GOSPEL NEWS COURIER

LA HABRA, CALIFORNIA, DECEMBER 1962 & JANUARY 1963

NEWS REPORTS

HARRY DYE, 828 Oak Drive, Yuma, Arizona--- Dear Bro. Snoderly: We have some bad news this time. Two deaths to report and both of them members of the church. This is late but I'm sure you will understand. Sister Myrtle Staggs was operated on last week for appendicitis. She is home now and feeling much better. Our good news is that Bro. Jack Morris has baptized three people since our last report; namely, Mrs. Pearl Roberts, Mrs. Margaret Lyns and Mrs. Brian Byrs. We are enclosing a check for the paper from the church here in Yuma. We just received the paper and enjoyed it. ---Yours in Christ.

AMCS BEAVERS, San Pablo IO, Calif.-- Dear Bro. Snoderly: Just a few lines to let you know we are just fine here in San Pablo, although the attendance is very small. at church. We have a new baby girl born Sept. 24. Sister Eastman received her auto operators license. I started to working swing shift about two weeks ago. Jim Cooper's baby was back in the hospital for a while, but seems to be doing fine now. Well, I can't think of much to write. ---Yours in Christ.

FOREST and MILLY FRANCIS, Kenton, Okla., Dec. 4. -- Dear Bro. Snoderly: We are enclosing a check to you to help with the expense of the paper. The little group here that meet for worship at Furnish Canyon are faithful in attending each service, but we are made sad that we haven't learned how to persuade outsiders to come to worship as much as we would like for them to come..

In Christian love, -- (Contin. on bottom page 5)

T H E W A Y

Isaiah 35:8, "An Highway shall be there, and a way, and it shall be called The Way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

The wrong way. Prov. I4:I2, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Some think that a man's conscience is a safe guide, that if he does the best he knows how, he will be saved. But in Jer. I0:23 tells us,".....it is not in man that walketh to direct his steps." But a good man's steps are ordered of the Lord, Prov. 2I:2, "Every way of man is right in his own eyes; but the Lord pondereth the heart." Isaiah 55:8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Also verse 9, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." These two verses followed the seventh verse which exhorts man to "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." In Rom. I0:3, Paul mentions the zeal of the Jews in verses one and two; "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

We see by these few references that man cannot please God by trying to follow his own way. I Cro. I:27, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." What are the things considered foolish by man that God has chosen? Verse 2I; "For after that in the wisdom of Godthe world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Verse 23; "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." Verse I8; "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." <u>It is the power of God</u>. What is the power? --The preaching of the cross. We preach Christ crucified, which Paul says in Rom. I:I6, "For I am not

ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." What did he say was the power? The gospel of Christ. Why is it the power? Verse 17, "For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." Is it any wonder that Christ commanded the disciples to go into the world and preach the gospel to every creature; "He that believeth and is Baptized shall be saved? Isn't baptism one of the requirements that man has set aside as foolishness? Don't they contend that baptism has nothing to do with our salvation? But Peter informs us in I Pet. 3:21, after comparing the saving of Noah and his family by water, says, ".....the like figure whereunto even baptism doth also now save us....."

Matt. 7:14 Jesus says, "Strait is the gate, and narrow is the way, which leadeth unto life, AND FEW THERE BE THAT FIND IT",-- few there be that enter. In John 14:6, he tells us, "I am the way, the truth, and the life," and in John 10:8 says, "I am the door; by me if any man enter in he shall be saved." In Acts 16:16 to 18 is recorded that Paul and his helpers were preaching in a certai place where there was a maiden which was posessed of a Spirit of divination, who followed Paul ans cried out saying, "These men are the servants of the most high God, which shew unto us the way of salvation." Acts 18:26, Aquila and Priscilla shewed Apollos the way of the Lord more perfectly. Isaiah 2:1-4 foretells of the church to be established, and many will say, "Let us go up to the house of the God of Jacob, and learn of his ways, and walk in His paths, For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my path."

Let us forsake our evil ways and conform our lives to God's ways. -----J. H. Lackey of, Church of Christ.

Bro. & Sister Joan and Ray Shea of the La Habra, California church are leaving Friday Dec. 21 for Miller, S. Dakota for a few days visit with his mother.

IO REASONS WHY WE OPPOSE INNOVATIONS IN THE WORSHIP

We mean by innovations (Webster) that which is added namely, Instrumental Music, Sunday School, Plurality of Cups, The Hired Pastor System and Women Teachers?

I. Christ did not command them, Matt. 28:I9. Here the Apostles were told to teach them to observe whatsoever He commanded. Nowhere in all His teaching do we find where He ever commanded any of the above mentioned innovations, therefore they should not be mentioned as becometh Christians.

2. The truth entirely avoids them. Jno. I6:I3; 'Howbeit when the Spirit of truth is come, he will guide you into all truth. Since the Spirit supplied them with all truth, and not include evils, they must be of another source.

3. They are not a good work, 2 Tim. 3:I6-I7. If the Scriptures throughly provides all good works, and omits such things, then it is conclusive they are not a good work.

4. They do not pertain unto life and Godliness, 2 Pet. I:3, According as His divine power hath given unto us all things that pertain unto life and godliness. Now His power being the gospel (Rom. I:I6) yet no place does it embody any of the above named innovations. Then it is quite obvious they do not pertain to life and godliness. Brethren!, let us come out from among them and be ye separate, saith the Lord, and touch not the unclean thing. 2 Cor. 6:I7.

5. These innovations are vain worship, Matt. I5:7-9, Ye hypocrite, well did Esaias prophesy, saying, "This people draweth nigh with their mouth and honereth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. Surely; if Christ did not command them, and the truth avoids them, they are not a good work; they do not pertain to life and godliness, hence, the old Prophet certainly was right, by charging them to the works of men. But, says one, "How do we know the prophet had reference to things in this age? The Saviour said he did, and that they actually worship (vain though) God by way of these things. Lets be honest and frank about it. Is it not a fact the people demand such things, as did Israel, when they rejected God under Samuel.

And for none other purpose other than to be like other people. I Sam. 8:5, Israel desired a king that they might be as other people. Our brethren desire these innovations that they might be like the Sectarians. They (the digressive brethren) use the same excuse, that is they say our singing is dull, so they put in the Instrument. Then our teaching is outmoded and insufficient, so, they put in the Sunday School, only to find that the men don't want the responsibility, but the women do. So women step in where angels fear to trod. Paul said, "I suffer not a woman to teach....." I Tim. 2:I2. They also find that God's way of using one cup in the communion is very unsanitary; result; in goes a plurality of cups.

The last and most deceptive of all is the hired pastor system. Not only does it deceive the very elect, since he purports to strengthen the weak and fails. Moreover, it retards the spiritual developement of the entire membership, in that; they no longer are made to realize they must study God's word. What a perfect example, Paul could even see the danger, I Cor. I0:II.

6. To embrace them is acting without faith, Romans I0:I7, hence they do not please God, Heb. II:6. Shame on all who will introduce things displeasing to God. Beware, brethren.

7. It is a sin, Rom. I4:23, for whatsoever that is not of faith is sin. Shall we continue in sin? Gor forbid, Rom. 6:I.

8. They are not authorized, Col. 3:I7.

9. They divide God's people, I Cor. I:I0.

I0. They are an addition, Rev. 22:I8.

Submitted in love------J. C. SPURLIN, Reydon, Okla.

(Continued from page I)--- Thanks Bro. and Sister Francis for your check and letter. I need to take this opportunity to thank all who have helped us this past year with their donations and news, and articles for the paper. This coming year we need money, news and articles on the work and worship of the church. The Gospel News

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GOSPEL NEWS COURIER
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(Continued from page 5) Courier appreciates your kind words of commendation and encouragement in the past earnestly hopes for your continued support in the future. We are a month behind in our printing because of receiving material for printing so late in the month. For this reason we have decided to combine the Dec. 1962 and Jan. 1963 issues. The next issue will be in the mail the last of Jan. so you will receive it on or before the first of February 1963. Thank you again for your loyal support through both good and bad times. Ed.

J. C. SPURLIN, Reydon, Okla., Nov. 11, 1962. -- Dear Bro. Snoderly: It has been a long time since we met at Lorenzo, Texas. I have thought of you a lot and wish we could be more closely associated.

We received word from a service man stationed in Japan requesting more gospel teaching. The request makes it plain that we should be doing more labor in the vinyard of the Lord. I think we should have a 5th. Sunday meeting every opportunity; every 5th. Sunday of the year. It not only affords an opportunity to meet brethren afar off, but it encourages and stimulates fellowship. It renews our determination to stand firm for the Lord and brings out points of interest that might be sadly overlooked otherwise. Do You know of a booking for a 5th. Sunday meeting next year? Do you think it possible that you might attend such a meeting in this section of the country? I would like to see one such meeting on the west coast. We would certainly try to attend, not to preach but to listen. Bro. Snoderly, lets try to get more articles in the paper dealing with Christduty and the gospel plan of salvation. Thank you for your co-operation. -- Yours in Christ.

He who cannot forgive others breaks the bridge over which he must pass himself, for we all need to be forgiven.

LET US REASON TOGETHER

Jesus said: "For where two or three are gathered together in my name (by his authority), there am I in the midst of them." He evidently knew, in at least some places there would be no more than two or three. God does not count noses. "Upon the first day of the week when the disciples came together to break bread." Breaking bread is an item of the divine service. We come together by his authority, therefore it's incumbent on us to use the time for the purpose specified---the divine service .

But some come together at the time specified, and use the time to staft, and to hold the Sunday School: How could God be with them? They have violated the purpose of coming together. Some one may say,'We start the divine service later.' I ask, Who told you to start the modern Sunday School first, and then the divine sefvice? They know they are following their own desires; God is not considered, and I am sure God is not with them. They cannot argue that God is with them because they are his children. Was he with the Jews when they were disobedient? If God is with all assemblies who claim to be his children, then he would also be with the Organites. We know it would be scriptural to be with anyone that the Lord is with, hence it's scriptural to be with the Organites. That's where all the Sunday School, hired pastor, unscriptural eldership congregations belong.

Long ago these brethren used to ask: "If Jesus came to this earth unannounced, which congregation would he affiliate with?" That question is equally pertinent now. Would he not be with those, who had come together and performed those things he has commanded? We are forced to say, Yes. Therefore he is not with any other. I am irresistably forced to the conclusion that God is not with the Sunday School, hired pastor, unscriptural churches; they violate plain commandments, frustrate his grace. Theirs is a perfunctory, meaningless coming together. I say again, If God is with them, he is also with the Organite folks. If he is with them, we would be justified if we were with them also. They Stand or fall together.

(Continued on page 8)

But knowing that Jesus is only with those who come together and do those things for which they come together, I cannot have fellowship witheither division, the Organites, or Sunday Schoolites. Again our Sunday School folks agree with us, that the Organites are innovationists. But the Organites also agree with us, that the Sumday Schoolites are innovationists. They openly admit the Sunday School to be an evolution of Robert Raikes. If innovations are correct, our Organite folks are correct, as they do innovations full justice. If innovations are not scriptural, then we who oppose all of them are correct. In either case our S. School brethren are wrong. There is no just reason for their existance. They teach and practice nothing that is peculiar to themselves. Those who truly love the truth will come to us. The others should be with the Organites, if they are consistent. Now think. ----Geo. W. Phillips, The Apostolic Way, January I, I92I.

YES, HOW AND WHY

Those who contend for the cups, deny that a "cup" has anything to do with the Lord's supper. They call it "vessel" or "container", which might be a bottle, pitcher, or a jug, etc. If we could read in the Bible where the Lord took a VESSEL, a PITCHER, for example, and blessed the CUP. there might be some grounds for their contention. But the thing is impossible. The Lord could not do that, and I can not, neither can they. Paul says, "The cup of blessing which we bless." I Cor. I0:I6. And he says, "Let him drink from that cup." I Cor. II:28.

But these brethren know that Jesus in instituting the supper used ONE CUP, for they try to give a reason why just one was used. But their argument, if it can be called such, is that Jesus did not say, "You can't use more than one." Let us see: When the Bible says "sing", it does not have to say you can't play with it, to exclude the instrument. And when the Lord commandei, "All drink out of it," he did not have to say you shan't use cups. And if we can over-ride the command in one case, we can in the other. Of course, if Jesus had said, as some do, that do not follow Jesus here, "Now we have a small crowd here,,but you must use as many as you like in

bigger crowds", then it would be all right to do so: just as if the Apostles had said, "Sing, but when you want to use an organ, it is all right to do so,--- you must not get NARROW, as narrow as the command."

Paul did not say, "Now you have a big church at Corinth, and expediency and common sense tell you to use more than one cup." No; he said, "The cup,"---"this cup,"---"that cup." "Let him drink from that cup"--- "the cup of blessing which we bless."

But some have said, "When we use one cup, we that do so, are observing the'cup' instead of the command of the Lord." If that is true, they observed the "cup" instead of thecommand of the Lord in Apostolic times. But those who use cups do not obey the command of the Lord, nor that of his apostle.. Hence their worship is vain--- carnal, not späritual.

They talk of our binding one cup---that awful creed. The Lord bound this "creed"---we find it in the Bible. Now find yours if you can. It is not there, for Cowan had to make one when he left the Bible to get one. He can't find his in the Book of the Lord.

The Apostles were to teach us to observe what Jesus had commanded them (Matt. 28:20). He commanded one cup, and all to drink from it. And Paul said he received from the Lord what the Lord commanded, and he commanded one cup and to drink from it. Now who bound one cup?

"Cup" excludes cups as much as "baptize" excludes sprinkle and "sing" excludes play.

Bob Musgrave. In THE TRUTH, January 15, 1929.

IS THE SUNDAY SCHOOL IN THE DOCTRINE OF CHRIST?

If so, God is with those who have it; for "He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John, verse 9. Those who oppose it and refuse to fellowship it are opposing God and refusing to fellowship God and Christ. John said: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ." I John I:3. Now let some one find where John or any other

apostle "declared" the Sunday School, and you will, thereby, prove all who oppose the Sunday School are reprobates to that part of the truth. When that is done every honest one that opposes it will cease their opposition to it, and join in the defense of it.

Don't spend your time and waste ink about teaching--all understand that the teaching must be done---just find authority for the Sunday School---just one place where it is mentioned in the sacred writings, and the war over the Sunday School will cease. If you can't find it in the doctrine of Christ, it is certain that God is not with you, and we will be forced to continue the fight, and prevent as many as possible being led away from God by the unscriptural thing. Now don't bawl out, "Hobby" and "Hobbyist" and expose your ignorance of the proper use of those terms, but get busy and find where either Christ or any of his apostles declared for it. If you don't find it--and you can't, I will write again to show you how far away from God you are. Yours in the faith of the gospel. ---W. G. Tucker, in The Apostolic Way, June I, I92I.

THE COMMUNION

After writing some articles on the worship; prayer, singing, and teaching, I shall take next, the communion, which includes the bread and the cup. As we are all aware of the fact that there has been, and is at this time, much confusion and division pertaining to the breaking of the bread and how many (cups) should be used in observing the communion. All this has been caused by the theory of man.

First, I shall deal with the bread, which Paul, by the Holy Spirit said, was the body of Christ. We read I Cor. I0:I6: "The bread which we break, is it not the communion of the body of Christ." We notice Matt. 26:26; Luke 22:I9; that on the night of the betrayal of Christ, that Christ instituted the supper or (communion), and Christ took bread, and gave thanks, or blessed it, and break it, and gave it (the bread) to the disciples, commanded them to TAKE EAT, FOR IT WAS HIS BODY, WHICH WAS BROKEN FOR THEM. This also applies to us today. We see it was his body after giving of thanks, and breaking, and not before.

There has arisen much contention in the last few years as to how the bread should be broken. Let Us consider the

breaking. Now let us remember that facts are to be believed. In the absence of facts there cannot be testimony. No testimony, no faith. Rom. 10:17: "Faith comes by hearing, and hearing by the word of God." Now, says one, I believe that the one officiating at the table, must break off his portion, and eat it before passing it out. Where is the scripture that says to do it that way? Another says, I believe that the bread should be broken by the one officiating at the table, in as many pieces as there are members, before it is passed out. Where are the scriptures that mentions it that way? The scriptures say that Christ broke it and gave it to the disciples. I fail to find just how many pieces after it was broken, whether two, four, or many pieces, but we know there were at least two. We see the breaking is not for the purpose of one getting his part, but it is a part of the process in preparing the bread to be his body. See Matt. 26:26; Luke 22:19; Mark 14:22; I Cor. 11:24.

Now the CUP. At the time Christ instituted the communion, and after he had taken the bread, and prepared it to be his body, he took the cup. Notice he used the word "cup" in the singular number, and it was something that one could handle. We notice that after he had given thanks for IT, (the cup), he gave it to the disciples. They could also handle it. He commanded them to drink it, or drink of it. Now we see a drink element; in this Christ said it was his blood. The fruit of the vine was set apartfrom all other fruit of the vine, by being in this cup. Now many folks tell us that the cup is the fruit of the vine only. I sure would like to see those boys handle what they call the cup. Matthew, Mark, Luke, and I Cor. II, all state that Christ took a cup, and a cup in this special case is a drinking vessel. Now if the brethren would just read the scriptures on this, and do as the example shows, and follow the precept, unity would be attained. Just in a few words, we would be at unity on these questions.

We want to notice that each cup is a volumne peculiar to itself. Therefore, what one cup contains is separate and apart from all others. In order for us to commune one with another, in our local assembly, we must be partakers of that one cup. Let us also notice that when

the bread has been blessed by the giving of thanks, and has been broken, it becomes Christ's body, and is qualified for the use it was intended. The same is true with the cup. When the cup has been blessed by the giving of thanks, it is qualified for its intended use.

I have given a short, brief explanation on these two items. There could be much more said on this subject, but I shall not take up more space, as there are other articles to be put before the readers.

Submitted in the love of the truth, -- E. H. Cavin.
In, IT IS WRITTEN, June, I95I.

OUR DEPARTED

BRO. CHARLIE NATHAN DYE, 76, passed away Sept. I0, 62 at the home of his daughter, Sister J. D. Johnson, in Lakeside, California. He was born in Texas March 2I-I886. Survivers are one son, Harry B. Dye, of Yuma, Arizona and four daughters. Funeral services were held at Yuma, Arizona, in Johnson's Chapel, with Bro. Jack Morris of the Church of Christ, Yuma, preaching the funeral sermon. Burial was in the Desert Lawn Memorial Park, Yuma, Ariz.

SISTER MABEL ELIZABETH SPLAWN, age 83, passed away November 24, I962 at Yuma, Arizona. She was born @ct. I9, I879 at Azel, Texas. She was married to Thomas Alexander Splawn Dec. I3, I897 at Marietta, Indian Territory. They moved to Yuma, in I939. Her husband preceded her in death may I9, I947. Survivors are one son Kenneth Splawn of Yuma, 9 Grand chikdren, 22 Great Grandchildren and 6 Great-great-grandchildren. Funeral services were held Nov. 26, I962 at Johnson's Funeral Chapel in Yuma. Bro. Jack Morris of the Ist. Street and I6th. Avenue Chruch of Christ, Yuma, preached the funeral sermon. Pallbearers were members of the sheriff's posse.

Ballflower, Calif. Church of Christ had all day services Lord's day Dec. 9, with lunch at the church and singing in the afternoon. Most of the La Habra church attended, Bro. Paul Ferguson preached at the morning service.