

# Seeking Out The Old Paths

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Volume 11 Issue 7

July 2005

## THE AMERICAN DREAM

Proverbs 29:18, Where there is no vision, the people perish.

The Lord willing, there will always be a country called America. By this I mean the land of purple mountain majesties and fruited plains. It is the land of Georgia peaches, Indiana watermelons, Florida oranges, and California raisins. It is the land of freedom of the press, freedom of speech, and freedom of religion. It is the land in which, if a man will take advantage of the opportunities presented to him, he can advance in education, and also economically. This is the land where we have the right and privilege to come and go as we will without going through checkpoints, telling where we are going, and why we are going there. What a country, what a land, what a blessing just to be an American!

What is the American dream? It has been typified as being the owner of a home in the suburbs, two new cars in the garage, good job with a six-figure income, a beautiful companion, children at your knees and

a dog playing in the yard. It is the normal human tendency to want to have things and plenty of them. We all want to keep up with the Jones'. We feel that all is rightfully ours as an American and that no one



should deprive us from having it.

Let me tell you what I feel should be the American dream, from a Christian's point of view. It is made up of a belief in one God the Father, Son, and Holy Ghost, righteous and merciful, unto who all men are responsible to. It is the faith of Abraham who went out not knowing whither he went. It is the

courage of Moses who demanded of a tyrant, "let my people go," of a morality set forth in the Ten Commandments and expanded in the Sermon on the Mount. The true American dream is the insight of ancient prophets who proclaimed, "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34); who taught men, "...and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8) In this dream there is the poetry of angels -- "Peace on earth, goodwill toward men." In it are the parables of Christ -- the Good Samaritan teaching us charity, and the parable of the talents, teaching us responsibility. This dream has a gospel of redemption and victory that makes no man's sin a finality of doom, but offers salvation and another chance. It includes the Resurrection message letting men know that this world is not all there is, but God made man an eternal being that will be somewhere eternally.

Continued on page 6

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**"We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good." Numbers 10:29**

Dryden Road  
Pentecostal Church  
3201 Dryden Road  
Dayton, Ohio 45439  
298-6555

## SCHEDULE OF SERVICES

Sunday School - 10 A.M.

Morning Worship - 11 A.M.

Evangelistic Service - 6 P.M.

### TUESDAY

Youth Service - 7:30 P.M.

### WEDNESDAY

Prayer Service - 10 A.M.

### THURSDAY

Family Service - 7:30 P.M.

“Where A Warm  
Welcome Awaits You...  
In This Church We  
Teach Holiness Too...”

Pastor  
Bennie D. Sutherland  
Editor  
Frank Lindsey

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# Around Home

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## Prayer List

Please remember the following people in our church who need a touch from the Lord.

Patsy Roberts, Verna Williams, Edna Pelfrey, Demia Abner, Ruby Carpenter, Marty Hatcher, Bessie Richmond, Jean Sheldon, Evelyn Houston, Brenda Houston, Donna Maggard, Willidean Curtis, Opal Houston, Odie Boggs, Rachel Thompson, Flodie Baldwin, Pastor Sutherland, Kenny Edwards, Steve Phillips, Carl Henson, and Ray Driscoll.

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One day, I taught my young class the story of Jesus visiting Mary and Martha. I carefully explained how Mary and Martha had hurried to clean the house and cook a special meal. Then I paused and asked, “What would you do if Jesus was going to visit your house today?” One little girl quickly responded, “I’d put the Bible on the table!”

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God does not love us because we are valuable. We are valuable because God loves us.

## Indoor Fellowship Meeting

The Indoor Fellowship Meeting will be held August 23rd through the 26th. The first service will be Tuesday night (23rd) at 7 PM. Wednesday through Friday, breakfast 8 AM to 9 AM, morning service at 10 AM. Dinner will be served after the morning service, usually around noon. Afternoon service will begin at 2 PM. Youth service will begin at 6 PM, and the nightly service at 7 PM.

Brother Dwain Galihier from West Plains, Missouri will be the morning speaker. Our evening speaker will be Brother Randy Webb from Richlands, Virginia. Visiting ministers will be preaching in the afternoon service.

If you need accommodations please call the church at (937) 298-6555.

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There will be sign-up sheets for volunteers, and for food. If you are able to accommodate any of our guests please see Sister Jane Sutherland.

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The mind is a garden  
where thought flowers grow,  
The thoughts that we think  
are seeds that we sow.

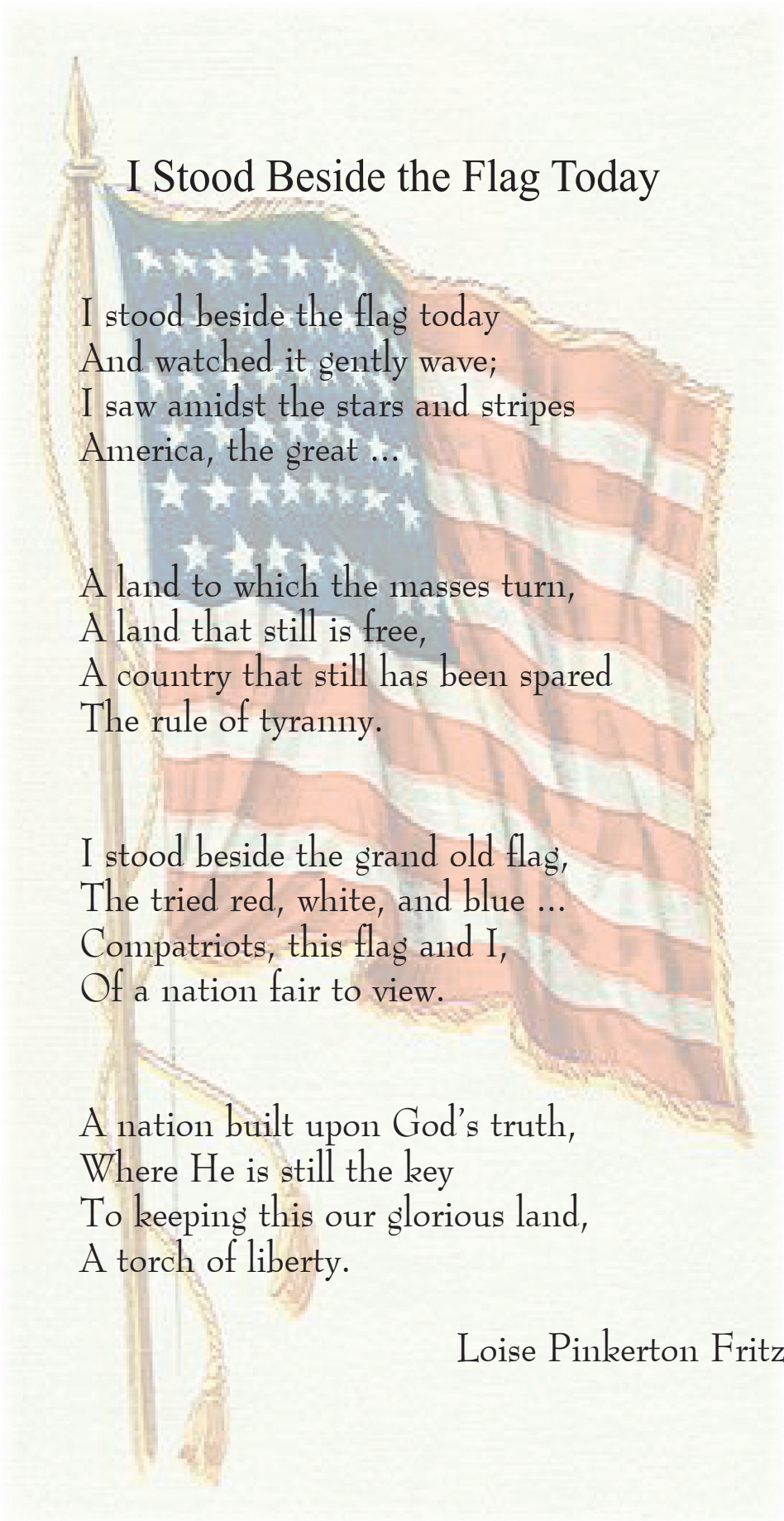
## Birthdays

Tre' Isaacs .....	3
Kelin Hasty .....	3
Mattie Hasty .....	4
Stephanie Joseph .....	5
Clarence Banks.....	5
Kathy Banks.....	6
Clarence McCarroll.....	7
Brady Liette .....	8
Cindy Taylor .....	10
Opal Houston .....	14
Terri Robinson .....	15
William Hasty .....	15
Jacob Blevins .....	16
Leonard Witt.....	17
Cayden Isaacs .....	17
Ken Maggard.....	23
Gerald Pearson III.....	24
Jenny Pearson.....	24
Ashley Hibbitts.....	26
Donald Dixon.....	27
Jonathan Mills.....	27
Geri Stiver .....	28
Bob Welch .....	29
Laura Meyers.....	30
Jane Sutherland.....	31

## Anniversaries

Carl & Mabel Wells.....	5
Bob & Patricia Rice .....	5
Joe Bill & Evelyn Houston .....	6
Clarence & Loretta Banks .....	19

### I Stood Beside the Flag Today



I stood beside the flag today  
And watched it gently wave;  
I saw amidst the stars and stripes  
America, the great ...

A land to which the masses turn,  
A land that still is free,  
A country that still has been spared  
The rule of tyranny.

I stood beside the grand old flag,  
The tried red, white, and blue ...  
Compatriots, this flag and I,  
Of a nation fair to view.

A nation built upon God's truth,  
Where He is still the key  
To keeping this our glorious land,  
A torch of liberty.

Loise Pinkerton Fritz



# W O M E N & P A N T S

By Pastor Tim Hudson

**D**ue to our changing society, the church has been forced in recent years to reconsider its dress code. Of course, this reconsideration has produced much controversy and division. One of the most controversial issues surrounding the dress code involves the woman and pants. Is God pleased with a woman wearing pants? The answer to this question has been greatly abused and misunderstood. However, the answer can be found through a careful analysis of the Holy Scriptures and the facts of history.

In I Corinthians 11:3, an important doctrine emerges that is essential to this discussion. The Apostle Paul, under the inspiration of the Spirit, writes, "But I would have you know, that the head of every man is Christ: and the head of the woman is the man; and the head of Christ is God (1 Cor. 11:3)." Within this verse, God reveals His divine order of authority for the entire universe. The provisions of this order are quite simple. The Supreme Being of the universe is "Jehovah" or God the Father. Next, Christ because of His role as our mediator, becomes the head of the man. Finally, the man is placed as the head of the woman.

This Biblical doctrine is vital to this discussion because it involves the man and the woman and their respective positions in life. As noted above, the Scriptures are emphatic that the woman is placed in a subordinate position to the

man (see also I Timothy 2:11-12). While the Apostle Paul does address the relationship between the man and the woman more extensively in other passages, such understanding is not relevant to this discussion. However, it should be noted that this subordination applies only in earthly realms, for in Christ, "there is neither male nor female (Gal. 3:28)." Without question, understanding this principle concerning the woman's subordination to the man is essential to answering the initial question of this discussion.

So, with this understanding, one must next consult the pages of history, for history will reveal when and why women first began wearing pants. During the 1840's, the United States experienced an era of reform. From the schoolroom to the prison cell, reforms took place. This spirit of reform finally reached the home. Women, who had been active in the Abolitionist movement to abolish slavery, soon found that they had much in common with the slaves. Just as the slaves, women had few rights. Angelina Grimke, a leader in the Abolitionist movement, said "The investigation of the rights of the slave has led me to a better understanding of my own." It was this understanding that led to the beginning of the struggle for the emancipation of women.

Initially, this struggle produced some needed change. For example, women were gradually able to secure

admission to public high schools and colleges. However, it was not long before this struggle took on a more militant view. Up to this point, the woman's place was recognized as the home. Her responsibilities included her husband and her children. Of course, these responsibilities were Scriptural. (See I Timothy 5:14) But, as women began obtaining more rights, they engaged in activities that took them farther and farther from the home. As they drifted from the home, they tended to lose sight of their Scriptural duties and position.

Eventually, many of these women came to view themselves as slaves to their taskmaster husbands. As these early feminists began crying for emancipation, the teachings of the Apostle Paul were brought to their attention. Amelia Bloomer, a leader in the struggle for women's emancipation, "regarded St. Paul as a distortion of the true spirit of the Bible." In general, this attitude was predominant throughout the entire movement. As a result, the doctrines of the Bible were rejected.

As the emancipation movement gained momentum, women found themselves hindered by a peculiar obstacle. Interestingly enough, this obstacle was their dress. The dress of that day was fashioned in such a manner that it posed a health risk to the wearer. Thus, the movement for dress reform began. However, this movement also gained a more radical note. "They (women) speculated

Continued from page 4

that women's clothes were the result of a male conspiracy to make women subservient by cultivating in them a slave mentality." The dress was also seen as a threat to the women seeking positions outside of the home. Susan B. Anthony said; "I can see no business avocation, in which woman in her present dress, can possibly earn equal wages with man." As a result, the women's movement for dress reform soon became the focus of women's emancipation.

The first attempt by the feminists to put their ideals into the practice was through the bloomer. This outfit, introduced by Elizabeth Smith Miller, included a skirt reaching half way between the knee and the ankle. Beneath the skirt, Turkish trousers coming down to the ankle were gathered with an elastic band. Although introduced by Elizabeth Smith Miller, this outfit was popularized by Amelia Bloomer from whom its named was derived. However, the bloomer's existence was short lived. These "unsexed" women as they were referred to provoked a great controversy. It was so great that the feminists finally abandoned the bloomer. Also, the War Between the States focused all attention on the plight of the nation. As a result, the move for dress reform and women's emancipation soon faded away.

Nevertheless, during the last quarter of the century, these issues reappeared, but the arguments were still the same. "Traditional dress, they said, was that of the female slave who served and pampered her male master. Only with rational

dress could pure womanhood free herself from thralldom, attain health and vigor, and compete equally with men in all activities." And gradually, this is what they did. Initially, the wearing of men's clothes was restricted to the homes. But, it was not long before women wearing men's clothes appeared on the streets.

One of the first women to openly wear pants was Mary E. Walker. After the War Between the States, she practiced medicine in Washington D. C. Her normal attire was a frock coat and striped pants during the day and full male attire during the evening. She never married, and in 1897 she established a women's colony called "Adamless Eve." She believed that since the anatomy of the sexes was so similar they should dress identical. Before long, a multitude of women seemed to feel the same way.

Finally, by the turn of the century, the wearing of pants by women became an accepted thing. Nevertheless, it was to be several years before it really became common among women. With the coming of World War II, large numbers of women went to work in various factories as the men were called into the armed forces. And, the common factory outfit included pants. As a result, many women who held reservations about pants now accepted them. Thus, pants became an established part of women's wardrobes. It has become so established that now a woman in a dress is indeed a rare sight.

However, the initial question still remains. Is God pleased with a woman wearing pants? At this

point, one may definitely say that the garment itself is not the real issue. The Apostle Paul said, "I know. ..that there is nothing unclean of itself (Rom. 14:14)." There is no sin in the garment, for it is but a piece of material. The real issue is what it represents on the woman. Pants on the woman have become the symbol for the feminist movement. Gerritt Smith, an early feminist, said, "Your dress movement involves the whole woman's rights cause." Therefore, the woman who wears pants, be it men's or ladies', is identifying herself with the feminist movement. It is ironic that many women refuse to openly associate themselves with the radical feminist movement of our day, yet lend their support through the manner in which they dress. More importantly, however, is that this symbol represents a complete rebellion against the principles revealed in I Corinthians 11 :3. Thus, any woman who sincerely believes in the doctrines of the Holy Bible should seek to "abstain from all appearance of evil (1 Thess. 5:22)." Without question, God is not pleased with that which rebels against His revealed Word.

Pastor Tim Hudson

Pocalla Holiness Church,

Sunter, SC

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Some people think the Bible is like a smorgasbord, where we can pick and choose what we want to believe.

The American Dream from page 1

The true American dream shall be equal justice in the land; no child judged by the color of their skin; there will be physical, mental, social and spiritual health, diseases shall be conquered, jails and asylums will be emptied and drunkenness will cease. It is a "government of the people, by the people, for the people." A nation like that would be a shining evangel to the nations of the world it is the glory, goodness, and grace of God to each as individuals, and collectively as a nation.

You may say all this is not reachable, this is just pie in the sky in the sweet by and by. Man is one that has to have a dream, a goal to strive for, a prize to attain, a reason to go on. Take away a man's dream, and you take away his very reason for being. His lust for life snuffed out and

the light of his life is extinguished. Give a man a dream and only God knows what is attainable.

How can this dream become a reality? II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Brother Kim Meyers

Worldly people imagine that the saints must find it difficult to live with so many restrictions, but the bondage is with the world, not with the saints. There is no such thing

as freedom in the world, and the higher we go in the social life the more bondage there is.

Oswald Chambers

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Jesus Christ was not a man who twenty centuries ago lived on this earth for thirty-three years and was crucified; he was God Incarnate, manifested at one point of history. All before looked forward to that point; all since look back to it. The presentation of this fact produces what no other fact in the whole of history could produce: the miracle of God at work in human souls.

Oswald Chambers

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In This Issue...

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