

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).

VOL. LXXXIII

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NO.11

MAKING CORNERSTONES OF OUR CHILDREN

By GREG CARDOSA

David wrote in Psalm 144 verse 12: That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace. Here David’s request to God is that the Israelite children will grow up to be strong and beautiful. More specifically he asks that their sons would be as sturdy, well established saplings and their daughters be the picture of statuesque elegance and strength like sculptured pillars at the corners of the palace. Contextually, David’s petition is part of a larger prayer to God asking for His help in delivering him from the enemy and that Israel may also have peace and prosperity. As it was then, so it is now - if the church is to flourish in the future, our children must be equipped to be pillars that uphold the house of God. Primarily, parents have the great responsibility of making sure this is accomplished. Let us now consider three ways that we can prepare our children for the role they must play in preserving the Lord’s church.

First, we must teach our children the scriptures. Moses said in Deuteronomy 6:4-7: Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. How often were the Israelites instructed to talk about the word of God with their children? All the time! Parents, how often do we read, study, and teach the scriptures to our children? I’m afraid many of us would have to answer “Not often enough.”

We should take heed to the example of Lois and Eunice with Timothy. Paul said to Timothy in 2 Timothy 1:5: When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois,

and thy mother Eunice; and I am persuaded that in thee also. Timothy had a sincere faith which first belonged to his mother and grandmother. But Timothy’s faith didn’t happen by accident; his faith was the product of the word of God which they taught him from an early age. 2 Timothy 3:15 confirms this: And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Parents, this will still work today. Faith still comes by hearing the word of God (Romans 10:17). The future of the church depends on teaching our children to hold fast to the pattern. Now I’m convinced our young people believe that an obedient faith is necessary in order to be saved. In other words they know they must obey the gospel plan of salvation and then remain faithful to God and His will. And I’m convinced that they believe we must worship God by singing without the accompaniment of instruments; by observing the Lord’s Supper every Lord’s Day using one cup with the fruit of the vine and one loaf of unleavened bread; by giving of our means; and that the Bible is to be taught to an undivided assembly with faithful and able men doing the teaching while the women remain silent.

But what I fear is that perhaps we have not done a good enough job of teaching them why these things must be done. I fear that some may do these things “just because mom and dad did it that way” or “just because that’s the way we have always done it.” These reasons are not the foundation needed to hold fast to these things in the future. Furthermore the “attractive” denominational and digressive practices that have changed the plan of salvation and the pattern for the work and worship of the church are influencing the thinking of some in our brotherhood today. Therefore I believe our young folks need to know we practice these things because the authoritative, all-sufficient word of God gives us a pattern for these things in the New Testament and thereby commands that we follow the pattern. They need to know the passages that teach the plan of salvation and the pattern for the work and

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Editorial

WHO IS CAUSING DIVISION?

By: *CLOVIS T. COOK*

There is much confusion among brethren regarding division. Because division is always ugly, no one wants to take the blame for it. Consequently, there is always much finger pointing, and blame placing, by those who are involved. So often, the very ones who brought about the division point the finger of blame toward those who did no more than object to the Bible plan being changed. We stand amazed at the behavior we have seen among those who normally are very reasonable. This month, we are reprinting an article written by Brother Clovis Cook. It appeared on the front page of the March 1, 1979 issue of Old Paths Advocate. Brother Cook was an editor of this paper for many years and highly valued for his contention for the Bible way. At the end of his article, he wrote, "Who is causing the division? May I say it is not the man that can take Bible in hand and read his practice; but rather, he who when called upon to do so fails to respond, and chooses to follow the way of the innovator, rather than the way of truth and right." Oh, how we wish all could see that simple argument. It is as precious gold. Virtually every division could be seen in the proper light if only this truth were realized. Read it carefully and think on these things. DLK

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

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

Under the above caption, in the June issue of The Discerner, (1978), Bro. Leon Odom wrote an article. I believe he presented the truth but, as these brethren

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THE QUERIST COLUMN

By RONNY F. WADE

Question: Is it true that the word “covered” in verses 4-6 of 1 Corinthians 11 is different from the word translated “covering” in verse 15? If so, does this mean that a woman should wear an artificial covering, i.e. a veil in addition to her long hair?

Answer: The word “covered” in I Cor. 11:4-6 in the original Greek is “katakalypto,” a verb which signifies “to be covered.” The word translated “covering” in I Cor. 11:15 is from “peribolaion” and means “a veil or covering.” So it is true that the words in verses 4-6 and 15 are from different words in the Greek. Does this then mean that a woman should wear a veil in addition to her long hair? In answering this part of the question we need to go back to verses 4-6 which read as follows “Every man praying or prophesying, having his head covered, dishonors his head. But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved. For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.” First of all we note that there is nothing in these verses that identifies the covering under consideration. They merely state that the woman is to be covered. Paul also states that if the woman is not covered she may as well shave her head. To say at this point that a woman must wear a veil, however, is unwarranted in the view of this writer. The Greek word kalumma, translated a veil, appears multiple times in the New Testament scriptures, yet never appears even once in I Corinthians eleven. Note carefully that Paul did not say “every woman who prays or prophesies without a veil (or some type of artificial covering) on her head dishonors her head.” He did not say “if a woman does not wear a veil (or some type of artificial covering) she just as well be shorn.” The verses in question (4-6) only inform us that a woman needs to be covered when she prays or prophesies, but do not tell us with what she needs to be covered. Verse fifteen supplies us with that answer “But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.” The word hair in this verse is from “kome, which denotes the long hair of women (Arndt and Gingrich). Covering is from “peribolaion” which signifies “a veil or covering” W.E. Vine. “For” is from the Greek avti, meaning anti, instead of or to take the place of. Hence this verse teaches that a woman’s long uncut hair is

given to her to take the place of a veil. That raises the question: where is the artificial covering? Where is the veil? It is not there. The gist of verses 4-6 merely insist that a woman must be covered when she prays or prophesies. Verse 15 declares that her long hair is given her for that covering. Hence when she prays or prophesies her long hair provides the covering she needs and there is no need for a second, artificial covering. I might also add that there is no indication that these verses only apply in church assemblies, as some claim. Anytime a woman prays or prophesies she needs to be covered whether in a church service or any place else. To wear a veil only during church services flies in the face of the divine mandate. In the past some who advocate the need for a second covering have contended that anything worn on the head would suffice in fulfilling the divine mandate. However, “to be veiled” means more than a feather on top of ones head or an article so small that it is hardly noticed. If one believes in the need of a second covering in addition to long hair, that covering should really cover the head in order to be a covering. However in the view of this writer the need for a second covering in addition to one’s long hair is not warranted. (Send all questions to Ronny F. Wade P.O. Box 800337 LaGrange, GA 30240 or rf Wade@charter.net)

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FOUNDATION PRINCIPLES
SOMETHING IN A NAME - PART 2

By CLINT DE FRANCE

In our last article we noticed the importance the Devine has placed on names throughout the history of His interaction with humanity. Continuing from our final point we want to look at some of the names that are commonly applied to the church in search of the one that is given from heaven. (Eph. 3:14-15)

The Names of Men

It is very common today to see churches, claiming to be the Lord’s church that wear the names of men. Now we will grant that most of the time these are men who have accomplished great things: Martin Luther, John Wesley even Alexander Campbell as well as many others. But as great as these men may have been, are their names worthy of being applied to the Church that Jesus built?

Notice if you will 1 Corinthians 1:10-13, “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there

be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" It seems that in the church there in Corinth there were some who were not unlike many folks today, and they began to rally around their favorite preacher and even call themselves after his name.

Now some say that Paul here is condemning any group of disciples who call themselves after Christ but quite the contrary, the credentials that disqualify Paul, Peter and Apollos (where you baptized in the name of/was he crucified for you) are met by Christ and no one else and that means that no man, no preacher, no APOSTLE is the worthy name, only Jesus Christ! You know the sad truth is that most of these organizations who seek to honor these men by stamping their name on the church really are doing a great dishonor to those men according to their own words! Did you know that?

Alexander Campbell hated the term "Campbellism" with such a passion that he wrote of it saying, "it is a nickname of reproach invented and adopted by those whose views, feelings and desires are all sectarian; who cannot conceive of Christianity in any other light than an ism."

Martin Luther also, I am quite sure would have no gratitude toward anyone for giving the church his name. For he is recorded as having paraphrased Paul saying, "I pray you leave my name alone and call not yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for anyone. St. Paul would not let anyone call themselves after Paul, nor of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of God? Cease, my dear friends, to cling to these party names and distinctions: away with all, and let us call ourselves only Christians after him from whom our doctrine comes." - *The Life of Luther*, by Stork, p. 289. Thus we see that when the church wears men's names it not only displeases God, but the men themselves!

Roman Catholic

One of the largest groups of professed believers and followers of Christ designates their organization as, "The Roman Catholic Church." But even as popular, historic and accepted as this name is by many good and

honest people, I believe that it falls short of being the name worthy of the Church that Jesus built.

The first major problem with it is that it isn't in the Bible! You can read from the founding of the Church in Acts 2 on through the book of Revelation and never once find the name Roman Catholic in God's Word. That is enough to conclude that it is without divine authority. The second great problem that I find with this name is that it represents an unscriptural ideal. I have no problem with the term catholic, which means universal, although it is not a sufficient name for the Church.

It is true that the church is universal, it is a borderless kingdom, but when one says that the church is Roman Catholic he is insinuating that the headquarters of the global church is in Rome, and the Bible doesn't teach that. The Bible teaches that Christ, not the Pope, is the head of the church, (Eph. 5:23) and Heaven, not Rome, is the headquarters of the Church! (Acts 2:34-36)

Baptist

The group of professed Bible-believing people in America today called Southern Baptists, which represents only a portion of the great whole of Baptists, claims a membership of 16,247,736! The point being that there are a lot of people just in America today who associate themselves with the church called, "Baptist." But, if the Bible teaches us anything it is that the crowd isn't always right. Only the scripture can tell us for sure if the name Baptist is the right name for the Church to wear.

This name is a little different than the name Roman Catholic because you can find it in the Bible, but I am afraid it still falls short of being the name God has given to the Church. The only person we read of being called a Baptist is John the Baptist, (actually the "immersed") and he wasn't a member of the Church, now I know that some people say that he was so we will take the time to notice some reasons why John the Baptist could not have been a member of the Church.

First off notice Matthew 14:10, "So he sent and had John beheaded in prison." This passage marks the death of John, but two chapters later Jesus says, "I will build my church..." (16:18) The church hadn't been established yet when John died, so he could not have been in the church. Notice further, Matthew 11:11 where Jesus says, "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he."

Now why would it be said that a great man like John was “less” than the least in the kingdom? Because John died before the kingdom was established, he was never in it, therefore the least in the Church was greater than John! Since John was not a member of the Church then we must conclude that no member of the Church was ever called a Baptist and no church was ever called a Baptist church, thus it is not a scriptural name! Consider how Jesus must feel when men wear that name, instead of his name. In John 3:29-30 John the Baptist said, “He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice.

Therefore this joy of mine is fulfilled. He must increase, but I must decrease.” How would you feel if your wife wore your best man’s name? How do you think Jesus feels? Before we move on from this I would like to notice a quote from one of the most respected Baptist scholars of all time, the late Charles Spurgeon, “I say of the Baptist name, let it perish, but let Christ’s name last forever. I look forward with pleasure, to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish, but let Christ’s name endure forever.” - Spurgeon Memorial Library, Vol. 1, p. 168. I say to Mr. Spurgeon, AMEN. In the next article we will continue our investigation of the right name for the church to wear.

MAKING CORNERSTONES cont. from page one

worship of the church. They also need to know what the Bible says about how we are to live our everyday lives. This is the foundation that we need to build on. The words of the wise man still ring true today: Train up a child in the way he should go: and when he is old, he will not depart from it - Proverbs 22:6.

Second, we need to instill in them the importance of being set apart from the world.

The word of God says: For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works - Titus 2:11-14. Christians are to be God’s peculiar people. This is perhaps most difficult for our young people with all the peer pressure and evil influence they face in the

world. Be that as it may, we are His own special people and therefore we are to be set apart, different from the world around us. Here are just a few areas of life in which we must teach our children to be set apart from the world.

First, teach them to be set apart in the way they dress. Our society today seems more concerned with how much they can reveal rather than how much they can conceal. By and large, there is no sense of shame, no sense of decency, no respect for God and others in the way the world dresses today. But for the Christian this is not how it should be. Paul taught: In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works - 1 Timothy 2:9-10. The Christian is to be noticed for the good works that come from within and not the clothes (or lack of them) that are on the outside.

Second, teach them to be set apart by the speech that they use. It seems like kids are learning and using foul language much earlier than in years past. A few years ago while visiting my daughter’s kindergarten class, I was shocked to hear the kind of language some of those little five year olds were using! This really should not come as a surprise though, since children are exposed to such sinful speech on the television, movies, Internet, music, and sadly even by listening to their own parents. But for us this must not happen. As parents we need to take the necessary steps in order to protect our children from such exposure. We must also train them so that no corrupt communication comes out of their mouth. Ephesians 5:3-5 warns us: But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

Third, teach them to be set apart by what kind of company they should keep. If we allow our children to make friends with the wicked, they could become like them. Solomon wrote: My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: son, walk not thou in the way with them; refrain thy foot from their path: For their feet run

to evil, and make haste to shed blood Proverbs 1:10-16. Paul echoes this teaching in 1 Corinthians 15:33: Be not deceived: evil communications corrupt good manners. As parents we need to instruct our children to choose their friends wisely. Parents, pay attention to who your children are hanging out with and steer them away from those who would lead them into sin.

We as God's people must be in the world, but we are not to be of the world. We must be different. We must be the peculiar people of God.

Finally, we need to warn our children of the consequences of sin.

Sin will undermine the strength of the church. Paul, when addressing the Corinthians about their tolerating the immoral brother and his behavior, said: Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened - 1 Corinthians 5:6-7. Paul told them to remove this man and his evil influence in order to protect the church. The evil influence of sin will spread like wildfire if it is not stopped. Most of us likely have seen the devastating effects that sin has had on congregations of the Lord's church. We know all too well, the church cannot be strong if there is sin in the camp.

Besides the leavening effect of sin, our children need to understand that there are temporal consequences attached to sin. Proverbs 13:15 teaches: Good understanding giveth favour: but the way of transgressors is hard. Our sins can bring upon us and others heartache and hardship that we may have to bear for the rest of our life. We can repent and be forgiven, but sometimes the wake of destruction in our life and the lives of others due to the earthly consequences of our sin will make life very difficult. The life of King David illustrates this fact well. His life was never the same after his sin of adultery with Bathsheba.

But just as importantly, our children need to understand there are eternal consequences attached to sin. Romans 6:23 says: The wages of sin is death. Paul tells us here that what we earn by sin is spiritual and eternal death! It's vital that we teach our children to take the sword of the spirit which is the word of God and use it to defeat the temptation of the devil. If the church is to be strong in the future, we need to teach our young people to avoid sin.

In conclusion, we must teach our children the word of God and the pattern therein. We must help them to know how to be God's peculiar people. And we must

teach them the consequences of sin and how to avoid it. If we do these things, they will be well on their way to being cornerstones, the strong future of the Lord's Church. 1564 Xanthe Way Manteca, CA 95336 tcard00@yahoo.com

WHO IS CAUSING DIVISION continued from page two

do on certain issues, he did not carry his argument to its logical conclusion. Bro. Odom pointed out that they were warned thirty years ago to ease up on pressing the matters against human institutionalism. He said they who opposed such human innovations were accused of causing the division. However, Bro. Odom rightfully stated: it is not we who oppose human innovations that cause division, but they who insist that they will have them regardless of what other brethren think.

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

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

These so-called "conservative" brethren call church supported colleges, orphans' homes, and the manner in which the Herald of Truth is supported, "human institutions or innovations." Why? Simply because there is no authority for such practice. These brethren are constantly after their so-called "liberal" brethren to take Bible in hand and read their practice. This is not asking too much is it?

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

over the protest of good conscientious brethren. I ask you brethren: who caused the division? Was it those who put up a "long hard struggle" to get them in, or those who opposed them?

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

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

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

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

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

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

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

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

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

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

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

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

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

I ask you my dear friends: "Who Is Causing The Division?" May I say it is **not** the man that can take Bible in hand and read his practice; but rather, he who when called upon to do so fails to respond, and chooses to follow the way of the innovator, rather than the way of truth and right. -1503 E. Crestview Springfield, Mo. 65804

Announcements

AFTERNOON SERVICE

Panama City, Florida has started an afternoon service at 2:30 on Sunday afternoon. Any questions can be addressed to me at 405-473-6407

Thank you - Brother-Darrell Crawford

REPORT FROM TANZANIA

Keith's Report

The Lord continues to bless us in his field here in Arusha, Tanzania, East Africa. Anne and I are healthy and well, we are safe and we are comfortable. More importantly the work continues extremely well. We have been witnessing a tremendous spiritual growth here with the brethren showing even greater interest in the things of the Kingdom. We also have had a number of soul added and for this we rejoice greatly.

Mike Griswell and Clint De France

A highlight of the last month, for everyone, has been the visit of Mike Criswell and Clint De France. They arrived on the 9th September and stayed with us for nearly 3 weeks.

They both arrived remarkably refreshed after a LONG journey to Amsterdam and then non-stop to Arusha. They took the bumpy trip to our house (about 1 hour) very well and the next morning they were ready to start work.

Both Mike and Clint are wonderful house guests and Anne and I loved having them tremendously. There were a lot of great laughs, wonderful Bible studies and a general time of sharing and friendship. Anne and I even adopted Clint. (He needs some parents here in Africa!).

We had arranged a Leadership Meeting that would take place during their second week stay here, so there was a lot of planing that needed to be done and a bit of running around too. They both were a great help with that.

One of the things that we had to do was go out to a village about 2 hours away to buy some sleeping mats for the brothers who were coming to town and staying. In Arusha they were very expensive and we were told we could get them at a fraction of the price if we went out of town. Our guide for this trip was Msuya from Makamira and we had a good time. We even sang for a group of children, "Jesus Loves Me", in Swahili!

Leadership Study

We had planned a study aimed at helping the leaders from the different congregations that we are working with. Invitations went out and we were told that brothers from eight different congregation would be able to come.

The Study started on Wednesday morning and on Tuesday we had our first brothers arrive. These came from Mbeya, a 19 hour bus trip away and from Nairobi in neighboring Kenya. The following day the other brothers from closer congregations arrived. We ended up with about 30 men in attendance and about 10 staying at the church building.

Food was prepared by the sisters of the congregation, and they did a great job. Everyone was well satisfied with the food and were able to give close attention to the teaching throughout the study.

We had organized to have 3 sessions each day. One in the morning and two in the afternoon. We would have liked to have a session in the evening, but the electricity company is still rationing power, so we have no electricity most nights - they would have been very dark studies!

Mike and Clint both did wonderful jobs in the teaching. They taught for 30 to 45 minutes at a time, they then asked questions on their subject. We then opened up for the brothers to ask questions. I was very pleased and impressed by the depth of these questions. It told me very clearly of the understanding of the scriptures these brothers have. We have experienced preachers here, but also there were brothers who were baptized under a year ago that came up with some excellent questions.

The topics Mike and Clint talked on included The Lord's Supper, the Church, How to Study the Bible, Sermon Types, and the Occult. All of their lessons were well received and were followed with good questions and discussions after we had finished.

The brethren here really appreciated Mike and Clint and were particularly impressed how well they were able to sing in Swahili. They have both been invited to come back next year, it would greatly benefit this work if they were able to do so.

Work Vehicle

This month we were finally able to purchase a vehicle for the work here. Previously I had been using Anne's car and that left her stranded while I was out at work and beat up her little car pretty well.

I ended up buying a 1997 Toyota Land Cruiser Prado. This is a good tough 4X4 vehicle that should suit the work well. It is a base model with the only luxury being A/C - which suits me. I still have to get a few things done to it. But I think it will work out well.

I would like to thank all those who continue to help, it is truly a collaborative work and would be impossible without your assistance.

In His Name
Keith Thomson

Our Departed

SHIELDS- Sister Myrtle Shields, born in Tallahassee, Fl., July 21, 1919 passed over to the other shore Sept. 18th at age 92. She spent most of her life in St Marks, Fl. and was well known and respected in that area. Her funeral was Thursday Sept. 22nd at the Crawfordville Cemetery, in Crawfordville, FL. She attended the Oyster Bay Church of Christ for many years; and for the last seven years, she lived in N.C. and attended the Grassy Fork, Tenn. Congregation. She will be greatly missed by all who knew her. She was a very gifted lady, she loved to paint, her pictures are on many of our walls. Her love and influence was evident by the out pouring crowd that showed their love for her during this time of bereavement. The singing was beautiful, all from the Oyster Bay congregation. Sister Myrtle made her own funeral arrangement; we had a talk about this, and talked to our heavenly Father in prayer two weeks before she died. She faced death not fearfully, but courageously looking forward to being with the faithful in eternity. The writer endeavored to speak words of encouragement to the family and friends. Bobby J. Pepper

Field Reports

Darrell Crawford, 208 E. Baldwin Rd. Unit S, Panama City, Fl. 32405, bugz1955@hotmail.com Oct 4, 2011. We are experiencing beautiful fall weather here in the Florida pan handle for which we are very thankful. We are excited to announce that here in Panama City we are starting an afternoon service at 2:30 in the afternoon on Lord's day. This in addition to the 11:00 am morning service. This we believe will help to strengthen the church here. If you are in our area, please plan to attend both services and tell others as well. We have started training to volunteer with a local Hospice here. This will enable us to help others who are suffering and may lead to studies with others as well to bring them to the Lord. We have already spoken to other volunteers about coming to church and to singings as well. We are still doing a good deal of visiting and calling and will be doing door knocking. Hopefully this will lead to more studies and to more people coming to a saving knowledge of our Lord. Please continue to pray for the work here that the Lord will give us wisdom and will bless with growth, both spiritual and numerical. Let us contend for the Old paths and may the Lord bless His church everywhere.

Douglas T. Hawkins 409 Worthington Pl. Richmond, KY 40475 douglast69@bellsouth.net (606) 271-0529-September 20, 2011 - I'm looking forward to meetings in Flemington, PA and Napoleon, AL (Nov. 9-13). We are undergoing a lot of changes here at Lexington, KY. Lord willing, brother Bob Johnson will begin working with the congregation in Lexington the first of October. We are really looking forward to his move. Brother Zach Evans and his sweet wife Emily have gotten settled in. Zach is planning to be here for about a year and a half. We are going to be preparing him to enter the field full time by the beginning of 2013. If your congregation is entertaining a full-time work, please let me know. I want to begin identifying possibilities for him as soon as I can. I'm also very interested in our young men between the ages of 15 and 21 who might be interested in joining us for our "on-line" study. The study will begin the first part of January. I thoroughly enjoyed the Texas Labor day meeting this year and encourage you to make your plans to attend the meeting anytime you can. The brethren at Fossil Creek are to be commended for their work. We recently baptized a lady who came to us as a result of a friendship with our belated Brenda Stephens. Brenda Stephens' works are truly following her. Let's remember that the day is far spent, night is at hand when no man can work. We pray a successful conclusion for the work in 2011 for you too. May the Lord bless us in his service.

P. Duane Permenter, 1705 Pecan Dr. Cleburne, TX 76033, (817) 240-1944, Oct. 1- I have spent 18 days in a gospel effort in Mozambique. We have travelled many miles around the country and worked with several different congregations and the reception has been very good. The work here is in great need, and I am grateful to the church at Field Stone, near Cabool, Missouri, along with Don Pruitt who has given me this opportunity to labor in Mozambique. Since I had worked with Bill Davis two or three other times, this was my third trip to Mozambique. There are over 1000 congregations meeting who need to be taught and developed in the gospel. What is so incredible about this is the fact that we have only been coming here somewhere around 10 years. Bill Davis was the first evangelist to live here from America. I think he moved to Milange, Mozambique in 2005. Working with some of the men that Brother Davis has trained was a pleasure. The opportunity of spending time with Don Pruitt who baptized me over forty years ago has been a blessing. Don has labored hard both in Mozambique and in the USA for the work in this country. God bless all the brotherhood! duane_and_laurie@yahoo.com.

Paul O. Nichols, 14217 Rosehill, Overland Park, KS 66221, pon.wjn.ks@juno.com, Oct. 6th was a joyful

experience to be at Neosho, MO, Aug. 3-7. The crowds were large with excellent attendance and cooperation from the surrounding congregations. The people were friendly and the hospitality was impressive. I made my home with Nick and Sally Nichols. Later it was my privilege to be in a meeting at Stockton, CA, August 24-28, where we had visitors from several different congregations. It was good to see people whom I had not seen for years. Bob and Doris Hansen's friendly home was my headquarters, and I visited others, who showed Christian hospitality, including Jim Winchester and James Mason. After the meeting at Stockton it was a real blessing to be at Bakersfield for the annual California Labor Day Meeting, and an honor to be asked to be the speaker. Bakersfield was home to Wilma and me for about six and a half years when our daughters were small, and the Planz Road congregation was our home church. During the meeting the cooperation between the congregations in the area was outstanding and the women did a wonderful job providing food for all the people who made the effort to be at the services. The size of the crowd was estimated to be between three and four hundred, although there was no actual head count. Ivan Costa wrote the very appropriate theme song for the meeting, "Pressing toward the mark" which was sung at every service. It was good to see that Frankie Broncato had responded to the treatments for his throat cancer, and he did a commendable job of making the announcements. The accommodations provided for us by the brethren were outstanding; we could ask for no better. My daughter, Paulette, and I came away from the meeting in a state of euphoria. The joy will linger long in our memories. My next appointments will be with the church at Columbia, MO and Memphis, TN. October 20th will be my seventieth year anniversary of preaching the glorious gospel of Christ. Let us be about our Father's business.

Don L. King, 1147 Sherry Way, Livermore, CA 94550, old_paths@juno.com October 11- We recently enjoyed the opportunity to once again preach at Grant's Pass, OR. We held a gospel meeting there a few years back and enjoyed it very much. Fremont is getting ready to hold our gospel meeting with Bruce Roebuck. Bruce has never been here and we look forward to some great preaching. The church is at peace, for which we give God praise. It will soon be time for the trip to the Philippines again and we always enjoy that time. Bro. Duane Permenter is to go with us this year. He and I have made a number of trips together and have always enjoyed working together. Brethren, please do not delay about the needs in Hawaii. The mortgage payments for the building there need to be made. Please, consider this work and let us hear from you immediately. Make your check payable to Indy Mac for \$1400, send it to me,

and we will send it in at the proper time. In addition, we still need support for two Filipino preachers who lost their support due to a congregation's financial problems recently. Both need \$150 per month and we need this support by December, please. If you will contact me, I will be happy to give you their bank information and addresses so you can send their support direct to them. The Philippine work is still a great work that is growing on a regular basis and spreading into several Islands now. Please, consider getting involved if you possibly can. Lord bless all.

Eric J. Stone, 94-371 Ikepono St. Waipahu, HI 96797, ericstone101@yahoo.com Aloha! Our congregation is so thankful to be able to announce a new brother in Christ! Arnel Tolentino obeyed the gospel, being baptized for the remission of sins. He was introduced to the truth through the efforts of our sister Danao. She met him through a co-worker who knew that he was looking for the truth. Arnel was given copies of tracts, written in Tagalog, by the late Brother Danao. After Arnel read them he simply stated... "I agree, that's what the bible says". How refreshing for someone to accept the simple truth of the gospel, and not endlessly debate every wind of doctrine. He is Filipino, but his English is very good, and he has a good grasp on the scriptures. He has been an answered prayer, and we are very excited to see how the Lord will use him in His Church. We continue to do our best in preaching the gospel, and are currently working on studying with two nonmembers that have regularly been attending Sunday morning services. I can sometimes see my past self in those who are stubborn to accept the truth. I was not very easily persuaded to the truth, and neither are some of the ones we've studied with here. Nevertheless, I truly believe that God's word does not return void, and that as long as we endeavor to plant the seed, God can and will give the increase, according to His will. We have been blessed to have so many visitors lately. We had the pleasure of hearing sermons from Jim Rogers, Don Davis, and Newton Davis, over the last couple of months. Many people are very curious about how many we have that are from the local area and how many mainland visitors we see. On Sunday mornings, we usually have a core group of about 18, in attendance. On average, we have visitors from the mainland every other week. Sometimes it is a single couple, and every once and a while, we have as many as seven at a time. It is true, this congregation does not exist so that the brotherhood can vacation, but when you do come, it really encourages the brethren here. We see a glimpse of the Lord's Church as it exists throughout the United States as well as the Philippines, and the world. Before leaving Texas to come to Hawaii, several preaching brethren (one specifically) warned us about the unique challenges that come with this kind of

work. This is truly one of those things that you have to walk in these shoes to know what it's like. The adversary has been very busy trying to disrupt and derail the good work that has been done here. The difficulties we deal with only reinforce that we must be doing something right. In fact, any difficulty we encounter only draws us closer to God, and less dependent on our own ability to solve any problem. It is a great blessing to give an answer, not of my own wisdom or understanding, but simply... Here is what the bible says. May God bless us all, and help us to continue the work!

Brett Hickey, 8373 Highway 5 South, Mountain Home, AR, 72653, unityseeker@hotmail.com, LetTheBibleSpeak.com, (870)736-0774, October 8, 2011 I enjoyed being with Joe Hisle, Carl Johnson, George Battey and Billy Dickinson during the meeting at Ada. Brethren from Denton Co., TX, Aurora, MO, Bakersfield, CA, Clovis, CA, Galey, Davis, Ratliff City, Piedmont, Valiant and Seminole supported the meeting. It was a delight to get better acquainted with the Ada brethren. I travel to Texarkana, TX, (10/19/10/23), Arlington, TX (Green Oaks - 12/16-12/18), the Preacher's Study at Grapevine, TX, and the Oklahoma New Years' Meeting. We are having a great meeting at Mountain Home with Philip Scott. I've mailed invitations out to eighty of our best leads, invited people through a meeting announcement through Facebook, and gone door to door spreading the news. Philip joined me door to door yesterday. I've been encouraged at how many people say they have watched or are watching the program. Three have joined us from the community; we look for more today. Despite the inclement weather, our booth at the Baxter County Fair was a success. I was pleased that 16 members helped man the booth. Over a thousand saw our banner advertising the TV program and website. Others took gospel tracts on the church, salvation, etc. Many took pens that had program information. Many others took CD's of brief sermons and gospel singing. The CD's also had a business card advertising our worship services, the program, and website. Scores of others who did not take CD's or pens took the business cards. We had good conversations with a number of others. One hundred filled out drawing slips. Twelve requested more information about a home Bible study. Eleven others requested more information about the Bible study by mail. Three others requested information about a video Bible study. Sixteen requested DVD copies of at least one of the six sermons we offered. I passed along a Branson lead to Nate Biben and a Dixon, MO, lead to Brad Shockley. Dan Wissinger has been following up with a man from Lincoln, MO. A man from Blue Eye, MO, responded to the TV program via the 1-800 number and wants to talk about being baptized. The

program out of Springfield continues to bear fruit in other markets. The following responses for September include only internet and 800 number contacts. Dallas - 27; Little Rock - 20; Jackson - 10; Fresno -9; Lexington -8; Sacramento -7; Birmingham -5; Lubbock -5; Waco -5; Shreveport -4; Huntsville, AL -4; Cedar Rapids -3; Joplin -2. The program began airing in Amarillo on September 18th over KAMR (NBC 4) at 7:00 a.m. and has generated one lead already.

GOING HOME

**I set the sail upon my ship
And watch the sun begin to slip,
Until at last it seems to be
A fiery ball against the sea;
And everything is bathed in red
As if the very skies had bled;
And like the sun I, too, sink fast.
I tremble as I hoist the mast.
No more am I content to roam;
I'm growing old, I'm coming home.**

-Elaine Martin

THE REASON WHY

**Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why.**

**The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
For the pattern that He planned.**

-Anonymous

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THE BACK PAGE...

ATTORNEY FOR THE DAMNED

BY CARL M. JOHNSON

Recently, Donald Bee of Greenville, Pennsylvania, and I drove to Farmdale, Ohio, to see the birthplace of Clarence Darrow, one of the most controversial lawyers in American history. We also visited Darrow's boyhood home in nearby Kinsman, Ohio, which has been added to the National Register of Historical Places.

Darrow was born April 18, 1857. He was the fifth of Amirus and Emily Darrow's seven children. Amirus was a carpenter and undertaker by trade, but he filled his home with all manner of works of literature, history, and science. While he lived in a conservative religious community, his politics were liberal and he was an atheist who found even the loose creed of Unitarianism too confining. He introduced Young Clarence to the writings of such notable agnostics as Charles Darwin, Thomas Huxley (who coined the word "agnostic"), Voltaire, and Thomas Paine, and they had a profound impact upon Clarence's outlook on life.

Clarence was a precocious child with a brilliant mind, but he was a poor student. He was convinced the education establishment knew nothing of the real world, that school was a fraud foisted by old people upon young people to stifle thought, and that the entire curriculum was a waste of time. He began reading law books, however, and became fascinated with the prospects of becoming a lawyer. He liked to talk, was good at it, and decided that he would "become a lawyer, wear nice clothes, and avoid work." He was admitted to the Ohio bar when he was 21 years old.

Eventually Darrow moved his law practice to Chicago where he became a folk hero of the labor movement. He defended nearly 2,000 "lost causes," most of which ended in victory for the underdog defendants. It was during this period that Darrow's friend, journalist and reformer Lincoln Steffens, tagged Darrow as "the attorney for the damned."

Darrow was not a great legal scholar, nor did he argue strictly along legal lines. His strengths lay in his exhaustive preparation, his ability to portray his clients as the "real" victims, and his ability to pick jurors who would be sympathetic to his clients. He could also mesmerize juries with just the right tone for each occasion, whether it was anger, pathos, wit, humor, or biting sarcasm. In one famous case, his summation took 11 hours to deliver, and he won a "not guilty" verdict.

His career suffered a devastating blow in 1911, when he was indicted after a high-profile case for jury tampering. The indictment was eventually dropped, but Darrow was wounded deeply.

After rehabilitating his practice and contemplating retirement in 1925, Darrow participated in the trial for which he is best known, "The State of Tennessee v. John Thomas Scopes," popularly known as the Scopes Monkey Trial. Scopes was a biology teacher indicted for violating a state law by teaching evolution in high school in Dayton, Tennessee. Darrow offered to defend Scopes "without fees or expense." The ACLU had already agreed to pay for Scopes' defense, and it was reluctant to accept Darrow. It worried that Darrow was too radical, was merely seeking headlines, and that his participation in the event would turn it into a circus. Scopes was advised that the town was already bristling with "screwballs and con men" that had come for the trial, and that their presence would turn the trial into a gutter fight. Scopes replied, "If it's going to be a gutter fight, I'd rather have a good gutter fighter." He quickly accepted Darrow's offer.

William Jennings Bryan, three times a candidate for the presidency of the United States, was selected as the prosecuting attorney. He and Darrow were extolled as the two greatest orators in America. Hundreds of members of the press and thousands of visitors swarmed into town as Darrow, the "village atheist," and Bryan the "true believer," squared off in what had become a carnival atmosphere.

After eight days of trial, it took the jury only nine minutes to deliberate. Scopes was found guilty and ordered to pay a \$100 fine. The biggest loser in the trial, however, was William Jennings Bryan. Darrow, in a bizarre but shrewd maneuver, called prosecutor Bryan to the stand because Bryan had been touted as "an expert witness on the Bible." Darrow then proceeded to expose Bryan's Bible knowledge as being so simplistic and limited that it became embarrassing even to Bryan's most ardent supporters. The examination turned out to be the greatest humiliation of Bryan's storied career.

Darrow died March 13, 1938, and he remained an unbeliever until the very end. In reality, however, Darrow has one more trial in which to participate. When he stands before the judgment seat of Christ (2 Cor. 5:10), he will not select members of the jury, tamper with jurors, or make emotional summations that last 11 hours. Furthermore, he will not be championed as "the attorney for the damned" on that occasion. It is sad, but because he died as an unbeliever, Darrow will be numbered among that group himself (Mk. 16:16). carlmj@cableone.net