

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 is 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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## FOUNDATION PRINCIPLES

### *Something In A Name (Part 1)*

By CLINT DE FRANCE

In most areas of life, the world today certainly understands the power of a name. There are some names you could give to a business that would ensure it to be doomed to failure from the start, it wouldn't matter the quality of the product or the service, because in business there is something in a name! If I was going to go off and get involved in politics with a name like De France I don't know how I would fare, but there are other names that could make or break my political career, because in politics there is something in a name; People understand that.

A good name can take you places and a bad name can hold you back. That's why people name their children Peter, James and John, and their mad dogs and mules Ahab, Judas and Lucifer. But can you imagine a mother and father naming their sweet little girl Jezebel, or naming their son Satan! I tell you that people wouldn't take that! A few years ago a family in Pennsylvania named their new born son Adolf Hitler. An outcry ensued that eventually drew the attention of national media and a local bakery refused to personalize a cake for the infant because names mean something!

If you don't believe it, why don't you try to go up to some fellow and call him a liar, or a thief, or a murderer and then say, “Well there's nothing in a name!” I guarantee you he'll teach you better! But now as clearly as people can see this in most areas of life, when it comes to religion this notion is suddenly as far-fetched and absurd to the minds of men as you could imagine! We are told from all sides, “THERE IS NOTHING IN A NAME!”

There was a song that was very popular a few years back and I think it captures this mind-set about as clear as anything: “Some people think today, if heaven you would see, you must belong to their church, or be lost eternally. But according to God's word, what he's still looking for, is what he finds within your heart, and not what's over the door.” Well, although the writer claims to be holding true to the word of God, the truth is that the word of God teaches quite differently! The Bible teaches that there is more in a name when it comes to the religion of Jesus Christ than in any other area of life. The wise man Solomon said in Proverbs 22:1, “A good name is to be chosen rather than great riches...” And again in Ecclesiastes 7:1, “A good name is better than precious ointment...” It certainly seems then that Solomon thought that the name “over the door” was rather important!

When God is involved, a name takes on a greater weight and a more profound meaning than it ever did in business or politics or anything like that. Consider that while God allowed man to name the animals, God himself named man. (Gen 5:22) Throughout the Old Testament we see a continuous train of divinely appointed name changes that were all a part of God's great plan. We think of Abram, whose name was changed to Abraham, “a friend of God,” showing that God had chosen this man's family to be his special children. We think of Esau, whose name was changed to Edom, “Red Earth” symbolizing his materialistic choice when he sold his sacred birthright for a bowl of pottage, this name rightly suited his children, the Edomites, as they trusted in earthly alliances, the pride of their hearts and their great stone fortress of Petra, rather than the power of God.

We read of Jacob who God called Israel after the remarkable and strange event when he prevailed

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**Editorial**

**ARE WE SOUND?**

*By: DON L. KING*

Many of us use the term “sound” with reference to brethren, congregations, doctrine and preaching. Indeed, we all desire to be spiritually sound, and hope the Lord and brethren consider us that way. We realize to be “sound” is to be healthy. A sound physical body is functioning in perfect harmony. There are no abnormal growths in the body. Probably, we all realize it is possible to pronounce oneself as sound when that may not actually be the case. Perhaps the fellow believes himself to be healthy but learns later he is not. This proves that just because one claims to be healthy, or sound, does not necessarily make it so. In addition, it is possible for a person to be sound physically; but because of bad habits become unhealthy later in life. The same is true with our spiritual health. We might consider ourselves strong when in fact we are not at all. This could be the result of our ignorance, or it might be caused by our tendency to compare our spiritual health with those around us. Paul warned against that in second Corinthians 10:12 “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.”

It is very easy to look within our own congregations and compare ourselves with those we see there. The result of this is often devastating, and especially so, if those we see are also spiritually weak. A wise practice is to look into the Word of God and compare ourselves with a spiritually strong Christian seen there. If we only compare ourselves with others, there is a natural tendency to focus on those who are no stronger, and possibly even weaker, than we are. It is much easier to then feel good about ourselves and decide no changes are needed. After a period of time, we are weaker than before. Perhaps this could explain how a congregation once strong and vibrant slowly becomes weak, worldly, liberal in doctrine, and seeks teaching and preaching that does not challenge that mind-set. In fact, they just will not tolerate sound preaching! A preacher who teaches the truth about a woman’s

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## THE QUERIST COLUMN

By *RONNY F. WADE*

**Question:** Would you please explain the significance of God's revelation in dealing with man during the three dispensations of time?

**Answer:** God's revelation to man has been progressive in nature. In Hebrews 1:1-2 we are told that God in "time past" spoke to the fathers by the prophets, in various ways, but in these last days He has spoken to us by His Son. This verse makes clear that there was progress in revelation. The differences in God's dealing with man are revealed in three progressive time frames often designated as "three distinct dispensations" of the bible. They are in order of occurrence (1) the Patriarchal, (2) the Mosaic and (3) the Christian. This first dispensation lasted for about 2500 years, the second 1500 years and last beginning on the first Pentecost after the resurrection of Christ will last until Jesus comes the second time. Each of these time frames have distinctive characteristics yet in each one three things have always been necessary to salvation. They are: faith, obedience, and sacrifice. Each of the time frames have had a divine standard, however what was required of man in one time period, as an act of religious faith and practice, may not be required of man during another time period. This principle is very important to remember. In order to properly understand and apply the scriptures we must first recognize when one time frame began and when it ended.

The first of these three periods is known as: The Patriarchal Dispensation. It lasted from Adam until the giving of the Law of Moses which was approximately 2500 years. Patriarch means "a father" as the head or ruler of the family. This was an age or system of divine government executed and carried out by the father of every family. The service of the Alter belonged, first to the father, and next to the eldest son. It consisted of presenting sin offerings and thank-offerings of various sorts on behalf of himself and the family. The father represented the family to God. In dealing with what happened or was permitted during this period, we should be careful not to try and justify ourselves today by the shortcomings of these people. We must bear in mind that "the time of this ignorance God winked at, but now commands all men everywhere to repent" Acts 17:3. Near the end of this period Moses led a great host of people across the Red Sea, through the wilderness to Mt. Sinai. It was here that God, in thundering tones, delivered to

him, to be delivered to the people, the first textbook presented to man, the Law of God in the form of Ten Commandments. Prior to this time all information and teaching was given by direct word of mouth or through dreams, visions, and angels.

II. The Jewish or Mosaic Dispensation. During this period we no longer look to a family system of religion, but to a national system. The Jews were a nation of people, and they needed a code of civil, political and religious teachings to guide them. We immediately begin to see a difference between the first and second dispensation. During this time frame the Alter of God was erected at Jerusalem and the Jews were commanded to go there where God had recorded his name. Instead of the father being the ruler in matters of worship and sacrifices, one tribe (the tribe of Levi) was selected to whom the office of priesthood was given. The people under this dispensation had a written law, the Ten Commandments, written upon tables of stone, given to them by God. During this period there were types and shadows. The Hebrew letter in the New Testament scriptures abounds in these things that were only typical of what we enjoy in Christ today. This law was not to be destroyed but fulfilled according to Matthew 5:17-18. This law, however, did have limitations. It is described by Paul in Galatians 3:24 as being a tutor to bring the Jews to Christ. In Colossians 2:14 we are told that this law was nailed to the cross when Jesus died. Ephesians 2:14-16 declares that when Jesus died the middle was separating Jew and Gentile was destroyed, thereby making "one new man" resulting in peace.

III. The Christian Dispensation. The final dispensation of time had its beginning on the first Pentecost after the resurrection of Christ. Christianity is a new institution. Under the reign of Christ we have a new lawgiver, a new priesthood, and a new mediator. We are no longer under the law given to Moses. Today we are under the Law of Christ. It is a mistake to try and seek forgiveness from God based on the teachings of the previous covenant, or to try and bind various forms and actions that belonged to that law. Some of the major problems that exist among religious people today are the result of not recognizing these three distinctive time frames and the differences in serving God under each of them. The progressive nature of God's revelation has been characterized by referring to these time periods as the "starlight," "moonlight," and "sunlight" eras. This suggests the amount of revelation the people had from God during each of them. (Send all questions to Ronny F. Wade P.O. Box 800337 LaGrange, GA 30240 or rfwade@charter.net)

## **LIBERTIES-FREEDOMS-RIGHTS? OR JUST SIN? PART 2**

*By Howard Meents*

This is the second of a three part series on how supposed liberties, which are actually sinful departures from God's word, have led to division among us.

In 1 Corinthians chapter 8, there are important concepts to help us avoid division if understood and adhered to by individual Christians and by congregations. To understand this chapter, we have to realize some things about the Corinthians. There were contentions among them. They were divided! There was strife, a lack of love, and a lack of knowledge. All of this led to error, sin, lack of church discipline, improper worship and so on.

Paul, in chapter 3, called the Corinthians babes in Christ which had to be fed milk. He speaks of them as being carnal, walking as earthly men, not as those who were spiritual. We have to remember that here in chapter 8 he is still speaking to those who have this lack of knowledge, those who are babes, those who are weak! In chapter 8, Paul uses questions about the eating of meats offered unto idols. Rather than just going into showing them what was sin, (he does that in chapter 10), he uses it as a springboard to teach them the sinfulness in their attitude and shows them what a liberty actually is.

Notice, from 1 Corinthians 8:8-9, a liberty is a right or freedom that is neutral, whether in our individual lives or in our congregations. It does not commend, or make us better in God's sight; neither does it make us worse in God's sight. It has no commands for or against it. However, this liberty or freedom can still become a sin, as we find in chapter 8, by causing a fellow Christian to sin. But that is not the only way.

For instance, there is nothing wrong with me playing football; I have the liberty to do so. However, if the sport dominated my time and kept me from my Christian duties, it would no longer be a neutral, it would become sin. If the sport required me to dress immodestly, it would become sin, etc. A liberty has to be neutral with God!

Also, in verse 9, Paul talks about this liberty of theirs becoming a stumbling block. In all reality, the liberty they had assumed or drawn unto themselves was not actually a liberty at all. We find in chapter 10 that it was actually a sin. However, by their judgment, man's reasoning, they had decided that it was a liberty. They did not have scripture allowing them this liberty, but

by reasoning that idols were nothing, that there is only one God, and thinking since we know that, for us to eat of the idol feasts, it would be just a common meal! Plus in all reality, having come from out of idol worship, they probably had friends there. From what I understand, these feasts were probably entertaining. They just wanted to do this.

In 1 Corinthians 10: 14-18, Paul talks about fleeing from idolatry (verse 14), about the communion (verses 16-17), how we are made one bread by being partakers of it, and about how fleshly Israel, in partaking of the sacrifices, became partakers of the altar (verse 18). In like manner, in verse 20, he shows how the gentiles, the idol worshippers, are partaking of the sacrifice to devils. He goes on to show that when they as Christians partook of it, the idol worshipers thought they were also partaking in the sacrifice. What a terrible example! He then tells them not to have fellowship with devils. He tells them that they cannot be a part of the Lord's Table and the table of devils. In verse 24, he basically says, in asserting our right or liberties, we have to consider the interests of others.

In verse 25, he is speaking of the meat sold at the butcher stalls, and basically says, do not ask where it came from; then you can eat of it with free conscience. In verse 26, he tells them that if an unbelieving friend asks you to a meal, eat of the meat without asking questions, but if anyone points out that this was meat offered to idols, do not eat it.

As we see, the liberty they had assumed was acceptable in chapter 8 was actually just sin. Unfortunately as I have already said, I am afraid that liberties many claim in our day and time are also just things they really want to do. They have reasoned within themselves, I can do this! They fail to remember what God's word says about man's wisdom: it is foolishness with Him, it leads to death, and if used in worship, it is vain worship. All too many times, these things men want and reason to do are just sin.

As I mentioned, back in 1 Corinthians 8, though they had asked a question about a sin they had just assumed unto themselves as a liberty, rather than just immediately denouncing it for the sin that it was. Paul gives excellent teaching on what liberties are, gives them cautions about the use of liberties, and shows them their error. In the first three verses, as he begins to answer their question, he states that we know that we all have knowledge.

Spiritually speaking, the Corinthians were un-knowledgeable. But here he is referring to the knowledge of the fact that idols were nothing and that there is only one God, (God the Father of

whom all things are, and one Lord by whom are all things). It is good that they knew that. Immediately in verse 1, we find that some had an attitude problem. Paul says that knowledge puffeth up, in other words, knowledge makes proud. I do not take this as an all-inclusive statement, because we are commanded to study, to gain knowledge to be a better workman for God. I take this as a limited statement. For some at Corinth, knowledge had puffed them up, made them proud, a sin unto itself. They felt like the “elite,” and it probably made them boastful. They apparently despised and looked down on and had no concern for those who were not up to their supposed level of understanding, whether Gentiles or their fellow Christians.

He ends verse 1 with the statement, “but charity edifieth!” In other words, charity or love builds up! That seems out of place, but was very important for them and so very important for us to understand. You see, in these who were puffed up and were tearing down rather than building up; there was a lack of love. In verse two, he shows that their proud, unloving attitude was all turned around from what it should have been. He tells them that they know nothing as they ought to know.

In verses 9-11, we find it is very important that we love our brother. In fact, it tells us that if we say we are in the light and hate our brother, we are in darkness; therefore, there is a great occasion for stumbling. Why? Because we are blinded by darkness. Doesn't that match what Paul is saying in I Corinthians 8? Those who were taking part in the feast of idols were puffed up with their supposed knowledge. They weren't worried about their brothers! In referring to them and their attitude, in the last part of verse 2, Paul is letting them know that they know nothing as they ought to know, that they are blind! They didn't really know God, love God, or love their brethren.

Continuing on in chapter 8, Paul gives things that have to be kept in mind in deciding whether we actually have a liberty and can indeed take part in this liberty. These are as follows:

1. We must realize that not everyone is at the same level in their knowledge and spirituality, which means that we might have to be cautious with our actions and our words.
2. A liberty is a neutral with God, with no commands for or against it.
3. Be careful that a liberty does not offend another, weaker one's conscience, causing them to do things which to them would be sin, that they would perish! If we do so, then this liberty would no longer be a neutral but would be sin!

Paul shows that no liberty is worth offending a brother, causing him to sin, and then placing ourselves in sin! Read his statement in verse 13; it shows the attitude that all Christians should have. End of part 2.5636 Fattoria Blvd., Salida, CA 95368 –OPA

**DEBATE BETWEEN  
BARNEY OWENS & REGGIE YOUNG**

*SECOND AFFIRMATIVE*

Brother Young I am happy to continue my affirmation of the proposition: **THE SCRIPTURES TEACH THAT WHEN THE CHURCH COMES TOGETHER FOR WORSHIP (Acts 20:7) A WOMAN COMMITS SIN IF SHE INTENTIONALLY SAYS ANYTHING OUT LOUD, INCLUDING “AMEN,” DURING THE TEACHING PORTION OF THE SERVICE.**

Continuing my affirmative, then I will take up your paper.

(E) “*Let them ask their husbands at home*” (I Cor, 14:35,) is a directive too clear to be misunderstood. Home is used to distinguish it from the church or assembly. Women may speak at home but may not in the church. For a woman to speak during the teaching portion of worship is to transgress God's Word or to “commit sin.” The proposition is proven.

(F) “*For it is a shame for a woman to speak in the church*” (I Cor. 14:35). This is the reason that the women may not speak in the assembly while the word is being taught. Shame means “offensive” and is the opposite of “good.” What makes it a shame? Not the opinions of men, not the authority of churches, it is God's Word. This Paul has appealed to God's will throughout in his teaching. For women to speak during the teaching portion of worship in the church by saying “AMEN” or anything else is to commit sin. The proposition is proven.

The Proposition is proven in every particular and in general by the six points presented (ABCDEF).

Considering your negative.

1. You say Acts 20:7 is my foundation scripture, so you argue against it. You need to reread my piece. Acts 20:7 is used in the proposition to clarify what and when coming together to worship means, and to show there is a difference in various acts of worship, as it is one thing to break bread and another thing to teach (preach) as Paul did in the

passage. You know that and have tried to avoid it.

2. The points and passages given and explained ABCD were completely ignored by you. Why don't you deal with them? It is easier for you to make my arguments for me then answer them than it is for you to answer the arguments I presented.

3. I asked you five questions which you ignored, except for a reference to # 3 which allows you (?) so you think, to side-step the matter. Please answer the questions Brother Young. Why are you afraid of them?

4. You say "the speaking is not 'AMEN.'" But, saying AMEN is speaking. Where's your proof that one can say AMEN out loud without speaking?

5. You want to know where I got my definition of the word "intentionally," which I defined as "*intent to be heard.*" It came from Webster's New World Dictionary College Edition. Brother Young you quibble about that and turn around and show that you know what the word means in your reference to Singing. We are not discussing, singing, praying, the Lord's Supper or Laying By In Store, things that as far as I know there is no disagreement between us. What may or may not be done at those times can be reserved for another time. What we are discussing is the Teaching (preaching) portion of the service. Now, step up and deny the points made. I think you will stay in Acts 20:7 and Singing throughout the discussion because you cannot disprove the arguments that sustain the proposition and condemn the practice you allow.

6. You complain because I accuse you of advocating, practicing and encouraging women to speak out loud-claiming I have falsely accused you. I have the testimony of two witnesses that assembled for worship with you. During your sermon women said "Amen," "Thank you Jesus," "That's right," "Lord have mercy" "mmm-hum that's right," "that's right brother." You did not say one thing to quiet them or to point out they should "keep silence." How about explaining your practice and we will see who is falsely accusing. If you do not advocate, practice and encourage women to speak out loud by saying AMEN and other things then how would anyone advocate, practice and encourage what women do who worship where you do?

7. You said of me "you attempted to be crafty in your wording of the proposition and it backfired." You signed the proposition and the shots have landed in the circle of truth which you cannot answer by your belief, practice, advocacy and encouragement of women speaking while the teaching is going on. You accuse me of trying to be "crafty" while my purpose was to put the issue in perspective so the light of

truth could shine upon it. I am sorry that your belief and practice cannot stand in light of the scripture. You need to stop what you allow and practice, then you can stand aright.

8. You make quite a display of "giving up the proposition." In your fondest dream! What do you say to my printing this discussion and we will let the readers judge WHO GAVE UP THE PROPOSITION?

9. You ask, "*Brother Owens is there any brother that would be willing to debate this publicly, since you wouldn't.*" What about the business at hand? Rather than think about ANOTHER DEBATE YOU NEED TO FACE UP TO THIS ONE INSTEAD OF IGNORING MY ARGUMENTS AND QUESTIONS. I never said, "I wouldn't debate this publicly." When you challenged me via telephone, you wanted to come here and debate it publicly. I told you then, "*we have no problem with that in this area and I won't give you a platform to teach your doctrine which I believe false.*" There are five congregations in this area. Not one would tolerate women saying AMEN or other things out loud during the teaching portion of worship. There are several digressive churches near by and although they have Bible Classes where women do speak, none to my knowledge practice women speaking out loud by saying Amen or other things during the teaching in the worship. However, if you wish to debate the issue at the Chew Avenue Church in Philadelphia there is any number of brethren who will accommodate you. In fact, you don't have to look any further if you wish to discuss it with someone ill experienced as I in public debates. Do you wish to affirm or deny? If you ignore your opponent as you have in this discussion I do not know what benefit it would serve. Just debating to say "I've had so many debates," or to feed one's ego is worthless.

I think that covers everything you said. You certainly have not negated the proposition. I plead with you to take up the arguments ABCDEF one by one and answer them. Take up questions 1,2,3,4,5 and answer them. When I talked to you (on the telephone) and you wanted to debate the issue I thought you had something to offer for consideration.

To the Corinthians Paul declared, "*to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*" (I Cor. 1:2 Emp. BO). This shows clearly that his writings were to guide all Christians and congregations in every place and for all time. My arguments taken from the epistle support the proposition, (although you), Brother Young, have ignored them. Until your next paper. -R. Barney Owens 5/4/10

**YOUNG’S REPLY**

The scriptures teach that when the church comes together for worship (Acts 20:7) A Woman commits sin if she intentionally says anything out loud, including “AMEN”, During the teaching portion of the service.

(E)& (F) Let them ask their husbands at home, it is a shame for women to speak in the church (1 Cor. 14:35). If there was no surrounding context, you would be correct, but since the surrounding context (Which you fail to acknowledge) deals with prophesy and tongues, so that explains the silence And the speaking.. YOU AVOIDED THIS BECAUSE IT PULLS DOWN YOUR 1 VERSE THEORY OF INTERPRETATION ! ! !!! VERSE 28 tells him to KEEP SILENCE, can he say AMEN?????

1. Acts 20:7. I didn’t argue against this verse as you falsely accused again, you admitted using it in the proposition yet the verse gives an example of what happened and when!! What have I avoided, the problem is you are grabbing and isolating verses without understanding.

ABCD-Answered above, you stated the greek word for silence (Sigao) was used 1 other time in the NT when in fact it’s used 3 times in chapter 14 of 1 Corinthians, running to the greek doesn’t help you nor your faulty exegesis.

Now your questions; Your confusion on what speaking means nullifies the 1st, 2 questions I am dealing with saying AMEN, not the public proclamation of the word, or a woman being Disorderly. Q3 why would a bilingual man preach in another language Q4 praise the Lord, Thank you Jesus, Hallelujah Q5 why would a woman contradict the teacher. These questions add nothing to your feeble attempt to misuse scriptures, stick with YOUR PROPOSITION:

Do you have Book, Chapter and Verse that says it’s sinful to say AMEN????? If you don’t you have failed in your quest to prove a false point; You stated you wouldn’t debate because you wouldn’t give me “a platform” because you believe It’s false, that is a bad excuse!!! if you have TRUTH why are you declining, you have contradicted Yourself, used faulty explanations and if you want to publish it you can as long as you use exactly what I have written, again contradicting yourself, you would publish it so the people can READ IT but not give me a platform to present it, is that contradictory or what? Peace be unto you, and I hope your interpretative methods increase. –Bro. Young



“SOMETHING IN A NAME . . . continued from page one

over the Angel of the Lord, “the Prince that Prevails with God”, the Children of Israel cherished this name as they found that any foe they faced would fall before them when God was on their side. And surely we think of Jesus, “Jehovah is Salvation”, as the Angel told Joseph, “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” And the Apostles would later risk their own lives to say, “There is no other name under heaven, given among men, whereby we must be saved.”

Yes, God says, there is something in a name, and I want you to consider that if God put such effort and importance into the names of men then how much more must he have put into the name of the Church that his son purchased with his own blood, and the disciples in order to give him glory and honor! Now friends, there are a lot of names that sincere, good, decent, religious, and bible-believing people have been very proud to wear over the years, but I want to consider with the Bible for a little while today which name is really worthy in the sight of God.

**The Name of the Church**

There has never been an institution of any greater import, and worth of any more honor and adoration on the face of the earth than the Church that Jesus built! The Bible says that Jesus loved the church so much that he gave his own life for it! (Eph. 5:25 and Acts 20:28) We further find the church is made up of all the saved people in the earth! In Ephesians 5:23-24, “For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.” And thus the Church is made up of those who are saved and are subject to Christ. The church is Christ’s Kingdom! And further more notice Hebrews 3:6 “but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.” Thus the church is the household, or the family of God! Imagine what an awesome name God must have prepared for such a magnificent organization! So what is it? Well when



**HAWAII CHURCH BUILDING**

Brethren, we need someone to provide help to make the building payments (\$1400 a month) in Honolulu, Hawaii. Bro Eric Stone, of Texas, has moved there since Bro. Virgilio Danao passed away, and is working to build up the church. The church is small and composed of mostly Filipino members but the prospects of growth are promising. You can make your checks payable to INDY MAC and send them to us. We will send them in at the appropriate times. Your questions or suggestions are welcome. Thank you in advance. Don L. King, 1147 Sherry Way, Livermore, CA 94550.

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**“FOUNDATION PRINCIPLES”**

With this issue of Old Paths Advocate, we plan to begin a new column titled FOUNDATION PRINCIPLES. Under this title will be appearing articles written by various preachers and brethren intended to be helpful to all but especially those in foreign lands. We are presently focused upon sending 100 on-line subscriptions to the Philippines. Each one who receives the on-line paper is being requested to print off as many as 100 of the articles presented in this new column and give them to friends and neighbors who may be interested. Theoretically, 10,000 people can read these articles every month. We believe this will generate many baptisms and perhaps new congregations as well. If it is a successful venture, we hope to do the same in other foreign fields. We ask your prayers for this new work. Our sincere and heartfelt thanks to a generous brother who has donated the funds for the on-line subscriptions. We hope all of you will keep your own subscriptions current and renew on time so you do not miss this exciting new opportunity. –DLK

**PREACHER NEEDED**

The church in Seneca, MO is looking for someone to work with them to help build up the church. Seneca located just inside the Oklahoma line from Missouri. They are small in number but are able to provide full support. Last month the phone numbers were incorrect for contact numbers. Please note the correct numbers: Contact Gary or Mike Green at 417-776-3323 or 417-389-3105. Gary’s cell number is 417-456-2120.

**SPECIAL ANNOUNCEMENT:**

The congregation at Galey, Oklahoma has ordained Roy Eugene Deering Jr. as an evangelist for the Gospel of Jesus Christ and earnestly supports him in his efforts to preach the Gospel. We have found him knowledgeable, capable and energetic in the work of an evangelist and would encourage faithful congregations to support him in the work. He is able and willing to hold meetings year-round. To contact Brother Deering, phone him at 580-320-3243 or email him at red1991@hotmail.com

\* \* \* \* \*

**Field Reports**

Darrell Crawford, 208 E. Baldwin Rd, Unit S Panama City, FL 32405, June 8- Greetings from the hot, sunny state of Florida. We are in the midst of a busy summer and are enjoying visitors every week. We have had visitors from the community, other states and some from the cups and classes people as well. These weekly visitors are an encouragement to the work. We also appreciate preachers who have come our way among which are Bobby Pepper and Robert Kornegay. It was a pleasure too to have Cliff and Pat Arney, my wife’s parents. They are very special to us. All of these men spoke for us while they were here. Recently, we enjoyed a singing with visitors from the area as well as others too. It was a pleasure to have Kevin Presley and family come by as well as the Kornegay’s and others from the Dothan, AL area. Currently we are visiting many sick folks. We are trying to get an afternoon service started and also begin another small newspaper article to encourage more visitors from the community. Please, keep the work in your prayers that we can exercise wisdom in all we do. May we all stand for the old paths and may the Lord bless His church everywhere.

P. Duane Permenter, 1705 Pecan Dr., Cleburne, TX 76033, June 1- It has been fun to see our family in California. We have had the privilege of spending time with many people that we love and have known through the years. During our stay in California, I have preached at Oakdale, Stockton, Yuba City, Olivehurst, Lodi, Fremont, and Brundage Lane in Bakersfield. The meetings at Stockton and Fremont

have been good and to God we give the glory. It was a privilege to stay with preaching brethren Bennie Cryer, Don King, and Alan Bonifay while in these places. While staying at Lodi, it was a benefit to see Brother Alan Bonifay baptize a couple into Christ. Alan, Darcy, and Dustin (his daughter and son-in-law) had been working with them for some time. In fact, Dustin has known the man for many years and finally got through to him along with his wife. Don't give up brethren for the gospel is powerful. It was a privilege to attend the Memorial Day Meeting at Turlock a couple of times also. It was good to hear Ron Alexander and see all the people from around the state at the meeting. It was an honor to hear the young men speak Saturday morning. It is a delight to serve the Lord and be a part of the brotherhood. Jesus Christ has given us great blessings and honor in His kingdom. God bless the brotherhood! duane\_and\_laurie@yahoo.com

Roger L. Owens Freeman Road congregation Neosho, MO. 64850 What a wonderful year in working for the Lord. Summer now here we have a number of activities ahead of us. I look forward to the 4th meeting in Springfield Missouri. We of course, are planning our Labor Day Meeting and hope many can come to be with us then. We plan some local work efforts to continue our search and rescue of lost souls in this community. Recently I visited the congregation of Scotland, Arkansas where brother Miles King labors. Miles is not doing well health wise, needing our prayers, the cancer is taking its toll. He has been a great worker for the Lord for many years. The congregation there remains strong in spirit even though small in number. Please pray for Miles and his family. Nate Bibens, my son in-law is an excellent preacher, teacher, and evangelist. Should you get an opportunity I ask that you would invite him to serve you. Nate has matured and grown so much in the last three years. He is a well studied young man, preacher and teacher. Let me change gears to speak about my own personal work load. I will no longer drive a school bus full time. I am planning to engage some of my efforts more toward mission efforts in the U. S. Lord willing. There is such a need in our country to spread the gospel in places

where we have no congregations. I have been actively preaching and teaching well over 47 years full time while supporting my family. Through the years I have held a number of gospel meetings in many states. I have mostly worked with small congregations helping to support them and teach them how to grow their congregations. I have worked out a plan as to how we can make some inroads into states and places where we have no congregations at the present time. I must not forget to tell you of our local teachers Randy Blankenship and Lee Owens. These men have grown and developed their talents doing an outstanding job as speakers of the book. I am so thrilled with the congregations progress and growth regarding the three years we have been at Freeman Road. The congregation is doing very well although we have had much sickness and some who are battling cancer. Pray for us in our every endeavor for the Lord and the work here at home. God Bless.

Eric J. Stone, 94-371 Ikepono St. Waipahu, HI 96797, ericstone101@yahoo.com Aloha! It has been a very busy month and the worship services have been very good. We have remained steady at about 20-23 people per Lord's Day morning. This month we had visitors from Kansas, Texas, Oklahoma, and California as well as some visitors from the local area. We pray the Lord will help us to grow in strength and number. We are working on new songs every service and recently received another set of song books from the El Cajon, CA congregation. Thanks so much! Relationships are growing stronger, and it appears that there is progress being made in stirring up the brethren to good works. I have been encouraging Brothers Edimar Daguio, Melvyn Ventura, and Cody Stone to prepare and give sermons. All three have done a fine job! My son, Cody, has really come alive before my eyes. Sister Danao returned to Hawaii, and is now living with a friend in Honolulu. We were so excited to see her! We really love seeing her smiling face and hearing her sweet voice when we sing during services! Recently, she had some health concerns and we are asking the saints to please pray that her health will improve. Although most everything is going well, there have been

some old wounds that have been reopened between the brethren. Things were looking really bad at first, but I feel that many hurts are on their way to being mended, and so far, our prayers for unity have been answered favorably. Much of our time is still being spent on completing the house and church room renovations; it's coming along nicely. Come and see!

## GOD WILL PROVIDE

A young woman brought her fiancé home to meet her parents. After dinner, her mother told her father to find out about the young man. The father invited the fiancé to his study for a talk. "SO, what are your plans?" the father asked the young man. 'I am a biblical scholar,' he replied. "A biblical scholar. Hmmm..." the father said. "Admirable, but what will you do to provide a house for my daughter to live in?" "I will study," the young man replied, "and God will provide for us." "And how will you buy her a beautiful engagement ring, such as she deserves?" asked the father. "I will concentrate on my studies," the young man replied, "and God will provide for us." "And children?" asked the father. "How will you support children?" "Don't worry sir. God will provide" replied the fiance. The conversation proceeded like this and each time the father questioned, the young idealist insisted that God would provide. Later the mother asked, "How did it go, Honey?" The father answered, "He has no job and no plans, and he thinks I'm God!"

## A MAN TO BE

When you see a little fellow,  
With a little fellow's smile,  
With a little fellow's actions;  
And a little fellow's style—

Doff your hat and pay him tribute;  
Stop to praise him while you can,  
For this jaunty, carefree youngster  
All too soon will be a man.

Soon he'll gain a man's full stature,  
Take his place and do his part,  
Helping solve a host of problems  
With a strong, courageous heart.

He may toil in shop or office  
Run a bank or make our laws  
Some day he may lead his fellows  
As a preacher in god's cause.

So don't fail to stop and greet him,  
For this lad so fancy free  
May become the hope of millions  
In a world that's yet to be.

— The Home Journal

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## THE BACK PAGE...

### OUR DISTINCTIVE PLEA

BY CARL M. JOHNSON

For centuries now the churches of Christ have pled for religious unity that is based upon the Bible alone. In a divided religious world the Bible is the only possible common denominator upon which God-fearing people can unite. We, therefore, appeal to all religious peoples to simply go back to the Bible, to speak where the Bible speaks and to be silent where the Bible is silent in all matters that pertain to religion, and to insist on a "Thus saith the Lord" for all that is done. Following this methodology we will restore New Testament Christianity and realize the unity for which our Savior prayed (Jn. 17).

Implicit in our plea is the belief that the Word of God alone is inspired (God-breathed), infallible (without error or contradiction in the original autographs), and wholly sufficient to govern in all areas of faith and practice (2 Tim. 3:16-17; Ps. 19:7). It is so sufficient that we are warned not to add to or subtract from it (Deut. 4:2; Cf. Rev. 22:18).

Many modern religionists, however, have concluded that the Scriptures may be infallible, but they are not sufficient alone to govern in all areas of our lives. Such religionists are like the Pharisees who "laying aside the commandment of God ... hold the tradition of men" (Mk. 7:8).

Scott T. Brown discusses this lack of confidence in the all-sufficiency of Scripture in his book, **A Weed in the Church**. Primarily, the book is an indictment of the common practice of dividing the church into groups or classes according to age in order to minister to it. Age-segregated youth ministry began with Robert Raikes' Sunday schools and has led to today's common condition where congregations are fractured into every kind of niche imaginable. There is a niche for infants, toddlers, first, second, third, fourth, fifth, and sixth grades respectively; junior high, senior high, student ministry, singles' ministry, college ministry, career ministry, young marrieds, married, senior adults, and sometimes even divorced. It is also commonplace to find congregations dividing for a traditional service and a contemporary service. In an attempt to minister to specific needs, the church has joined ranks with an age-segregated world (30).

Brown argues that these common practices are a departure from the patterns found in God's inspired, inerrant, and all-sufficient Word. He proves from Scripture that the pattern for religious gatherings in both the OT and the NT is "intergenerational worship" where the aged, the fathers and mothers, and little children are all learning from the Scriptures, celebrating the goodness of God, and worshipping God together (77).

Brown confesses that he was at the forefront of the youth ministry movement for many years. He says, "I've done it all: youth minister, singles' minister, senior pastor, and everything in between. I have worked in the nursery, played guitar for the toddlers, and taught high school Sunday school class. As an elder I have been involved in hiring and firing youth ministers. I have said along with the best of them, 'it is a sin to bore a kid with the gospel.' I know the games and the icebreakers. I have argued that you have to meet youth on their own ground ...I read the books, studied the programs, and did my best to ensure that the techniques they espoused were practiced in our church" (Brown 26).

Brown says that over time, however, he began to see the fabric of families torn apart by such programs. Efforts to cater to young people "on their own ground" resulted in their becoming worldly, immature, and biblically illiterate. They were dishonoring to their parents and other authorities, and dropping out of churches across denominational lines at a staggering rate.

It eventually dawned upon Brown that there was something wrong with the whole system, and that the problem could be traced primarily to one fundamental issue-the abandonment of confidence in the all sufficiency of Scripture as it pertains to ministering to young people. He confesses, "We have built our approach to youth ministry on a novel, experimental, and sandy foundation-the wisdom of man" (30).

Finally, Brown asks, "If we only had the Bible as our guide, would children be separated from their parents during the meetings of the church? Would we set up children's church? Is there any biblical evidence for nurseries? Did the apostles ever organize a Sunday school, a youth rally, or any kind of age-segregated gathering? Are there any commands or examples to follow Scripture for age-segregation? Of course, the answer to all of these questions is no. The disciples suffered rebuke from their Master for trying to keep the children away" (169).

It is ironic that while Brown, a denominational preacher, has come full circle in his spiritual odyssey to embrace the centuries-old distinctive plea of churches of Christ, some of our own people are beginning to abandon it. May God give us all the courage and wisdom to ask the critical question often, "if we only had the Bible as our guide, could we justify our practice?" cmj@thebackpage.com