

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. LXXXVII

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NO. 11

"SOME DOCTRINES SHOULD NOT BE TAUGHT PUBLICLY"

By NATHAN BATTEY

There is a growing mindset in the church that many doctrinal issues should not be addressed publicly from the pulpit, but should rather be taught in private settings only. Does such a mindset reflect the tenor of Scripture or today's culture? Do Scriptures restrict the doctrinal issues that can be addressed in the assemblies of the church, or are leaders free to address any matter of truth?

While there are laws in the Bible that apply to Christians only, the Bible as a whole was made available for all mankind to consider. Thus, all matters of doctrine are part of a public record and were made such by the Holy Spirit himself (John 16:13), If the Holy Spirit was not afraid of unbelievers picking up the written Word and reading "all truth", why is the church afraid of teaching "all truth"?

Paul stated it this way: "For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church." (1 Cor. 4:17)

Again, in Acts 20:26-27 Paul stated, "Therefore I testify to you this day that I am innocent of the blood of all men. For I have not shunned to declare to you the whole counsel of God."

Paul declared the whole counsel of God everywhere he went. He was not ashamed of the Gospel of Christ for it was the power of God unto salvation (Rom. 1:16).

Some have come to the conclusion that the New Testament should be divided into two categories: Gospel and Doctrine. The contention is made that the Gospel is for unbelievers, while Doctrine was given to the church. Such a division of Scripture is superficial and the product of wishful thinking from prejudiced minds. The term "doctrine" simply means teaching.

Thus, any instruction in the New Testament, whether in connection to the life and teaching of Christ, or any teaching of the apostles is a matter of doctrine (teaching). When Paul states that he is not ashamed of the "Gospel of Christ", he is referring to all of the teaching that came through Christ (Matt. 28:19-20). Like Paul, we should not be ashamed of any teaching that came through Christ or His apostles (John 16:13).

Paul, guided by the Holy Spirit, went on the public record regarding the subjects of modesty (1 Tim. 2:9), long hair (1 Cor. 11), who can teach in the assemblies of the church (1 Cor. 14), the rules regarding Christian marriage (1 Cor. 7), and many other spiritual teachings. The church should not be afraid that people might pick up a Bible and read what God has revealed on these subjects, nor should the church be afraid for unbelievers to hear these topics addressed in her assemblies. If God did not want his people to teach on these subjects, He would not have charged the church to declare them to the end of the age (Matthew 28:20).

Paul's writings on the hair, in particular, cause many members of the Lord's church to squirm in their pews. Many feel the subject should not be addressed in public assemblies and only on limited occasions outside the pulpit. Two preachers (who have since left the Lord's church) told me as a young man that they never taught on the hair publicly and that it should only be addressed privately. I question how much either preacher ever taught the truth on the hair privately because both preachers later publicly stated they did not believe it was wrong for a woman to cut her hair. I wonder when it became okay to speak publicly on 1 Corinthians 11 for either of these men? It seems that the only thing not allowed to be taught publicly out of 1 Corinthians 11 is the truth.

Question: Why is it allowable for women to teach publicly by action and word that it is okay for women to destroy God's symbol of authority (1 Cor. 11:10), but

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Editorial**HE REMOVETH KINGS AND SETTETH UP
KINGS (DANIEL 2:20)***By DON L. KING*

It is obvious there is an election coming to the United States in 2016. In the media we either read, see, or hear about it. Those who seek to be President, or other office, debate, appear on every program they can manage, and go before the public shaking hands and trying to present the best image possible. Advertisements are everywhere. Some of us are weary with such happenings while others enjoy it.

Perhaps it might be a proper time to remind those who are members of the Lord's church that we really don't have to be overly concerned about such world events. Paul tells us in Romans 13:1 "... that the powers that be are ordained of God." In Daniel 4:17 we read: "... that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." Later, in verse 25 Daniel wrote: "...the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Quite obviously, these passages from Daniel and Paul, both inspired, agree together. Speaking of inspiration in the Old Testament, Peter said, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21) Notice that Daniel pointed out that God rules in the kingdoms of men and sets over them the "basest of men." (Daniel 4:17) What kind of men does God put over worldly kingdoms? Daniel says, "Base" (not good) men. Think about it: such an office would be very inconsistent with Christian principles; and so God does not use Christians for that evil work, nor is it necessary for His people to be involved in any way.

The above surely indicates that God is in charge of this world. How does He do it? We do not understand just how God operates in many situations. In Daniel 2:20 we are told that God "...removeth kings, and setteth up kings." Either God is in charge or Daniel lied under inspiration. In Acts 1:6 Jesus was asked if the kingdom would be restored to Israel. In verse 7 Jesus answered: "...It is not for you to know the times or the seasons, which the Father hath put in His own power." In other words, "That is the Father's business." One of the great statements made by Job was that God does great things "...past finding out" (Job 9:10). It appears the Lord

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QUERIST COLUMN

By RONNY F. WADE

Question: The querist offers the following information before asking the question: The facts indicate that there is a serious morality problem in the church with an epidemic of young teenage girls, unmarried, getting pregnant and having babies. The parents are church members, in most cases, the girls are usually not, but at times are. It has become customary to have baby showers for these young girls. Some of the ladies feel that if they go to the baby shower they are sending the wrong message by somehow condoning and rewarding bad behavior. Others feel guilty if they do not go, thinking they are not showing kindness that might eventually win that person to the Church, and at the same time punish the innocent baby. What would your answer be, faced with this situation?

Answer: It is very discouraging to learn that these young girls are involved in sinful sexual activity. It is unlikely that any of them are emotionally able to handle a new born baby at such an early age. Their conduct is obviously against the teaching of the scriptures (1Cor. 6:9). It seems to me that both parents and the church need to wake up to this problem and began teaching and training all young people about the dangers and sinfulness of such activity. Having a baby shower for a young expectant mother is not in any way a work of the church. It is purely a work for individuals that should be kept completely separate from church involvement. That includes passing out invitations to the shower before or after church services. The advisability of baby showers, in such cases, depend on a number different factors. I can understand that some would feel they are condoning the behavior of those involved, if they attend and bring a gift. Others, out of sympathy, feel they should participate to help both the girl and child. That must be an individual decision. Having a shower for a young girl in such straits should not be viewed as a way of converting her to Christ. That is a work of the gospel. She does however need to be converted. The young men involved in this sordid affair are not mentioned. If they are members of the church they need to be instructed by both their parents and the brethren of the sin they have committed. If they are not Christians then the church needs to do some teaching about the danger of "church" girls dating boys who are not in

the church. Without being judgmental I would suggest that the church needs to wake up to the dangers that are becoming increasingly evident and move to teach and admonish the young people of this congregation what the scriptures and this church expect of them. If this type behavior continues on the part of young Christians, the church must move to enact scriptural discipline in order to save them 1Cor. 5:9-13.

Question: How should the communion be served to mothers who are in the cry room tending to sick or crying children?

Answer: The scriptures say nothing about cry rooms. Many church buildings do not have them. Those rooms with which I am familiar have a window and speaker so that the parent can both see and hear what is going on in the auditorium while they take care of the needs of the child. Should the parent be there when the communion is served, it seems to me that if possible the parent should open the door come out and partake of the loaf or cup as it is being passed to the assembly. The idea that such a procedure is parallel to taking the communion to someone's home who hasn't assembled is obviously incorrect. Send all questions to Ronny F. Wade P.O. Box 14352 Springfield, MO 65814 or ronnywade36@gmail.com

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PAGES FROM THE PAST*BY RICK MARTTIN*

The following article appeared in the 1937 July Issue of the Old Paths Advocate. In this article Brother Homer L.King laments the ingratitude that is displayed by many people. He urges us to be thankful and appreciate the efforts of others. This is certainly something that is needed in our society today. Rick Martin

INGRATITUDE

By Homer L. King

By INGRATITUDE we mean "unthankfulness," "ungratefulness" (2 Tim. 3:2) ; in appreciation" (Webster).

Paul teaches in his second letter to Timothy, chapter 3, that such will be the status of people in "the last days," and one has to but look around, in order to see this on every hand. Surely, we are living in just such times as portrayed by the Apostle. I believe this is one of the outstanding sins of our time. Recent developments have caused me to realize this more vividly than ever before. However, ingratitude is not confined entirely to the present time. Let us look into the past for some examples.

I believe it is possible to begin with the dawn of creation for examples of this characteristic, which is so prevalent in the human family, but it will suffice now to begin with the advent of the Son of God into this world. Was He appreciated by the human family? Was He appreciated by the people of God? Nay, verily. "He came unto His own, and His own received Him not" (Jno.

1:11). As we consider the wonderful blessings of God bestowed upon the human family in the sending of His Son into this sin-cursed earth, we are astounded at the ingratitude apparent. This however, was foretold by the Savior, in a parable (Luke 20:9-17), concerning, "A certain man planted a vineyard, and let it forth to husbandmen," sending his "servants" to gather the fruits, but they were beaten. Finally, he sends his "beloved son," but they "killed him," casting him out. Jesus informed them that the lord of the vineyard would destroy such wicked and ungrateful husbandmen and give the vineyard to others. He concludes, "The stone which the builders rejected, the same is become the head of the corner." Their ingratitude could not make the

purpose of God of none effect. What love! What loving kindness! What blessings, both temporal and spiritual! Finally, what sacrifice by the Son of God! Then, behold how unthankful, ungrateful; yea, what ingratitude! So apparent to the Son of God was this ingratitude, That He was heard to say, "The foxes have holes and the birds have nests, but the Son of man hath not where to lay His head." Although He "came to minister unto," which He did profusely, finally dying for all, yet in his dying hour, he was refused even a drink of water.

I now think of that righteous, benevolent, merciful, self-sacrificing man of God. Stephen, as he poured out his life in kind and righteous deeds; only to be stoned to death, reaching the climax as he prayed for those who so cruelly put him to death. How unthankful, ungrateful, and what ingratitude by that mob! I doubt seriously if his own brethren really appreciated him until after he was taken away from them.

Next before my mind passes the life and example of one of the most outstanding Bible characters, the Apostle Paul. If I should be allowed to be partial or to love and admire one apostle more than another, it would be Paul. So close did he follow the Savior that he could say: "Be ye followers of me even as I also am of Christ" (1 Col-. 11:1). His entire life after his conversion was one of service and sacrifice, but he met with the same ingratitude as others. He said:

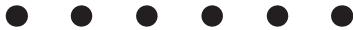
"For I suppose I was not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things" (2 Cor. 11:5, 6); "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" (2 Cor, 11 :23-29). Was this outpouring of

service and sacrifice appreciated by his brethren, or did he feel, as possibly every gospel preacher feels at times, that his efforts were not appreciated, receiving from his own brethren that same thing ingratitude? Hear him: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). And, it is the same in appreciation, experienced by our Lord et al.

The Campbells, Stone, Smith, et al, of the Reformers, were not appreciated in life as they should have been and as they deserved. They are, no doubt, appreciated more now than while living. They rendered a service so vital, that it seems they would have been appreciated, but alas!

As a rule the elders, teachers, song leaders, personal workers, in the home congregation are not appreciated, nor their life of sacrifice, until, if at all, they are removed by death or move away. For their invaluable service to the cause of Christ and to humanity, they generally receive but little, except criticism, knocks, and many times slander. If their praise is ever sung by their brethren, it is generally after they are removed by death. What ingratitude!

The gospel preacher, who sacrifices his home, loved ones, friends, and himself, to preach the gospel to the lost, receives as a rule, very little in this life but ingratitude at the hands of the world and his own brethren (Thank God, for the promised reward in heaven!). This is especially true of the home preacher by the home congregation. Jesus knew this and foretold us, "A prophet is not without honor, save in his own country." The brethren generally did not appreciate Brother Harper as they should while he was yet with us. We sang his praise after his death. The church here did not realize what Brother Gay and family were worth to the church until they moved away. It seems we appreciate nothing while we have it. Oh, what ingratitude! Are we all guilty?



SOME DOCTORINES... continued from page one

be ashamed of when it comes to any Bible subject. We must confidently teach the truth in love at all times (Eph, 4:15)

Before closing, one other scenario needs to be addressed. Some brethren feel certain subjects (such as the hair, ect.) should never be addressed at large meetings such as the New Years Meeting or the Fourth of July Meeting because unbelievers might be present.

First, there is a difference between teaching on a subject and taking a "pot-shot" at a subject or a group of people. As with any subject, the teacher's responsibility is to teach on the subject (2 Tim. 2:2, Eph. 4:15), not merely mention or talk about a subject. Scriptures teach, reprove, correct, and instruct in righteousness (2 Tim. 3:16). When performing any of these four roles - teaching, reproving, correcting, or instructing - teachers and preachers must use Scripture to accomplish the task.

Secondly, the purposes of our "big meetings" need to be reassessed. Annual meetings such as the New Years meeting and the Fourth of July meeting are of primary benefit to Christians and do not work well as evangelistic outreach meetings. When outsiders attend, few if any (including the leaders of the hosting congregation) are able to identify the unbeliever in the crowd and as a result the visitor walks away unnoticed.

In many ways, inviting an unbeliever to an annual meeting is like inviting your neighbor to a family reunion where they don't know anyone. Family reunions are put together for the sake of family members who have not gotten to see each other in a long time. Brotherhood meetings are much like family reunions: brethren travel from all across the country to see and worship with brethren they have not seen in a long time.

It seems that the nature of an assembly should dictate the type of teaching for the occasion just as it did for Paul in the Areopagus (Acts 17). Does the crowd consist mainly of believers or unbelievers? When a teacher stands before a crowd of unbelievers, he needs to address topics that will convict the unbelievers and make them want to obey the gospel. When a teacher stands before a group of brethren, the teacher should address issues that brethren need to hear - issues such as Christian living and dangers facing the church. It makes no more sense to urge an audience of believers to obey the gospel in baptism, than it does to urge an audience of unbelievers to rededicate their lives to Christ. Whether before believers or unbelievers, the truth must be spoken in love and Scripture must do the teaching.

In closing, teachers should always consider their audience, utilize wisdom and love when teaching, and never be ashamed of the whole counsel of God (Acts 20:27). May God bless the cause of Christ and may the gospel continue to reach the hearts of Christians and sinners alike. OPA nathanbattey@gmail.com



EDITORIAL . . . continued from page two
doesn't see fit for men to know some things.

Sometimes the question arises about voting in political elections. We are aware some participate while many do not. Just consider this, please: Christians have been translated out of the kingdom of darkness, (the world) and have put on the whole armor of light (righteousness of a Christian). Does it seem consistent that we should cross back over the boundary lines, and into the kingdom of darkness, (the world) and help carry on the political affairs of today? Peter says, we are "called out of darkness into His marvelous light." (1 Peter 2:9) Paul said, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Since it is God who sets up rulers and also removes them, (Daniel 4:17) does it not seem inconsistent for us to cast a vote for someone when perhaps God intends another man to occupy that position? When that happens have we not arrayed ourselves against God? Remember, one way or another the Lord will put in whom He pleases. Think on these things. DLK

UNITY

BY DARRELL CRAWFORD

"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? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name," I Corinthians 1:10-15 NKJV. The plea here is for unity. There is to be no division among Christians but, perfect unity. We find that unity among Christians was so important, that Jesus Himself prayed for it in John 17:1-26. Without unity, there can only be division, which is contrary to the exhortation of the scriptures.

Sadly, in the religious world today there is anything but unity. There are literally thousands of religious denominations in the world today. Many of these have ever so slight deviations from each other. Some will say that everyone is right even though teachings may differ from denomination to denomination. They seem

to think there are saved persons in all religions, even those who teach error. Error can never be right!

In the first century writings of the Apostle Paul, we can see the beginnings of division or denominations. Paul in no uncertain terms condemned this division. People were making a "big deal" about who baptized them; apparently thinking that one person's baptism was better than another's based on who may have baptized them. That is why Paul said in I Cor. 1:14-16 that he was glad that he had actually baptized none of them, except Crispus and Gaius. He did not want someone to think that they had some type of supposed preeminence because he had baptized them. Who we were baptized by has no effect on our soul's salvation.

Paul stressed unity to the brethren at Philippi in Chapter 3:16, "Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind." If an idea doesn't affect our salvation there may be some leeway, as long as we do not "bind it" on any person. If it is a Bible subject with a Bible answer, it is "set in stone"

Today, men get upset about almost anything and want to "pull away" and start their own "church", which causes more and more division. This started in the first century and continues today. Christ prayed for unity in John 17, Paul cried for unity in I Cor. 1. Division (denominations) NEVER brings unity.

May we continue to work toward the goal of unity that our Lord prayed for and Paul commended.

SYMBOLISM IN THE LORD'S SUPPER

BY AARON BATTEY

The Lord's Supper, or communion as it is also called, has marvelous design. Just like the Old Testament tabernacle and temple contained symbolism in almost every detail, so does the communion of our Lord Jesus Christ. First, read Paul's account in 1 Corinthians where he recites Jesus' instruction on the communion. Not all the details are given in this passage, but other scripture will be provided to fill in the blanks.

1 Corinthians 11:23-26

23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in

remembrance of Me.” 25 In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.” 26 For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.

This communion service has been sorely misrepresented and abused by denominations throughout the ages. Because everything in this supper represents the death of Christ in all its splendor and glory, to partake of His communion by distorting the symbolic items in any way would be to put Christ to an open shame.

Here is a list of all the items in the communion and what they represent based on scripture.

- **The Bread** = Body of Jesus Christ (1 Cor. 11 vs. 23-24)

- **Unleavened Bread** = The sinless life of Christ. We find that unleavened bread was used in the communion by looking back at the Passover ceremony of the Old Covenant. The Passover was symbolic of the Christ’s redemptive death and parallels the communion very closely. During the Passover no leaven was allowed in the house. We find in Matthew 26:17 when Jesus instituted His Supper, it was also during the Feast of Unleavened Bread when no leaven was to be in the house. Leaven is representative of sin and false doctrine in the scriptures (*see Matthew 16:6-12). Just as Christ Jesus had no sin, so the bread which represents his body should have no leaven. Read 1 Corinthians 5:7-8, a very good passage to supplement this discussion.

- **Cup** =The New Covenant (vs 25), this is the covenant we now live under in contrast to the Old Covenant that Moses and the prophets lived under. Paul states that the Old Covenant (handwriting of requirements) was nailed to the cross in Colossians 2:14.

- **The Fruit of the Vine** = Blood of Christ (Luke 22:17,20)

- **The First Day of the Week (Sunday)** = The day Jesus arose from the grave. In Acts 20:7 we find the disciples took the communion on the first day of the week. In John 20:1 we see that Mary Magdalene found Jesus’ tomb empty on the first day of the week.

All of this symbolizes the great sacrifice that Jesus gave on the cross so that we might have our sins washed away. This supper is sacred, and to teach or observe Jesus’ supper in any way that would distort the symbols involved makes one a liar (1 John 2:4).

HERE AND THERE

By RICK MARTIN

Presidents such as Abraham Lincoln, James Garfield, William McKinley, and Woodrow Wilson were lifelong readers of the Bible. Today it seems that the Bible’s influence on society is almost non-existent; this stands in sharp contrast to the earlier days of our country. Legal rulings have greatly diminished the Bible’s impact on our society. Even though this is the case, we cannot lay the entire blame on the government and the law. The Bible no longer dominates our culture because its convictions no longer form the moral foundation for the people. The major reason for this is because people no longer read the Bible. Do you regularly digest Scripture? If not, remember that it is food for your soul and you will have little influence for Christ if you do not feed on God’s Word. Recent activities on Wall Street have caused some people to be concerned about the health of their financial portfolios. People have been taught about the importance of having strong financial portfolios so they will be prepared for the future and can be taken care of in their golden years. This certainly is a very important thing but something of much more concern should be our spiritual portfolio. Are you putting an emphasis on that? Just as we invest in our financial future, we should also be investing in our Spiritual future. Jesus, our spiritual advisor, warned His followers against investing heavily in unsecured commodities. He counseled that clothing is not a wise long-term investment. (Moths might ruin it.) He warned against investing in things that might erode or things thieves could break through and steal. There is no permanence here. Jesus knew that if everything a man sets his heart upon is on earth, then he will have little interest in leaving earth to go to heaven. Matthew 6:19-21,” Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also”.

If you want to kill a good work in the church, complain. If you want to discourage those who are working to try to make a difference, just complain. When you don’t get what you want, when and how you want it, just complain. If you want to make God mad, just complain. The children of Israel were complainers and they suffered because of it and so will we. 1 Corinthians 10:10, “

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.” Paul says in Philippians 2:14—”Do all things without murmurings and disputings.” Why? So that we may be, “blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” Philippians 2:15. In light of these scriptures, we should avoid complaining.

Some people have developed a disdain for doctrinal sermons. Some say if we harp on doctrine, we will drive people away. My question is, if one is not preaching the distinctive commands of the Gospel, with what do they hope to reach people? If one does not preach the commands of the Gospel they are not preaching the things that can save people. When questioned about their doctrinal preaching Peter and John said, “Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard”, Acts 4:19-20. We cannot afford to compromise where these men stood firm. We must declare the “whole counsel of God.”

The need for godly homes has never been more apparent than it is today. Godly homes begin with a father and a mother; Matt. 19:5 “and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh”? There is no mentioned made of the two father-home or two mother-home that society would like to foist on us.

We need to always do the best we can. The best we can is really all God expects from us. One person’s “best” may be greater than another person’s “best”. F.B. Meyer said; “Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention do them as they come, from a great motive, for the glory of God, to win His smile of approval and to do good to man. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor which rival armies stop to gaze. But no such act goes without the swift recognition and ultimate response of Christ.”

Please take a minute to remember those who are sick when you pray. I especially ask that you remember Brother Benny Cryer, a long time gospel preacher, who has been experiencing health issues. That's all for now.

Pray for the brotherhood. mmartin@bellsouth.net.

HAVE YOU NOT READ

BY AARON BATTEY

How often do you read God’s word? Jesus asked the chief priests and scribes in Matthew 21:42 “Have you never read in the Scriptures?” If Jesus asked you this question today, would you be embarrassed or would you have a ready answer for the one who can read all hearts and minds? So I ask you today, have you ever read what the Scriptures say about reading the Scriptures? Reading the Bible is more important to God than many realize.

Consider this plethora of verses that speak on the subject of reading the Holy Bible. Paul said to the Thessalonians, “I charge you (put you under oath) by the Lord that this epistle be read...” (1 Thessalonians 5:27). More than once Paul told Timothy to, “...give attention to reading,” (1 Timothy 4:13). This is followed by a later statement to, “Be diligent...rightly dividing the word of truth,” (2 Timothy 2:15). John the apostle makes the statement, “Blessed is he who reads...” (Revelation 1:3). Nehemiah proclaimed the edict to “Read from the Book of the Law of the Lord.. .God for one-fourth of the day,” (Nehemiah 9:3). Jeremiah the prophet was such a man of God that he could say in Jeremiah 20:9, “...His word was in my heart like a burning fire shut up in my bones; I was weary of holding it back, and I could not.” The psalmist says in Psalms 119:105, “Your word is a lamp to my feet and a light to my path.” Moses told the children of Israel that they should teach their children the law of God when they sat, talked, walked, lay, rose, brushed their teeth, and browsed Facebook (Deuteronomy 6:7-9). Okay, so he didn’t mention brushing teeth or browsing Facebook, but he might as well have. You get the point.

If we read the word of God like we have just seen revealed, we would probably end up tearing our clothes as Josiah did in 2 Kings 22:8-11. He was abhorred at the trespasses of Israel and himself after reading the truths found in the Law. There is no excuse why Americans, who have such a ready access to God’s word, let it sit on the shelf and collect dust. “Have you never read in the Scriptures?” Give Jesus an answer. OPA

BACKHOME*By UNKNOWN*

If I had the power to turn back the clock,
 Go back to that house at the end of the block
 The house that was HOME when I was a kid,
 I know that I love it more than now than I did.

If I could be back there at my mother's knee,
 And hear once again all the things she told me,
 I'd listen as I never listened before,
 For she knew so well just what life had in store.

And all the advice my dad used to give,
 His voice I'll remember as long as I live;
 But it didn't seem really important then;
 What I'd give just to live it all over again.

And what I'd give for the chance I once had,
 To do so much more for my mother and dad;
 To give them more joy and a little less pain;
 A little more sunshine - a little less rain.

But the years roll on we cannot go back,
 Whether we were born in a mansion or in a shack;
 But we can start right now - in the hour that's here
 To do something more for the ones we hold dear

And since time in its flight is traveling so fast;
 Let's not spend it regretting that which is past;
 But let's make tomorrow a happier day
 By doing our "good to others" - TODAY

THOUGHT FOR THE DAY**Proverbs 11:22**

**"As a jewel of Gold in a swine's
 snout, so is a fair woman
 which is without discretion."**

Announcements

As of 11/1/15 the Salem, OR congregation will be meeting at the new address listed

Salem, Oregon
 Salem Church of Christ
 5584 Skyline Rd S,
 Salem OR, 97306
 3.5 miles west of I-5 from exit 252 (Kuebler Rd)
www.salemchurchofchrist.org
 Sun 10:30 AM & 3:00 PM

Charles Cutter
 6214 Hazel Green Rd. N.E.
 Salem, OR 97305
 503-463-8001
 cutterdist@q.corn

Dennis Barnes
 7743 Mill Creek Rd SE
 Aumsville, OR 97325
 503-931-1556

Kenneth Garrison
 9565 S.W. Millen Dr.
 Tigard, OR 97224
 503-209-1820
 kgarrison@rinchem.corn

Our Departed

COURTER- Sister Christina Courter departed from this life September 21,2015 to be with the Lord. Sister Courter had lived 94 years, and served well as a role model for all young woman professing godliness. Many across the country simply knew her as the mother of Ron Courter, but for some she was a dear sister whose life illustrated well the virtuous woman of proverbs 31. She will be greatly missed. - Richard Bunner

MOORE- James Edgar Moore was born on July 9, 1923 in Columbia, LA to James Albert Moore and Stella Elizabeth Bonnett Moore. He died at his residence in West Monroe, LA on Sept. 7, 2015 at the age of 92. His first wife, Nora Cockerham Moore, preceded him in death; he is survived by his second wife, Faye Whitman Moore of West Monroe. Left to cherish his memory are two children: A son, Kenny Moore of Columbia; a daughter, Elizabeth Wilkes of West Monroe. He is also survived by three grandchildren and eight great-grandchildren. He was a carpenter by trade in Caldwell Parish, where he raised his family, and many of his neighbors thought that he was the only right man for

the job. When there was a congregation in Columbia for many years, Bro. Moore was the main leader who held things together. However, after moving to West Monroe sometime in the 80's, the Claiborne congregation was proud to have them as a part of their membership. He was the oldest of eleven children and proved to be a rock of stability in their home. Because of health issues suffered by his dad, the responsibility fell upon this big brother to help raise the other siblings. There are now only two sisters left, Miriam Carr and Macy Thompson, both of West Monroe, and they appreciate how "Dickie" (as they affectionately called him) helped to shape their lives for the better. Bro. Moore was respected by all who knew him! He was a soft-spoken individual, good natured, and always humble in attitude and demeanor. For the past two decades, many brethren and family members have gathered at his home once a week to visit, drink coffee, and simply enjoy his hospitality. That speaks volumes as to how much he loved his brethren and how they loved him. Interment was in the Welcome Home Cemetery In Grayson, LA. He will be missed by all, but we do not sorrow as those who have no hope (1 Thess. 4:13). We expect to see our brother again in the resurrection at the last day (John 11:24). This was his hope in life and we look forward to that glad-reunion day.-- Billy D. Dickinson

Field Reports Continued

in July of this year, the brethren from the Ratliff City congregation and those of the Healdton congregation made peace. As many of you know, the church that meets in Ratliff City was started about 17 years ago due to a disagreement over the eldership, but I can happily announce that the issue has been resolved. Hence, the brethren at the Ratliff City church of Christ have agreed to close its doors as of January 1, 2017, and attend neighboring congregations. Though located in a very small country town, the congregation of Christ in Ratliff City has been a great blessing to so many people! We praise God for having used us in the conversion of several people to Christ throughout the years and for having been able to support numerous evangelists here and in foreign fields, "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Co.3:7). In regard to my work as a minister of the gospel of Christ, this year it was my pleasure to preach the good news in Juticalpa, Honduras in a weeklong evangelistic effort the last week of July. I then returned to the U.S. for three days and left once again to hold a five day meeting in Monterrey, MX where several brethren who were out

of duty made confessions and two young ladies gave their life in service to the Lord Jesus. It was my honor also to be invited to McGregor, TX in October to hold a short meeting for the Spanish congregation that meets there, and to preach at the English congregation as well. Thank you for your prayers and encouragement as I and many other faithful preachers continue to take the gospel to the lost as we wait and long for the glorious appearing of the great God and our Savior Jesus Christ.

Kevin Presley, 108 Mulberry Court, Dothan, AL 36303
August 17, 2015

It was a joy to return to Marietta, GA this past weekend for their 21st annual singing. We had a large turnout from surrounding churches and even other states and the singing was great. It was an honor to have Bro. Johnny Elmore with us this year. His presence made this year's singing even better and we appreciate him making the journey from Oklahoma. Bro. Rick Martin and the congregation at Marietta are faithful encouragers of gospel singing and preaching and they occupy a special place in my heart. Why not make it your plan to attend next year. In May, it was my privilege to be with the church in Kenai, Alaska for their gospel meeting. The beautiful scenery aside, this was an unforgettable week for me. This small but faithful band of believers holds forth the word of life in their community and they are to be commended for their love and zeal. We left feeling as though we had known them for a lifetime and pray God's richest blessings on them in their labors for His cause. The Brad Smith, Jay Culbertson, and Tim Broxson families from Mississippi came to be with us during the meeting and they were a great encouragement to the effort. Our television program continues to reach out and make an impact in NW Arkansas and Louisiana. Our website has also generated interest. I just received a letter from a man in New England of the cups and classes people who has viewed some of the sermons and is enquiring about the truth. I hope to be able to devote my full time to this effort in the future because I truly believe fruit can be borne through these media. Lord willing, I look forward to the TX Labor Day meeting and then, meetings in Springfield, MO; Moore, OK; Sharonville, OH; and Rogers, AR this fall. May our Father bless all of you who contend for the faith of our Lord and Savior Jesus Christ.

Field Reports

Ronny Wade P.O. Box 14352 Springfield, MO 65814 or ronnywade36@gmail.com Sept. 9-13 we were privileged to be with the church in Broken Arrow, OK. Brother Bill Fergerson regularly works among this church and is highly respected by the brethren. Our meeting was well attended and supported by other churches in the area. It was good to see Jack Cutter who is in failing health but who still has his characteristic smile and laugh. We were next at McAlister, OK Sept. 23-27. Brother Randy Tidmore works among the faithful here and is respected for both his knowledge and special interest in foreign works. We had good crowds and interest throughout the entire meeting. McAlister is heavily engaged in supporting both local and foreign works, and is to be commended for their liberality. The meeting at Grapevine Oct. 7-11 was well attended with cooperation from various churches in the DFW metro area. Several preachers including Brett Hickey, Bob Johnson, Joe Norton, Melvin Blalock, Allen and Mark Bailey, and Nathan Battey attended one or more times contributing greatly to the success of the meeting. The Lord willing our next meeting will be in Bedford, IN Oct. 21-25. May the Lord's blessings rest upon His people everywhere.

Carl M. Johnson 1400 Northorest Drive, Ada, OK 74820 cmjthebackpage@gmail.com Sept. 1 We just closed our fall meeting with Don King last week here at home. Don did an excellent job preaching at every service. He has had a long association with our congregation. His father Homer L. King helped establish the church here in 1939. Since the 1970s, Don has conducted several meetings here and has developed close friendships with many of our members. We thoroughly enjoyed his and Patsy's presence for the week. Phyllis and I are leaving this morning for the Lee's Summit congregation, near Lebanon, Missouri, for an 8-day meeting. May God continue to bless and keep us all as we serve and glorify Him. We continue to ask for your prayers.

Douglas T. Hawkins 409 Worthington PI Richmond, KY 40475 (859) 353-2538 doufdast69@bellsouth.net — Finished the leadership study with the congregation at Chapel Grove early with our last sessions on August 16 and 17. We began accelerating the monthly study back in June to finish ahead of schedule. The 4 1/2 hour drive began taking its toll on me. These brethren have a

bright future with a good mix of young and old. Brother Duane Permenter is doing (as he always has everywhere he has ever been) an exceptional job in moving the work forward. It has been a delight being with him from month to month as his schedule has permitted. He'll be here again at Blue Springs to hold our meeting in September. We're looking forward to it. I am planning a weekend meeting in early December with the brethren at Brazil, IN. It's been quite some time since I've been with them and so, I will be looking forward to seeing them again. A word of commendation to all the brethren who make audio sermons available on websites. What a tremendous resource we have available to us. Be sure to take advantage of the opportunity to hear good sermons online. May the Lord bless his people wherever they may be found in the world.

Don L. King, 1147 Sherry Way, Livermore, CA 94550, October 14-2015, email old paths@juno.com- We recently returned from a good meeting at Ada, OK, It was wonderful to go back there again and see so many old friends and brethren. We first went there in 1973 and have held a number of meetings with them since then. It was a pleasure to be with old preaching friends Carl Johnson and Joe Hisle, both of whom we esteem highly for their work's sake. Roger and Tina Cosby, old friends, spent time with us also as did so many, and we really enjoyed being with everyone. Hospitality is alive and well at Ada, believe me. We appreciated being able to visit with our old friend Darrell Gould who has been very sick for some time. Several others were also sick during the meeting and unable to attend, space will not allow me to mention them all but we certainly missed them. We pray God's blessings on all who were sick, we missed them. The meeting was well attended by area congregations and it was nice to have Bro Johnny Elmore with us one night from Ardmore. According to Carl Johnson, my father helped establish the congregation at Ada about 1939 and it has always remained faithful. At home, we are currently enjoying the preaching of Cullen Smith in a good meeting, and also enjoyed hearing Johnny Elmore at Turlock recently. Lord willing we will be in a meeting at Oakdale, CA next month and we look forward to that. We ask your prayers.

Paul Melton, 809 &Main, Elmore City, OK 73438: The Lord has been gracious to us here in Southern Oklahoma! I am so very thankful to announce that

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THE BACK PAGE. . .

WORSHIP GOD

By CARL M. JOHNSON

In October of 2009, my wife Phyllis and I were in Rome, Italy, for four days, arriving on a Monday evening. We spent Tuesday exploring the ruins of ancient Rome, including the Coliseum, the Roman forum (where the Apostle Paul was tried before emperor Nero), Mamertine Prison (where Paul was most likely incarcerated until his execution, and where he wrote 2 Timothy). We saw the stone tomb discovered outside the original walls of Rome in about A.D. 300 with an inscription that reads, "Paulo, Apostolo, mart," which means, "Paul, Apostle, Martyr." It may actually be the burial place of Paul. We also saw the Appian Way, mentioned by Luke in Acts 28:15 as the road traveled by Paul as he was taken to Rome for his trial before Nero.

On Wednesday Phyllis and I went to Vatican City, primarily to see the Sistine Chapel and the legendary paintings of Michelangelo on its ceiling. We finished our tour of the chapel and headed to St. Peter's Square located directly in front of St. Peter's Basilica. Just as we entered the plaza, we were met with a loud roar of applause and cheers from what sounded like several thousand people. I grinned at Phyllis and asked, "Do you suppose they knew we were coming?"

Upon entering the plaza I saw why they were cheering. Pope Benedict was standing on the expansive porch of St. Peter's Basilica waving to a large crowd of adoring people. He then met with several young women in wedding gowns and I assume he performed a wedding ceremony of sorts that married these young women to the Catholic Church as nuns.

Finally, he climbed into his Mercedes "Pope Mobile," his driver drove down a ramp directly toward Phyllis and me, made a right turn as he passed by us, left the plaza, and joined a procession of cars outside.

As I witnessed this man accept all kinds of worship from the people in the plaza I could not help but think of the Apostle Peter's response to some folks who tried to worship him in the same way. When Peter arrived at the house of Cornelius the Roman centurion, Cornelius "fell down at his feet and worshiped him" (Acts 10:25).

Catholics believe Peter was the first pope. Today, when one is allowed to approach the pope, the person kneels, the pope extends a ringed-finger for the person to kiss, and after the kiss the person may arise. However, that is not the way Peter dealt with Cornelius. Peter rebuked him by saying, "Stand up: I myself also am a man" (Acts 10:26). Peter shows clearly that it is wrong to worship another person or to accept worship from another person. In fact, even angels refuse to accept worship from human beings (Rev. 19:10; 22:9).

God the Father, God the Son, and God the Holy Spirit are the only Beings worthy of worship, and Revelation clearly expresses this truth. John explains that Revelation comes from "Him who is and was and is to come, and from the seven Spirits who are before the throne, and from Jesus Christ the faithful witness" (Rev. 1:4-5). The symbolical language refers to the three Beings in the Godhead as they are listed in Matthew 28:19, 1 Corinthians 12:3-6, and 2 Corinthians 13:14.

Later, John says in a vision that a door was opened in heaven and he was allowed to see the beings of heaven falling down before and worshiping God upon His throne. They cry out, "You are worthy, O Lord, to receive glory and honor and power, for you created all things, and by your will they exist and were created!" (Rev. 4:11).

They also worship Christ saying, "Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and blessing" (Rev. 5:12). All creatures join in the chorus of praise, saying "blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever" (Rev. 5:13).

John makes it clear that no created being, whether human or angelic, is worthy of worship. God the Father, the Son, and the Holy Spirit are eternal Beings responsible for the Creation and Salvation, and as such are the only Beings worthy of worship (Gen. 1:1, 26; Ps. 33:6; Jn. 1:1-3; Col. 1:16; Rev. 4:11).

Referring to pagan Rome of the first century and subsequently to papal Rome, John describes those who "worship the beast and his image" (Rev. 13:4,8, 15; 14:9-11; 16:2; 20:4), and warns that those guilty of worshiping someone or something other than God will be tormented forever (14:9ff).

Francis, the current pope, is presently touring the USA and multitudes of the 68 million registered American Catholics are turning out to worship him. What a sad tragedy that they cannot see worship is reserved for God alone. cmithebackpageAgmail.com