

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 ordinances 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 for your souls.' (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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BIBLE QUESTIONS FROM HERE AND THERE By Don McCord

The following questions are posed by various ones over the country, and appear to be of general concern and interest. For this reason, I deem it worthwhile to consider them and their answers with readers of *Old Paths Advocate*.

1. In Rom. 11:25-26, Paul speaks of a time that he called "until the fulness of the Gentiles be come in. And so all Israel shall be saved---". Has the "fulness of the Gentiles" already come, or is it yet to come, and what do you think he meant by "all Israel" being saved?

It is amazing at the wild speculation we read on these two verses. Some speculate without warrant that "the fulness of the Gentiles" refers to some future time when Gentiles in numbers will be converted, and then the Jews as a nation, a race, will be converted, too. The Bible does not teach such as something future, from our time. What did happen though, historically and scripturally, is that when the gospel was preached to the Gentiles in the early days of the church, the Jews having turned away, the church become almost, if not completely, Gentile, and the Jews increased in hardness-- so, "the fulness of the Gentiles", and the "hardening of Israel."

In the beginning of verse 26, we read and so all Israel shall be saved"; the Bible nowhere teaches that at some future time from us God will do something special for the Jews. Christ died for the sins of the world, "there remaineth no more sacrifice for sins" (Heb. 25:26). What else can God do? He gave His only begotten Son who in turn purchased the church with His own blood. The word "so in this verse is an adverb denoting manner of something being done, and in this case salvation of Israel. Read Paul's preceding observations how the Gentiles were "grateful in," and that "God is able to graff them (the Jews) in again" (v. 23). So shall Israel be saved, just like everyone else, by obeying the gospel, paying attention to what Christ has done and said, being added to the church He purchased with His blood, and loves by living right, by accepting Christ as the Messiah -- thus "grafted in", and mind you, the Bible teaches no other way, no other plan.

I quote here from Brother Tommy Shaw's book, *The Destruction of Jerusalem, Its Important Place in the Divine Plan*, page 74. Everyone needs this book; the more I read it, the more I am convinced of its genuine worth at a time in which so many worthless books are written and believed, misguiding unwary eternity-bound men. Tommy Shaw's book is a classic. The quote is: "In verses twenty-five and twenty-six Paul sums up his teaching. Blindness or hardness has happened in part only a remnant of the Jews had obeyed the gospel) to Israel. The expression, 'blindness in part has happened to Israel until the fulness of the Gentiles be come in,' suggests that a

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EXPIRATION DATE

If the date near your name and address reads 1-81, your subscription expires with this issue. Please renew promptly. -HLK.

Send all subscriptions to 1061 N. Pilgrim, Stockton, Cal. 95205.

THE PREMILLENNIAL MISTAKE- WAS THE KINGDOM POSTPONED? By Doug Edwards

One of the basic ingredients of Premillennialism involves the postponement of the kingdom. It is widely taught and believed that the kingdom of Christ has not been established. We are told that Jesus came with the intention of establishing His kingdom yet He was rejected by the Jews. Therefore, He postponed the kingdom until His second coming.

Perhaps the best known and most popular advocate of this view is Hal Lindsey. Lindsey's books have sold well into the millions. He has been described as a "Pop Theologian." On page 30 of *There's A New World Coming*, Lindsey says "But when the Jewish nation as a whole rejected Christ, the fulfillment of his kingship was postponed until the final culmination of world history." We have quoted Lindsey because he is the most representative writer of this view.

Was the kingdom postponed? The Bible has the answer and to it we must go. In Mark 1:15 Jesus said "The time is fulfilled, and the kingdom of God is at hand." Jesus mentioned two things about the kingdom. First, Jesus said the time was fulfilled. What did He mean by the time being fulfilled? He was simply telling us that the prophecies of the Messiah's kingdom, foretold by the Old Testament prophets, were about to be fulfilled. What did the prophets teach? The prophets taught that the kingdom was to be established in the days of the Roman kings (Daniel 2:44). They also taught that the kingdom would be established at Jerusalem (Isaiah 2:2-4). Many others prophecies are mentioned but these will suffice. After Pentecost the apostles told us they were in the kingdom (Colossians 1:13 and Revelation 1:9).

The second thing that Jesus told us in Mark 1:15 was that the kingdom of God was "at hand". What did He mean by at hand? He was simply teaching that the kingdom was near, very close. Please notice the following uses of the phrase at hand. In Mark 14:42 Jesus said "Rise up, let us go; lo, he that betrayeth me is at hand." John 2:13 says "And the Jews Passover was at hand, and Jesus went to Jerusalem."

In these passages at hand indicates something near. So then the kingdom was near, very close. We are told the kingdom would come with power (Mark 9:1). The apostles

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IS THERE A CONFLICT BETWEEN SCIENCE AND THE BIBLE?

By Paul Walker

True science is truly marvelous. It has done much to enlighten and elevate man to his present position in the world. Likewise, the Bible is truly a marvelous Book. Its Divine principles have elevated and sustained man for centuries. The Bible and science are often in agreement.

Those who speak of the incompatibility of science and religion often know very little of either. An honest and eager student, however, can discover for himself the amazing and beautiful harmony which runs through both and links them together into one delightful bow of light.

May we now investigate a few scientific principles then compare them to the Bible teachings relevant to the subject. We may be shocked to learn that the conflict between science and the Bible is more imagined than real.

Herbert Spencer (1820-1903) was one of the first outstanding thinkers to announce the five "manifestations of the unknowable". He listed them in order: time, force, action, space and matter. All other things in existence are based on these basic fundamentals, was his scientific conclusion.

His discovery was right. The Bible proves him to be correct in his conclusion. In fact, his five "building blocks" are listed by Moses--in order--in the very first verse of the first book of the Bible. Genesis 1:1 states: "In the beginning", (time); "God", (force); "created", (action); "the heavens", (space); "and the earth", (matter). Thus, when comparing Spencer's five scientific fundamentals with the first statement in the book of Genesis, we find harmony. The only real question here, as I see it, is: how did Moses know about these things? How could a man so far removed from the age of modern science have known such facts? Moses knew, not because he was a great scientist but because he was an inspired writer; inspired by the Creator of man and the universe.

Another scientific principle we shall notice has to do with the rotundity of the earth. We smile now as we recall the stories which we read in our history books in school; stories which told of the "wise" thinkers who believed the earth was flat. Some argued vehemently that should one go too far toward the edge of the earth he would fall off! Columbus was warned not to attempt his adventure at sea.

Other men were also thinkers and decided they would prove beyond any shadow of doubt that the earth was round--not flat and square. Men like Magellan, we remember, sailed around the earth with his faithful crew and proved it to be spherical in shape.

Bible writers knew that the earth was round. Isaiah, by inspiration, penned these words, "It is he that sitteth upon the CIRCLE of the earth..." (Isa. 40:22). Yes, the earth indeed has a circle; the Bible has always spoken that fact.

And now--in our very life time, astronauts have proved that the Bible was right all along--no longer do we have to look at maps and globes and imagine a round earth; we have pictures they sent back to us on their journey to the moon! These pictures, in living color, show a small, round earth--blue and beautiful! How beautiful, too, is the harmony of science and Bible relative to the round earth.

The astronauts brought another scientific fact into sharp focus before they were half way to the moon: the suspension of the earth! Men have not always believed that the earth touched nothing except the blanket of atmosphere surrounding it. However, the suspension of the earth is mentioned in the Bible.

We recall reading about the ancient Greeks and Romans--the most advanced peoples of their time. Yet, they believed that the earth, like a giant beach ball, floated on water. In their minds it had to touch something. Yet when men sailed around the world they discovered that the earth touched nothing. Scientists believed that the earth was simply suspended in space. They were right again!

The Bible student takes great pride in pointing back to the ancient book of Job to look at this statement about the

earth's suspension. In the book which bears his name he wrote--chapter 26, verse 7--"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Was Job scientifically correct? Yes. By faith he saw the beautiful, round earth hanging in the eternal silence where it floats, touching nothing.

Our final scientific discovery compared to the Bible, is closely related to a thunderstorm. I have always looked upon a thunderstorm with great fascination. In the days of my youth, I used to watch the summer storms at dusk with their inky blackness. The thunder and lightning were appalling. The rising of the wind was always dreadful but to me the lightning's jagged streaks jabbing at the earth thrilled me.

At school the next day, I would think back upon the storm, then read again that simple story about Ben Franklin and his kite experiment. I thought then and I still think that Franklin must have gotten his idea about electricity from the Bible. Surely a man of his immense intellect was a student of the Bible. I fancied him seated at his cluttered desk reading the Bible; reading in Jeremiah. Suddenly he leaned forward, adjusted his spectacles. I watched him jerk to attention. Had he discovered something?

In Jeremiah, chapter 10, verse 13 we find words that would, indeed, arrest the attention of any scientist--"When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh LIGHTNINGS with rain, and bringeth forth the wind out of his treasures." Thunder, clouds pregnant with moisture, lightnings, rain and wind--a vivid picture of a summer storm!

One thing I am sure about is that out of the gray mist of the past came the electric light to lighten our way. Could Franklin have gotten his idea about the key and kite; about the experiment underneath the dark storm clouds from the Bible? It seems reasonable to me.

So, we have seen that science and the Bible agree in so many important facts. It is quite evident to the honest student of both science and the Bible that there is a great deal of harmony between both and that the conflict between the two is not as great as once believed.

-2701 Halifax, Odessa, TX. 79762

THE PREMILLENNIAL MISTAKE

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were to remain in Jerusalem until endowed with power from on high (Luke 24:49). They were to receive power and the Holy Ghost (Acts 1:8). This was all fulfilled on Pentecost (Acts 2:1-4).

Finally, to maintain that the kingdom has not been established is to attack the very credibility of our Lord. Jesus said "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15). Jesus either told the truth and the kingdom was established on the day of Pentecost, or He was mistaken, or He deliberately lied. I certainly would never say He lied or was mistaken. He must have told the truth. Lord willing, in our next article we would like to see if the Bible teaches that God has special plans in store for the Jewish nation.

-6820 Texas Road, Fort Smith, Ark. 72903

WORDS OF ENCOURAGEMENT

"I enjoy the **Old Paths Advocate** very much and receive lots of encouragement from its articles"

-David A. Ray, Wayne, W. Va.

"I look forward to getting the paper each month"

-Mrs. N. Gray, Houston, Tex.

BIBLE QUESTIONS

(cont'd from page 1)

change was coming. Instead of speaking of the national conversion of Israel in future times, as many believe, it fits in with what Paul has been saying, and with historical facts, to believe Paul indicated that the time was coming when the hardness of Israel would be complete. That is, the church of Christ would be composed almost entirely of Gentiles, and then the "fullness of the Gentiles" would be come in. The past and the present demonstrate this to be true. After the first century those who professed to be Christians were as scarce as the proverbial 'hen's teeth.' The 'hardness in part' would last 'until' the hardness became complete. Then the church would be almost entirely Gentile and the fullness of the Gentiles would have come to pass". Amen!

Another great source is Bro. Robert Whiteside's, *A New Commentary on Paul's Letter to the Saints at Rome*. Every preacher, and member of the church need it. I once asked the late Bro. Moss Covert of W. Va., one of the finest scholars of Scripture I have known, and whose judgment valued, what is the best commentary on the book of Romans, and he unhesitatingly said, "Robert Whiteside's." The passing of time, and my own study of the book, convinces me further.

2. It has been just of late years that I have heard much about the cup of the Lord's Table being the New Covenant, or New Testament (1 Cor. 11:25; Lu.22:20). In view of what is stated, this may seem somewhat strange to you, but I still have a hard time settling in my mind that there are 3 distinct, separate elements on the Lord's Table. Could you help me clarify this?

Let me try to help by stating that on the Lord's Table, the cup is never empty, never spoken of that way. Read the accounts. The cup on the Lord's Table is always a cup of the fruit of the vine -- remember, never an empty cup, whether we look at it figuratively or literally--never on His Table empty. As J.H. Thayer, the scholar and peerless lexicographer, would say: "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood, an emblem of the New Covenant". Please read this authoritative quote carefully.

Now, to the covenant -- it is never separated either from the blood that ratifies or seals it -never; it would be worthless. How fitting on the Lord's Table that the blood-ratified testament, covenant, contract -- mind you-- is pictured by the cup of the fruit of the vine. They both go together. So, on the Lord's Table, you can no more separate the cup from the fruit of the vine than you can separate the covenant from the blood that ratifies it!-- the strongest one-cup argument I know!! How men can insist on more than one cup of the fruit of the vine on the Lord's Table, and still insist that we are under just one blood-sealed testament, as we truly are, is strange reasoning, spurious logic, to say the least. So, of necessity on the Lord's Table, there is one cup of the fruit of the vine where we see the New Testament ratified by His blood, and one loaf of unleavened bread where we see the body of Christ. How magnificent is the Lord's Table, how beautiful the picture; how sad that so many, some members of the church of Christ, do not know how to spread it; and many who know, refuse to set it properly, scripturally.

3. What is it that men call "the millennium"? Are we now in it, or is it yet to come? Much so-called preaching I hear on radio and television indicates it is coming here on this earth where there will be peace, peace we have never known before; is this so?

First, it is always unwise, even dangerous to use a term, in reference to the Bible and what it teaches, that is nowhere found in the Book. The term "millennium" was never used in the Book by Christ or the apostles; they did not teach this modern false concept we hear so much about either; they knew nothing about it! Literature you may read, so-called preaching you may hear, would indicate to the unwary that Christ and the apostles preached it, lived

it, breathed it; that you read it in every line, in every verse of every chapter of the Book. Alas! not so!! You never read the term in the original or any accepted translation. The term simply means in the Latin "a thousand years."

In Rev. 20, John speaks of "a thousand years", or "the thousand years" six times in the first seven verses. During this time Satan is bound, mind you, in the sense and only in the sense "that he should deceive the nations no more, till the thousand years be fulfilled"--"deceive" is the keyword; nowhere is it suggested that he will lose all his power and influence in the world. Those reigning with Christ these thousand years are "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands". Highly symbolic language is this in reference to those, and this is historically documented, who in years past lost their heads, and were killed because of their stand as Christians, and "the mother of harlots", Paul's "man of sin", Roman Catholicism, if you please, has its hands drenched in the blood of saints, your brethren

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ANOTHER WAY By Taylor A. Joyce

It is written of the wise men that following their adoration of the Babe at Bethlehem, "they departed into their own country another way." (Matt. 2:12)

Doesn't the divine encounter always have that effect? Isn't it always the case, that those who come to a meeting with the Christ, leave by a different route than the one by which they came?

Take the Corinthians, for example. They came by the road of unrighteousness--fornication, idolatry, thievery, drunkenness. They departed via the road of purity, sanctification and justification. (1 Cor. 6:9-11)

The Ephesians illustrate the same principle. At the time they met the Master they were walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2) But having been "quicken together with Christ, (Eph. 2:5) they took a new road requiring them to "walk worthy of the vocation wherewith ye are called," (Eph. 4:1) to "walk in love," (Eph. 5:2) and to "walk as children of light." (Eph. 5:8)

The same change of direction can be seen in the lives of the Thessalonians. Paul describes it in these words: "Ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven..." (1 Thess. 1:9-10)

The tragedy of many modern "conversions" is that they do not result in changed lives. It is inconceivable that a genuine conversion could be so ineffectual.

He who comes in contact with the Light of the World will undoubtedly depart with a new light shining in his heart. (2 Cor. 4:6) Nor is it possible to behold the glory of the Lord with open face without being "changed into the same image from glory to glory." (1 Cor. 3:18)

One does not, through the study of the scriptures, walk with Jesus by the way and then continue his journey as though nothing had happened. As in the case of those two disciples who had a similar experience, will not "our heart burn within us?" (Lk. 24:32)

You can say with your lips that you are a Christian, and the claim may be totally untrue. You may have a form of godliness and your life be entirely devoid of power. But if you have really met the Master in gospel obedience, that is a different matter altogether.

You can't fake it. You certainly can't fool God with your pretensions. But you can demonstrate to both God and man the depth of your sincerity and the reality of your conversion as you walk "another way."

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EDITORS

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant) 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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HERE AND THERE

A note is in order, we believe, regarding announcements sent to us for meetings, etc. Care must be taken to send us the piece EARLY! If we don't receive them early enough, we can't run them because the meeting may well be history by the time the announcement appears in the next issue. Last month there was an announcement of a mission meeting that really needed to be published. However, we didn't get it in time for an earlier issue and the meeting is long since over now. Hence, we felt it best not to run it at all. Please remember to send it to us at least two months early when possible.

A reminder, too, about articles for the paper. When you write an article for publication take care to condense the material as much as possible. Try to keep the length of the material to no more than 5 double-spaced, typewritten pages. (3 pages is ideal). Remember, that many will not read a long article but will gladly read a brief one, if it is carefully written in an interesting and educational manner. Usually, whether your article is used soon or not depends upon its size in pages. We have many articles from various writers that are simply too long to use. Were we to print them, the entire paper would consist of the one piece. Brethren, we don't ask you to write us a manuscript for a book; just write a brief article on some subject you are well studied in, or one you wish to research and write about. We have such a wealth of knowledge among our preachers, yet only a few take the time to write even occasionally. Many write and ask for certain subjects to be treated but do not send articles. We would appreciate your help in any way you desire. D.L.K.

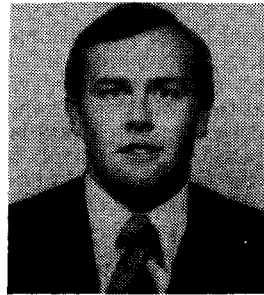
"WANTED: copies of pages 381 through 386 from **THE LIFE OF ELDER JOHN SMITH.**" These pages in my book are torn out. Someone please copy them for me and mail to me. I will pay the cost of copying and mailing. The favor will be appreciated. Send to 528 N. Main, McGreggor, TX 76657.

-K.G. Wilks

"We really enjoy receiving the **Old Paths Advocate** and reading it through as soon as it arrives"

-Wm. T. Parker, Canon City, Colo.

INTRODUCING BRO. DON JACKSON



We would like to introduce and recommend to the brotherhood, Bro. Don Jackson, as a gospel preacher. Bro. Don was ordained (appointed) as an evangelist by the congregation at Ada, Okla. (8th & Oak), July 14, 1980. He is presently living at San Antonio, Tex., and working with the Vance Jackson congregation for one

year. Bro. Don has been closely associated with the congregation at Ada as he made his home here for several years. He is a graduate of Fredrick High School and attended East Central Univ. here in Ada. He is 24 years old and unmarried. He has traveled and studied with preachers Carl Johnson, Joe Hisle, Johnny Elmore, and others. Don has already realized quite a bit of success as a preacher. He has baptized several as a result of his public preaching and home studies. Don was especially helpful to our young people, and those new in the faith, here at Ada. He made himself readily available to study with them on a regular basis in their homes, to further establish them in the truth. Don has many other qualities necessary to preaching that would make him an asset to any congregation. If you are looking for someone to hold your meeting next year, why not call Don? I do not think you will be disappointed.

-Carl M. Johnson, 1124 E. 8th, Ada, Okla. 74820

-Joe Hisle, Rte. 4, Ada, Okla. 74820

-Don Pruitt, 509 E. 14th, Ada, Ok. 74820

"GOSPEL GUARDIAN" CHANGES

Readers of **Old Paths Advocate** have known of **Gospel Guardian**, to a greater or lesser degree, since its beginning some 30 years ago. Through the years, many times it has been neither "gospel" nor "guardian"; but, some stands it has taken on timely issues, we have admired and appreciated. Our readers, who otherwise may not know, are advised that as of Jan. 1, 1981, **Gospel Guardian** becomes the possession of Cogdill Foundation, publishers of **Truth Magazine**, Fairmount, IN; both papers will not be published. In order to retain part of the **Gospel Guardian** name, **Truth Magazine** will be called **Guardian of Truth**.

What we say by way of appreciation of **Gospel Guardian** can as much or more be said for **Truth Magazine**; some of its stands, too, we appreciate and admire. For some time, I have been amazed at how staunchly **Truth Magazine** stands against such errors as institutionalism, treasury-supported orphans' homes, old-folks' homes, colleges, hospitals; "Calvinism" among brethren, the "unity in diversity" illusion, "Neo-Pentecostalism", sects, cults, Freemasonry. How **Truth Magazine** can stand so firmly against some errors and not others is strange.

When it comes to the communion, one cup and one loaf on the table; the teaching, no Sunday School, no man-made teaching arrangement; the Godhead and covering relationship of 1 Cor. 11, eldership essentials, carnal warfare, they are as far from the truth as those they oppose. Consistency, jewel of time and eternity, where art thou? As times goes on, we hope to watch **Guardian of Truth**. Inconsistency in upholding truth in some things, and not in other things just as essential, is a breeding ground for apostasy still. It is difficult for a journal to hold the line on some things and not on others, and not drift further with the tide of error as time rolls on. We shall see.

-Don McCord

PEPPER-DAVIS DEBATE

COMMUNION— The discussion took place at the Eighty Ave. Church of Christ in Decatur, Al., Oct. 31 and Nov. 1, 1980. Each man had one hour. The first speaker each night had a fifteen minute rebuttal. The discussion was well attended by both sides. They say two hundred were present the last night. The people conducted themselves very well. Several preaching brethren attended representing both sides. Bro. William St. John operated the overhead projector.

Bro. Pepper did a fine job in defense of the truth. Bro. Pepper pressed Bro. Davis for scripture for the use of individual cups. On the board Bro. Pepper had two circles drawn, one with many scriptures that showed the proof of one cup being used by Christ and the apostles; the other circle had question marks asking for scripture that showed the use of individual cups. On the last night, Bro. Davis put two scriptures in the circle, I Cor. 10:16, Luke 22:17. What do you think about that? Bro. Davis knew the

digressive dodge. Bro. Pepper begged him to stick with the subject, pointing out plate, upper room, Jacob's well were not the discussion. Strange, Bro. Davis didn't know any of the men that were successful in getting the individual cups in the Church. Neither did he know who invented them. When Bro. Pepper pressed Bro. Davis on how the innovation started, it was just more than he could handle.

Bro. Carrol Sutton moderated for Bro. Davis. I enjoyed serving as moderator for Bro. Pepper.

-John H. Roberson, Sr.

A CORRECTION

In last month's issue and Alton Bailey's article concerning **Christmas**, at least two mistakes appeared: i.e. page 1, paragraph 7, the passage Ezek. 20:30 should read Ezek. 20:39. Also page 5, column 1, paragraph 2, the passage Lev. 12:2, 3 should read Lev. 13:2, 3. Our apologies. D.L.K.

BRETHREN NOTICE

In the July 1971 issue of this paper, the Modesto congregation had an article printed that advised of a division in the congregation due to the modernistic and unscriptural views of some. Some of those who left began meeting with, and were accepted by the Waterford congregation.

Since that time, there has been no fellowship between the two congregations. However, we are elated to report that through the efforts of individuals and a recent joint meeting, problems were worked out and we are able to work together once again.

With the Lord's help we will strive for a relationship that will bring fruit to the church and glory to His name. May the Lord bless His people everywhere to faithful works.

-Church of Christ, Modesto, Calif.

A NEW BOOK: "THE PARABLES OF JESUS" By J. Wayne McKamie

Just off the press: a book of 12 soul-stirring, edifying sermons on the parables of our Lord, as preached by Wayne McKamie. This 232 page book is attractively bound in a hardback edition and includes a picture and biography of the author, along with 12 full-length sermons he has presented in many congregations. The price is \$10+\$1.25 for postage and handling. Order from: Robert C. Loudermilk, P.O. Box 421, Pratt, Ks., 67124, or call (316) 672-5232.

BIBLE QUESTIONS

(cont'd from page 3)

and mine, who would not bow down, or as is stated, "receive his mark upon their foreheads, or in their hands". It is this writer's sincerest conviction that we are in "the thousand years" of Rev. 20, that there will be nothing described as, and called, "the millennium" by men. Nowhere does the Book teach that at some future time there will be universal peace upon this old earth; this is pure and simple presumption. It makes fanciful, interesting speculation, but it is not the gospel. I understand we have been in "the thousand years" since the 1260 years expired, when the Bible was given back to the people; we are free to read and do what it says; Satan can not deceive as he did during those terrible years. At the present, and this has been for a long time true, men are free to read the Book, learn of Him, and do as He teaches. There will be a "little season" when the thousand years are expired that this may not be so, for Satan will be loosed and will, mind you, "go out to deceive the nations" once more; please get the word "deceive", the sense in which he is bound now, and will not be then. See Rev. 20: 3, 7-8.

HONOR ROLL

Find listed below the names of those sending us subscriptions from Nov. 10 to Dec. 10 and opposite the name the number of subscriptions send. The list is good for this time of the year when people get busy with so many other things, and we appreciate that. Please check the following and report any errors to us:

Jean Steffes-4; Don McCord-4; Ronny Wade-4; Urbane Sutton-3; Timothy Staggs-3; John H. Roberson-3; P.J. Griggs-2; Hugh Bentch-2; Eugene Kinser-2; Jimmy Stockam-2; Louis Mearse-2; Jerry Cutter-2; B.E. Keele-2; Paul Walker-2; B.E. Terry-2; Lavern Lum-2; Bonnie Whigham-1; Darlene Smith-1; Miles King-1; Robert Hayes-1; June McKinney-1; W.R. Hundley-1; Alpha Coble-1; Ross Mitchell-1; Loretta Mason-1; Newton Byars-1; Wiley Quates-1; Herbert Ash-1; Buell Lindley-1; Mrs. O.R. Miller-1; Dorothea Howard-1; Mahlon Garrison-1; Sherry Alexander-1; Shelby Freeman-1; Beverly Norris-1; Clovis T. Cook-1; Bell Simmons-1; Gene Welshons-1; J.H. Gallagher-1; Floyd Harris-1; June Pope-1; J.C. Derden-1; Wilma Allison-1; Judy Brown-1; Carmel Williamson-1; Charles Malloy-1; Van Butts-1; Mary Coffey-1; R.B. Roden-1; Howard Roy-1; J.W. Sutton-1; Pete Roderick-1; Mrs. C.A. Skaggs-1; Ellean Mynes-1; Velma Myer-1; H.W. Hedrick-1; Christine Humphrey-1; Bob Loudermilk-1; Richard Kennedy-1; Charles Jameson-1; Wilson Burnell-1; Karl Modgling-1; Joe Hisle-1; Anna Lauderdale-1; Mrs. W.A. Petree-1; Total-90.

RECIPE FOR LIFE

Cup good thoughts; 1 cup kind deeds; 1 cup consideration for others; 3 cups forgiveness; 2 cups well-beaten faults.

Mix thoroughly, and add tears of joy, sorrow and sympathy for others. Fold in 4 cups prayer and faith to lighten other ingredients and raise the texture to great heights of Christian living. After pouring all this into your family life, bake well with the heat of human kindness. Serve with a smile.

-Selected by B.E. Terry

"We enjoy reading the paper and look forward to its coming each month"

-Beulah Kinser, Bloomington, Ind.

"Here is my renewal- love the paper"

-Grace McDonald, Visalia, Cal.

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be in part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Laura Lynette Fancher, 321 Orgeron St., Lafayette, La. 70506.

Danny R. Hatcher, Rte. 1, Pansey, Ala. 36370.

Cheryl Bruce, 1525 Ann Arbor Dr., Norman, Okla. 73069.

Randy Jones, 2624 Quanha Parker Trail, Norman, Okla. 73071.

Kenneth Bridges, Rte. 2 Box 151, Alton, Mo. 65606.

Gloria Bridges, Rte. 2 Box 151, Alton, Mo. 65606.

William St. John, Rte. 2 Box 273A, Paris, Tex.

Shelley Rhodes, 650 17th SE, Paris, Tex.

Charles B. Robison, 344 SE 3rd, Paris, Tex.

Willie Ray White, Jr., Rte. 2 Box 68A, Honey Grove, Tex.

Mrs. Willie Ray White, Jr., Rte. 2 Box 68A, Honey Grove, Tex.

Kenneth Young, 545 13th NW, Paris, Tex.

Denise St. John, Rte. 2 Box 273A, Paris, Tex.

Donald R. Cole, 1133 16th SE, Paris, Tex.

Catherine L. Cole, 1133 16th SE, Paris, Tex.

Paul Rhodes, P.O. Box 494, Mt. Vernon, Tex. 75457.

Ellwell O. Byrd, Rte. 1 Box 54A, Pattonville, Tex. 75468.

Paulette Byrd, Rte. 1 Box 54A, Pattonville, Tex. 75468.

Randy S. Starks, 1031 16th NE, Paris, Tex. 75460.

Donna G. Starks, 1031 16th NE, Paris, Tex. 75460.

James L. Starks, 210 19th SW, Paris, Tex. 75460.

Melvin Mitchell, Rte. 1 Box 137B, Taneyville, Mo. 65759.

Debbie Mitchell, Rte. 1 Box 137B, Taneyville, Mo. 65759.

Douglas Mitchell, Rte. 1 Box 137B, Taneyville, Mo. 65759.

Lenita Smith, Rte. 1 Box 218 AA, Wesson, Miss. 39191.

FRANKLY SPEAKING

By M.E. Frank

"So teach us to number our days, that we may get us a heart of wisdom"- Ps. 90:12.

The slogan of our modern time seems to be- "Give us time!" The popular excuse is, "If I had the time I would do-". It is of course, true, that modern life offers so large a variety of activities both frivolous and serious that no one can possibly take part in all of the many things going on. Indeed, we have to pass by many opportunities for culture, pleasure, and spiritual experience that we would greatly enjoy and find profitable.

But there is one thing we are all responsible for and that is a proper apportionment of our time. "To everything there is a season, and a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew, a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace"-Ecc. 3:1-8.

These verses tell us that there is a time for everything. The trick of living fully and satisfactorily lies in the way we apportion our time. We must ration or to use a better word, budget our time. It is important to healthy and happy living that we divide our time rightly and wisely and it is also essential to the forwarding of God's kingdom and the richness of our spiritual life.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" Mal. 3:8. True, Malachi is referring to tithes and offerings, but this is not only matters of money. It is just as possible to rob God of a fair amount of our time as of our substance. We can cheat God of the use of our talents. His use of them is His due. Have you a voice you aren't using

for God, or an ear, or a mind? Are you looking for God and to the advancement of His work? Are you reading of Him? Are you preventing anyone else from doing these things? Today is yours to use or to waste. God tells us "Today is the day of salvation". Christ is still the answer for all the problems of our age. In the hurry scurry of everyday life do we slight our Bibles: Do we fail to pray? Here is a little poem I ram across the other day, it says so much more succinctly than I am able:

"You say you were busy this morning In a maelstrom of family cares

And husband was rushed to the office So there wasn't time for prayers.

Then the children were sent to the schoolroom And the grind of the day began,

With no word from God's Book to remember No echo of strengthening hymns.

What wonder the burdens are heavy And hours seem irksome and long!

What wonder that rash words are spoken And life seems discordant and wrong!

So let's pause a little, each morning, And again at the close of the day,

To talk with the Master who loves, Remember He taught us to pray"- Anon.

Let us make our time count and count for God.

-Houston, Mo.

"We certainly enjoy the paper. Keep up the good articles"

-LaDon Croom, Ashford, Ala.

"I would like to express my appreciation for a job well done to you and all who are responsible for putting out the *Old Paths Advocate*"

-Gerald Hatcher, Pansey, Ala.

BONDS OF MATRIMONY

Cooksey-McGough— At noon on Oct. 10, 1980, I was privileged to officiate for Bro. Jim Cooksey and Sister Kathy McGough in the exchange of their wedding vows before a gathering of loved ones and friends. This fine Christian couple are members of the McHue, Ark. Church of Christ and a great asset to it. May God richly bless them with a happy life filled with love and devotion for each other and for Him.

-Richard D. Frizzell

Freeman-Black— At the Twenty-first Street church in Oklahoma City, on the night of April 26th, many brethren and well wishers gathered to witness the marriage of Don Freeman and Dorcas Black. Don and Dorcas are very strong Christians and their home will be an asset to any community. May the Lord bless them in their happiness with many years of useful service to Him. It was our pleasure to be a part of their beautiful wedding.

-Jerry Cutter

MacFarland-Cutter— On the afternoon of July 12th, Mike MacFarland and Robin Cutter were married at the Twenty-first Street church in Oklahoma City. Mike's parents are brother and sister Walter MacFarland of Texas. Robin is the daughter of Winston and Laura Cutter. Winston is one of the elders here at Twenty-first. For all who know these two Christians, we wish them the very best the Lord has to offer, and may they have long and useful lives in service to God. It was our good fortune to be a part of their beautiful wedding.

-Jerry Cutter

Hanson-Seal— On the night of October 24th, at 7:00 p.m., brother Ronnie Hanson and sister Joyce Seal were united in marriage at Walled Lake, Michigan. Ronnie's parents, the Wayne Hanson's of Harrodsburg, Indiana, and Joyce's parents, the Ervie Seal's of Pontiac, Michigan, are long time members of the church. Ronnie and Joyce are fine Christians, and it was with much happiness that many friends and brethren gathered to wish them the best in their new founded home. The writer was especially happy to be a part of the wedding service. May God bless this home richly.

-Jerry Cutter

Jones-Bruce— At 1:00 P.M., Nov. 22, 1980, Randy Jones and Cheryl Bruce were united in marriage in the backyard of Bro. and Sis. Dave Bowlan's home in Norman, Ok. A beautiful setting for this occasion in their lives to remember. Many gathered for the ceremony to witness their vows and congratulate them as they begin their Christian home. Gary and Dee Anna McBride and Paula Scott sang. I consider it an honor to have been asked to officiate for this fine couple. As it had been my privilege to baptize Randy into Christ. May the Lord bless and keep them as they travel upon life's road: May they never forget Him who brought them and the Church and all it means.

-Wm. LaDon Croom

WORDS OF ENCOURAGEMENT

"Here is my renewal- don't want to miss my **Old Paths Advocate**"

-Ethel Lemons, Mtn. Grove, Mo.

"We enjoy the paper, keep up the good work"

-Geo. L. Lee, Tucson, Ariz.

"Sure enjoy the news of everyone, keep up the good work"

-Russell Harris, Wagoner, Ok.

"I enjoy the **Old Paths Advocate** so much. It is good to read of all the work being done for the Cause of Christ"

-Marilyn Wray, Lawrenceburg, Tn.

Wilks-Black— On December 5, 1980 Marian Black and Ricky Wilks were united in marriage. Their vows were solemnized in the beautiful and unique setting of the Thistle Hill Mansion in Ft. Worth, Texas. Both Ricky and Marian are Christians and are an asset to the Lord's church. A large gathering of brethren, loved ones and friends were present to share with them this joyous occasion. We wish for them a wonderful and fulfilling life together in Christ.

-Gerald D. Hill

THE CHURCH DIRECTORY

If you have not sent in your Directory information, don't delay because I want to set the deadline of **FEBRUARY 1, 1981**, for the deadline date. I see no reason to drag this out over a long period of time. If the information is the same as the 1979 Directory, just drop me a card with name and address of congregation is **same as 1979 Directory**. If there have been changes do as the above, and say **same as 1979 Directory, Except:** and give the changes. Be sure to check addresses and especially telephone numbers. I am able to have the same number here that I had last year. One year they gave my number to a dental office. If you don't have a 1979 Directory or a new congregation, I will need (1), Name and address of congregation, (2), Time of the services, (3), Names, addresses and telephone numbers of not more than 3 of the leaders.

Don't depend on someone else to send in the information, or it may not be sent in. I can't afford to contact each congregation on my retirement pay, and unless I hear from you, your home congregation will not be listed. My work on the directory is gratis, and I make nothing from it.

The following changes and additions may be made to the 1979 Directory:

We have a new congregation at **PRATT**, (Pratt County) **KANSAS**, 217 North Pine St., Pine & Cleveland Streets - Sun. 10:30 A.M., & 5:00 P.M., Wed. 7:00 P.M., David Kramer, 1010 Champa St., Pratt, KS. 67124, Phone (316) 672-5478, Bob Loudermilk, P.O. Box 421, 620 Curtis St., Pratt, KS. 67124, Phones (316) 672-5232 or (316) 672-5031.

The Following Changes should be made in the 1979 Directory. **LONGMONT**, (Boulder County) **COLORADO**, 1228 Main Street, is no longer meeting it has merged with Westminister, Colorado. **WESTMINISTER**, (Adams County) **CO.**, add Sun. 6:00 P.M., delete all names except Ronald Malcolm, add: Rodney Martin, Box 51, Eastlake, CO. 80614, Phone (303) 457-2249 and Brad Perkins, 8867 West Maplewood, Littleton, CO. 80123, Phone (303) 973-1405.

JETMORE, (Hodgeman County) **KS.** add (**Call Before Coming**) and delete Bob Loudermilk. **WICHITA**, (Sedgwick County) **KS.** add: Wed. 7:30 P.M., Delete Bob Loudermilk. Change Mike Whitworth's address to 1454 Hornecker Dr., Wichita, KS. 67235 and his telephone number to (316) 722-0894, add: Delbert Boman, 1110 East 78th. South, Wichita, KS 67233, Phone (316) 788-5219.

MULLIN, (Mills County) **TX.**, change the address of J.E. Phillips to, Rt. 3, Box 72-A, Mullin, TX 76864. **PORT ARTHUR**, (Jefferson County) **TEXAS.** Delete W. D. McNeil, deceased add: D.S. Buchanan, 3850 Boyd St., Groves, TX. 77619, Phone (713) 962-0867 and D.G. McNeil, 3035 Russell St., Port Arthur, TX. 77640, Phone (713) 736-3603.

Please send all Directory information to me. I will not be responsible for the information sent to anyone else. I may not get it. So if you want your home congregation listed, send it to me. Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 528-2347.

OUR DEPARTED

McNiel— Lillie Mae McNiel was born March 2, 1889 and departed this life Dec. 2, 1980 at the age of 91 years and 9 months. Sister McNiel was married to A.D. McNiel who preceeded her in death. She was also preceeded in death by a daughter, Eva Mae McNeil and two sons: Roland Richard McNiel and Wilfred D. McNiel. She is survived by two sons: Cleber C. McNiel of Milano, Tx. and Billy G. McNiel of Austin, Tx.; two daughters, Eunice Coldiron of Milano, Tx. and Anne Castleman of San Antonio, Tx.; also 24 grandchildren, 35 great grandchildren and 3 great great grandchildren. Sister McNiel had been a member of the Church of Christ in Sand Grove, Tx. for 63 years. She was a loving and respected Christian woman. Sister McNiel now rests from her labors. Her memory will live long in the minds of all who had the privilege of knowing her.

—Gerald D. Hill

Tipton— Minnie Josephine Tipton, of Escalon, California, was born in Oklahoma, July 15, 1901. She passed from

THE CHURCH DIRECTORY

The following congregations were not listed in the 1979 Directory. They did not send in the information and I wrote to them and they still did not reply. If you know anything about any of these congregations, please let me know as some of them may not be meeting any longer.

ALABAMA - Robertsedale (Hillcrest), **ARKANSAS** - Rogers, (North Fifth), and Union Star, **CALIFORNIA** - Corning, (South Street), **INDIANA**, Adel, Locust Grove, Spencer, (North Washington) **IOWA**, Bloomfield, **LOUISIANA**, Shreveport, (Buncomb Road), Thibodaux, **MICHIGAN**, Detroit, (Schaefer St.), **OHIO**, Columbus (Lockbourne Rd.), **PENNSYLVANIA**, Clearfield, (River Rd.) Mahaffey, (Main & Church), **TEXAS**, Austin, (Bluebonnet St.), Downing, Eola, Milano, (Highways 79 & 36), Rosenberg, (Brazos & Walger).

I will need the following information about the above, (1). Name and location giving county and state, (2). Time of the services, (3). Names, addresses and telephone numbers of not more than 3 of the leaders.

There were others who were not listed, but they have sent in the information since the 1979 Directory came out. If you know of any of the above that are no longer meeting please let me know so that I can drop them from my files.

Any information that I receive from now on will be put in the 1981 Directory. The following new congregation may be put in the 1979 Directory and will be listed in the 1981 Directory: **COLORADO**, **PAGOSA SPRINGS**, (Archuleta County) 6th. & San Juan Streets In the Taxidermy & Gift Shop, Sun. (Call for time of services), Billy Eaves, 6th. & San Juan Streets, Pagosa Springs, Co. 81147, Phone (303) 264-5825.

WESTMINSTER, (Adams County) **COLORADO**, Sun. 6:30 P.M., should be added. **ST. ALBANS**, (Kanawha County) **WEST VIRGINIA**, (McCorkle Avenue), Bro. Lawrence E. Lore, has a new address and telephone number: They are 2220 Winfield Road, Winfield, WV. 25213, Phone (304) 755-9656.

ORANGE COVE, CAL. -Please add the name: Rick L. Davis, 43016 Rd. 64 Reedley, Cal. 93654. Phone: (209) 638-7855.

Send all Directory information Direct to me. All corrections that I receive will be listed in the 1981 Directory. Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658, Phone (501) 499-7117.

"We continue to enjoy the excellent articles in Old Paths Advocate"

—J.L. Stephens, Lubbock, Tx.

here on September 28, 1980, at the age of 78 years. She leaves 5 children, 2 sisters, 1 brother, 17 grandchildren, 15 great grandchildren, and many brethren who loved her. Minnie was gracious and kind. She was dedicated to the Lord, and told me more than once her only concern was for her children to be faithful to the Lord. More than one congregation can remember Minnie, because of the scarves that hang from the pulpit reading; "Church of Christ". The needle work was just one of many going before her to her account. May the memory of Minnie always abide. This writer, along with brother Homer Salee, who was her favorite, conducted the memorial services at Escalon. Burial was in Burwood Cemetery in the country.

—Richard DeGough

Henderson— Bro. Vaughn Henderson, age 70, was born July 15, 1910 at Llano, Texas, and died Nov. 18, 1980. Nov. 20, loved ones and friends gathered at a local funeral home to pay last respects. Vaughn is survived by his wife, Beatrice, and several nieces and nephews. He was a member of the McHue, Ark. Church of Christ, which will miss him very much. Early Friday morning he was taken to the hospital with a severe asthma attack. Thinking his condition was not serious, much less critical, we were all shocked when the following Tuesday he developed complications and died around 8 o'clock that evening of heart failure. Our hearts and prayers goes out to Bea in her time of sorrow and bereavement. We request your prayers on her behalf.

—Richard D. Frizzell

Leonard— Bernard Franklin (B.F) Leonard of 815 W. 3rd St., Huntington, WV, was born March 27, 1901, in Marion County, Fairmont, WV, the son of Mr. and Mrs. Guy Allen Leonard. He died November 14, 1980, in Huntington, at the age of 79 years, 7 months, and 17 days. He was preceded in death by his first wife, Sarah Ann Leonard, B.F. and Sarah Ann had two daughters who survive: Sis. Hazel Brumfield of Kenova, WV, and Sis Mary Catherine Chatterton of Huntington. Also surviving are his four grandsons: Berney Ward, Ken Ward, Billy Chatterton, and Terry Brumfield; six great grandchildren. Over 20 years ago B.F. was united in marriage to Ruth McKeand. Ruth also survives along with her 5 daughters, 16 grandchildren, and 14 great grandchildren, whom B.F. considered his own. Bro. Leonard is also survived by three brothers: Fred Leonard, Romeny, WV, Chauncey Leonard and Raymond Leonard of Huntington. One sister also survives: Margaret Bush of Baltimore, MD. B.F. was a Christian for some 57 years. He was also a gospel preacher. He preached a number of years in various places ranging from Virginia to California. His most marked work began in the Huntington area in 1930, where he was instrumental in the establishment of that congregation. Since that time there have been at least 6 faithful congregations established in that area. The Church was the center of B.F.'s life. He was a lover of people, especially the brethren. That love for the Church, for the brethren, and a keen sense of humor, made B.F.'s personality infectious. It was always a pleasure to be in his company. Bro. Richard Nichols and I preached the funeral with assistance from Ron Alexander at the grave side. In spite of cold, rainy weather there was a standing-room-only crowd, including 11 preachers, that attended the services.

—Carl M. Johnson

Byrd— Ethel Ann Byrd, (Jan. 3, 1902 - Nov. 7, 1980) Early Friday morning Sister Ethel Byrd (my wife's mother) was called home, bringing to a close the long and fruitful life of another soldier of the cross. To know her was to love her, and there is no way of telling how many lives this good woman touched. She was a dear, dear lady,

OUR DEPARTED

and I say proudly that she had a son-in-law who loved her dearly. I have been a part of the Byrd clan now for 28 years and feel that I know her as well as any living mortal and better than most. She had been in poor health for several years, and virtually near death's door for the past year, thus her passing was a release from the sickness and pain she had experienced for so long. She had been a member of the Lord's church for sixty plus years, and because of her faithfulness is assured a home in Heaven. The funeral services was conducted in the East Healdton church of Christ. Lynwood Smith spoke words of comfort and warning to those left behind, choosing to speak concerning things the "Grave Cannot Rob Us Of." How appropriate and comforting. Lynwood was assisted by Don Pruitt, Wayne DeGough and myself. A group of saints from the area arranged by J.D. Elmore and led by Johnny Elmore joined in the singing of beautiful songs, full of inspirations and hope. Friends from far and near sent large floral tributes. Following a very touching service, the funeral procession traveled slowly to Mt. Olive Cemetery where she was laid to rest. She is survived by three sons: Lloyd, Buster and D.J.; four daughters: Opal, Iva Jo, Barbara and Mona Sue; one brother: Virgil Knutson; one sister, Iva Finley, seventeen grandchildren and eleven great-grandchildren and, of course, a host of relatives and friends. Later the family went back to the flower covered grave; and as I stood there in the presence of silence and death, I thought Ethel Byrd is dead. It is hard to realize. But I knew she had fought a good fight, she had finished her course, and kept the faith and what more could one ask out of life than the promise "henceforth there is laid up for me a crown of life."

-C.A. Smith

Sharp— Brother John Howard Sharp, 137 N. 10th, Montebello, CA, was born in Yell County, AR, Oct. 1, 1891, and departed this life Nov. 25, 1980 in Montebello, at the age of 89 and past. It was the honor and privilege of this writer to know our brother for more than 30 years. He was one of the best men I have known, and I knew him quite well. His is, I fear, a passing breed, a legend that I am grateful I have known. He was, as Barnabas, a good man, a very good man. He was a pillar in the church at Montebello for over 50 years. Before his retirement some years ago, he was a barber for 50 years. Bro. John was a guardian of truth, was most concerned about the church, her growth and perpetuity, and would not settle for more or less than what the Book says. His children and all who know him have a right to rise and call him blessed. I am a better man for having known his likes. I understand it was at his home where Bro. H.C. Harper became ill, and it was he who assisted him to the train to go home to Florida in the mid-1930's, when and where Bro. Harper died. It had been my good fortune to know Sister Sharp, too, who preceded Bro. John by several years. They were "examples of the believers", and I am happy now I had the forethought to tell them so. Four children, who honored their parents, survive: Howard, Fair Oaks, CA; Herman, Apache Junction, AZ; Leverna Oxley, Montebello; Dorcus Thomas, Sierra Vista, AZ; there are 11 grandchildren, 27 great-grandchildren, and 5 great-great-grandchildren; and 1 sister, Pearl Cannon, Yorba Linda, CA. It was an honor to share the podium at the service with Bro. Chester King, long-time co-laborer and friend of Bro. John and his family, and say words of comfort and warning to those present. The singing, by members of the church in this area, was some of the most beautiful I have heard, and was a fitting tribute to our brother. The service was conducted at Rose Hills Cemetery, Whittier, CA in the morning of Nov. 28. His body was placed along side the body of his companion, Goldie, to await its redemption, borne there by his sons, grandsons, and only surviving son-in-law.

-Don McCord



Van Butts,— 911 N. Hodge, Sapulpa, Okla. 74066, Dec. 8— It has been some time since I made a report. I am still preaching the gospel of Christ. I preach every Lord's day. Here is my **Old Paths Advocate** renewal for another year. I like the paper very much. I ask the prayers of the saints everywhere.

E.A. Newman,— 1039 Garden Hiway, Yuba City, Cal. 95991, Nov. 26— I continue to work in the church where ever I have opportunity. I had the pleasure of preaching morning and evening Nov. 16, and the following Wed. evening. Lord willing, I will preach at Hydesville near Fortuna, Nov. 30, and at Olivehurst morning and evening, Dec. 7. We are thankful to have a measure of good health.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, Dec. 2— We are finishing the year with 4 meetings and 2 confessions. Our thanks to Brethren David Smith, Monroe, La., Clovis Cook and Dan Wissinger, Springfield, Mo. We give glory to God and thanks to these men who have sacrificed much. We have just closed a 4 day meeting with Bro. Dan Wissinger with one confession of faults. Our thanks to the congregation at Powe, Mo. for their loyal support. We look and pray for a more successful year in '81. We ask the prayers of the church.

Don Jackson,— 11600 Huebner #1308, San Antonio, Tx. 78230, Dec. 4— The work in San Antonio is progressing well. We recently had a weekend meeting with Bro. Wayne McKamie, the preaching was extremely powerful and very timely. There were 12 confessions of fault. I just finished a weekend meeting in Deer Park, Tx. It was well attended and the brethren showed great enthusiasm. At present, we are in the process of contacting many of the old members who have quit the church, and also studying with outsiders. If any know of those in the San Antonio area we might contact, please send name and addresses. Pray for us.

Paul Walker,— 2701 Halifax, Odessa, Tx., 79762, Dec. 9— The Odessa congregation has seen some visible results recently. We all rejoice. Our trip to Tenn. was enjoyable, it was good to preach again at Chapel Grove. I visited briefly with preaching brethren Frank and Tim Staggs, and Johnnie Fisher. Last month we heard C.A. Smith give a fine sermon at Plainview, Tex., and while visiting they were privileged to visit in the home of Bro. and Sis. Jim Hickey. May God bless them in their new work. The congregation at Big Spring where we labored last year, appreciates very much the teaching help they have received from 2 fine young men, Tony Taylor and Tim Chase. I look forward to the study in Okla. City.

Don McCord,— Box 1773, Covina, Ca 91722, Dec. 10— Our meeting with Bro. Chester King did all of us good. It was great to hear him again and have him in southern California, so long his home. We were glad Veta, his wife, could accompany him. I shall always appreciate Veta for her excellence in mailing **Old Paths Advocate** for several of the years that I was publisher. During those years, I do not know what I would have done without Wanda, my wife; Veta, and later Glennis Faust and Agnes Himelhan in the mailing; and Bro. Bill Van Stavern in helping us meet postal regulations, and other ways. Lord bless his memory, and the memory of Agnes Himelhan. During

Chester's meeting, sister congregations were, as always, great to help. It was good to see Bill and Eunice Roden, my dear long-time friends, when they were in the West. We regret that Bro. Jerry Dickinson could not conduct our meeting Dec. 7-14. Bro. Jerry Cutter conducts our next, in the spring, Lord willing. We need your prayers!

Gerald D. Hill,— 7405 Tunbridge, Ft. Worth, Tx. 76180, Dec. 9— Our work with the Trentman Ave. congregation here in Ft. Worth continues to be blessed. As result of studies arranged for me by members of the church a woman recently obeyed the gospel and another confessed her wrong for worshipping with the cups and classes brethren. We thank God for the increase and for brethren and sisters with a mind to work! Nov. 31 it was my privilege to preach two services at the Aurora St. congregation in Houston, Tx. We had a wonderful visit with the brethren there. We are scheduled for a week-end meeting Jan. 9-11 at the Vance Jackson congregation in San Antonio, Tx. We look forward to working with these brethren in this short endeavor. We recently had opportunity to hear brethren Paul Nichols and James Orten preach in this area. May the Lord bless all of you. Pray for us.

Voyd N. Ballard— 3046 North Ashby Road, Merced, Calif. Dec. 10— From December 3rd through December 7th. I conducted one of the best gospel meetings I have ever held for the church in Escalon, California. Crowds were good through out the meeting and on Friday and Saturday nights the house was full. We had brethren in attendance from Modesto, Ceres, Turlock, Lodi, Manteca, Stockton and Atwater. I did my best to preach the old time gospel in the old time way. It is a joy indeed to work with such brethren who receive the Truth so well. Wife and I are so happy to be a part of this wonderful brotherhood. The work continues to go well here in the Atwater congregation. We baptized another fine young man into Christ here and last part of November. We look forward to receiving **The Old Paths Advocate** each month. I especially appreciated Brother Don McCord's Editorials on the Fellowship question. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (Jno. 1:7)

Richard DeGough,— 1907 Tully Rd., Jughson, Cal. 95326, Dec. 8— Brother Chester King held our meeting in Turlock last month. I enjoyed the King's making their home with us during the meeting and discussing the work. Chester preaches the gospel as I remember him in years gone by. The crowds were good throughout, and one was baptized. During the month of October, I preached three days in Lompoc, to as many as fifty. Ron Jordan has worked hard in Lompoc, and as a result one family came out of digression. I enjoyed working with Smith Bibens in the meeting at Yakima Washington. This was their annual meeting at Thanksgiving time. Brethren came from all over the Northwest to assist us, and make it so enjoyable. I thank them all, and especially brother Ray and Christine Hellums for the hospitality of their home. Several preachers were present, among them brother Gayland Osborn, Jimmie Franklin, and Smith. The work at home goes on, and we need the prayers of our brethren. God bless you all.

Paul O. Nichols,— 147 Bay Bury Ln., Jackson, Ms 39212, Dec. 9— We continue to have visitors. Digressives frequently worship with us. Some people hear our radio program and are curious. Others see our sign and drop in. Then, of course, there are those who come who are personally invited. Since our mission effort at Cuba, NM we are happy to hear that the Modesto, CA congregation is going to financially back Duane Permenter in an effort to establish a faithful congregation there. They already help support two or three mission efforts, including the one

here at Jackson. And they have contributed heavily toward the Indian mission. They are to be commended. The Lord willing, by the time the readers of the **Old Paths Advocate** get this report, Jim Franklin and I will be on our way to India. Enroute we plan to check the lead we have in the Philippines, which may lead to more mission work. Also, we have been invited to stop in Malaysia where Bill Page has a congregation meeting. He thinks some good can be done with some leads he has. Then on to Bitragunta, India. Brethren, we need your prayers for us and for our families.

Lonnie Kent York,— 628 Cumberland Dr., Muskogee, Oklahoma 74401, Dec. 4— With this report, the year of 1980 will soon be history, and will with the printing of this letter. As I reflect upon the past year, I know that God's people have been blessed. It indeed is a time of reflection, and a time to give thanks for our many blessings. I pray that we all strive, in this new year, to progress in the work and love of Christ more than ever. If so, He has promised to help, and He will provide the fruit of our labors. In Oct. I conducted two good meeting in Penn. The brethren were very receptive to the things I preached, and I look forward to returning next year. I also conducted a short meeting at Rogers, Ark. It was good to enjoy the hospitality of Delmar Lee and family. The prospects in that area look good for the cause of Christ. Now that the colder months are here, I look forward to more concentrated labor in the Muskogee and Council Hill areas. To the Lord we look for guidance, strength, and the eternal Hope of Salvation. My God bless all that are His.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538, Dec. 12— The church at home is doing pretty well it seems. Lately six of our young people were baptized into Christ, and another was restored after a long time away from the Lord. We are very happy to see such things happen, and give God all the deserved praise. We are presently looking forward to holding a week-end meeting near the New Year time at Planz Rd. congregation in Bakersfield, Ca. (Dec. 26-28). March 1-8 we are to be with the brethren in Woodlake, Ca. for a meeting. This will be the first time there for us, and we anticipate a fruitful time for the Cause. Bro. Joe Hisle is to hold our Spring meeting in Fremont this year (March 13-22). He has never been here before, and we look forward to a good meeting. Those who live nearby should plan to come and be with us during our meeting. We will do our best to make you welcome at the services, and in our homes too. We need your continued prayers for our success in the Lord's work. The television program which airs over KOVR-TV in Sacramento, Ca. continues to evoke some response. Lord willing, we hope to get a new time spot within a short time which, perhaps, will benefit the program by giving us a later broadcast time on Sunday mornings. If so, and finances are available, we would like to make some new tapes.

William L. St. John,— 1104 Woodslee Str., Birmingham, Al 35215 (Note: New Address) December 5— As many of you know, since last reporting we have moved from Paris, Texas to begin working with the church in the Birmingham, Alabama area. If you know of anyone we need to visit or study with in this area, please send me their names and addresses. Last March we spent a week with Bro. & Sis. Coleman and visited with some of the churches in Old Mexico. It was a dream that my wife and I had had for some time, and we were so thankful to be able to go. Bro. & Sis. Coleman were so kind and hospitable to us, and we look forward to the time that we can return. The work in Mexico is truly a great work. We were certainly sad to leave Paris and the wonderful brethren there. They have been so kind and helpful and loving to us. The congregation there has grown and matured since we have been there. Two young men have begun to teach; and during the past year, there were three baptisms and five

who came out of error. To God we give the praise and the glory. Our meeting with Earlytown in July was wonderful. The brethren were kind and hospitable. There were three confessions. We plan to attend the New Year's Meeting there this month. We were privileged to attend two debates this year as well as several wonderful meetings. We look forward to the year ahead and the work here in Birmingham. Lord willing, we will be in a meeting at West Point, GA, January 22-25, 1981. Please remember us and the work here in your prayers. You are in our hearts and prayers.

Jerry L. Cutter,— 6405 N. College, OKC 73132, Oct. 26— During the months of September and October we have had the pleasure of visiting and preaching at a number of places. In early September I was at Nacogdoches Road church in San Antonio. From San Antonio, Miles King and I went to Beaumont, Texas, and preached a week. Later in September I had the privilege of being at the Hillside congregation again, near Pochontas, Ark. I am very impressed with the progress the Hillside church is making. In early October I enjoyed a visit to Midland, Texas, where some old acquaintances were renewed, and where we had opportunity to discuss with several concerning the eldership. Our meeting at Twenty-first also took place this month with Billy Dickinson. Billy is an excellent preacher, and all of us were refreshed by his presence. It gave me an opportunity also to get to know Billy and his family better. Then I enjoyed a visit to Little Rock, and being with these brethren always means a lot to me. In the middle of October, Miles King, Ron Willis and I preached for six nights at Lawton, Oklahoma, in a special series of services. I was hindered from being with these brethren as much as I would have liked, but they are true yoke-fellows. The OKC area has just been privileged to hear Orville Lee Smith preaching at Edmond from the book of Revelation. Orville Lee is a great preacher. I have just returned from Pontiac, Michigan. The church at Pontiac is strong. It will be very strong. Being at Pontiac was like going home, for it was this congregation that first used me in the Lord's work 28 years ago. Brethren, it is impossible for anyone to have visited the places I have in the last two months and not be encouraged. The churches are getting stronger, and doing more. The annual preachers study will be at the Twenty-first Street church in OKC this year. It begins December 22nd and ends the 25th. Johnny Elmore and I are in charge. God is blessing the work. To God we give thanks. Our last meeting of the year begins next Sunday, Nov. 2nd., at Liberty, Ky.

Jerry Dickinson,— 300 Audrey #339, Houston, Tx. 77015, Nov. 3— I held a good weekend meeting at the Nacadoches Road congregation in San Antonio recently. We made our stay with the Holts and their hospitality was superlative. Even though I am teaching school in Houston, I still intend to hold meetings in the summer and on weekends and to do all I can for the cause we hold dear. We just closed a weekend meeting at the Deer Park congregation with Don Jackson. Don did some good preaching and the meeting gave everyone here a much needed lift. Both of the churches in Houston are zealous and anxious to spread the gospel in this huge metropolis. We plan to start a monthly bulletin soon which will be used by both Deer Park and Aurora Street. The young people are having studies from time to time and I certainly want to help in them in every way I can. Too, I am presently engaged in a written discussion in the Deer Park newspaper with a group known as the Berean Christadelphians. They're a strange bunch! They do not believe in a personal Holy Spirit, a personal devil, demons, a universal resurrection, the existence of the kingdom, or that Jesus is Deity. They answered my column **Inquiries and Answers** several times and were continually mentioning the Church of Christ, our column, and me on their radio program, so I invited them to discuss in writing in

the paper our differences. The discussion is provocative, to say the least! It certainly is having the effect of getting the Deer Park church and our positions before the public. Pray for all our efforts here, brethren. My ardent prayers are for the Church wherever you are!

Ron Jordan,— 176 Mizar Place, Lompoc, Calif. 93436— Since my last report, I have enjoyed two good meetings with the brethren in Atwater, Calif., and Westminster, Colorado. Both meetings were well attended. I appreciate those who drove from Nebraska to attend and assist our meeting in Colorado. I enjoyed working with Bros. Glen Osburn and Greg DeGough in this meeting. The meeting was well advertised and many of the members brought friends and those with whom they worked to the meeting. During this meeting, two souls were added to the family of God. The congregation welcomed the new birth of Gloria Mullane and Jeff Gonzales. Shortly before the meeting in Atwater, two young people were baptized into Christ. They were Mary Kemp and Rocky Hill. For all these new births we give honor and glory to God. May the Heavenly Father watch over them and bless them from day to day. It is also my prayer that the congregations where they attend will set the proper example and lead them toward that "eternal city." I appreciate those who opened their home to me during these meetings. The work here in Lompoc moves along. The Lord continues to richly bless us. As we approach the new year - let us look back at 1980 and ask ourselves - "Was this the most fruitful year we have spent in the Lord's service?" If it wasn't, some changes must be made in our lives. Let us not make the same mistake in 1981. We have time open for some meetings this summer. If we can assist you in any way, please let us know. We ask your prayers.

Joe Hisle,— Rt. 4, Ada, Ok., Dec. 7— Once again we are at home for the winter months. We are most happy to report that we had a very good year in the Lord's vineyard. Our last two meetings at Hamilton, Ohio and Paris, Tex. were most enjoyable. This was our first trip to Hamilton. We enjoyed the meeting very much. The meeting resulted in two baptisms. It has been our pleasure to work with the Paris brethren on several occasions. We were greatly encouraged by the progress that has been made at Paris. They have several new families that have obeyed the gospel. They are young couples with a zeal for the Lord's work that is truly an inspiration. The future looks good for the congregation at Paris. The new congregation at Seminole, Ok. is doing well. Bro. Don Pruitt, Bro. Carl Johnson and I just closed a meeting there. The Lord willing I will be in Tulsa (11th street) for a weekend meeting Jan. 23-25. The congregation at Ada is planning to have our young preachers meeting again. The dates are Mar. 6-8. This has become a regular event for us. It is a treat to hear these young men declare the old truths with the fresh enthusiasm of youth. Why don't you plan to be with us? We look forward to a New Year in the Lord's work. May God bless the brotherhood.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks. 67124, Nov. 21— I have just finished conducting a short "Mission Meeting" in the community of Pratt, Ks. We are now meeting in our permanent "meeting house". Thanks to our brethren in Wichita, Ks., we were able to purchase a "church house" in a good location. These brethren dug into their own pockets and came up with a large down-payment (½ the purchase price). I wish to commend them for they desired to do this without sending out letters to the brotherhood for help. They have proven what can be accomplished when brethren set their mind to a work and are willing to sacrifice to reach a goal. Our meeting house is located at 217 N. Pine in Pratt, Ks. You are welcome to stop by and attend any of our worship services: **Sundays at 10:30 A.M. & 5:00 P.M. and Wednesdays at 7:00 P.M.** Let me remind you that the new book is out: "**The Parables Of**

Jesus". It is a 232 page book of full-length sermons by **J. Wayne McKamie**. It is a beautiful hard-back edition and includes a picture and biography of the author. the price is \$10.00 + \$1.25 for postage & handling. I have confidence you will totally enjoy this book. You may order by sending your check or money order to me at the above address. I might mention that after these books are paid for if there is any profit on the books I plan to use it for publishing other materials that will be of interest to our brethren.

R.B. Roden.— 112 Kelly Dr., Moore, Okla. 73160, Dec. 9— Wife and I just returned from a series of meetings. The meeting at Norco, Cal. was an inspiration and we saw many friends in that area. Bro. Don McCord and wife were a great help in this meeting. I preached at Covina on Wed. evening to a full house. We were sorry to hear of the passing of Bro. John Sharp one of the leaders at Montebello for many years. Bro. Sharp and his family meant so much to all of us and he will be missed in that area. We went to Porterville, Cal., staying in the home of Bro. Lavern Lum. Good to work with these people again. We had visitors from Bakersfield, Fresno, and Sanger. The Porterville congregation is one of the stronger churches in the brotherhood. We then enjoyed a good meeting at Modesto, Cal., my first meeting with them. They enjoy hearing the gospel preached. Preachers attending were: Richard DeGough, Orvel Johnson, Ed Powell, and Duane Permenter. We had visitors from Los Angeles to Sacramento. The Lums came up from Poterville and the Trents from Paramount. It is friends like these that give us encouragement to keep on keeping on, though they have sat and listened to me preach for years. We had the pleasure of staying in the Gilbert Wilson home and the hospitality of that home and others in the area could not have been better. We went from there to Tucson, Ariz., and had as always an enjoyable meeting. We had some home studies there and visited as time would permit. These men at Tucson know how to stand firm for the Truth. We were then at home two nights, and I preached here at Moore on Wed. evening, before leaving for Tampa, Fla. I enjoyed working and studying with these people. We had visitors from as far as Forest Park, Ga., where I go for a meeting next year. We were glad to have Bro. Gene Grant and son Mark at the meeting. We are now at home for the winter. I look forward to my meetings in 1981. Do pray for the wife and I in the work of the Lord.

Wm. Mark Bailey.— Rt. 1, Box 1390-B, Wayne, WV. 25570, Nov. 21— It has been a long time since I last reported and for this I apologize. Much has happened over the last several months. My work came to an end in Columbus, Ga. in September. We are now working with the congregation in Wayne, WV. (Garretts Creek). The work is well under way and we look forward to several years of work in this area. It seems that all the members are enthused about the work and we are all working together to build ourselves up as well as to save the lost. I believe this is necessary in order to have a successful work. I am now running a weekly article in the newspaper entitled "ASK YOUR PREACHER". From reports received, it seems that many are reading the articles. We are in hopes of leading people to the truth by this method. Since I moved here we have attended Gospel meetings in Huntington with Bro. Irvin Barnes and in Radnor with my dad (Alton Bailey). We also have just closed a meeting here in Wayne with Bro. Ron Alexander. Wonderful preaching was done at all the services. I felt it a privilege

to have had the opportunity to visit and study with Ron and Carolyn while they were here. November 17 was a sad day for this area, when many friends and relatives came together for the funeral of Bro. B.F. Leonard. He certainly will be missed here where he had worked so faithfully over the years. I am happy to have had the opportunity to know him and to live close enough for a few weeks to visit with him. Now as the winter is coming upon us we look forward to visiting and studying with the members of the congregation as well as with the lost. We ask that you remember us in your prayers as we continue in the Lord's work. Please notice our new address.

Allen Bailey.— 631 Oak Hill Drive Houston, Mo. 65483 (417) 967-4550— The year of 1980 is swiftly moving away. It is often we hear people say How time flies? Many use this expression and others to make excuses for not getting things done that should have been done. May I speak a word of warning and a brotherly reminder to all, there are still 24 hours in a day, seven days per week as its always been. There is as much time per day now as there has ever been but the problem is with us all. We fill our days with so many things that we don't take the time to do what we ought. The time is there but how it is used is the critical problem. Please; reevaluate your priorities and work out a schedule that keeps everything in proper perspectives. Remember Jesus said "TAKE UP YOUR CROSS DAILY AND FOLLOW ME". Our last meetings for this year are all history. Since last reporting we were privileged to go to the Lees Summit congregation for a weekend. This was our first visit there and we enjoyed it very very much. Since that meeting they have ordained Elders and Deacons within the congregation. Our prayers are always with them and we pray many more congregations in the near future can find qualified men to fill these important positions. During the month of October we were also in Oyster Bay, Florida where we spent a delightful week. Crowds were a little small but enthusiasm was very great. We so much appreciate them all for their efforts and pray all continues well. We enjoyed our stay in the home of Bob Kornegay. He is very studious and a good man to discuss the Bible with. Robert Kornegay also a preacher of the gospel was home during the week. There were times that we sat around the kitchen table and discussed the bible. What a beautiful way to spend your time. It was also great to be reunited with Dwight Isenhower once more. His eagerness and dedication continues to be shown by his actions. Lord willing we will return for another meeting in October of 1982. We concluded our meeting on Sunday and began the following Wednesday in Kansas City, Missouri with the North Brighton congregation. This was our first opportunity to be with this congregation although several of the members we had met during other meetings in the area. We enjoyed the association and fellowship so very much and plans are being made for another meeting and we look forward to that time. Thanks to everyone for helping us in that meeting from other congregations. Our prayers are with them continually in their goals for a bigger building and their future work. The work in this area has recently resulted in a couple of confessions along with one restoration. We welcome Br. Gary Weaver and family to Houston, Mo. We also welcome Harlin Conley and family who moved back to this area. Br. Franks is now home from the hospital and we pray for a continue speedy recovery. Our sincerest feeling go out to the family of Br. B.F. Leonard. May the Lord keep us all safe and reward us all with a home in Heaven.

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 ordinances 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 for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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THE PREMILLENNIAL MISTAKE — WILL GOD FAVOR THE JEWS? By Doug Edwards

In 1948 the Jewish residents of Palestine proclaimed the area given them by the United Nations to "the republic of Israel". We are told this happened in fulfillment of Bible prophecy. Every event that occurs anymore in the Middle East was supposedly foretold by the prophets of Israel.

Hal Lindsey in his book *The Late Great Planet Earth* says on page 40 "To be specific about Israel's great significance as a sign of the time, there are three things that were to happen. First, the Jewish nation would be reborn in the land of Palestine. Secondly the Jews would repossess old Jerusalem and the sacred sites. Thirdly, they would rebuild their ancient temple of worship upon its historic sight."

Will there ever come a time when the Jews again will be God's chosen people? Does the Bible teach that the Jews as a nation will be restored to Palestine, and be converted to Christ when He returns? It would take an article much longer than this to fully study the Premillennial view on the Jews. Perhaps I can make a quick summary of what the Bible teaches concerning the Jews.

The New Testament teaches there is no difference between the Jew and Gentile. God has no special plans for the Jews that He does not have for the Gentiles. The apostle Paul said in Romans 10:12 "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him". Paul also said "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Galatians 3:28-29). To say that the Jews would receive special blessings in the future is to make God a respecter of persons. However, God is no respecter of persons (Romans 2:11).

What about the prophet's promise of a restoration of Israel to their homeland and other such promises? Every promise in the Bible to the Jews, as a nation, falls into one of these three categories: (1) It has been literally fulfilled, or (2) It was conditional, and dependent upon the Jews obeying certain conditions. They violated those conditions and thus voided the promise, or (3) The promise has a spiritual application, and is fulfilled in Christ during the Christian dispensation.

The Jews are not God's chosen people. They were like a potter's earthen bottle, when once broken they could not be made whole again (Jeremiah 19:1-11). Jesus told us the kingdom would be taken from them and given to another nation that would bring forth fruit (Matthew 21:43).

Does this mean that now God has cast away the Jews? These are almost the words of Paul in Romans 11:1-2 "Hath God cast away his people? God forbid. For I also am an Israelite..." The Jews are lost simply because they have (continued on page 2)

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AN OPEN LETTER

Eugene Britnell,
8107 Leatrice Dr.,
Little Rock, Ark. 72207

June 28, 1979

Dear Eugene,

I appreciate the interest shown in me and your concern for my eternity. I respect you both as a friend and a renowned gospel preacher. I believe you to be sincere and dedicated to preaching the truth and I sincerely appreciate your efforts in trying to convince me of your belief concerning the cup of the Lord.

Since we both believe in speaking where the Bible speaks and remaining silent where the Bible is silent, I cannot understand why we are apart in our dealing with this most important subject.

In an attempt to understand your position, I will set down what I think you believe. Apparently your position is that no emphasis was attached to the vessel by our Lord but significance applied to the liquid only and that each time the Master named the cup or picked up a cup (He took a cup) he is only placing emphasis on the liquid inside the cup.

However, a close study of the Greek Language reveals the Master gave a singular "it" to a plural them (Mark 14:23) and commanded them to **drink from it**. This the Word declares. The Gospels (Matt. 26:27; Mk. 14:23; Lk. 22:17-20) all agree that on the night of our Lord and Master's betrayal He took (picked up) a single vessel containing the fruit of the vine and after giving thanks gave it to them and **commanded** a plural "**them**" to drink from out of that same singular, neuter "it". See Thayer's, p. 189#1537. To this the scholars agree.

I believe you also agree, being yourself scholarly. Your debater, Mr. David Ellis Lindsey, testifies to this fact, and I quote: "Yes, Jesus took a cup (Matt. 26:27; 1 Cor. 11:25) and **all the apostles drank from it** (Mk. 14:23). The question is, did this **example** set a pattern? **No!**" (Emphasis mine). (See Exhibit #1 enclosed, p. 25 of the Lindsey-Wade Debate and read it for yourself). At the time of the debate Bro. Lindsey was not in fellowship. I believe anyone with a sincere desire to do the will of God without questioning his motive (such a man was Abraham) will just follow his command and do it His way.

My carnal mind cannot understand why He gave a single container to the Apostles and commanded them to all drink from it. Do you think Abraham understood why (continued on page 5)

GUY N. WOODS AND THE LOAF

NOTE: The following is to be found in "Questions and Answers, Open Forum, Freed-Hardeman College Lectures by Guy N. Woods", on pages 296-298. Bro. Woods is highly recommended by his brethren as a scholar, writer, lecturer, and skilled debater. As a matter of fact, he claims for himself the distinguished honor of having engaged "in more religious discussions, publicly conducted, than any man, in or out of the church alive today." Surely when such a man speaks out on a topic it is of interest, at least, if having no other value. Please read his comments concerning the "bread" that Jesus took, (Matt. 26:26) when our Lord instituted the communion. See if you don't reach the same conclusion I have that Bro. Woods properly understands that what Jesus took was "a loaf", just as he shows the American Standard Version points out. Anyone can see that "a loaf" denotes only one and not a plurality!!

-Billy D. Dickinson
215 Forrest Hills Dr.
W. Monroe, La. 71291

"Is it proper, in officiating at the Lord's table, to use the word 'loaf,' in referring to that which Jesus called 'bread'?"

This question, and all similar ones, is of a type that is inevitable in view of the fact that we have the scriptures in *translation*, and not in the languages in which they were originally penned. Were Paul present in one of our assemblies today, and we were permitted to ask him this question, "When the Lord delivered to you the details of the institution of the Supper which you, in turn, passed on to the church in Corinth in one of your letters to the disciples in that city, you wrote that the 'Lord Jesus, in the night in which he was betrayed took bread; and when he had given thanks he brake it, and said, This is my body, which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink it, in remembrance of me' (I Cor. 11:23-25). In view of the fact that the Lord told you he took *bread* (and did not say *loaf*), ought we not to use the word *bread* and avoid the word *loaf* in our references thereto?"

Paul would doubtless answer somewhat as follows: "My dear fellow-Christians, I commend you for your faithfulness, your dedication to the word of God, and your obvious concern to say and to do only that which the Lord approves. Your zeal to be correct in this matter and in all others touching your duty to God, is of the highest order, and deserving of commendation. But, you are overlooking a very significant and important fact which, when properly understood, will resolve this matter and all similar ones. Neither the Lord nor I used either the word *bread* or the word *loaf* in the references to the institution of the Supper, since neither of us spoke or wrote in English. The word which the Holy Spirit led me to use in conveying to the Corinthians the message which the Lord gave me is *artos*, a Greek word—not an English one—and the meaning must therefore be determined by it and not by any alleged or supposed difference between the English words, *bread* and *loaf*."

Suppose we were privileged to meet up with Luke and, desirous of knowing his impression of the matter, we asked, "Brother Luke, does your copy of Paul's letter to the church in Corinth use the word 'bread,' or the word 'loaf' in describing the institution of the Lord's Supper?" Paul's private physician would answer, "My copy of the inspired apostle's writings has neither 'bread' nor 'loaf,' but the word *artos*. Thus, when I refer to that which represents the body of my Lord I use neither bread nor loaf, but *artos*, since this is the word the Holy Spirit directed Paul to write."

Finally, suppose we journeyed to some Greek-speaking land today and should have occasion to talk with a native Christian there who also understands English, and we should say to him, "Tell me, my brother, do you people, in

the observance of the Lord's Supper, use the word 'bread,' or the word 'loaf.'" His answer would be, "Neither. Our services are conducted in the Greek language, the language which Paul used to write the epistle to which you refer, and in it he used the word *artos*. Inasmuch as this is our native language, this is the word we use to designate that emblem which portrays the body of our Lord."

It is obvious, therefore, from the foregoing, that the answer to our question depends on the significance of the word *artos* and not on any supposed distinction between the words "bread," and "loaf." In the imaginary instances cited herein, for illustrative purposes, all involved spoke Greek; all, therefore, would simply use the word *artos*, in their references to this part of the Supper. In our land, and in many others throughout the world, Greek is not used; the Bible is read in translation, and the word *artos* must be translated. It will be seen that the answer turns on the significance of the word *artos*, and that any English word or words which correctly convey the meaning of this original term, are entirely acceptable. A simple induction of passages where the original word is used will show that it is translated into English by both "bread," and "loaf." It is translated "bread" in Matt. 4:4, "loaves" Matt. 14:17, where it is plural in number; "bread" in Mark 6:37, "loaves" in the verse following; "bread," in John 6:5; "loaves" in John 6:9. Thus either term defines the original term and either may properly be used. And, what ought forevermore to settle the matter is the fact that in Matthew's account of the institution of the Supper, the American Standard Version has a footnote from the word "bread," in the text, saying, "or, a loaf." (Matt. 26:26).

THE PREMILLENNIAL MISTAKE

(cont' from page 1)

not obeyed the gospel (Romans 10:16). If they will obey the gospel they will be saved and grafted in (Romans 11:23). Jews and Gentiles all receive equal blessings in Christ.

-6820 Texas Road, Ft. Smith, Ark. 72903

WOULD ANYONE BE INTERESTED?

Any brother or sister in Christ who would be interested in loaning money for the construction of a new church building: A lot has been purchased on a major highway. The brethren at the Houston, Missouri church of Christ would be interested in borrowing \$50,000 short term at 10% interest, with good security. For more information please call collect (417) 967-3826 or (417) 967-4550. Or write Ervin Baker 648 Oak Hill Dr., Houston, Missouri 65483. For references on the faithfulness and loyalty of this congregation feel free to contact Br. Allen Bailey who has worked here for the past five years, or contact any of the area preachers who have conducted meetings or has preached here a number of times: Ronny Wade, Clovis Cook, Ron Alexander, or Irvin Barnes.

A NEW BOOK "THE PARABLES OF JESUS" By J. Wayne McKamie

Just off the press: a book of 12 soul-stirring, edifying sermons on the parables of our Lord, as preached by Wayne McKamie. This 232 page book is attractively bound in a hardback edition and includes a picture and biography of the author, along with 12 full-length sermons he has presented in many congregations. The price is \$10+\$1.25 for postage and handling. Order from: Robert C. Loudermilk, P.O. Box 421, Pratt, Ks., 67124, or call (316) 672-5232.

NO NEW WAY TO REAR CHILDREN

By William L. St. John

The inspired Apostle Paul wrote in Galatians 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall be also reap." Over the years I have watched with growing interest mankind's advances and achievements. Things have been done in my lifetime that were said to be impossible. Solomon stated in Ecclesiastes 1:9, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done: and there is no new thing under the sun."

Solomon never saw so many of the things that you and I accept as every day life. We have electricity and all its wonders; airplanes, trains, cars and such like; modern homes with air conditioners and other comforts; man has gone to the moon and returned. Every year science and technology is taking great strides forward. All this, and yet Solomon, the wisest man in the world, declares that there is no new thing under the sun. How can this be? I believe that Solomon had some more basic things in mind.

Things such as sin and man's condition. I would like to notice in particular one thing that has not changed, and that is rearing children. Over the past years many child-psychologists, psychiatrists, and all sorts of other advice givers have been sowing a dangerous seed. Often we are told that the old-fashioned way of rearing children is no longer effective. In the past few years we have seen the results of such liberal thinking. "...whatsoever a man soweth, that shall he also reap." There is a difference between rearing and raising. Rear means to educate or bring to maturity and raise means merely to increase or produce. To illustrate the difference: we rear children; but, we raise cows and crops.

Many of the problems of today in our society are caused from raising children and not rearing them. Proper training is still necessary. Solomon tells us in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." We can try to excuse our children for not being faithful to God but the words of Solomon are still TRUE! If you train up a child in the way he should go: he will not depart from it. Without training our children up in the right way or direction, they are being trained in the wrong direction. Some interesting statistics from a study on the teen environment by the National Board of Junior Achievement were published in the Sept. 4, 1980 issue of The Birmingham News. It was stated that in 1960 the top four influence on the young were: 1. Mother, father. 2. Teachers. 3. Friends, peers. 4. Ministers, priests, rabbis. and in 1980 it was found to be: 1. Friends, peers. 2. Mother, father. 3. TV, radio, records, cinema (jumped 5 places from 1960). 4. Teachers (down 2). Shocking, isn't it?

Some things never change. Wayward children are still breaking the hearts of parents. The rod is still necessary! Let me state plainly here that I am strongly against child-abuse in any form. It is indeed sad to hear of the many cases of mental and physical child-abuse today. Many today are "without natural affection" (Romans 1:31; II Tim. 3:3) However, contrary to what many psychologists and psychiatrists say, the rod is still necessary. Listen again to the wisdom of Solomon.

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." That doesn't say spoil the child and spare the rod; but, if you spare the rod, you hate the child. As it often is, the so-called wisdom of the world disagrees with the sound teachings of the Bible. Don't abuse your children; whether by beating them in anger or by sparing the rod. Spank them when they need it.

Many just hate to hear their children cry and so never spank them. Notice the wisdom of Solomon again. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Children really know how to bluff their parents. When I was a child and mother would spank

me, I would cry like I was really hurting and she would stop long before she needed to.

Solomon tells us not to forbear punishment because of their crying. Two things are absolutely necessary to a child's mental and spiritual growth, and they are love and discipline. Many sacrifice as much as they can and give their children all that they can afford and sometimes more than they can afford. It is good when you want your children to have the best; but, what is really best of them? Plenty of toys? Brushing their teeth regularly? Going to bed on time? Having friends? A good secular education? Or learning to do God's will? We need to keep our priorities in the proper order. Solomon again tells us, "Better is a poor and a wise child than an old and foolish king, who will no more be admonished." (Ecclesiastes 4:13). "Chasten thy son while there is hope..." (Proverbs 19:18) All of this advice of God means nothing if we do not put it into practice. Even though Solomon was wise, he evidently did not put his teachings into practice; because his son, Rehoboam contributed to the dividing of the kingdom of Israel and later entered into idolatry as his father had done.

Are our children safe? Are we rearing or raising them? We as parents are to love our children. If we love them, then we will discipline them when they need it. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4). When I was a child, I could see no good in being disciplined; but now that I am older, I am thankful that my parents cared enough about my soul to make me mind. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:11).

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. (Proverbs 23: 13, 14). Undisciplined children are a shame unto their parents: and the parents should be ashamed. "A wise son maketh a glad father: but a foolish son is the heaviness of his mother. (Proverbs 10:1). Children remember, your parents discipline you because they love you. "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth. Children are one of the greatest delights of marriage; providing they are reared and not raised.

-1104 Woodslee Str. Birmingham, AL 35215

PLEASE NOTICE

We recently heard from brother K.G. Wilkes regarding the disbanding of the Woodrow Ave. congregation in Austin, Tex. Space simply would not allow the reprinting of his letter complete. However, he and others, wished to thank those within our brotherhood who sent monies to help in the financing of the church building there. Those who wished, have had their money returned to them. Others wished it to go toward the work in Mexico, etc. He says, "To this date \$4,000.00 has been sent to Mexico in addition to routine monthly payments made prior to the disbanding of the congregation. Additional collections from the sale of the building are dedicated to gospel purposes in Mexico. No money from the sale of the building went to any member or other person except in payment of church related expenses." We do hope this brief explanation will suffice. (D.L.K.)

"I am looking forward to receiving the paper, knowing I'll love the things I read about the church and my brothers and sisters"

-Tonya Akers, Huntington, WVA

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EDITORS

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant) 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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NOTICE:

Concerning the Sulphur fourth of July meeting. This is to assure the brethren that the Sulphur meeting will continue as it has in the past years. I felt it necessary to say that because many it seemed were not sure since the Lebanon, Mo. fourth of July meeting was announced; however, brother Wade made it clear in the November issue of the *Old Paths Advocate*. that in no way the meeting in Lebanon would be in connection with the Sulphur meeting.

I appreciate the brethren at Sulphur asking me to work with brother Gerald Hill in the meeting there, and I look forward to that time.

Pray that God will continue to bless our efforts to glorify His name.

-Bobby J. Pepper

PLEASE, NO MORE

I have received 2 sets of the right pages for my book *The Life of Elder John Smith*, and 2 sets of the wrong pages. There are 2 books at least with different page numberings. I need no more and extend thanks to all who responded. I promised to pay for copying and postage and I will. I am snowed under so ask you to be patient with me- I will answer all. God bless the whole brotherhood at home and abroad and the ministers who serve to the glory of God.

-K.G. Wilks

BACK ISSUES OF OLD PATH'S ADVOCATE NEEDED

I am collecting back issues of "*Old Path's Advocate*" and need any issues that you can send before the year 1970. If you have issues before this year and are not planning to keep them, please send them to me at the address below. I would also like any issues of "Proclaimer of Truth", "Restoration Thoughts", and any other brotherhood papers. Send to: Dwight Hogland, P.O. Box 232, Pratt, KS 67124.

MY LITTLE FRIEND WITH THE BIG HEART A Tribute to B.F. Leonard By Ronny F. Wade

Once, while visiting in the home of Brother B.F. Leonard, he showed me a letter he had received years ago from Bro. C.D. Moore, a gospel preacher. The letter was in response to a \$5. gift B.F. had given him to help in his work of preaching. The letter began "To my little friend with the big heart." This statement expresses about as well as any how many of us felt about B.F. Though small in stature, and limited in his ability, at times, to articulate as effectively as he would like, he had a heart as big as all outdoors.

It was my pleasure to know him for almost 30 years. For the past 20, we had been extremely close; and some of the happiest days of my life were spent when I was in his or he in my home. I grew to appreciate his love and dedication to the Cause of Christ, and his tireless efforts to help in the growth of the church.

By today's standards B.F. came from a deprived background. His mother died when he was a young child, and for several years he was "farmed out" living from one place to another and surviving as best he could. He once told me that, as a child, he remembered crying himself to sleep night after night. This, in part, no doubt accounted for his gregarious nature and his fear of loneliness.

Some 50 years ago he came to the Huntington, W. Va. area and established the Cause in that city. Today there are six congregations in the immediate vicinity, a tribute, in part, to this good man and his love for the Church of our Lord. His home has always been open to the brethren. When I first went to that area in the company of Homer and Susie Gay, we stayed with B.F. and Anna. A few years after that, when Anna died, at his request, I conducted the funeral. That was not to be the last valley we would walk thru together. After the death of his first wife, B.F. married my wife's mother, Ruth McKeand. Their home was also open to the brethren; in fact, I don't know any two people any more hospitable than B.F. and Ruth. For 20 years he took good care of Ruth, and we stand in gratitude to him for this.

About a year ago, B.F. suffered a severe heart attack; and it looked for several days as though he would not make it. I remember on Sunday night before Thanksgiving Day 1979 just before I left for church service I went to his bedside, his face was pale, his heartbeat irregular, and his breathing labored. He opened his eyes, and I took his hand in mind. We looked at each other for a moment, and even though neither of us had to say anything I leaned over and whispered, "B.F. I have to leave now, I want you to know I love you." With what appeared at that moment to be his last ounce of strength he replied, "I love you, too." That pretty well characterized our relationship.

A few days before he died I talked with him by phone. He was making plans to come to our house, and was as excited as a child about the prospect. However, this was never to be. On Thursday morning Nov. 13, he suffered a massive stroke and quietly slipped away the next day.

Many will remember B.F. as the laughing, good natured, fun loving person he was, and I must admit that I like to think of him this way too. But in addition to this, in a number of very special ways he was "my little friend with the big heart."

PREACHER WANTED

The congregation at Temple, Ga. feel the congregation is not growing as it should and they are in need of a preacher to work with them fulltime. They need a mature man, salary is negotiable. The congregation meets at James & Griffin Sts., 11:00 Sunday morning, and 7:30 Wed. and Sun. evenings. Write or call: Hedric Laney, P.O. Box 81, Temple, Ga. 30179. Phone: (404) 562-3778.

AN OPEN LETTER

(cont'd from page 1)

he was commanded to offer Isaac up? The Bible teaches our Lord placed emphasis on the container by commanding the drinking from it. Therefore we dare not omit it in our communion services.

The Apostles did not question our Lord's command, they just took the cup and drank from it. You can see an unbroken chain of saints throughout history from Christ our Lord to our present day doing the same thing.

Remember, enter by the narrow gate, for the gate is wide, and the way is easy that leads to destruction; those who enter by it are many. For the gate is narrow, and the way is hard that leads to life, and those who find it are few. (Matt. 7:13,14).

Some say if we emphasize the cup for the same reason we must place emphasis on the upper road. Look at this reasoning carefully and you can see those who hold this claim are being evasive. One can see Christ did not emphasize the upper room; to my knowledge He never mentioned it.

Remember, He picked up the cup and asked our Father to bless it (contents included). Do you pick up a single container containing the fruit of the vine and ask God's blessing? If not, why not? You must admit the Gospels declare this, the wording is inescapable.

The Apostles understood our Lord and practiced exactly what he taught. Paul said in 1 Cor. 11:23, "For I receive from the Lord what I also deliver to you". V. 24-"And when he had given thanks He broke it (the bread) and said this is my Body which is for you. Do this (do what? all of this includes the method of distribution) in remembrance of me". V.25-"And the same way also the cup after supper saying this cup is the new covenant in my blood". (Emphasis mine). Thayer, p.15 renders "Lk. 22:20, 1 Cor. 11:25 in both which the meaning is this cup containing wine, an emblem of blood is rendered by the shedding of my blood an emblem of the new covenant". I have no problem understanding Paul to mean both vessel and liquid in this passage. I believe the single cup to be a method of distribution.

However, our Lord said, "Do this". What part could one omit and still do this? I believe the key to be the intent. When the Apostles heard the command, drink, Matt. 26:27, they teach us by their obedience the intent of the Master. The Apostles collectively all "drank" (the fruit of the vine) from out of (ek) the singular, neuter "it" (one vessel the Master had just handed to them with which to obey). Mark. 14:23.

Conclusion: They all drank from one cup.

The Apostles did not question any part of this. I can also see from reading church history from early A.D. to 205 A.D. that the early Christians did exactly as the Lord set forth in the Gospel. I will for your understanding quote one of the writers concerning the use of the single vessel. Ignatius (A.D. 30 to 107 A.D.). (Ignatius is said to be the child mentioned in Matt. 18:2). He writes in the epistle of Ignatius to the Philadelphians, Ante Nicene Vol. 1; P 1.81-"One loaf is broken to all (the communicants) and one cup is distributed among them all". (Notice the date of this man, he wrote before the communion service was corrupted).

There are other writings on this subject saying basically the same thing, (Justin Martyr, Irenaeus, Polycarp, to name a few). If you want to get into recent history, for instance follow the church of Christ back to the 1800's and early 1900's. Saints in the church from Campbell down to about the turn of the century had no problem with this command they just did not use individual cups. David Lipscomb wrote in the Gospel Advocate, "The Savior used one cup only, as well as one loaf only". J.W. McGarvey wrote in The Christian Standard, "I have been a member of the church for 43 years and it has been my good fortune to be acquainted with several of most learned and influential ministers,

Alexander Campbell among them, and it seems strange to me that they did not find a necessity for the individual cups".

If you search history for church of Christ writers you may find some who had already adopted a plurality of containers for the distribution of the fruit of the vine (man has always been innovators); however, you won't find individual cups prior to 1915. This, my friend, should tell you something.

G.C. Brewer first advocated the use of individual cups and is credited with bringing them into the church in 1915. (Read Forty Years on the Firing Line by G.C. Brewer, Old Path Book Club). It is quite apparent to even a babe in Christ such as I, that this individual cup idea was brought (an innovation by man) into the Church which caused a split. We also see other splits in the Church and you will agree caused by man's innovations which brought the Missionary Society, the Orphans Home, etc., and you call them liberal. Which state of liberalism do we see when we analyze ourselves. Which state of liberalism are we in? Depends on which branch of the church of Christ we agree with. I believe you can see my point.

The writer of Your Truth in Life instructor books for Senior High, Mr. C.G. "Colly" Coldwell III would have us teach us precious young people the following (see exhibit #2 enclosed) page 29, under scriptural evidence. "Of course, the very first question we must ask is whether the scripture actually gives the example that we think may be required. Sometimes we seek to require obedience or justify our own actions when there is not sufficient Biblical evidence to support our presumptions. For example there are some who require that only one container be used to hold the fruit of the vine in the Lord's Supper.

They say that the first century Christians only used one container. This is presumptive". (Emphasis mine). Words cannot express the feeling in my heart for this kind of false teaching to our young people. Can you not see the veil this false teacher is putting over the eyes of your young and pure in heart? Why can't you feel the same paid I feel for these beautiful young people? Beloved, I write from the abundance of love that I possess for you at Arch Street. You must know this. This man would have me believe the one cuppers are just a small group of wayward radicals. Do you really believe that? If so, do you not realize that the more liberal branch, (i.e. those who believe in the Missionary Society and Orphans Homes) say the same thing about you? And the Catholics say the same thing about most Protestants. The questions of this day is, how liberal or how many innovations can we make on our Lord and Saviour's plan of salvation and still enter by the narrow gate? Which state of liberalism are you in? Look into your mirror of life for the answer.

The Master commanded...the Apostles obeyed...the example is recorded. (Mark 14:23). Luke 6:46?????

**In Brotherly love,
Fred Vellance.**

P.S. I humbly request that you read this before the Arch Street congregation. I feel very close to all of you and I wish them to know my findings on this most important subject. I also wish them to know that this is why I feel I cannot offer suitable worship unto God with them. -NOTE: We received this some time ago from Brother Miles King who suggested it be published in the paper. Brother Vellance gave his permission for it to be printed. D.L.K.

"We have found the Old Paths Advocate to be very helpful and encouraging"

-Bruce & Linda Mstrom, Hiawatha, IA

"I appreciate the paper, timely articles, and keeping in contact with preaching brethren through its columns"

-Roy Lee Criswell, Cassville, MO

THE 1981 CHURCH DIRECTORY

Did you make the February 1, 1981 Deadline? If you have not you still will have time to send it in, while I get the material organized. **Send all the information to me, don't send any directory information to anyone else.**

As of January 1, 1981, I had not heard from the following states: **Arizona, Idaho, Indiana, Kentucky, Nebraska, Nevada, New Mexico, Oregon, Virginia, West Virginia, North Carolina, Wyoming, Africa, Mexico and Scotland.** There are a lot of congregations that have not reported and we don't want to leave anyone out.

As of January 1, 1981, I have heard from the following states, with the number of congregations reporting: **Alabama-3, Arkansas-4, California-3, Colorado-2, Florida-1, Georgia-2, Illinois-2, Iowa-2, Kansas-3, Louisiana-4, Michigan-2, Mississippi-1, Missouri-12, New York-1, Ohio-2, Oklahoma-8, Pennsylvania-3, South Carolina-1, Tennessee-3, Texas-11, Washington-1, Malaysia-1.** It looks pretty discouraging, but I think as we get closer to the deadline that things will pick up. Remember I will not put you in unless I hear from you.

I received the following from 659 Flournoy-Lucas Road, SHREVEPORT, LA. without a signature, and the church address as the return. I do like to know who I am dealing with. The name of Billy C. Bywater is to be replaced by John S. Coon. If there is no objection, I will go ahead and make the change in the Directory. I am suspicious of unsigned letters using the church for return address.

MT. DORA, FLORIDA has moved to **SORRENTO, FL.-223 Wolf Branch Road**, everything else the same,

WHERE SHALL WE STAND ON FELLOWSHIP?

By K.G. Wilks

2 Cor. 4:3,4, "But if our gospel be hid it is hid to them that are lost: 4: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them". Lost (v.3) is a terrible word, the most foreboding word in the English language. But **lost** is what the world is, per above. The world does not know what it means. I fear most Christians do not know. 1 Jno. 5:19, "And we know that we are of God, and the whole world lieth in wickedness". Therefore, the whole world is lost and lost forever! Eph. 2:12, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world". But for the righteous listen to Rev. 21:3, "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rom. 3:9, "What then? Are we better than they? No, in no wise: for we have before proved both Jew and Gentiles, that they are all under sin; 10: As it is written, There is none righteous, no not one". Note: Lost under the power of Satan.

But, there is hope, and that hope, I say, is found in the gospel of Christ; the hope that the world has is in the church of Christ. (1 Tim. 3:15 "...the house of God, which is the church of the living God, the pillar and ground of the truth"). Add to that Eph. 3:10, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God".

The above verses show that it is through or by the church the wisdom of God is made known. We are the church! The only hope that a lost world has is in the church and the gospel which it preaches. It follows then, that it is the primary aim of the church and it's preachers to present the gospel that leads the lost to Christ and salvation, for they know it not otherwise except they read

except Bro. Everette R. Stephens has new address 110 N. Summit St., Sorrento, FL 32776, same phone number.

HAMILTON, OHIO-The Greater Hamilton church of Christ would like to announce that beginning Jan. 1, 1981, the midweek services will be conducted Wednesday evenings at 7:30 instead of on Thursday.-Keith Bullock

Add a new congregation: **HILLSBORO, (Hill County) TEXAS**, 910 East Walnut St- In the Helton Home, Sun. 2:30 P.M., Arnell Netherton, Rt. 2, Hillsboro, TX. 76645 phone (817) 582-2918, W.R. Oxner, 3225 North 29th. St., Waco, TX. 76708 Phone (817) 753-4670.

We are glad to welcome back **Robertsdale, Alabama, Rogers, Arkansas, Pottsville, Arkansas, and Clearfield, Pennsylvania**, who were not in the 1979 Directory.

Reporting for the directory is simple. If there has been no change since the 1979 Directory, state: No change since 1979, give name and address of the congregation and sign your name. If there has been any changes, give name and address of the congregation and say: Same as 1979 except and show the changes and sign the letter. I can get into trouble with a congregation by putting in unauthorized changes, therefore I request a signature. **SEND ALL DIRECTORY INFORMATION TO ME:** Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663 Phone (318) 528-2347.

NEW CONGREGATION IN CORSICANA, TX.

Lord willing, a new congregation will begin in Corsicana, Tx. with an opening meeting April 30-May 3 conducted by Bro. Wayne McKamie. This is a work of the church at Red Oak, Tx. The Red Oak congregation began in April, 1978, and has now grown sufficiently to help start this new congregation. We are sending Jimmy Vannoy to Corsicana as an evangelist. The Gary Robinson family of the Arlington, Tx. congregation is also moving there. Any family who would like to be involved in starting a new congregation would be welcome to move to Corsicana. Since Corsicana is a new area, we especially need for brethren to let us know of any possible leads in this area. Write Jimmy Vannoy at 109 Ranch Rd., Red Oak, Tx. 75154, or call at (214) 576-2161. He plans to move to that area just before the work begins. Please pray for the success of this work.

-The Members of the
Red Oak Congregation

BONDS OF MATRIMONY

Hastings-Hogland— On the evening of November 29, Brother D.J. Hastings and Sister Kathy Hogland were united in marriage before many family, friends, and witnesses. The ceremony took place at the meeting house located at Third and Temple streets in Lubbock, Texas. It was my privilege, as the Bride's brother, to represent the family in giving her in marriage to brother Hastings. It was Kathy's desire that she and D.J. be joined in marriage by her father, George Hogland. The couple now live in Wichita, Kansas and we wish them many good years together in the Lord's service.

-Dwight A. Hogland

Brumlow-Pepper— At 8:00 P.M. Dec. 5, 1980, Bro. Bobby Brumlow and Terasa Sue Pepper were united in marriage at the church building in Athens, Al. Many friends were in attendance. It is our prayer that they will have many good years together in the Lord's service. I assisted them in their vows of love and devotion to each other.

-Bobby Pepper

WHERE SHALL WE STAND

(cont'd from page 6)

it, and understand it. Rom. 1:16, "...the gospel...is the power of God unto salvation to every one that believeth...v-17...For therein is the righteousness of God revealed from faith to faith: as it is written, They just shall live by faith". The **lost of the world** are dependent on the **saved of the church for salvation through the preaching of the gospel**. Jude 3, "Beloved, when I gave all diligence to write unto you, and exhort you that ye should **earnestly contend** for the faith which was once delivered unto the saints".

But Christ prayed for unity. The beauty of unity is told in Ps. 133:1, "Behold how good and how pleasant it is for brethren to dwell together in unity". But unity at the price of truth is an evil and ugly thing, destroying the church. God's people must never be willing to sacrifice sound doctrine in exchange for an unsound fellowship. "Contend earnestly for the faith..." says Jude 3. Unity is highly desirable. 1 Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment". Note: That does not allow for variables in application of the word of God, the New Testament.

But not all unity is good or ever desired by God. Some things God's children must always be divided from. 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15: And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16: And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell with them, and walk with them, and I will be their God, and they shall be my people. 17: Wherefore **come out from among them, and be ye separate**, saith the Lord, and touch not the unclean thing: and I will receive you". Note: The unclean thing under Christ is false doctrine. God separated the children of Israel from the Egyptians when he said, Ex. 8:23, "And I will put a division between my people and thy people; tomorrow shall this sign be". Note: The church has work to do! God's orders!

Ps. 1:1, "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful." So said David. He means God's people were not to associate with, nor act like, the ungodly; do not stand aligned with sinners; do not sit with the scornful. David also said in Ps. 119:63, "I am a companion of all them that fear thee, and of them that keep thy precepts." In both quotations God is saying the man or woman of God is not to fellowship wrong doers, evil ones.

In Ex. 23:32, (concerning the inhabitants of Canaan the Philistines, and others) "Thou shalt make no covenant with them, nor with their gods. 33: They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee". **Falsehood shall not dwell in the church**. The matter becomes plainer-- more emphatic in Deut. 7: 1, where God by Moses commands the utter destruction of 7 nations including the Canaanites and the Amorites... making no covenant with them...making no marriages with them because they would turn away the young folks from God.

They and their altars were to be destroyed. Their images and groves were to be cut down. (Groves, being the groves of trees given over to their idolatrous worship). Now the atheists, unbelievers, and workers against God say that if God commanded such destruction he could not be a good God, just and holy. But he is all of the good to be found in the world. Look!

By destroying the adults, he meted out justice to them as haters of God and God's people. They were beyond saving. But what about the innocent children, so I have heard. Why do that? Admitted, that the little children were

innocent. As innocent ones they are fit for heaven. Jesus established that truth. So God in destroying the innocent children saved them from Hell. Was that kinder than allowing them to grow up in misery like their hellionous parents to become like their parents-- fit only for destruction? Of course it was! God was therein merciful plus saving his people from destruction by those savage and heathen nations. Is it justice to protect the righteous? Yes!

If the people that make up the church will heed the warnings of God's ways in the New Testament, like they were commanded in the Old Testament, there will be but one church, free of sin and false doctrine and anti-Christ. But as under the old, so under the new, they are trying to make friends with error, sin, rebellion and ignorance. No wonder the church suffers so badly!

Judges 2:1-4, when God saw that the children of Israel had not done according to his commandments, commanding the Israelites to **make no leagues with the heathen**, he said to them, "Why have ye done this?" (v. 2). There was no answer nor will there ever be an answer for a violation of God's will. If the church is to live, to continue in existence, it must preach and practice the pure gospel of Christ and keep the membership pure and undefiled by the practices of evil and unbelief. Eph. 5:11, "And **have no fellowship** with the unfruitful works of darkness, but rather reprove them". 12: "For it is a **shame even to speak** to those things which are done of them in secret".

We must be willing to sacrifice personal feelings, personal friendships, ties of kinship in applying the truth of the scriptures on fellowship. Fellowship is not just showering our affection on all comers! Some of our worst enemies are those who profess to be our closet friends, in social life and in spiritual life. Do not what **we want**, but do what God wants, the New Testament tells us.

Lk. 6:26 well says, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets". So said Jesus to his disciples. Matt. 5:11, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake". Said he again, to his disciples. What the Bible teaches on fellowship cannot be compromised by men. The church being the pillar and ground of the truth (1 Tim. 3:15), must stand for the truth on the matter of fellowship or close the doors and turn the church over to Satan. Not many know what fellowship means. That is a lesson within itself. Most people think it means to just mix up with all faiths, opposing no one for fear of hurting some feelings. Did God care about hurting the feelings of those wicked nations when he told the children of Israel to destroy them? I think not! Better to love God and his house than to love error and despise his gospel. Shall we be lost with the lost?

(Note 1--We have the counterpart in the fleshly world and it is properly called fornication. So in the spiritual world, the practice, teaching, and fellowship of sin and false doctrine is spiritual fornication, forbidden of God).

-7807 Gault, Austin, Tex. 78757

(The foregoing article was brought to mind by an article by Pat McGee in a publication called The Spiritual Sword. Some of his scripture references are used and in some cases excerpts. The main body of the article is by KGW).

"Enjoy the paper, keep up the good work, and God bless"

-Gillis Prince, Wedowee, AL

"We find much encouragement and edification through the Old Paths Advocate"

-Roger and Susan Scott, Sacramento, CA

"We thank the Lord for all of you, for the work and energy and love you put forth in the Old Paths Advocate. Thank you for sharing your love and knowledge with us"

-Stephanie Klinzmann, San Antonio, TX

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited.

A TRIBUTE TO B.F. LEONARD

I think that the card attached to the flowers sent by the Harrodsburg congregation at the passing of Brother B.F. Leonard expresses our sentiment best. It read simply, "One of the great men of the church". He was not great because of "outward appearance" or eloquence but because he kept the great commandments--"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind...Thou shalt love thy neighbor as thyself." I have never known a man who loved the Lord and His church more than B. F. Leonard. May the words of E.P. Allerton sing tribute to him.



Beautiful Things

Beautiful faces are those that wear--
It matters little if dark or fair--
Whole-souled honesty printed there.
Beautiful eyes are those that show,
Like crystal panes where hearthfires glow,
Beautiful thoughts that burn below.
Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.
Beautiful hands are those that do
Work that is honest and brave and true,
Moment by moment the long day through.
Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills it so.
Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.
Beautiful lives are those that bless
Silent rivers of happiness,
Whose hidden fountains but few may guess.
Beautiful twilight at set of sun,
Beautiful goal with race well won,
Beautiful rest with work well done.
Beautiful graves where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands--Oh! beautiful sleep!

-Richard Nichols

"Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Brian Clark Elliott, 4016 E. Texas St., Bakersfield, Cal 93307

Becky Lynn Elliott, 4016 E. Texas St., Bakersfield, Cal. 93307

Brent Patrick Elliott, 4016 E. Texas St., Bakersfield, Cal. 93307

Philip E. Newman, 12582 Laurel St., Lakeside, Cal. 92040

Larry Sanders, 150 S. Mt. Carmel, Wichita, Kan 67213

Linda Sanders, 150 S. Mt. Carmel, Wichita, Kan. 67213

Cammie Ray Smith, 16113B Alford Dr., Greenwell Springs, La. 70739

Rebecca Faye Smith, 16113B Alford Dr., Greenwell Springs, La. 70739

David W. Verner, Box 943, McAlester, Okla. 74501

Vikki Verner, Box 943, McAlester, Okla. 74501

Christy Verner, Box 943, McAlester, Okla. 74501

Steve Verner, Box 943, McAlester, Okla. 74501

Ashley Verner, Box 943, McAlester, Okla. 74501

Billy Ray Hilton, Jr., 10617 Carmel Dr., Baton Rouge, La. 70811

HONOR ROLL

Find listed below the names of those sending us subscriptions from Dec. 10 to Jan. 10 and opposite the name the number of subscriptions sent. The list is unusually good this month and we are so appreciative of every word and deed in behalf of the paper to increase the circulation. Too, most have been prompt to renew which decreases our paperwork. Thanks to all. Please check the following and report any errors to us:

Lola Harper-5; Ray Lackey-5; Johnny Elmore-5; Orvel Johnson-5; Clifford Tidmore-4; B.B. Cayson-4; Frank Staggs-3; Mrs. Irvin Tompkins-3; Edward Witt-3; Marion Frank-3; Janet Brooks-3; Carl Jones-3; Foy Wade-3; Wayne Pearce-3; Chester King-3; Eugene Lockard- 3; Wm. E. Myers-3; Morris Reynolds- 2; Roy Lee Criswell-2; Clovis Cook-2; Charles Weeks-2; Vaughn Butt-2; Joyce Hammonds-2; Ina Martin-2; Ron Willis-2; James Harcrow-2; Cude Smith-2; Myrtle Vanzandt-2; O'Vera Stanley-2; Linda Sanders-2; Richard Frizzell-2; Wm. Oxner-2; Wilmer Hunter-2; Paul Walker-2; Nina Newman-1; Oletha Roberson-1; Robert Pope-1; Russell Philips-1; Henry Morehead-1; Alan Doggett-1; Odus Reynolds-1; Billie Wiseman-1; Randy Blankenship-1; E.E. Perkins-1; Mrs. Claude Smith-1; Bernice Arnett-1; David Gilley-1; Nick Whitaker-1; Raymond Parton-1; Trella Stevens-1; Duane Cutter-1; Frank Plasha-1; Darvin Gilley-1; Wanda Ford-1; John Webb-1; Pearl Cornett-1; Timothy Staggs-1; James Hurst-1; Don King-1; Keith Bullock-1; Ruby Florence-1; R.G. Hatter-1; Robert Painter-1; Bill Ferguson-1; Bernice Burns-1; K.C. Williams-1; Edward DeFrance-1; Correnne Derrick-1; Peggy Agnew-1; Woodson Dixon-1; W.W. Harrison-1; Robert George-1; Joel Brose-1; Randall Turner-1; James C. Frye-1; Billy Stevenson-1; Jack Klinzman-1; Nancy Elliott-1; Al Wilburn-1; Marcia Fritz-1; Elgie Thompson, Sr.-1; Greg Hunt-1; Richard Nichols-1; Jerrell Sturdy-1; Lavon Petty-1; Edward Ezell-1; Eddie Shepherd-1; Earl Jones-1; Tommy Shaw-1; Stanley Rice-1; Mrs. John Saunders-1; Larry Parker-1; Wilma Nichols-1; James Vannoy-1; Gerald Goodson-1; Orville Graham-1; Robert Webb-1; Ivan Johnson-1; Tom Greb-1; Janet Partain-1; Willie Sisco-1; Total-162.

OUR DEPARTED

Houchins— Nannie Pearl Houchins was born Dec. 18, 1895 in Wise County, Tx., and departed this life Dec. 8, 1980 in Weatherford, Tx., after a lengthy illness. She would have had her 85th birthday this month. She had been a member of the church for almost seventy years. Sister Houchins is survived by her husband, Virgil who is nearing his 90th birthday and is still able to attend church. They were married for sixty-four years. She is also survived by one son, Aubrey; two grandchildren; three great grandchildren; and four step-great grandchildren. Sister Houchins will be greatly missed by her family, friends, and brothers and sisters in Christ. Sister Houchins on several occasions expressed to the writer how much she enjoyed attending church as long as she was able. Funeral services were conducted in Bridgeport, Tx., with a number of friends and relatives present. The writer endeavored to speak words of comfort and warning to those present.

-Melvin Blalock

Monhollen— Ova Monhollen was born Dec. 28, 1929 and passed away Dec. 4, 1980 at the age of 50 years. He is survived by his wife, Della Mae Taylor Monhollen of Cinn., Ohio; a daughter, Cathy Parson, and step-daughter, Penny Waugh; a son, Michael and step-son Joe Waugh; a brother Harold; all of Cinn., O. Ova as well as his brother Harold, were members of the church at Goshen, O. He will be missed at church. He was buried at Williamsburg, Ky., where he was born and reared. The writer was privileged to conduct the services.

-Gary Barrett

Mink— Cordie D. Mink, born Jan. 23, 1902 at Mt. Vernon, Ky., at the time of her death Dec. 17, 1980 at age of 78, she resided at Maud, Ohio and was a member of the church at West Chester, O. She is survived by her daughters, Rosa Prewitt, Alice Hansel, Inalene Bullock, Rena Nicely, and Elza T. Mink; sister, Mattie Mink; 19 grandchildren, 30 great grandchildren; and one great great grandson. Sister Mink was well loved and this was shown by the large crowd at the funeral. She was a part of the loyal church when it started in the Cinn. area. I admire and deeply appreciate my older brothers and sisters in Christ who have fought the good fight for Jesus. Cordie Mink was a precious sister in Christ, and will be greatly missed by the church and her loved ones. Singers: George Sharp, Ivan Mink, Hugh Miller, Duane Fancher, Bobby Anderson, Ron Steffes, Orval Barnes, and Jonette Phelps. The singing was excellent. It was my privilege to conduct the service.

-Gary Barrett

Lewis— Bro. Tom Leonard Lewis, Alex, Okla., was born Mar. 12, 1922, departed this life Dec. 29, 1980 at Chickasha, Okla. at the age of 58. Bro. Lewis came to Okla.

SPECIAL NOTICE

The congregation at West Point, Ga., is interested in having a preacher come to work around Sept. 1, 1981 for a minimum of one year.

We are interested in having someone work with us in a concerted effort to evangelize the area and strengthen the church. The congregation is about ten years old and is small, but enthusiastic. We are in a new building which is totally paid for.

West Point is located on Interstate 85, about 85 miles from Atlanta, Ga. and Montgomery, Al. There are seven faithful congregations within 90 minutes driving time. Evangelists Lynwood Smith, Jack Cutter, Jerry Dickinson, Bobby Pepper, Johnny Fisher, and Rick Martin, along with others, have preached for us.

If you are interested, please write either Larry E. Parker, 601 W. Haralson St., Apt. 11, LaGrange, Ga. 30240 or Douglas Parker, 1807 Hwy. 29, West Point, Ga. 31833, as soon as possible.--Larry Parker

from Ark. about 50 years ago, was a retired farmer. Dec. 11, 1943 he married Nadene Dillard, and I baptized both of them in Oct. 1951. They attended the church of Christ in Washington, Okla., where Bro. Lewis remained faithful until death. He suffered from cancer. Sister Lewis was a faithful devoted wife praying with him until the end. We had prayer often with him. He was like the Apostle Paul, knew he was ready to go. It was hard to give him up. Everyone knew him as a good Christian man. The writer spoke words of comfort to the family and a large gathering present at the funeral.

-R.B. Roden

Freeman— George G. Freeman was born November 13, 1888, in Pope County near Appleton, Arkansas. He departed this life December 3, 1980, in Clinton, Arkansas, where he had been living with his son for about five months. February 27, 1910, he was united in marriage to Ora E. Wilson, who preceded him in death September 3, 1973. He lived near Jerusalem, Arkansas most of his life with some time spent in Oklahoma, Texas, and California. He was a member of the Church of Christ for over 70 years. He was an inspiration to his family and all who knew him. Survivors include one son, H.B. Freeman, of Clinton, Arkansas, two daughters, Alta Mae Howsmon of Jerusalem, Arkansas, and O'Vera Stanley of Carmichael, California; nine grandchildren, twelve great grandchildren, and one great, great grandchild. Memorial services were conducted December 6, 1980, with congregational singing and Floyd Bounds of Indiana doing the speaking. He was laid to rest by his wife at Cedar Creek Cemetery near Jerusalem. (Note- Our appreciation to Sister O'Vera Stanley for the above information. We had known Bro. Freeman for many years and with the family, mourn his passing-HLK).

Clark— Bro. Otho Clark was born Dec. 28, 1923, departed this life Dec. 14, 1980. He came to Okla. City from Mtn. View, Okla. in 1941, Sept. 27, 1943 he was married to Ruthie L. Hobgood. Four children were born to this union: a son and 3 daughters, all living in Moore, Okla. Otho was a member of the church of Christ, he and his wife and daughter, Sue Anderson, attended church in Moore. He was a painter and building contractor for 35 years. He died from cancer at age 56. He leaves 8 grandchildren, his father, 6 brothers, and 2 sisters. He was ill for a long period of time, and the children and their families were faithful to stand by him and help Sister Ruthie see his needs were met. Ruthie is to be commended for her faithfulness and kindness. The Clark family is a close knit family. The funeral chapel was full and extra chairs had to be brought in. We will all miss him. The writer spoke words of comfort at the service.

-R.B. Roden

George— On Oct. 13, 1980 death claimed Bro. Lewis E. George of Hydesville, Ca. Bro. George was one of the original members of the young congregation meeting near Carlotta, Ca. I know Bro. Frank Johnson and the other members of the church and of his family will miss his presence greatly. Bro. George was the father of three sons: Lee, Lonzo and Terry. Four daughters: Virginia Gillium, Shirley Thornbury, Luvinda Frazier and Mary Solorio. He was the Brother of Robert George of Sacramento, Ca. and Leola Freeman of Stockton, Ca. Two other brothers, Woodrow and Benjamin also survive him along with 22 grandchildren and 3 great-grandchildren. Bro. George was 68 years old and still an avid reader of The Bible. It seemed that his main desire was to lead all his family to the Lord as he lead so many of them to obedience to the gospel many years ago when Bro. Al Newman baptized him along with a few of his loved ones. May his influence continue to work in their hearts.

-Bennie Cryer.

From The Fields

Voyd N. Ballard,— 3046 North Ashby Road, Merced, Calif. 95340 Jan. 13— Since my last report I preached for the church in Modesto, Ca. Sunday morning, Dec. 28th. and in both morning and evening services for the church in Escalon, Calif. on Jan. 11th. We had fine crowds at all services in both places. The Lord willing, I will be with the church in Escalon again on Feb. 15th. for both services. We are grateful for these opportunities to preach the blessed gospel of our Lord.

Kenneth R. Middick,— 4710 Rice Road, Columbia, Missouri 65201. Things are going fairly smooth here for the time. We feel a spiritual strength growing, as well as a loving bond within the congregation. It was our pleasure to be able to attend the New Years Meeting in Earlytown, Alabama. It was our first time there. What a pleasure it was to be reacquainted, and meet for the first time so many of like precious faith. We felt right at home. It was also a great privilege to meet and be with the preaching brethren who attended this time. We especially appreciated the fine lessons taught by Bro. Joe Hisle who was holding the meeting. Pray for us in the work.

R.B. Roden,— 112 Kelly Dr., Moore, Okla. 73160, Jan. 8— The congregation here at Moore is facing a new year. The work is giving us encouragement to believe we will have a good year. We have good attendance on Lord's day morning. Should the Lord come Lord's day evening or Wed. evening will He find you at church? So many members can tell how to edify the Church but when it comes time to do it they are ready to take their seat and let someone else do it. The home is the place to help strengthen the membership, then we can all cry out against sin. I will be home most of the winter and look forward to the meetings this year. Do pray for us in the work.

Richard Nichols,— 4 Crump St., Huntington, W. Va. 25705, Jan. 9— Brother B.F. Leonard's passing is sorely felt in the Huntington congregation and throughout the east. My personal loss I cannot adequately express, I thank God He allowed me to know Bro. Leonard, he was such an inspiration. At the evening service while Bro. Leonard lay in state, 11 members of the congregation made confession of faults, and a great grandson was baptized. Recently, another was baptized here. We continue to study with outsiders in their homes. We are working together in peace, our aim is to get more members involved. The New Years meeting in Earlytown, Ala. was spiritually uplifting. Recently I was privileged to preach at New Salem, Miss.; Pontiac, Mich.; and Harrodsburg, Ind.

Bennie Cryer,— 4635 Larkin Rd., Live Oak, Ca., 95953 Jan. 14— The congregation in Yuba City is still growing in number, spirit and work. The Lord has really blessed us in so many different ways. We look forward to a

WORDS OF ENCOURAGEMENT

"We enjoy the lessons the *Old Paths Advocate* brings and the encouragement"

-Terry & Valerie Lee, Manteca, Cal.

"Editors and Staff of *Old Paths Advocate* -May God bless you for your hard work and for such a fine paper. We enjoy it so much"

-The Calvin Smiths, Wesson, Miss.

prosperous year for His kingdom in this area. I enjoyed the study in Oklahoma City so very much. My thanks to the 21st church and the fine hospitality shown to everyone that attended. It was a strengthening experience to be associated with Jerry and Pat Cutter during the study. I encourage everyone who can to make plans to attend the one to be held, Lord willing, in Wichita Falls, Texas in December. Bro. Tim Staggs is with us at the present time giving some fine lessons in the area. God bless all of you.

Kenneth Middick,— 4710 Rice Rd., Columbia, Mo. 65201— phone (314) 474-6074. Dec. 7— Please note our new address. We moved to Columbia from Ava, Oct. 4. Before moving here we had the privilege of preaching at several congregations in Calif., spending the month of Sept. in that state. It was nice seeing old acquaintances again and making new ones. We were able to attend a portion of the Labor Day meeting at N. Hollywood which was uplifting. We appreciate the christian hospitality and support while we were there. I would like to say the two years we spent in Ava, Mo., were ones we will always remember. We miss the good people we learned to love and appreciate while there. The work here is going pretty well, we have had several confessions of faults. The brethren are encouraging. We pray that through love and unity much good will be accomplished during our work here. If you are in this area stop by. We continue to pray for you and solicit your prayers in behalf of the work here.

Paul Walker,— 2701 Halifax, Odessa, Tx., 79762, Jan. 7— Sunday, Dec. 21, I preached at the Garden's Edge congregation in Wichita Falls, Tx. That was my first visit with the brethren there and it was a real joy to meet with them. Ron Willis does a good work there. It was so good to see again my good friend, Ted Warwick. Too, it was a pleasure to be in Flynn and Kay Terry's home again. They were with us in Big Spring for the two years we were there and were a real asset to the church. From Wichita Falls I drove up to Oklahoma City for the annual Study. What a thrill it was to have been a part of such a wonderful meeting. The congregation on Twenty-First showed us all much love and hospitality. Bro. Jerry Cutter and Bro. Johnny Elmore did a great job with organizing and directing the meeting. It was so good to see again many of the preaching brethren I had not seen in quite awhile. The congregation here in Odessa is doing fine. We appreciate the brethren here very much.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94538, Jan. 16— The church at home is doing well, presently. Interest is high and crowds are good. We are now studying with two young men (new members) who will shortly begin learning to teach. The church is at peace and growing. March 13-22 we look forward to having brother Joe Hisle in Fremont for a series of meetings. All who can are encouraged to make their plans to be with us. This coming Lord's day we are to preach in Stockton, Ca. This congregation is dear to us as they stood by us morally and financially for a number of years when we began the mission work in Fremont in July of 1971. Of course several others (including Fremont) contributed also toward the support, but Stockton pledged to make up any shortage. This, at times, was considerable. We appreciate them very much. The new year bodes well in the Lord's work for us. We look forward to traveling to new places and being engaged in new and exciting things for the Cause in 1981.

Richard D. Frizzell,— 203 S. Highland, Harrison, Ark. 72601, Jan. 5— Our work with the McHue Church of Christ, near Batesville, Ark., came to an end the first of January. We spent nearly four years with these brethren, during which time there were many ups and downs. However, it is our firm conviction that God has been with us and has blessed us in the work. They now have their own building and though small in number there are four

men who are able to teach and take care of the other parts of worship. We bid them God's speed. The first of the year we moved to Harrison, Arkansas (please notice our new address above. Our new phone number is (501) 741-3606. It is our intention, Lord willing, to, in time, begin a new congregation around the Mt. Judea, Ark., area (in Newton county about 30 miles south of Harrison). There has been several in that area that have expressed a desire for a faithful congregation there. We ask for and need your prayers. May God bless and forever keep the faithful everywhere in His arms of love and care.

Joe L. Norton,— 828 Spring Brook, Bedford, Tx 76021. Since last reporting, I have preached primarily at congregations in the Fort Worth-Dallas metroplex. Cooperation and unity are still strengths of the churches here, and we are thankful for that. I am now conducting a special study for the young teachers at the Boulder Drive congregation. Similar studies are planned with the Trentman Ave. congregation in Fort Worth and with the Garland congregation. We had a most enjoyable meeting with the West Monroe, La., congregation over the Thanksgiving holidays. We enjoyed the stay with the Royce Garman family and the visit with Bro. Billy Dickinson and his family. It was also a privilege to be asked to conduct the annual Texas Labor Day meeting with Bro. Gerald Hill. The meeting was hosted by the Trentman Ave. congregation. Trentman brethren helped out in every way in making advance preparations and in organizing the services during the meeting. Hospitality was true Texas style, and everyone enjoyed the meeting. Our next scheduled work away from the metroplex will be to conduct the annual Memorial Day meeting in Jackson, Mississippi, May 27-30. Make plans now to attend if you can be in that area in May.

Duane Permenter,— Gen. Del., Cuba, Nm 87013, Dec. 6— Please notice my new address as of Jan 1. My home church is to support my wife and I in this new work. I am very happy they have seen fit to send us to Cuba, NM to do mission work. We plan to leave Modesto, CA, Dec. 29 for New Mexico. My father and mother-in-law have plans to take off work and assist us in this move. I publicly express my deepest appreciation for their love of both my wife and I and the cause of the Lord. Many brethren have been encouraging to Laurie and I in the beginning of this new work. The past month has been a very busy one. I have preached at Manteca, Modesto and Escalon. We also attended services at Turlock with Chester King doing the preaching. Last evening I heard Bro. Voyd Ballard preaching an excellent sermon from God's word at Escalon. Dec. 13 and 14 I will be engaged in a week-end meeting at Cave Junction, OR. Dec. 26, 27, and 28 we will be in a meeting with the brethren at Waterford, CA. We also will be in Lodi the 21st of Dec. May God bless the faithful. Please pray for my family. Peace to the brethren.

Joe Hisle,— Rt. #4, Ada, Ok. Jan. 3— We just got home from the New Year's meeting at Earlytown, Ala. The meeting was very enjoyable. This year there were nine states represented as well as the country of Mexico. It was a pleasure to have Bro. Juan Rodriguez and his wife Nelly travel to Ala. with us where we were met by Bro. Elias Rodriguez. Juan and Elias were an asset to the meeting. We are glad they were able to attend and thank them for their contribution to the success of the meeting. I would like to thank all of my preaching brethren for their attendance, cooperation and the encouragement that each gave. If you would like to attend a New Year's meeting that is big enough to have wonderful, inspiring singing yet is small enough that you can meet and visit with everyone, why don't you make plans to visit the meeting next Dec, in Earlytown, Ala. We look forward to a new year of work in the Lord's vineyard. Please pray for us.

Richard DeGough,— 1907 Tully Rd., Hughson, Cal.

95326, Jan. 6— The year past has been a good one for me in the work. I had the privilege of holding some meetings and preaching on weekends at various places, as well as home in Turlock. The association with other Christians and fellow-preachers is encouraging to me. There were baptisms and confessions throughout, and we hope more will respond to the call of the gospel this year. The Lord willing, I will work in the area at Turlock this year, and hold meetings as brethren want me. The study at 21st in Oklahoma City was beneficial, and well attended. The brethren are to be commended for all their efforts and hospitality, especially Jerry Cutter and Johnny Elmore, for conducting it. The New Years meeting at Ardmore was inspiring, and the singing was beautiful. My thanks to Jerry and Pat Cutter, and Johnny and Sally Elmore, for the hospitality given me in their homes. I thank the brethren at 21st street, Oklahoma City, for asking me to preach, and the liberal support given to me. God bless the brethren, and with Him we can save souls this new year.

Johnny Elmore,— 419 K St. S.W., Ardmore, Ok 73401, January 9— On Nov. 23, we had a very good fourth Sunday singing at Sulphur. I was able to hear Orvel Johnson one night in his meeting at Davis, and Jimmy Cutter one night at Healdton. It was my pleasure to assist Jerry Cutter in conducting the annual study, which was held this year with the 21st St. congregation in Oklahoma City. The emphasis was on the book of Romans, and what a wonderful study it was! All the brethren involved had made good preparation, and some of the talks were simply masterful. Around 40 preachers were present, and people from twelve states and two foreign countries. As always in Oklahoma City, the members at 21st St. and surrounding congregations did a great work in supplying our every need. May God bless them! Then Dec. 26-31, many of those attending the study came on down to the New Year meeting at Ardmore. The press was so great from the first night that we had to bring out every extra chair, and the singing was undoubtedly some of the best I have ever heard. Dec. 29th, we moved to the Civic Auditorium, and the crowd grew to approximately 450 on the final night. We appreciate all who came to make the meeting a great success, including Lynwood Smith, and all the preachers. The members at Healdton helped us feed our visitors and we thank them for their great support and assistance. This week I begin seven years of broadcasting the gospel on KXII-TV here in Ardmore. I am looking forward to a great year of work.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms 39212, Dec. 30— By the time the readers receive the paper, the Lord willing, Jim Franklin and I will have left for India. Our flight leaves San Francisco, Jan. 6. Our sincere thanks to concerned brethren who generously contributed to this effort, thus making it possible for us to take advantage of an opportunity given to us to do the Lord's work in the "land of a thousand wonders." The digressives claim that they have baptized nearly 300,000 persons in the past seventeen years. Surely our efforts will be blessed, too. I am reminded of Isa. 55:11. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I can remember well what an experience it was for my wife and me, in 1952, when we attended our first worship service in Nyasaland, Africa, before the Africans knew anything about scriptural worship. We both felt like crying. Now we have over 400 congregations there, so I am told. What if we had not gone, because some were not for it? Thank God, we went anyway. Now we are going to India. Enroute we hope to make contact with a native preacher in the Philippines, who, through material sent by Don King, has been convinced we are right on the Communion, class question, and women teachers. Perhaps this will be another field that will be open to us in the future. Also, we have accepted an invitation to hold a

meeting at Kuala Lumpur, Malaysia, where the Bill Page family is doing a good work. Brethren, we solicit your prayers for our safety and success, and for our families who will be left to "keep the home fires burning."

Bill J. Fergerson,— P.O. Box 232, Pratt, Kansas 67124 - January 7, '81— A few weeks ago, I closed out a weekend meeting at the 85th & Euclid congregation in Kansas City, Mo. The meeting was well attended by the surrounding congregations. I made my stay with the James Bradford family—a very hospitable christian family who makes you feel right at home, and truly I appreciate that! The meeting closed with seven confessions of faults and for that we are thankful and grateful to the Almighty one. I want to take this opportunity to congratulate Brother and Sister D.J. Hastings from Wichita, Kansas who recently exchanged wedding vows. D.J. and Kathy (Hogland) are two of the dearest friends I know - they have a special place in my heart. May the Lord bless them both with many "Lifetime" years of happiness. In the past few months, I have had the privilege to speak in several congregations in the brotherhood - Plainview, Tx., where Brother Jim Hickey is engaged in a new work in that area. Too, I have preached in Lubbock, Tx., Kansas City, Mo., and my home congregation in Tulsa, Ok. I have just returned home from a very encouraging and uplifting two weeks that I have spent this past year. For the first time in My life, I got to attend ALL of the Preachers Study and New Years Meeting. I enjoyed seeing the like precious faith and all those I've learned to know and Love tremendously in the years gone by. But most of all, I enjoyed Learning more about God's Word! Truly it was hard and sad to say goodbye but it makes me long for the day when we won't have to say GoodBye. Lord Willing, my future plans are, to attend and preach at the **YOUNG PEOPLES MEETINGS** in Ada, Okla., March 6-8 and in Tulsa, Okla., April 3-5. April 10-12 I am scheduled for a weekend meeting in Shreveport, La. For the summer, I've been asked to hold a meeting in a congregation about 12 miles south of Joplin, Mo., known to the brotherhood as Burkhardt Church of Christ. Brethren, if you are in the area of any of these meetings, come and help out the meeting with your attendance. The work here in Pratt, Ks. continues to gain more and more interest of the community. We do need your prayers as we proclaim the Word of God to this City as well as the surrounding cities. Remember...**LIFE'S BEAUTIFUL GOD'S WAY!!!**

Orvel Johnson,— 2832 Kay St. Ceres, Ca. 95307, Jan. 5— Our trip through Southern Calif., Texas and Okla. was an enjoyable and profitable one, in spite of some bad driving conditions. Our sojourn with the brethren at El Cajon was so pleasant. It was good to see those of like precious faith that we love so much for their works sake. The enthusiasm of Marvin Fisher, Fred Lay and others who help in the services, could well be copied in other congregations. Even though we were not seeking nor did we expect any financial support, the brethren insisted that I accept that which was offered. We are happy this could be used to help defray the costs of advertising for the meeting at Davis. On Nov. 23rd. we were with the fine folks at Denison, Tx. Preached to a large crowd with some of those (Johnsons from Sonora) present from Calif., and the Jim Millers who formerly worshipped in Ceres. Folks were present from Ada, Ok. and other places. It was good to visit Denison again and we appreciated the offer of financial assistance. The climax of our trip was at Davis, Ok. where several

days were spent in personal work and advertising the meeting we held there. Preached several times prior to the meeting and many sermons in personal work. The congregation had a mind to work and mailed out numbers of handbills and invited people to the meeting. The Daily Ardmoreite, a several county newspaper, and the Davis News gave us good coverage in Public Information Releases. That, along with large display ads, word of mouth and T.V. advertising by Bro. Johnny Elmore helped a lot. Folks told us of seeing the newspaper ads, hearing the T.V. announcements and reading the News Releases. Even though in years gone by, where more people were baptized and perhaps more came, this was one of the greatest meetings of my preaching years. Large crowds were present with more than forty outsiders during the meeting. Members brought folks with them nearly every service. Great glory to God, six precious souls obeyed their Lord in baptism and two came from the First Christian Church. Many came from other congregations to help out, especially the Sulphur brethren. Johnny Elmore, Stan Elmore, Sam Roe and Don Pruitt (prior to start of meeting) were present. We appreciated their help. The same was true here as at El Cajon re financial help, where brethren at Davis helped also. Perhaps we can help them when they decide to build a baptistry. They invited us back as well as the brethren at Sulphur asked about a fall meeting in '81. We'll do what the Lord allows. Pray for us always.

Jim Hickey,— 1304 S. Date, Plainview, Texas, 79072, Jan. 3— Since my last report I enjoyed preaching at the New Salem congregation near Brookhaven, Miss. It was good to see brethren that we hadn't seen for several years. It was also good to visit with Bro. Lynwood Smith and Bro. Jimmy Smith while we were there. The last night of the meeting one young man was baptized. Recently I received good news from our brethren in Mexicali that another man has been baptized into Christ. This young brother is already helping Bro. Lopez with the work. The last of December we attended the study in Oklahoma City. It was very well organized and edifying. My entire family profited from hearing the well researched sermons. I spoke at one service of the meeting at Ardmore, Ok. The meeting had large crowds and beautiful singing. It was good to see brethren from our former home. We are at home in Plainview now. We have not gained any new members lately but we are determined that the work will succeed. We have begun a more aggressive personal work program. I have begun contacting members of the Church of Christ in the community for the purpose of setting up studies on the issues of the Communion and the Sunday School system. We originally began the work on a low-key approach but I feel that if we are successful here we will have to be more assertive with the Truth that we preach. We have started a new advertising effort through the Newcomers Service, the City Church Directory, and the two newspapers here. I have been fortunate to obtain a lot of free publicity through the newspaper. This is one way that we can become more visible. Several people have remarked to me that they appreciated my articles in the paper. We have recently had Dwight Hogland, Kenny Fielder, Bill Fergerson, George Hogland, and L.G. Butler speak for us. We are always glad to have visiting preachers come by and speak. We are grateful for all the help that interested congregations throughout the brotherhood have given us in this evangelistic work.

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 ordinances 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 for your souls.' (Jer. 6:16) "And they that be of Thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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WHY I CHANGED By Voyd N. Ballard

Under date of Jan. 7, 1981 I received the following letter from Steve Bobbitt, of Maryville, Tenn. Thinking that others may be interested, I submit this and my reply for publication in **Old Paths Advocate**.

Voyd N. Ballard,
3046 N. Ashby Rd.,
Merced, Cal. 95340

Dear Brother Ballard,

I was surprised to find your preaching report in the December issue of the **Old Paths Advocate**. Your name struck me as familiar. I have a lot of the early issues of the **Gospel Guardian** and recall reading your articles there. In fact, I remembered an article by you in **Truth Magazine** and found "I am a Legalist" in the February 24, 1977 issue.

Now my question. It is apparent that in the last three years you have changed your convictions on the matter of Bible classes and of individual communion cups. Is this correct?

Please do not think me presumptive, but I would appreciate it if you would briefly tell what Scriptures prompted your change. What changed your thinking on these questions? And I would like to know how you regard those brethren who, like myself, reject institutionalism and accept both Bible classes and individual cups.

If you will be kind enough to favor me with a reply, I will be grateful.

Sincerely,
Steve Bobbitt.

Steve Bobbitt
717 Cates St.
Maryville, TN 37801

Dear Bro. Bobbitt:

Thank you for your letter of the 7th. You will find that some of my writings in the **GOSPEL GUARDIAN** go back for more than twenty years. You will also find that everything I have ever written has always been very conservative...always a plea to walk in the **old paths**."

Down through the years as we have fought the battle for the purity of the church we have rejected institutionalism (i.e. the institutional orphan home, Herald of Truth, etc.) as being without Divine authority. Our plea has been (and is) "let the church be the church." We reject the Missionary Society, Herald of Truth, Orphan Homes, Widow Homes etc. because the New Testament clearly sets forth the pattern for the preaching of the gospel and the work of assistance to needy saints. This work is to be done by the church as the church according to this Divine pattern. This is both right and scriptural. If we insist on following the pattern in the preaching of the gospel and in works of benevolence and then ignore it in teaching and worship, we are most inconsistent indeed! Therefore, consistency forced me to change my convictions on "the (continued on page 9)

EXPIRATION DATE

If the date near your name and address reads 3-81 your subscription expires with this issue. Please renew promptly-**HLK**.

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THE MIRACLE OF SPRING By Paul Walker

Carved on the tombstone of an early American naturalist are found these words; "Lord, 'tis a pleasant thing to stand in gardens planted by Thy hand." God surely had us in mind when, in His wisdom, He planned the four seasons--especially spring! What a thrill to witness the defeat of a bitter winter with its scars and to welcome the sudden appearance of spring.

A few days ago, while standing by our kitchen window, I saw three tiny birds perched upon a bare tree limb. The back yard was bleak and barren like the naked tree that held the birds. But, the sweet notes produced by nature's trio of choristers and the soft, warm breeze that pushed gently against my window all spoke to me of impending spring.

One reason spring is such a lovely season of the year is because it speaks to us of birth--of new beginnings! This is good, for we all need to be reminded of renewal. Winter is deceptive for it speaks of things that have been given up for dead. Yet, spring proves winter to be wrong, for what seemingly was dead was only sleeping. The miracle of spring is the unfolding buds and the expanding leaves. It is the bare fruit tree that suddenly becomes clouded with blooms and humming bees. Spring brings birds out into the open to sing and dart about amid blossoms. Distant hills are dotted with splashes of fresh, spring colors. Seemingly, overnight, flowering dogwood explode into bloom and shower tender blossoms on the ground. Cattle find their pastures turned to gold overnight and seem to sense the beauty that surrounds them. A quiet creek, which now and then gurgles and complains but keeps going, flows by enticing both man and beast to stand close to its brink, peacefully graces the valley. A winding dirt road in the distance becomes lost in a sea of soft colors. The smell of new-turned soil teases the mind and we long to plant our bare feet into her cool depth. The air, perfumed with the scent of a multitude of woodland flowers, is inviting and reminds us of the recurring miracle of spring. If we can stand or walk in such a season of breathless expectancy and not feel the influence of God, then there is little hope for us.

There are Spiritual lessons taught by spring if we will only take time to stop and look--and listen. That lessons are taught by nature should come as no surprise to the Christian, since the same God we love and serve is the God of nature. May we pray that as Christians, we will always (continued on page 9)

THE LORD'S SUPPER, HOW MANY TIMES?

By Lonnie K. York

We, as a people of God, have always demanded scriptural authority in matters of faith and worship. This principle, when practiced, will cause men to return to the simple New Testament way of faith and worship. This principle should be the guide in our performance of every religious act. We must constantly examine our religious practices to insure that what we practice is in accord with God's word. This equally applies to religious acts performed by those who make the same claim of Biblical Jurisprudence, yet manifest questionable practices. When examined, these practices conform to Biblical standards, then we can accept such without qualm, however, if they fail to meet Biblical standards, we must openly oppose such practices.

A modern practice found in many churches of Christ today, which needs careful examination, is that of extending to its members the opportunity to partake of the Lord's Supper more than once each Lord's Day. This practice includes: Serving the Lord's Supper at the evening service for those unable or unwilling to attend the morning service; taking the Lord's Supper to shut the in (those in hospitals, nursing homes, sick at home, etc.); and taking a portable communion set on vacations, so they can observe the Lord's Supper, whenever they are unable to assemble with a congregation. We must examine this practice because of two reasons: first, many of the modern churches of Christ teach that this is a scriptural practice, and lastly because many among our brethren are not taking into consideration the Lord's Supper whenever they obtain certain jobs or engage in various recreational activities.

There are certain facts regarding the Lord's Supper that can be readily ascertained from reading the scriptures. These facts are the day on which we must observe the Lord's Supper and the elements of the Lord's Supper.

In Acts 20:7, we learn that the disciples were in the practice of assembling on the first day of the week to break bread. This is the only passage of scripture that authorizes the day on which the church must assemble to observe the Lord's Supper. It is inferred, by this scripture, that we must partake of the Lord's Supper each and every first day of the week. This scripture does not infer any particular time, on the first day of the week, that we must observe the Lord's Supper. Therefore, we possess liberty regarding the time on that day that we assemble for the observance of the Lord's Supper.

By examining the accounts of the Lord's Supper in Matt. 26, Mark 14, Luke 22, and 1 Cor. 11, we find that our Lord specified three literal elements to symbolize three spiritual reminders of his death upon the cross. These elements are a loaf of unleavened bread and a cup containing the fruit of the vine. Of the unleavened loaf, Christ said, "This is my body which is given for you:" (Luke 22:19). Of the fruit of the vine, contained within the cup, "This is my blood of the new testament, which is shed for many." (Mark 14:24). Of the literal cup, "This cup is the new testament in my blood:" (1 Cor. 11:25). These elements were fixed by Christ, and we do not possess the liberty to add or take away from these elements. We do possess liberty regarding the size of the loaf, the size of the cup, and the amount of the fruit of the vine.

With these facts established from scripture, we are now prepared to examine the practice of offering the opportunity of observing the Lord's Supper more than once on each Lord's Day. It is the concerted effort, of this author, to present six arguments, from scripture, to prove this modern practice to be in error.

I. THERE CAN BE ONLY ONE SERVING OF THE LORD'S SUPPER BECAUSE OF THE COMMAND TO ASSEMBLE.

Paul teaches in 1 Cor. 11:18, "when ye come together in the church", and in verse 20, "when ye come together

therefore into one place"; concerning the assembling of the church to observe the Lord's Supper. There is a coming TOGETHER IN THE CHURCH, and that is TOGETHER IN ONE PLACE. It is impossible to be together in one place and not all be together and the same time. This precludes the necessity of offering the Lord's Supper more than once each Lord's Day, because when they came together for that purpose, they were all together in the same place at the same time.

II. THERE CAN BE ONLY ONE SERVING OF THE LORD'S SUPPER BECAUSE OF THE NATURE OF COMMUNION.

We call the Lord's Supper "the communion", because of what Paul says in 1 Cor. 10:16; "The cup of blessing which we bless, is it not the COMMUNION of the blood of Christ? The bread which we break, is it not the COMMUNION of the body of Christ?" The word "communion" is defined by Lexicons as a "joint-participation", therefore it is impossible to associate the concept of "individual" with the concept of "communion". Whenever we partake of the elements of the Lord's Supper, we are jointly participating, together, with the assembled congregation; this is for the purpose of remembering the death of our Lord Jesus Christ. Understanding this and the definition for the word "communion", it would be impossible for any congregation to scripturally observe the Lord's Supper, when a portion of that congregation partakes in the morning service and the remainder in the evening. To be scriptural, those who partook in the morning service, in order to have communion, would also have to partake in the evening service, with those who were absent that morning. We have just as much scriptural authority for partaking twice in one day, as we do to offer the Lord's Supper more than once in the same day: None!

III. THERE CAN BE ONLY ONE SERVING OF THE LORD'S SUPPER BECAUSE OF CONGREGATIONAL ACTION.

Paul speaks of congregational action in 1 Cor. 10:16 & 17, when he said "we bless" and "we partake". Nowhere in scripture is it ever mentioned or inferred that more than the local congregation functions in matters of worship. In other words, the Universal Church (members of the church world wide) is never commanded to assemble to partake of the Lord's Supper. Items of worship were only commanded for the local assembled congregation. Consider the following comments on 1 Cor. 10:16 & 17: Alford says of these verses, "We, the (assembled) many (so literally)". Grosheide, "The New International Commentary on the New Testament, The First Epistle To The Corinthians", page 233, "Although there may be many, they all partake of the same bread. Each member eats a piece of the loaf and in that way partakes of the loaf in its entirety." From these comments, it can be seen that congregational participation is meant. It would be impossible for any congregation to have scriptural communion when members of that congregation partake at different times and places. Those who are the shut ins (in hospitals, nursing homes, home sick, etc.) are unable to assemble for communion, therefore are not obligated to commune. To take the Lord's Supper out of the assembled congregation is to do that which we have no scriptural authority. The Lord's Supper was only commanded for the assembled congregation.

IV. THERE CAN BE ONLY ONE SERVING OF THE LORD'S SUPPER BECAUSE OF ITS TYPE, THE PASSOVER.

In 1 Cor. 5:7 & 8, Paul says, "For even Christ our passover is sacrificed for us: therefore let us keep the feast." The feast referred to here is the Lord's Supper, which is the antitype of the Passover feast. By making a comparison between the Passover (type) and the Lord's Supper (antitype) we learn why there can be only one

(continued on page 8)

PLAIN BIBLE ANSWERS TO QUESTIONS OFTEN ANSWERED WRONG!

By E. H. Miller

The following questions are not asked in the Bible; but they are plainly answered.

1. What "three days" (Mt. 12:40) was Jesus in the grave?
2. What "three nights" (Mt. 14:40) was Jesus in the grave?
3. What day of the week was Jesus crucified?
4. What day of the week was Jesus buried?
5. What day of the week did Jesus arise from the dead? (Bible quotations in this article will be from "The New King James Bible" unless specified)

Remember Jesus said in Mt. 12:40, "So will the Son of Man be **"three days"** and **"three nights"** in the heart of the earth." Notice, not just two nights (Friday night and Saturday night). And three days (Friday, Saturday, & Sunday). Notice too, we are sure of the day of the week Jesus arose following His "three nights" in the grave. Yes, notice Mark 16:9, speaking of Jesus, plainly says "when he had risen early the first day of the week". That proves those who say Jesus was crucified Wednesday are wrong! If Jesus had been crucified Wednesday, He would have been in the grave four nights! (Wed., Thurs., Fri. and Saturday nights!). That also proves Jesus was not crucified Friday, as many people teach: for then he would have only been in the grave Friday night and Saturday night (two nights instead of three!). Now notice what happened "the first day of the week---when the sun had risen" before "there was a great earthquake"!

Mt. 28:1-11 & Mk. 16:2-3, "Now after the Sabbath---Mary Magdalene and the other Mary came to see the tomb---("and very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. And they said among themselves, 'Who will roll away the stone from the door of the tomb for us?'). And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.---And the guards shook for fear of him and became like dead men. And the angel answered and said to the women, 'Do not be afraid, for I know that you seek Jesus who was crucified. He is not here! For He is risen as He said, Come, see the place where the Lord lay. And go quickly and tell his disciples that He is risen from the dead,---Now while they were going, behold, some of the guards came into the city and reported to the chief priests all the things that had happened."

Now for the sake of any who believe Jesus arose on Saturday night before the daylight, and does not believe those words teach Jesus arose from the dead "on the first day of the week" after "The sun had risen". Let us remember Matthew 12:40, "So will the Son of Man be three days and three nights in the heart of the earth." Those "three nights", I feel sure all agree, were between sunset and sunrise "three" different times! Remember Gen. 1:16 says, "God made two great lights; the greater light to rule the day, and the lesser light to rule the night (Both the KJV. & ASV.). Therefore, those "three days" were no part of those "three nights" of Mt. 12:40, and those "three nights" were no part of those "three days" of Mt. 12:40. The Bible speaks of a twelve hour "day" as we do, the hours of light, as we read in John 11:9, "Jesus answered, Are there not twelve hours in the day?" The Bible speaks of a twenty four hour day as we do (The night of darkness and the day of light following makes a twenty four hour "day" as we read in Ex. 31:15 & Lev. 23:32, "Six days may work be done; but---whosoever doeth any work in the Sabbath day, he shall surely be put to death.---From even unto even, shall ye celebrate your sabbath." (From sunset Friday to sunset Saturday). So Jesus was in the grave part of "three nights" & part of "three days". Yes, that day was the last of the "three days" Jesus was in the grave! For the sake of those who may not think part of a day could be one of those days, let us remind you, Jesus was only in the grave part of the first of the "three nights"!

It was late that night before he was put in the grave! But for positive proof "part of a day" can correctly be referred to as "that day". Notice John 1:37-39 "Two disciples---followed Jesus.---they said to him,---where are you staying? he said to them, 'come and see.' They came and saw where he was staying, and remained with him that day: for it was about the tenth hour." (The NASB & margin, reads, "they came therefore and saw where he was staying; and they stayed with him that day, for it was about 4 P.M."!).

Let us read more about the day Christ arose from the dead! Mt. 28:1-7, Mk. 16:2-3 & Lk. 24:13-25, "Now after the Sabbath,---Mary Magdalene and the other Mary came to see the tomb (And very early in the morning, on the first day of the week, they came to the tomb when the sun had risen. And they said among themselves, 'Who will roll away the stone from the door of the tomb for us?'). And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it.---And the guards shook for fear of him and became like dead men. And the angel answered and said to the women, 'Do not be afraid, for I know that you seek Jesus who was crucified. He is not here! For He is risen as He said, Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead,---And behold, two of them went that same day (E.H.M. readers, please notice "that same day" is still the twelve hour day of light that Jesus arose after being "three nights" of darkness, and two other full "days" of light in the tomb! but let's keep reading of what took place when two of them went that same day) "to a village called Emmaus, which was about seven miles from Jerusalem. And they talked together of all these things which had happened. And so it was while they conversed together and reasoned, that Jesus himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, 'What manner of conversation is this that you have with one another as you walk and are sad? And the one whose name was Cleopas answered and said to him, 'Are you the only stranger in Jerusalem, and have you not known the things which have happened there in these days?' And he said to them. 'What things?' And they said to him, 'Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how the Chief Priest and our rulers delivered him to be condemned to death, and have crucified Him. But we were hoping that it was he who was going to redeem Israel. And besides all this, today is the third day since these things happened.---' Then he said to them, 'O foolish ones, and slow of heart to believe all that the prophets have spoken.'---Please notice, the day Jesus arose from the dead, and walked with those disciples was "the third day since" Jesus was condemned to death, and---crucified! Therefore Saturday would have been the second "day since" Jesus was "condemned to death and crucified"! Therefore Friday would have to be the first "day since" Jesus was "condemned to death, and---crucified"! Therefore Thursday would have to be "the---day" Jesus was "condemned to death, and---crucified". I don't see how God could have made this any plainer to us than he has! No wonder Jesus said, "O foolish ones, and slow of heart to believe all that the prophets have written!" - The old KJV. reads, "O fools, and slow of heart to believe all that the prophets have spoken!"

Two more things I feel should be taken care of in closing this article. Some may still say my answers have Jesus in the grave Thursday, Friday, Saturday and Sunday (four days). No, I showed "three days" meant three light days, and Jesus was not buried Thursday until hours after darkness the light day that he died! So he was not in the grave Thursday (the light day he died). But he was in the

(continued on page 7)

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EDITORS

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant) 41931 Chadbourne Dr.,
Fremont, Ca. 94538

SUBSCRIPTION RATES

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CONCERNING THE NEW CHURCH DIRECTORY

Brother Bob Strain has asked that we inform our readers he would rather not receive orders for the new directory until after June 1st. Apparently, several have sent checks, etc. already in hopes of getting an early start. However, Brother Strain will have to keep records of your money or checks until the directories are ready and he doesn't wish to do so. Please, do not send your order or money until June 1st.

-D.L.K.

IN APPRECIATION

The family of Everett Agnew wishes to express our sincerest thanks for the many beautiful flowers, cards, and the good food provided during the passing of our loved one. Too, we are so thankful for our many friends who called from far and near. A special thanks to the church at El Centro, Ca. for your generous financial aid. We can not find words to express our feelings at this time, but we are sure our great loss is heaven's gain.

-Peggy Agnew, Correnne Derrick,
Ladean Byars, Bonnie Comer

LET HER BE COVERED

Recently, several have written requesting this tract dealing with the covering for Christian women, etc. When the tract was first published about a year ago, I had 2,000 printed supposing that the demand would be no where near that many. However, they are all gone and I have not yet had them reprinted. Apparently, I need to do so soon. When they are again available, a notice will be printed in this Journal. Thank you.

Don L. King

SPRING MEETING BIRMINGHAM, ALA.

The annual spring meeting in Birmingham, Al. will be April 12th through April 19th, conducted by M. Lynwood Smith. For additional information contact Lowell Hill, 1248 Montclair Road, Birmingham, Al. 35213 Phone (205) 591-1031.

MISSION MEETING

There will be a mission meeting held at Fayetteville, Ark., Mar. 28 - Apr. 5. Services each evening at 7:30 and Lord's day at 10:30 and 6:00. This meeting will be jointly conducted by Delmar Lee of Rogers, Ark., and Lonnie York of Muskogee, Okla. If you know of those living in or around this area, please send name and address to either Delmar Lee, 803 N. 7, Rogers, Ark. 72756, or to me at 628 Cumberland Dr., Muskogee, Okla. 74401. There will be an effort to locate these people and other leads in that area. You are all invited to attend and assist in this meeting.

-Lonnie Kent York

SPECIAL NOTICE

Sunday afternoon, January 11, 1981, Bro. Robert Holmes' house caught fire and burned. Virtually everything was destroyed and they were left homeless. Bro. Robert was at the dining table working on a lesson. His wife, Billie, noticed the flames and called to him. Bro. Holmes had to run through the already raging flames to awaken his daughter, Connie, in the back room. Both Bro. Holmes and his daughter suffered first and second degree burns while escaping through the flames. Both were taken to the emergency room and released. We are very thankful that everyone escaped from the house safely. Friends and loved ones have donated clothing and money to help them out. The church here in Birmingham has assisted, also. Many of you may know Bro. Holmes and his family. He is a faithful member in the congregation here and is a capable teacher. We have grown to love Bro. Holmes in the short time that we have been here and sorrow with them in their loss. Please remember them in your prayers. If you need to contact them please feel free to use my address and/or phone number. William L. St. John, 1104 Woodslee Str., B'ham, AL 35215; ph 205-854-6970.

NOTICE

The list of publications written by our brotherhood has been completed and is now available free from: Ray Powell, 1910 Dory Lane, Irving, Tex. 75061

GOSPEL RECORD

A small group of brothers and sisters in Christ have produced a gospel record with acapella singing. If you would like one, please send \$6.00 to: Harvesters, c/o Terry Baze, 3107 S. Washington, Amarillo, Tx. 79109.

A NEW BOOK:

"THE PARABLES OF JESUS" By J. Wayne McKamie

Just off the press: a book of 12 soul-stirring, edifying sermons on the parables of our Lord, as preached by Wayne McKamie. This 232 page book is attractively bound in a hardback edition and includes a picture and biography of the author, along with 12 full-length sermons he has presented in many congregations. The price is \$10+\$1.25 for postage and handling. Order from: Robert C. Loudermilk, P.O. Box 421, Pratt, Ks., 67124, or call (316) 672-5232.

"ANNUAL SPRING MEETING"

The congregation on east 11th street in Tulsa, Oklahoma is holding it's annual spring meeting on April 3-5, 1981. Bro. Terry Baze will be conducting it, with other young men who are preachers or who aspire to be teachers and preachers, taking part in the speaking. We do this in hopes it will encourage our young men to become teachers and preachers of the gospel in the future if they haven't already. Everyone is invited.

-Gene D. Hopkins

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Sonia Bullock, Fields Ertel Rd., Cinn., Ohio
Victor Bullock, Fields Ertel Rd., Cinn., Ohio
Bently Bullock, Fields Ertel Rd., Cinn., Ohio
Joyce Bullock, Fields Ertel Rd., Cinn., Ohio
Bruce Wayne Walker, Rte. 1 Box 301, Prattsville, Ark. 72129

OBSERVE ANNIVERSARY

Mr. & Mrs. Virgil Criswell of Purcell, Okla., will celebrate their 50th wedding anniversary Mar. 14, 1981 with an open house at the Purcell Public Library hosted by their children and grandchildren.

Virgil Criswell and Ger-tye Blair were married Mar. 14, 1931 in Washington, Okla. and have both been members of the church of Christ since the early 30's. They are the parents of 3 children: Roy Lee of Cassville, Mo.; Harold, Moore, Okla.; and Jimmy of Purcell, Okla. They also have 6 grandchildren and 1 great-grandchild. It is our prayer that they will have many more happy years together in serving the Lord.

-Roy Lee Criswell



WORDS OF ENCOURAGEMENT

"Don't want to miss an issue, enjoy the articles so well."

-Madeline Moberg, Alta Vista, Kan.

"Glad to see the paper back in such good shape - here are some subs."

-John D. Smith, Brookhaven, Ms.

"Enjoy the paper too much to miss an issue."

-Boyd Pilkington, Lawrenceburg, Tn.

Sharla Martin, Wichita Falls, Tex. 76308
Kelli Warwick, Wichita Falls, Tex. 76308
Heidi Warwick, Wichita Falls, Tex. 76308
Lori Heskett, Wichita Falls, Tex. 76308
Thomas Ramsey Smyth, Wichita Falls, Tex. 76308
Jeton Smyth, Wichita Falls, Tex. 76308
Ron Willis, Wichita Falls, Tex. 76308
Christena D. Willis, Wichita Falls, Tex. 76308
Eddie Willis, Wichita Falls, Tex. 76308
Rhonda Willis, Wichita Falls, Tex. 76308
James R. Smyth, Wichita Falls, Tex. 76308

FOURTH OF JULY MEETING IN MISSOURI

Plans for the Camp-meeting in Missouri this fourth of July are nearing completion. Everything is set and ready, and we are anticipating a large crowd. The building will seat 800 comfortably and is air-conditioned, with nice clean restrooms and plenty of parking space available. There are over 400 Motel rooms available in Lebanon plus a number in the beautiful Benne Springs area. The Lee Summit Church under whose direction the meeting will be conducted, has mailed out a number of flyers describing motel accommodations and giving instructions for making reservations. You may make your reservations now. If you did not receive a letter and would like information just write one of the following brethren and they will send it to you. Make your plans to spend this fourth of July in the beautiful Missouri Ozarks.

Dave Doing, Route 2, Lebanon, Mo. 65536, Phone 1-417-589-6281

Donald Meents, Route 2, Lebanon, Mo. 65536, Phone 1-417-589-6288

Lowell Richardson, Route 2, Lebanon, Mo. 65536, Phone 1-417-589-2647

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Jan. 10 to Feb. 10 and opposite the name the number of subscriptions sent. Again, the list is good and our thanks to everyone for helping in any way and especially for renewing promptly. Please, check the following and report any errors to us:

Bessie Greenwood-5; Miles King-3; Irvin Barnes-3; Wilma Morris-3; Roger Parker-2; Jimmie Thomas-2; Jim Batson-2; Larry Ballard-2; Clovis T. Cook-2; Dorcas Freeman-2; Marjorie Mason-2; Doris Derrick-2; D.B. McCord-2; Paul Walker-2; Kelvin Household-1; Vernon Williams-1; Joseph Perrin-1; Darrell Butt-1; Brenda Getz-1; Lorene Link-1; Viola Owens-1; Mrs. J.C. Whigham-1; Barney Owens-1; W.A. Harless-1; Nelson Hoover-1; Larry Thomas-1; Vonna Kendrick-1; Frank Marshall-1; Edward Arrowhead-1; Mildred Tortellet-1; Mrs. E.H. Miller-1; Jeanne Van Brunt-1; Randy Ballard-1; Joe Hibbs-1; Ray Grider-1; Thomas Crouch-1; Mrs. Jesse B. Lane-1; Deborah Scott-1; Tommy Shaw-1; Lynwood Smith-1; Sammy Duncan-1; Delia Stevens-1; Eugene Brown-1; James McKinney-1; Lloyd Sartain-1; Mary Boggiano-1; Kelly Ayers-1; Novel Baize-1; Hestel Cole-1; David Williams-1; Ray Powell-1; Larry Ford-1; Vida Morrow-1; Malcolm Kniffin-1; Lola Trueblood-1; Jimmy Shaw-1; Eunice Richardson-1; Mrs. Larry Parker-1; G.V. Ayers-1; Dewey Denton-1; James A. Thompson-1; James Moore-1; Mrs. W.C. Hyde-1; Mrs. Pearly Chatterton-1; Geary Trent-1; Frank Meents-1; Wm. St. John-1; Don Snow-1; Bruce Word-1; E.J. Edwards-1; Lois Chatham-1; Rick Garner-1; Lloyd Birdsong-1; Marline Hill-1; Laurine Webster-1; Charlie Risener-1; J.T. Page-1; Johnny Elmore-1; Joe Allen-1; Mrs. Curtis Asbury-1; Retha Edmondson-1; Arden Conners-1; L.W. Alexander-1; Bob Kornegay-1; Gillis Prince-1; Steve Diaz-1; Total- 106.

WHY DO PEOPLE FALL AWAY?

By H.D. Hinton

I have wondered for many years just why people fall away and quit the church. The Lord gave us the general reasons in the parable of the sower. But specifically, in every individual case, what are the reasons? We would be better able to deal with the problem if we knew.

We visited one night Brother James Orten's meeting in Mineral Wells, Tx. It seems he had been doing some research on the subject, and he gave some good thoughts on what he had found out.

He found, as most of us know, they drift away because of worldliness. They are more interested in other things. However, he found that for the most part they were not satisfied with their lives. They had not found fulfillment and peace of mind. It is a simple case of deception by the allurements of the world. Satan promises happiness, but delivers sorrow.

Another reason people give for quitting the church is they don't want to get involved. They don't want any responsibility. It is odd for them to make this excuse, inasmuch as they have taken on responsibilities in all other aspects of their lives. They hold down jobs, they marry and have families. They go in debt to buy homes, cars, boats, T.V.'s, etc. Therefore, this is not a very reasonable excuse. The Lord said his yolk was easy and his burden light.

All these excuses give the Church a bad image in the mind of the world. People get the idea it is not doing much good, and they are just as well off without it. It creates another obstacle the Gospel must overcome.

So, what is the answer? Well, in reference to the first reason mentioned, I believe too much emphasis is placed on what we have to give up instead of emphasizing what we gain. The Apostles told the Lord how much they had given up. He pointed out how much they gained. If they had given up houses, lands, mothers, fathers, brothers, sisters in this life, they would gain a hundred fold and eternal life hereafter. Matt. 19:29. That takes care of the material side of life. Our mental health is taken care of too. The peace and joy we have, the good conscience, being free from worry and anxiety. Phil 4:6. Knowing that we can meet the problems of life and overcome them with God's help. Heb. 13:6. We know that what we are doing is right for us, for our families, friends, neighbors, community and country. Righteousness exalteth a nation, but sin is a reproach to any people. Prov. 14:34. Besides these, we avoid all the pitfalls the unrestrained inclination of the flesh lead to, such as alcoholism, drugs, venereal disease, murders, stealing and lying. It also teaches families how

THE BEAUTIES OF HEAVEN

By E.H. Miller

Where there'll be no sea my Brother, But the river of life will flow;

On either side of which, The tree of life will grow;

A place that's filled with pleasures Where the faithful ones shall rest;

And the ones that work for Jesus, Shall forevermore be blessed.

So Let's pray that God will bless us, And guide us on life's way;

And that we'll be prepared to meet him, On that grand eternal day;

And let us tell the world, dear brother, Of that wondrous home above;

And draw them to it Brother, By the Saviour's wondrous love.

Holding up that wondrous picture Of the blessed home on high;

Where there'll always be contentment, And the soul will never die.

Remembering that the Bible Is the only way to God; And let us live according "Till we're laid beneath the sod.

to live together and avoid all the domestic problems of the world.

Then there is the dull service. What about it? The answer lies in the fact we don't prepare our mind for worship. We are not spectators to be entertained. We are part of the service. The idea is to enlarge on what is being said by associating it with the other teaching of the Bible. Peter calls it stirring up your pure mind by way of remembrance. This is not only while we are listening, but afterward. David calls this meditating, and the man blessed who delights in the law of the Lord, and in his law doth he meditate day and night. Ps. 1:2. It is like when we were in school. If we had prepared our lesson, we wouldn't mind attending class at all. However, if we had not prepared our lesson, we would dread class. The conclusion is for us to be prepared for the services, study more of God's word, pray more, spend more time thinking spiritual things, attend all the services of the church and do all we can to continually strengthen ourselves in order to avoid falling away.

--Dallas, Tx.

THE PREMILLENNIAL MISTAKE- WILL THERE BE A RAPTURE?

By Doug Edwards

"In case of the rapture this car will be unmanned!" How many times have you seen these words printed on a bumper sticker on a car that has passed by your own? The subject of the rapture is very popular these days. Basically, the doctrine of the rapture involves the idea that very soon (perhaps 1981) Jesus will silently and invisibly come to snatch the church out of the world. The righteous dead and living will be caught up in the air to be with the Lord for seven years. The unrighteous living will be left on the earth and will not be able to understand what has happened to their Christian loved ones. Second coming passages such as 1 Thessalonians 4:16-17, 1 Corinthians 15:51-52 and Matthew 24:40-41 are offered as proof. Rapture advocates maintain there will be different stages in Christ's coming and different days of judgment.

A careful study of the Bible will reveal that when Christ returns all will be raised and all will be judged. His second coming will not be in different stages, neither will there be different days of judgment. When Christ returns every eye will see Him, even those who put Him to death (Revelation 1:7). Christ will judge the living and dead at his appearing (2 Timothy 4:1). Jesus said He would raise the righteous and judge the wicked on the last day (John 6:40, 44, 54, 12:48). The righteous and wicked will be raised the same hour (John 5:28-29). All nations will be gathered before the judgment throne of Christ (Matthew 25:31-46). When Christ returns to resurrect those who are His, then comes the end (not the beginning of a millennium) and the kingdom will be delivered up to God (1 Corinthians 15:22-24).

The fault with the doctrine of the rapture is that it does not take into consideration all of the passages dealing with the second coming of Christ. Just because a scripture, dealing with the second coming or the day of judgment, mentions only Christians does not mean the wicked are excluded. A doctrine should not be built on one scripture or others without studying all of the passages dealing with that subject. Could we read 1 Peter 3:21 and develop a doctrine saying we are saved by baptism only? Could we read Luke 13:3 and maintain that we are saved by repentance only? Obviously we must consider all of the passages dealing with salvation. The doctrine of the rapture does not take into consideration all of the scriptures dealing with the second coming of Christ and the great day of judgment. May we all earnestly desire the second coming of our Lord!

-3023 S. 39th, Fort Smith, Ark. 72903

1981 CHURCH DIRECTORY LAST CALL

I want to thank the following congregations that made the February 1, 1981 deadline, your cooperation is greatly appreciated. **New York, Pennsylvania, North Carolina and Georgia** came in with 100%. Some other states did almost as good and some states did very poorly. **PLEASE CHECK TO SEE IF YOUR HOME CONGREGATION MADE IT.**

ALABAMA: Athens, Birmingham, Decatur, Earlytown, Florala, Montgomery, Napoleon, Pansey, Piedmont, Robertsdale, **ARIZONA,** Tuscon (Los Altos), **ARKANSAS,** Cedar Creek, Fayetteville, Ft. Smith, Harrison, Hillside, Little Rock (Mablevale), Lone Rock, Lower Ball Creek, Morrilton, Mt. Zion, Oak Grove, Pottsville, Rogers, Russellville, Strong.

CALIFORNIA: Aromas, Atwater, Auburn, Bakersfield (Planz), Carlotta, Covina, El Cajon, Fair Oaks, Modesto, Norco, Olivehurst, Orange, Orange Cove, Redding, Sacramento (North Area), Sanger. **COLORADO:** Canon City, Delta, Holyoke, Pagosa Springs, Westminster.

FLORIDA: Jay, Longwood, Panama City, Sorrento, Tampa, **GEORGIA:** Columbus, Jonesboro, La Grange, Marietta, Temple, West Point, **IDAHO:** (No Report), **ILLINOIS:** Chicago, Mozier, Peoria, **INDIANA:** Bloomington (Hillside Dr.) **IOWA:** Des Moines, Grinnell, Marion, Newton, Ottumwa (Williams St.), Waterloo. **KANSAS:** Jetmore, Kansas City (Kansas Ave.), Pratt, Wichita, **KENTUCKY:** Bandy, Blue Springs, Hill Top, **LOUISIANA:** Baton Rouge (Foster Rd.), Columbia, Farmerville, Jerusalem, Shreveport (Flournoy-Lucas), West Lake, West Monroe. **MICHIGAN:** Moline, Pontiac, Wyoming, **MISSISSIPPI:** Covington County, Jackson.

MISSOURI: Ash Grove, Ava, Burkhart, Claxton, Columbia, Fieldstone, Grandview, Houston, Jamesville, Joplin, (Duquesne Road) (Leawood), Kansas City, (Prospect Ave.), Lebanon, Marshfield, Monett, Mtn. Home, Neosho, Odom, Powe, Richland, Scott City, Springfield,

(Seminole St.,) (Campbell Ave.,) (North Side), Swars Prairie, West Plains.

NEBRASKA: Imperial, **NEVADA,** (No Report), **NEW MEXICO:** Cuba, Portales, **NEW YORK** Honeoye Falls, **NORTH CAROLINA:** Durham, Falls of Neuse Rd.) **OHIO:** Akron Area (Tallmadge and Kent), Goshen, Hamilton, Red Brush, Sharonville.

OKLAHOMA: Broken Bow, Council Hill, Duncan, Golden, Healdton, Jennings, McAlester (C & Tyler), Muskogee, Noel Chapel, Oklahoma City, (Capitol Hill), (NW 21) (SW 50), Poteau, Seminole, Tahlequah (Qualls Road), Tulsa (Latimer (11th Street)), Wynnewood, **OREGON:** Corvallis, Cottage Grove, Odell.

PENNSYLVANIA: Clearfield, Flemington, Le Contes Mills, Lovejoy, Mahaffey, Pleasant Valley, Rote, Shenango. **SOUTH CAROLINA:** Greenville, Lugoff, Walterboro, **TENNESSEE:** Barnes, Chapel Grove, Flintville, Lawrenceburg, Memphis (Hollywood) (Watkins), Sevierville.

TEXAS: Abilene, (Lytle Acres) (South Park), Andrews, Austin (Ave. F.) (Manor Road) Beaumont, Belton, Bridgeport, Corsicana, Deer Park, De Leon (Rucker) (Southside) Denison, Fairview, Ft. Worth (Davis Blvd.), Fruitland, Garland, Graham, Hamilton, Houston (Aurora) Lubbock, McGregor, Medina, Midland, Mineral Wells, Mullin, Paris, Plainview, Port Arthur, Red Oak, San Angelo, San Antonio, (Glendora) Nacogdoches Rd.) (Vance Jackson), Sand Grove, Seguin, Waco (Alta Vista).

VIRGINIA: (No Report), **WASHINGTON:** Seattle, Yakima, **WEST VIRGINIA:** Huntington, Piney View, Radnor, St. Albans, South Charleston, (Mallory Chapel) (Spring Hill) Wayne. **WYOMING:** (No Report), **AFRICA:** (No Report) **MALAYSIA:** Kuala Lumpur, **MEXICO:** Mexicali, **SCOTLAND:** (No Report).

This is what I have to February 5, 1981. Others will be coming in. **IF YOUR HOME CONGREGATION IS NOT LISTED,** and you did not send in during February, **DON'T DELAY.** I will need to hear by **March 15th,** as I will be changing addresses after that date and my mail service will be interrupted. I will not be able to accept anything after April 1st. for the 1981 Directory.

The following brief notes, **HOLYOKE, COLORADO** has moved to 120 East Denver Street. **HANDSVILLE, GA.** No longer meeting, **BATON ROUGE, LA.** (Fairfield) No Longer Meeting, **WILSON, OK** No longer meeting. I will list new congregations in the April *Old Paths Advocate*. My addresses to March 15, 1981 - Ray Asplin, 2716 Allen St., Sulphur, LA. 70663 Phone (318) 528-2347. After March 15th my address will be Star Route 2, Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117.

A THOUGHT FROM A CHILD

I am your child. You have brought me into this world and raised me to what I am today. If I am not what I should be, please do not be too harsh with me for I am your product, and by my actions I advertise the quality standards of my home. Do not point at one of my playmates as an example of how I should behave, for by doing so you are admitting that they are doing a better job than you.

You say that you love me, and yet it has been years since you put your arms about me at bedtime and with tears in your eyes asked the heavenly Father to watch over me as I slept. You seem to be more interested in my school and my grades than in the condition of my eternal soul. You give me the impression that it is better to be attractive on the outside, than to have the inner beauty that comes to one who lives for the Lord.

So the next time you feel like throwing up your hands and saying "I just cannot do a thing with you", please remember, you have had the opportunity to influence me since I was born, and that the Bible says "Train up a child in the way he should go and when he is old he will not depart from it." -Selected by B.E. Terry, Kermit, Tx.

(cont'd from page 3) BIBLE ANSWERS

grave the night that followed. Yes, he was in the grave part of the darkness of what we call Thursday night, and all of Friday night, and Saturday night (three nights); and in the grave Friday, Saturday, and Sunday ("three days"). We also pointed out being in the grave only the first part of the last twelve hour day (Sunday) in which he arose didn't disprove he was in the grave "three days" as he said he would be, for he was in the grave "that day", just as "the two disciples---followed Jesus---and abode with him that day" after learning where he dwelt "about the tenth hour (Margin, "that was two hours before night.") John 1:35-39 (KJV.).

Someone may ask, How do you know which of the following Bible verses (KJV.) are right?

* John 20:1, "The first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre!"

* Matthew 28:1, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene---to see the sepulchre!"

* Mark 16:1-2, "Mary Magdalene---very early in the morning, the first day of the week---came unto the sepulchre at the rising of the sun"! Friends, those Bible verses do not contradict each other. Each of them is telling the truth! Each tells part of what happened, but neither tells it all. Each tells of Mary going to the tomb; but John is speaking of when she started, "when it was yet dark"! Matthew is speaking of her on the way, "as it began to dawn toward the first day of the week"! Mark is speaking of when she arrived, "at the rising of the sun"!

Let each of us strive to obey 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"!

-P.O. Box 538, LaGrange, Ga. 30241

LORD'S SUPPER

(cont'd from page 2)

serving of the Lord's Supper each Lord's Day. Study Exodus chapter 12 for details regarding the regulations for the Passover. Of interest are the following comparisons: There was a fixed time for the observing of the Passover; there is a fixed time for the observing of the Lord's Supper: the first day of the week. They were to eat the Passover within their houses and were not to leave their houses till the morning; we are to come together in the church and into one place to eat the Lord's Supper. They were not to take out of the house the provision of the Passover; we cannot take the Lord's Supper out of the assembly. They were to have only the number present that could partake of the Passover meal; we should never become so large that we cannot partake of the Lord's Supper as the Lord instituted. Other comparisons could be made, however, these prove that the eating was at one time, one place, and that it could not be taken outside their houses. Understanding this, who can change the pattern established by Christ?

V. THERE CAN ONLY BE ONE SERVING OF THE LORD'S SUPPER BECAUSE OF THE TYPE OF THE SHEWBREAD.

Paul describes the tabernacle service (worship) in Hebrews 9:1-6. In verse one, "the first covenant had also ordinances of divine service," then in verse six, "the priests went always into the first tabernacle, accomplishing the service of God." The phrase "ordinances of divine service" can be literally translated by "commandments for worship". A part of this worship (divine service) was the eating of the shewbread, by the priests, every sabbath within the first compartment of the tabernacle. According to most scholars, this is a type of the Lord's Supper. Paul specifically mentioned the fact that the priests went always into the first tabernacle to accomplish that service. The first part of the tabernacle was the type of the church today, and all Christians are Priests (1 Peter 2:5). All of this indicates that we must come together in the church

WE ARE THE FUTURE

By Geary Trent

As a child I took much for granted within the church. All responsibility and church work was left to the older members.

As a teenager it was left to the older members to teach me the responsibilities or duties I should accept as a member of the church. They were to set the examples of concrete faith and willingness to work for me to follow.

Now, I am older, I am looking around for those respected men who taught me, those whom I held in such high esteem for those years. Many of them have passed on to their rewards. Many, who are yet living, are too old to work as they once did. Still others, are yet doing their best. There seems to be a lot of "shoes to fill," and not many to fill them. Now that I am older and have children of my own, it is obvious what I have to do. I am now finding out what the generations before me have found. It seems to amount to this: We are our own future. We cannot sit back and view others. It is our turn now. The Bible gives us numerous examples of hard work and perseverance. Young men, let's make a future for our children as our parents did for us.

-10027 Rosecrans, Bellflower, Ca. 90706

WORDS OF ENCOURAGEMENT

"I have enjoyed reading the paper and looking forward every month to it."

Virgie Olive, Reedley, Cal.

"Enjoy the paper every month, renew our sub., don't want to miss a copy."

-Mrs. Oliver McComb, Commodore, Pa.

"We enjoy the paper very much and wish you Godspeed."

-Dan Morehead, Enid, Ok.

and into one place to eat the Lord's Supper. This also strongly implies that the only scriptural place to observe the Lord's Supper is when we come together in the church, thus, taking the Lord's Supper to shut-ins is unscriptural. VI. THERE CAN ONLY BE ONE SERVING OF THE LORD'S SUPPER BECAUSE OF THE COMMAND TO TARRY FOR ONE ANOTHER.

In 1 Cor. 11:33, "Wherefore, my brethren, when ye come together to eat, tarry one for another." This has reference to the eating of the Lord's Supper. Some object to the conclusion, attributing this verse to the love feast. This objection is erroneous. The next verse proves this objection to be in error: "And if any man hunger, let him eat at home". The word "tarry" is defined by "wait for one another". When we partake of the Lord's Supper, we are to wait upon each other while all partake or commune of the individual elements. Only by doing this can we have scriptural communion. It is impossible to "tarry for one another" when part of the congregation observes the Lord's Supper in the morning service and the remainder at the evening service.

CONCLUSION

Brevity was used in each argument. More could have been presented, however, these arguments prove that the scriptures do not permit the liberty of offering the Lord's Supper more than once each Lord's Day. Also, that the Lord's Supper is to be observed only in the called assembly, therefore, it is unscriptural to take the Lord's Supper out of the assembly in order that shut-ins may commune. Scripturally, we must come together into one place, in the church, at one time, to fulfill the command to eat the Lord's Supper. Anything more than this is not from God; it is vain worship.

-628 Cumberland,
Muskogee, Ok. 74401

MALAWI WORK - YEAR END REPORT

1980 has been another successful year for the Lord's work in Malawi. Over 40 new congregations were started, making an approximate total of 475 churches. Some of these were in the Northern Region of the country, an area into which we had not previously gone. Within a few years we will, no doubt, have churches throughout the length and breadth of the entire country.

The numerical growth of the church here is almost unbelievable, at least compared to other parts of the world. But the spiritual maturity is much slower, and most of our efforts are spent in the area of spiritual development. We held over 70 week-end meetings and 14 week-long studies this past year. The main objective of this was church development. We think a lot has been accomplished through our studies in the past few years, but feel that much still needs to be done.

In the coming year we hope to increase our teaching outreach by means of the printed page. One or two missionaries can only preach at so many places, but with good tracts and articles our contacts could be multiplied greatly. Printing is very expensive in Malawi and we will have to call upon the brotherhood in America for help. We will send out letters on this at a later date.

We wish to thank everyone who helped with the work over the past year. Many have sent used clothing, some helped pay preacher's taxes, one congregation gave much to purchase grape juice and others supported us on a regular basis, as they have done ever since we came to Africa. So many have been involved that we could not mention them all individually. However, we must mention one, Bro. Virgil Hogland who personally bought a new vehicle for the work here. This was a most expensive, a much needed and deeply appreciated gift. We have much to be thankful for and are indeed grateful to all of you for your faithful support.

-Bill Davis and family.

WHY I CHANGED

(cont'd from page 1)

matter of classes and individual communion cups". Let me show you.

WE HAVE SCRIPTURAL AUTHORITY FOR:

1. The church preaching the gospel: Eph. 3:10 - 1 Tim. 3:14, 15
2. The church helping it's own: 1 Cor. 16:1, 2 - Acts 6:1, 6
3. The WHOLE church coming together into ONE PLACE to teach: 1 Cor. 14:23
4. The church breaking "the bread" in the communion: 1 Cor. 10:16
5. The church drinking "the cup" in the communion: 1 Cor. 10:16 - 11:26

WHERE IS THE SCRIPTURAL AUTHORITY FOR:

1. Herald of Truth, Missionary Society Etc.?
2. Benevolent Society?
3. Church dividing into groups or classes to teach?
4. A plurality of loaves in the communion?
5. A plurality of cups in the communion?

If the institutional brethren could give us just one verse authorizing their institutions you and I both would accept them. By the same token, if you can give me just one verse

MIRACLE OF SPRING

(cont' from page 1)

be so "in tune" with God, that we will not become so busy that we miss the lessons taught by Him in nature.

Only recently; in fact, last Sunday, with the hint of spring in the air, we gathered for worship and after the sermon a young, Christian lady stepped down the aisle to whisper to me a humble confession of sins and to request prayers and to "renew my life"--that was her terminology. James said, "Confess your faults one to another, and pray one for another, that ye may be healed..." (Jas. 5:16) That is good advice and the longer we live the more we feel a need to put the message of James into practice. For like the bitter winter with its icy grip, sin, too grips the soul and we long to escape. And we can, as our Sister did, and thrill to the joy of rebirth!

Satan would like for us to think that winter will never stop and that he has the power to hold on to us and control our lives. Yet, thank God, the blood of our precious Christ can break his grip on us just as suddenly as a tiny flower can break the crust of earth to bask itself in the warm sun of an early spring day.

On that same Sunday recently--less than an hour before our evening church service--I sat with two members of an anxious family who had a loved one in intensive care at the hospital. The doctor slowly opened the door to the small conference room where we sat and announced, as gently as possible, "I am very sorry, but your loved one has expired." The intense grief that suddenly enveloped the family after the doctor's cold announcement, left us all so sad and empty; indeed, we felt as bleak and barren as the January landscape outside our window. But not for long did we feel that way. For soon--like the coming spring--there was the sudden thought of rebirth and resurrection. Prayers, songs and scriptures; the warmth of close Christian fellowship and our very firm faith in a living and loving Father all combined to slowly melt away the chilling thought of death. Thoughts soon turned to "new life". Indeed, the Bible speaks of death and its sting but it also speaks to the Christian about "victory through our Lord Jesus Christ." (1 Cor. 15) Those of us who have lost loved ones know the sharp and agonizing hurt that screams in protest, but we soon turn our faces toward the future and to the glorious resurrection.

Yes, the miracle of spring gives us hope, for it reminds us that though life has its scars and tears--its long, hard winter--it also has its hope of new beginnings; the season of breathless expectancy, the time of renewal and rebirth. May God help us always to celebrate the miracle of spring!

-2701 Halifax, Odessa, Tx. 79762

authorizing classes, loaves, and cups I will accept it without question.

1 Cor. 14 sets forth God's order for teaching. Paul concludes the chapter by instructing, "Let all things be done decently and in order." Now, remember this; NOTHING IS "IN ORDER" UNLESS IT IS AS GOD HAS ORDERED IT! A close study of 1 Cor. 14 shows that GOD HAS ORDERED:

1. TEACHING BY FAITHFUL MEN: 1 Cor. 14:29 - 2 Tim. 2:2
2. SPEAKING ONE BY ONE: 1 Cor. 14:31
3. WOMEN KEEP SILENT: 1 Cor. 14:34, 35
4. IN ONE ASSEMBLY: 1 Cor. 14:23 & 26

This is what God HAS ORDERED and this is the ONLY thing HE HAS ORDERED. There is not one Command, Example, Statement, nor Inference for the church dividing into groups or classes to teach. If so, where?

The Sunday School or Bible Class arrangement had it's origin with Robert Rakes in England in 1783. No Church of Christ ever used it before 1850. It is evident that the church was in existence, taught the Word of God, grew and prospered in every way, for at least 1800 years while never using such an arrangement. The Bible class system of teaching is therefore, at least 1800 years too young to be any part of that which GOD ORDERED.

When the Lord instituted the Lord's supper He:

1. Took the cup
2. Gave thanks for it
3. Gave it to the disciples
4. Commanded all of them to drink of it
5. And they all drank of it

Matt. 26:27 - Mark 14:23

If we do exactly as they did it has to be right. Dare we do different?

Every argument you can make against institutionalism I can make with equal force against individual cups and dividing the church into classes. Consistency demands that we follow the Divine pattern in all things.

Voyd N. Ballard
3046 No. Ashby Road
Merced, Calif. 95340
Jan. 30, 1981

SADLY MISSED

The passing of our dear father and husband, B.F. Leonard, left us with heavy hearts, but he has gone to be with his heavenly Father which is far better. Pray for us that our love for one another will grow stronger as I know this would be his desire. He will be greatly missed in the work here where he worked so hard for peace and love but not at the expense of truth.

-Submitted by his daughter
Mary Chatterton

WORDS OF ENCOURAGEMENT

"I enjoy the *Old Paths Advocate* very much and look forward to the good lessons and reports of progress of the work."

-Davey Sessions, Elba, Ala.

"I enjoy the good news in the paper."

-Manda Huff, Hamilton, O.

"We really enjoy the *Old Paths Advocate* and get so much good from it."

-Jeanne Little, Gridley, Ca.

"Enjoy the *Old Paths Advocate* and look forward to it each month. Keep up the good work and thank you for a job well done."

-Ouida Greenwood, San Diego, Cal.

OUR DEPARTED

Alexander— Sister Lucy Alexander, Odessa, Tex., was born in Fisher Co. Tex., Apr. 15, 1912 and passed on Jan. 25, 1981 at the age of 68 years. She is survived by her husband, Bro. Lewis Alexander; a daughter, Joyce Crockett, San Marcos, Cal.; a son, Boyce, Longview, Tx.; 4 sisters, Alda Huffman and Ella Black, Odessa, Tx., Willie Shelton, Lamesa, Tex., and Bobbie Kendel, Dallas, Tx.; 4 brothers, Ed, Roger, and Roy Etheredge of Odessa, Tex., and J.B. of Ft. Worth, Tx.; also 5 grandchildren and 1 great grandchild. Sister Alexander will be greatly missed here in Odessa where she had attended church with her faithful husband for many years. I conducted her funeral services at the Hubbard-Kelly Chapel in Odessa. Her body was laid to rest in Resthaven Cemetery in Midland, Tx.

—Paul Walker

Tietjen— Melva Tietjen was born Jan. 24, 1914 in Hagerman, N.M. to Clarence and Etta Davenport. Sister Tietjen passed away at her home in Jarales, N.M., Dec. 14, 1980 at the age of 66. She is survived by her husband Wesley Tietjen, 3 daughters, 2 sons, and 15 grandchildren. Sister Tietjen was a member of the Coors Rd. church of Christ in Albuquerque, N.M. The writer was called to speak words of comfort and warning at the funeral service.

—Miles King

Hutchings— Robert Lee Hutchings was born October 8, 1892 in Lamar County, Texas. He passed from this life December 26, 1980 at Paris, Texas. He was a member of the church of Christ that meets at 13th Str. S.E. in Paris and was faithful until death. During the last few years of his life he was mentally alert and competent and made his residence at the nursing home in Paris. "Bro. Bob" as he was called will be well-remembered. He helped to establish a faithful congregation at Paris. He was preceded in death by his wife, Maude. They were both a great help to the church at Paris and helped encourage me to become a preacher of the gospel. He leaves his son, Roy Lee Hutchings; two daughters, Thelma and Christine; and his brother and sister, Richard and Maggie. He had 13 grandchildren, 25 great-grandchildren, and 3 great-great grandchildren. Many friends and relatives gathered for the funeral services at Gene Roden & Sons Funeral Home. This writer was honored to speak words of comfort and encouragement to the faithful and words of warning to the unprepared.

—William L. St. John

Crabtree— Roy Clifford Crabtree, was born Oct. 19, 1893 and departed this life Dec. 25, 1980 in the hospital at Joplin, Mo. Bro. Crabtree was married to Della May Stinson September 15, 1916 at Ozark, Mo. To this union was born six children: two sons, Loyd Trueman and Louis Clinton, both of Escalon, Calif.; four daughters, Esther Turney, Neosho, Mo., Deloise Strait, Greenfield, Mo., Wanda Bach, Lansing, Ks., and Lavone Ogden, Turlock, Calif. Bro. Crabtree was baptized into the Church of Christ at an early age. He leaves 24 grandchildren, 30 great-grandchildren, 2 great-great grandchildren and a host of other relatives and friends. Bro. Crabtree worked very hard most of his life and continued to be active in retirement though crippled in old age. His smiling face and cheerful attitude, in spite of pain and adversity, will be missed by his loved ones, as well as all of us who knew him in the eleventh hour of his life. Before the last year of illness and hospitalization, he was in regular attendance at the Anderson, Mo. congregation. We all marvelled at his willingness to get out of bed and drive to church services Lord's Day morning and evening, although he was too ill to go anywhere Saturday or during the prior week. Bro. Orville Lee Smith and this writer were asked to conduct the funeral services. There was a very large crowd and we spoke words of comfort and spelled out with

the scriptures, the many warnings to the living, just as we believe Bro. Crabtree and the Lord would have us to do.

—Nelson Nichols

Agnew— Everett Agnew was born June 8, 1904 and passed away Dec. 29, 1980. He is survived by his wife of many years, Peggy; two daughters, a daughter-in-law and thirteen grandchildren. Two children, Leslie Jane and John Alan, preceded Everett in death. Everett had been a faithful member of the church for many years and was loved and appreciated by all who really knew him. I first became well acquainted with him in the 1950's through a close friendship with his son, John. Through this friendship I enjoyed a relationship similar to son and father with Everett. He was always generous with his earthly possessions, though they were usually few. He could never bear to see anyone in need remain that way, if he could help it. If he knew of a "chore" that needed doing near your home, he would simply show up some morning with his tools, and set about getting it done. He was a good man, a Christian, my friend of many years. It was good to have known him as I did. My heartfelt sympathies go out to the family. I was honored to have been asked to speak at the funeral on Jan. 2, 1981 along with Jerry Harris.

—Don L. King

Anderson— Rosella Margie Anderson passed from this life on Jan. 10, 1981 after a prolonged illness and confinement in Lodi Memorial Hospital. Rosella was a member of God's family, but for so long had not been able to attend services. She had lived in Ceres, Ca. for a number of years until a few years ago, and had many friends and relatives in this area. Several from Ceres visited her often in the hospital. She was the wife of the late Charles Anderson, the mother of Connie Sue Britt, Dana Karen Galbreath of Lodi and Richard E. Young of San Jose. She is also survived by two step-sons, two brothers, 7 grandchildren and 4 great-grandchildren. Rosella knew that the most, she did not have long to stay here and just a week before her passing she felt her time was so very near. She wanted to meet God and talked about a small Bible gift that had been given her long ago. It was used by the writer in the memorial service. As pre-arranged Bros. Howard Hickey, Trent Young and the writer conducted the memorial service at the grave site on Jan. 13th. It was a beautiful service on a bright sunny day, with numbers of friends present. Our sympathy is extended to the children and others of this precious soul, now in the hands of God.

—Orvel Johnson



Voyd N. Ballard,— 3046 North Ashby Road, Merced Calif. 95340, Feb. 9— Since last report I have preached in Modesto the last Sunday in December. During January and February I preached in Atwater, Escalon, and Turlock in Lord's Day services. The work of the Lord is moving along well in all of these places. I have an appointment to preach for the church in Stockton, Calif. on Sunday morning March 15th. We look forward to seeing all the brethren in the Stockton area at that time. Brother Ron Jordon will be with the church in Atwater, Calif. in a weekend meeting April 17, 18, and 19th. Lord willing.

R. B. Roden,— 112 Kelley Dr., Moore, Okla. 73160— The congregation at Moore is gaining some new teachers. Two young men are giving lessons Sunday and Wed. nights. If

you know of anyone having moved to Moore that we can contact, please let me know, and we will visit with them. This is a fast growing area. I preached at Washington, Okla. the 4th Lord's day in Jan. and am to return the 4th Lord's day in Feb. I also preached at Dallas (Boulder Dr.), Tx. one Sunday in Jan. and plan to return Feb. 15. I preach here at Moore and take my turn with the others. In April I will be in a meeting in Rex., Ga. (7191 Fielder Rd.-Atlanta area), then in Lone Rock, Ark., May 8-17. Please make plans to see us in these meetings. Also pray for the work of the Lord.

Paul Walker,— 2701 Halifax, Odessa, Tx. 79762, Feb.3— To labor with the congregation here in Odessa is a genuine pleasure. We really love and appreciate all the brothers and sisters here. Sister Alexander, wife of Bro. Lewis Alexander died recently. She was a good and kind Christian lady and the congregation here will miss her very much. It is so hard to give up one as sweet and kind as Sis. Lucy Alexander, but we do not fear nor worry about her eternal reward. She was a good Christian and her influence will live on. We have had several visitors to come our way during the past few weeks. It is always good to welcome visitors to our services. We always enjoy the **Old Paths Advocate**.

Barney Owens,— 8732 Meadowview, Ln., W. Chester, O. 45069— Between the time of my last report and now, in addition to the meetings reported the family and I have been with the faithful at Harrodsburg, In. and Mtn. Home, Ark. Things here are moving along with visitors at nearly all services, and some have been added to the number, for which we are thankful to the Lord. March 27-29 I am to be in Kansas City. Please note my change of address. Prayers are needed and requested in our behalf.

K.G. Wilks,— 528 N. Main St., McGregor, Tx. 76657, Feb.6— We will soon have been living in McGregor one year and at the end of that time our mail cannot be forwarded from Austin. We are still receiving mail addressed to Austin. Please note our new address. **Old Paths Advocate** continues to be good and editorials profitable. We are well pleased with McGregor, we feel at home and loved here. Our health has improved and I am doing much studying and some writing. My wife has done some sewing for the poor Christians in Mexico and continues to do so. Our trip last May to Mex. was a complete success thanks to the Waymon Colemans. If you should doubt the worthiness of this work, dismiss the thought and get on with the work of enlarging the borders of the Lord's kingdom. Correspondence is invited.

Richard O. Daniel Jr.,— 215 Broad St., Grinnell, Ia., Jan. 23— My wife, son, and I moved from Mineral Wells, Tex. arriving in Grinnell, Ia. to begin our work here, Oct. 12, 1980. The interest here is very good, the work results are slow but promising. We do request your prayers and any help and information you can send our way will be appreciated. The church here in Grinnell with the help and cooperation of Bro. Richard Reed and the congregation in Cedar Rapids, plan to hold a Thanksgiving meeting this year. More and final plans will be available later. We appreciate the wonderful work you are doing with the **Old Paths Advocate**. It is a wonderful paper and I enjoy reading it. (Note- we are sorry this did not reach us in time for Feb. **Old Paths Advocate**-Ed.)

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538, Feb. 12— The church at home continues to do well. Recently, brother Pat Bibens gave a real fine lesson for us. The church was edified. Bro. Bibens had been away from the church for a number of years, but when he returned it was with a determination to be useful in the Cause. Last eve. Bro. George Vergara read the chapter for the brother who was to teach. He read it as though he had done it many

times. Though he was raised in San Francisco to believe in nothing religious, he is a diligent member of the church now. His faith is strong. Both of these young men have been a real joy to study and work with. To see them take hold and work as they are makes it seem all worthwhile to me: **No money may buy such happiness.** In a few days we are to begin a short series of meetings at Stockton, Ca., Feb. 19-22, we are to study Hebrews with them. This will be a first for me (away from home at least) and I am looking forward to it. I enjoyed very much a brief visit I had recently with brother Jerry Cutter at the S.F. International Airport as he was enroute to Maylasia for some mission work; also enjoyed visiting with brother Benny Cryer and wife at the same time. We continue to ask your prayers for us in the work.

Bruce Word,— 4218 Blue Creek, Garland, Tex., 75043, Phone (214) 226-0065 or (214) 271-0393— We are happy to report that the work in Garland, Tex. is now in full progress and looks very promising in this area. Much interest has been shown among the brethren here and we are most grateful for that. Garland is a city of some 150,000 located in the edge of Dallas and we feel that the field is white unto harvest. Our plans for the work here include not only working with those outside the body, but also working diligently with those within the body that are out of duty. There are several in the area that fall into this category. Brethren, may we never lose sight of those who have strayed from the truth. They are too important. We would ask the prayers of Christians everywhere in this work. May God richly bless the faithful throughout the world. Please note new address.

Paul O. Nichols,— 147 Bay Bury Ln., Jackson, Miss. 39212, Jan. 21— Our thanks to the brethren who made it possible for Bro. Jim Franklin and me to come to India. We arrived at Bitragunta, S. India today. Enroute we stopped in the Phillipines and made contact with a native preacher who has been studying material supplied to him by Bro. Don King. He met us at Manila and we had Bible discussions for hours that evening. The next day we went to his place located many miles away and met three more preachers. There we were treated most hospitably. We had more Bible study. Before we left the preachers renounced their innovations and requested prayer. Our next was at Kuala Lumpur, Malaysia where we held a weeks meeting. We were thrilled to see the interest there in the gospel. Many attended who were not members of the church. The Bill Page family has done a remarkable job in getting true worship established in that part of the world. Chinese, Indians, Filippino, and Americans attended. One Chinese brother was restored. Two or three other persons should be baptized soon. When we arrived in India we were met by the J.B. Pauls. We are now in Bitragunta, Nellore Dr., A.P.S. India. We need your prayers, brethren.

C. Nelson Nichols,— Rte. 2, Box 165, Anderson, Mo. Feb. 2— The work here at Anderson continues in spite of opposition from digressives who have fought us from the beginning and from some erring brethren of an adverse nature. We have no strife here at Anderson but our membership has been greatly reduced since the economy has suffered so. Several have moved away to find work. Others have died. We continue to make contacts and study the Bible with those who will let us do so. We continue to make contacts and study the bible with those who will let us do so. We continue to hear good things about our radio program each Lord's Day morning on KBTN Radio out of Neosho. We try to stimulate study, growth and change for the better in our listeners by using challenging scriptural studies of truth and true worship in contrast with man made religions and innovations. We consider this a mission effort, still, and appreciate all prayers and visitors.

Miles King.— 7020 ALBON DR., NORMAN, OKLA. 73009, Feb. 7— During Dec. we enjoyed the association with many brethren during "the study" in Oklahoma City and New Year's meeting at Ardmore. For the past month we have been working to help strengthen the new congregations at Poteau and Seminole, Okla. Jan. 16-18, Bro. Jerry Cutter held a good meeting at Poteau. We also enjoyed two nights of Joe Hisle's meeting at Tulsa. We plan two more weekend meetings at Poteau this spring. Taylor Joyce will be with us Feb. 13-15, and Alton Baker will be with us April 17-19. Then our summer meeting with Bro. Larry Lay will be July 4-12. It is a great pleasure to have the LaDon Croom family living in Norman. LaDon is a good preacher. We appreciate very much the preachers who are doing work in foreign fields. Jerry Cutter left this past week for Malaysia. We will sure miss him in our work here, but at the same time hope and pray that he does much good over there.

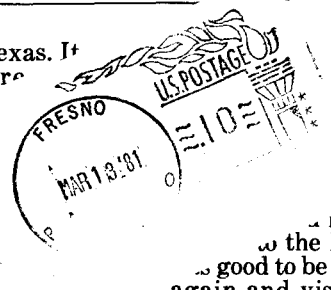
Jack Cutter.— Jack Cutter, 12321 E. 14th, Tulsa, Okla. 74128, Jan. 30— Our efforts in this area continue to show progress. Although this is the time of the year for the flu and other type ailments common to this time, attendance at services continue to be very good. Bro. Joe Hisle just completed a weekend meeting. His preaching was well received. Our next meeting here is scheduled for April 3-5. Bro. Terry Baze will be in charge of arranging services and preaching during this meeting. This meeting has become an annual affair with us. We try to use the younger preacher and teachers as they attend during the Friday evening, Saturday morning and evening services. Terry will be preaching Sunday morning and evening. Over the past few years, since we started this type gospel meeting, this effort has steadily grown in attendance and interest. If you can come and be with us, you will be blessed. Bro. Steve Orten continues to work with the Jennings congregation. He is doing a fine work with much potential for good indicated. Best regards to all!

Gary Barrett.— 1013 17th St. West, Huntington, W. Va. 25704, (Phone 304-429-2867)— Note the new address and phone number. I am happy to say the brethren are keeping me busy in the vineyard of the Lord. I preach one Sunday a month in Goshen, Ohio and one Sunday a month at 12 Pole, W. Va., my home congregation. I preach twice a month at the St. Albans congregation in W. Va. I recently held a good meeting in Akron, Ohio which resulted in one baptism. I always enjoy being with the brethren in Akron. I was disappointed though because sister Laney was ill and I as well as the other members missed having her every evening of the meeting. I also was privileged to baptize another into Christ at the Goshen, Ohio congregation. The past few months have certainly been heart breaking ones with the death of Bro. Monhollen, a member of the Goshen congregation and Sister Mink, a member of the West Chester congregation both in Ohio. My prayers go out to both families. My next scheduled meeting will be in Flemington, Pa. I am looking forward to seeing my brothers and sisters in Christ there. Please continue to pray for my efforts for the Lord.

William L. St. John.— 1104 Woodslee Str., B'ham, AL 35215, Jan. 16— We just returned home from an enjoyable

...t to Paris, Texas. It always is. There restorations "duty" for growi there Oklahoma certainly the whole Meeting at of Bro. & brethren th was very up encouraged. Jan. 11 we were at Flintville, Tenn. and enjoyed the warm hospitality of Bro. & Sis. Frank Staggs. I especially enjoyed the opportunity to study with Bro. Staggs. On returning home we were saddened to hear that Bro. Robert Holmes of the B'ham congregation had lost his home to fire. The brethren here in Birmingham are wonderful. Their love and concern were made manifest during and after Bro. Holmes' tragedy. They are concerned and dedicated to the Lord's work. Several of the brethren have made known to me their willingness to work. I know this is absolutely essential to a successful work, (2 Cor. 2:8; Neh. 4:6). There are several good leads to follow and we are thankful for that. Please remember to pray for us and the work in this area as well as the world over. We give God the glory for the effectual working of His Word. It is hard for me to understand why people can believe in God and yet reject His Word. My God bless the faithful richly.

Jim Franklin.— 316 N. 9th St., Cottage Grove, Ore. 97424— Bro. Paul Nichols and I arrived this morning, Jan. 21, 1981 in Bitragunta, India. Our trip to India was by way of Manila and Kuala Lumpur. Our stay in the Phillipines was for only 2 days, but I must say two of the most encouraging in respect to the work. We made a successful contact with a native church of Christ preacher with whom Bro. Don King has corresponded. The first day we studied with him; the following day with him and 3 others. All four of these preachers had been studying the "issues" together. As a result of their own studies and our study with them, they have given up their innovative practices and taken a stand for the truth. There is definitely a need to follow up this work with additional visits. These brethren have determined that it is necessary to sever all ties with the digressive brethren; this will include their support. I understand that Bro. Don King and Jerry Cutter will visit them in March. This is good. Paul and I conducted an 8 day meeting in Kuala Lumpur, Malaysia after leaving the Phillipines. This is where the Bill Page family is living. Brethren, this family has put forth a genuine effort to establish a faithful congregation and they are succeeding! Many nationalities were represented during the meeting. We found out that the native people appreciate the preacher putting his outline on the board with all the Scriptures. (They will copy it, usually in detail). They desire to turn to each passage and read it with the preacher. They really have respect for the Scriptures and its teachings. One Chinese brother from digression who had backslidden made a public confession for his sins and asked for the prayers on his behalf. We were very happy to see him take a stand for the truth. May God richly bless our brethren. Please pray for us.



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 ordinances 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 for your souls.' (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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SOME FRANK ADMISSIONS (From Those Who Have Turned Aside) By Johnny Elmore

Recently, in some of the journals published by brethren who employ the Sunday school system, multiple cups and loaves in the communion and other innovations, I have been reading some frank admissions. They are now admitting some things which they have steadfastly refused to acknowledge for decades in debates and discussions.

In **Firm Foundation**, March 10, 1981, Reuel Lemmons editorializes thus: "We never cease to be amazed at the biblical illiteracy of our people. We wonder if it is not brought about by our dependance upon pulpit sermons and a forty minute weekly bible school. If all the Bible knowledge one has is what he gets from attending Sunday School and listening to a twenty-five minute sermon he will die a spiritual bankrupt... We think home Bible study is something you have to make converts among the heathen. Churches of Christ could do well to promote real home Bible study in which a family studied the Bible together on a regular basis. There is no substitute for hours and hours of diligent study of the text.

...'Sunday School' is over 200 years old. We must admit that it is doing little to equip fathers and mothers to be God's people. It is not providing families with resource materials... There is no better way to get parents involved in the lives of their children than by regular study together in the Word of God. We had just as well concede that the Bible school will never do that. ...It is our opinion that our Sunday schools, or Bible schools, or whatever you want to call them, badly need a complete overhaul. The system as it is isn't working too well."

Brother Lemmons has more to say, but what a frank admission! After spending decades trying to argue that they have Bible classes (not Sunday schools), and that this is scriptural and apostolic, they now admit they do have Sunday schools, and that they are only "over 200 years old." After a generation spent forcing Sunday schools into churches over the objections of conscientious brethren, destroying unity and leaving broken and divided churches in their wake, they now admit that the system "isn't working too well," and that it will lead to spiritual bankruptcy and ignorance. After years of touting Sunday schools as a spiritual panacea, and labeling any who opposed them as antis, old fogies, and mossbacks, they now admit what we have said all along - that what is needed is for mothers and fathers to simply go home and teach their children. How tragic! And how belated!

But listen to another admission! In the June, 1978 issue of another journal, **Contending For The Faith**, Brother Glenn W. Caldwell pleads for a "symbolic" breaking of bread in communion before distribution, saying: "All four New Testament writers who describe the event mention the fact that Jesus broke the bread after he had given thanks." This article was followed by one from Brother Rod Cicchetto in September, 1978, in the same journal, who reminds Brother Caldwell: "All four New Testament writers who describe the event mention the fact that Jesus

(continued on page 5)

EXPIRATION DATE

If the date near your name and address reads 4-81 your subscription expires with this issue. Please renew promptly. -HLK.
Send all subscriptions to 1061 N. Pilgrim, Stockton, Cal. 95205.

A QUESTION--ITS ATTEMPTED ANSWER--A REVIEW By Don McCord

In the Jan. 22, 1981 **Guardian of Truth**, the following question was asked; its attempted answer by Bro. Hoyt Houchen is the subject of this review. The question: "Is it scriptural to have individual communion cups when taking the Lord's Supper?"

Our brother makes the inexcusable error of mixing his figures of speech. In the English language, there are something like a score of figures. We dare not scramble them; when we do, we get into inescapable difficulty; we thus misinterpret the Scripture, and lead the unwary astray. This is serious business! Our brother, for example, in trying to explain metonymy, uses Luke 13:32 as an example. Christ was referring to Herod when He said, "Go ye, and tell that fox". This is a figure for sure, but not an example of metonymy; it is a metaphor. It has no logical, reasonable place in an answer to the query at hand.

In further attempting to answer the question, our brother says that Christ said, "This (cup) is my blood of the covenant, which is poured out for many unto remission of sins". Now, Christ said no such thing!! Brother Houchen put cup in parenthesis himself. He needs to review his figures, as well as his grammar. The antecedent, or the word to which "this" refers, is blood and not cup, as the very context, the very statement itself makes evident. Christ did say, mind you, and listen: "This cup is the New Testament in my blood" (1 Cor. 11:25). Remember, He never said, as our brother argues, "This cup is my blood". If Bro. Houchen is correct, the blood and covenant are one and the same. What a web we weave for ourselves when we deceive!

Our brother quotes such scholars, and I accept them, as Bullinger, Robinson, and Kittel in his argumentation on metonymy; these men without exception would not agree with our brother, on his position or his practice.

Please consider: The kettle boils, but you never saw the kettle boil without the kettle. The radiator boils, but you never saw the radiator boil without the radiator. You drink a cup of coffee, but you do not drink a cup of coffee without the cup. Brother, do you not see? You do not drink the cup of the Lord either without the cup. Impossible!! Only can you lawfully, scripturally, grammatically call a volume of liquid a cup when it is in a cup; no other way.

The cup of the Lord is on the Lord's Table, I suppose agreed by all. The Table is the Lord's, not mine, not yours, (continued on page 2)

HOMOSEXUALITY

By Don Jackson

There is a dangerous trend developing in the world today. In the past, things such as homosexuality and sodomy, have been considered bad and in the least, distasteful. But in today's frame of mind, these things have ceased to be bad, and now are openly practiced. Recently, in San Antonio, a TV station did a documentary on homosexuals. In this film, they pointed to the fact, that at one time, homosexuals were considered vile, unclean, lunatic, and shunned by society. But in today's world, they have changed from that which was avoided to a very acceptable way of life.

The Bible has always condemned such things as these. In Rom. 1:26, 27 Paul says: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet." Then notice verse 32 of the same chapter, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Let's take special notice of what Paul says in Romans 1. He points out the fact that men with men, and women with women, is UNNATURAL. He doesn't say, "that's just the way God made them, so it's okay." No, he says that it is unnatural, and that those who do such things are worthy of death. But not these only but also those who condone such actions. Well, we might say, "I certainly don't

condone homosexuality, but it's not my place to say anything about it." Well, the Apostle Paul found it to be his lot to condemn this practice, and it is our responsibility to do the very same.

One of the main arguments of the homosexual is that he isn't hurting anyone, so it is his right to practice whatever sexual preference he desires. They aren't hiding what they do and in fact are flaunting it openly. They changed the name to being "Gay" and wear it with pride. On TV, radio, and newspapers we are constantly confronted with gay actions or gay rights. In fact, we are barraged with homosexuality and gay this or that. One popular TV show uses as its plot a young man who is supposed to be gay. How can we sit back and watch this and not do anything about it?

Brethren, what ever happened to sin? Our children are told, "It's okay to be homosexual." But we expect them to just know what the truth really is. I'm afraid we take too much for granted sometimes. How are they going to know it's not okay, if we don't tell them? It's high time we speak out against this work of the devil.

In Leviticus 18:22, "Thou shalt not lie with mankind, as with womankind: it is an abomination." 1 Cor. 6:9, 10, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived...neither effeminate, nor abusers of themselves with mankind...shall inherit the kingdom of God." Matt. 19:4, 5, "...He answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female...For this cause shall a man leave father and mother, and shall cleave to his wife..." How can we ignore this problem any longer? It was a sin in the past, is a sin today, and will continue to be a sin in the future.

Brethren, teach your children these things. Let us continue to teach from our pulpits against such things as this. Don't let your silence be taken as a sign of acceptance. But let us boldly and loudly proclaim against this work of Satan.

-11600 Huebner #1308, San Antonio, Tx.

ANGELS DO NOT QUALIFY

By K. G. Wilks

Frequently one has read and more frequently heard statements similar to, "We are tired of waiting for, or searching for angels for the office of elder." Know ye not brethren, that if angels were put up for the office of elders in the Church of the Lord Jesus Christ, they could not qualify? Look! They (elders, bishops, overseers) by the rule of Timothy 3:1ff are under the "must" be "the husband of one wife,...one that ruleth well his own house,...having his children in subjection..., having a good report of them without." Titus names two of the same qualifications, "the husband of one wife,...faithful children." Furthermore, the very word "elder" means aged (certainly not young). Since angels are ageless, they are without age. They cannot be a husband, they cannot be fathers, they do not have their own houses, they are not known to the world (those without) therefore cannot have a good report from "them which are without." Therefore, they cannot possibly meet the qualifications for the office of bishop. They are not earthbound beings, consequently on that score are not candidates for elders of the church. Therefore, let us hear no more about hunting for angels for elders. No one, not even the Lord, expects men of sinless perfection to occupy the office of elder, bishop, overseer. But the Holy Spirit through the pen of the divine writer Paul did lay down some qualifications for that office, for which Paul himself would not qualify, except in the matter age and the other qualifications.

For a solution of the lack of elders (bishops) see Brother Homer L. King's article in **OLD PATHS ADVOCATE** of September 1948; better still, read it from his book, "SERMONS AND WRITINGS OF HOMER L. KING" published Feb. 1969, page 170. His observations are correct. Brother King, publish it again.

-528 N. Main
McGregor, Tx. 76657

"Enjoy the **Old Paths Advocate** and look forward to receiving it"

-Pat Langdon, Okla. City

(cont'd from page 1) A QUESTION

not ours, but the Lord's. This is significant. Since it is the Lord's and not mine, I have certain limits. At your house, your table is yours, and there, too, I have certain limits. I do not come to your house to your table and presume to change your table. Why? Because that is your table, and I have no right to change your table. Neither do I go to the Lord's house and presume to change His Table. Why? Because it is the Lord's Table, and I have no right to change the Lord's Table. Many brethren have more respect for my table and your table than they do for the Lord's Table? Why? They will change the Lord's Table, and would not think of changing yours and mine. Brethren, we do not change the Lord's Table!

Our brother in the attempted reply tries to parallel the cup for the fruit of the vine with a container for the loaf of bread. He cannot, no man can, for they are not parallel. For them to be parallel, both of necessity, would have to be mentioned in the record; they are not. Since the cup is mentioned in all its spiritual significance, it is a necessity; since the plate or container for the bread is not mentioned, it is an incidental. Dare not dispute the record! He mentions it is inconsistent for one to contend for one cup for the fruit of the vine, and have a plurality of containers for the bread. Our brother presumes too much. Of necessity there is scripturally one loaf on the table, or one bread, in the singular number, mind you, so there is no necessity for what he mentions.

This is a very good example, dear reader, of what you find in **Guardian of Truth**; when the writers are right, they are dead-right; when they are wrong, they are dead-wrong.

ONLY AN OPTICAL ILLUSION?

By Paul Walker

The optical illusion known as the mirage is truly a marvelous phenomenon. It is often seen in deserts and at sea. Early pioneers were familiar with mirages. As their long caravans crawled slowly across the wide, western plains they often saw distant objects magnified and distorted. Shimmering lakes, we are told, would suddenly appear before them to tease and torment their tired and thirsty bodies for a brief period of time and then, in the blink of an eye, vanish.

Recently I was fooled by a mirage. I turned off a familiar highway and drove south on a narrow, country road I had not traveled over before. Topping a long, gentle slope, I could see for miles across plowed fields made ready for spring planting. Underneath a brilliant West Texas sun, the day was stunningly beautiful. Along the edges of the level fields, a spring-clad fruit tree now and then broke the monotony of leaning fence posts and scrubby mesquites. Suddenly a beautiful, shimmering lake came into view. I was surprised that such a large lake was located so near the main highway and that I had not known of its location before. Over to the west I saw a big farm house (where I was going to visit) mirrored in the water and at the south end of the shining lake, across the road from a gin, I saw a long row of tall, farm wagons which had been used in last year's cotton harvest and now stood side by side, like dominoes, awaiting another harvest. They, too, made shimmering reflections on the surface of the water. I was sure I saw a lake. I was confident of that "fact". But, I was wrong! I was fooled. It was not a lake but an illusion--a mirage. For as I approached the farm entrance, the "lake" quickly grew smaller and smaller until it dwindled to nothing. My eyes searched till they grew blurred, but in vain--for the lake of shimmering water was gone. It had simply vanished before my eyes as though some giant, invisible sponge had quickly descended from the sky and sucked it up!

After my visit with the farmer, I drove home thinking about that optical illusion. How, I asked myself, could I have been so fooled? And then a Bible passage came to me: "...be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14) I am convinced today that there is on the religious horizon many mirages. Many things seen as truth are not truth at all. Many "miracles" staged by flamboyant, fast-talking preachers are not miracles but only mirages. With all the glitter and glamour surrounding the "electric church" today it is easy for the unlearned to be fooled. Sitting before the T.V. watching religious talk shows can be dangerous if we take them to heart. We are living in perilous times, for men now more than ever before, have a golden opportunity to deceive. With a world-wide listening audience of millions of deceived people who think that all preachers preach Truth, the modern day preachers are having a field day. If Jesus and the Apostles were here among us in the flesh, they would "cast them out of their temples". Jesus warned, (Matt. 7:15) "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." The false teachers today who pose the greatest threat to Christianity are not, in my opinion, people who openly declare themselves to be atheists. The most dangerous threat comes from those who claim to be true teachers of the Word of God but by their cunning craftiness, practice a scheming, deceitful art which has for its result the false way of life that strays fatally from the truth.

One of the most mind-deceiving men in modern times, Jim Jones, was a typical false teacher. We still remember him, that infamous jungle preacher who so deceived men and women that they willingly followed him to a snake-infested jungle to find the promised land but found, instead, destruction and sudden death. Any man who will pretend to give you eternal life for a price--for money--is a false teacher. And a man who will deliberately teach a

false doctrine for personal gain, whether political or monetary, is a mond-deceiver and a child of Satan. And it matters not whether he preaches his vain message to millions from a plush television studio or to hundreds from a jungle stump, he is a false teacher and Jesus said of such "beware". Some people ask, "but how are we to know if they are false teachers or not?" Well, that is quite a simple matter to determine. Put them to the test! "Beloved, believe not every spirit, (teacher) but try the spirits whether they are of God: because many false prophets have gone out into the world." (1 John 4:1) What was John's warning? Don't be quick to believe every teacher who claims to be sent by God. Don't believe everything you hear; compare their message with that divine message--the revealed Word of God.

Just as surely as the early pioneers could not quench their thirst with shimmering waters which turned out to be mirages, neither can people today find the "Water" and "Bread" from looking at religious mirages. A world-wide listening audience, bound for eternity, cries out for solid food and false teachers hand them instead puffs of cotton candy. If we would be found guilty of watching some of the religious junk on T.V. today, let us also be found guilty doing what the Berea brethren did in the long ago--"who...searched the scriptures daily, whether those things were so." (Acts 17:11) Are you comparing things you hear with the Bible? May God give us all the courage to do just that!

-2701 Halifax
Odessa, TX. 79762

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Karen Keese, Rte. 2 Box 392, Henryetta, Okla. 74437
Victor Lee Bullock, Cincinnati, Ohio
Sonia Gay Bullock, Cincinnati, Ohio

"Thank you very much for your hard work on the Old Paths Advocate"

-Carol Willmon, Levelland, Tx.

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EDITORS

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant) 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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ERROR CORRECTED

Bro. Victor Knowles, Oscaloosa, Iowa, under date of Feb. 6, 1981, calls our attention to an error in Feb. 1981 *Old Paths Advocate*, an error that brethren in other publications have made, too. The quote is credited to Bro. J. W. McGarvey on individual cups, but was really the statement of another man, per *Christian Standard*, Feb. 26, 1910. The quote follows:

"I have been a member of the church for forty-three years, and it has been my good fortune to be acquainted with several of our most learned and influential ministers -- Alexander Campbell among them -- and it seems strange to me that they did not find a necessity for the individual cup".

We are sorry for the error and hereby retract. That Brother McGarvey never made the statement still does not alter what the Scriptures say about the communion. Brethren can argue, preach, contend, believe, practice that individual cups are scriptural from now until the trumpet sounds, and it will not make them scriptural, for they just are not -- it is that simple!

Now, our brother suggests that brethren stop putting words into J. W. McGarvey's mouth that he did not put there. I agree most heartily to that. Now, I would like to suggest that Brother Knowles and all those like-minded stop putting words into Christ's mouth about the communion that He did not put there. Our brother is on record doing just that.

-Don McCord

WORKER NEEDED

The congregation at Rucker, Tex. is in need of someone to move here and work with the church fulltime. We will also need financial help to support someone for this work. We are few in number with only 2 men. We would welcome families who would be interested in moving to this vicinity and would do what we could to help them. Please, do not ignore this plea. You may write to R. Dee Price, 405 E. Reynosa St., DeLeon, Tx. 76444, or to me at Rte. 3, Gorman, Tex. 76454.

-Dennis Fenter

1981 CHURCH DIRECTORY

From February 5 to March 5th, I received information from the following congregations: **ALABAMA:** Oak Ridge, **ARIZONA:** Tucson (Country Club), **ARKANSAS:** Iuka, Mtn. Home, **CALIFORNIA:** Cypress, Fremont, Fresno, Lompoc, Porterville, San Pablo, Stockton, Winters, Yuba City, **FLORIDA:** Mt. Pleasant, Oyster Bay, **INDIANA:** Brazil (Harrison & Blaine), Pleasant Grove, **KENTUCKY:** Bear Track, **LOUISIANA:** Shreveport, (Buncomb Road), (Midway), **MISSOURI:** Anderson, Cable Ridge, Cassville, Mtn. Grove, **NEBRASKA:** Sunol, **NEVADA:** North Las Vegas, **NEW MEXICO:** Albuquerque, Farmington, **OHIO:** Akron, **OKLAHOMA:** Chouteau, Edmond, Galey, Lexington, Moore, Norman, Okemah, Stidham, Sulphur, Sweet Home, Valliant, **OREGON:** Forest Grove, **TEXAS:** Austin, (Bluebonnet St.) Levelland, Marlin, Melissa, Menard, Odessa, Arlington, **VIRGINIA:** Roanoke, **WEST VIRGINIA:** Twelve Pole, **MEXICO:** Saltillo.

This is not a large list, as most of the congregations made the February 1st. Deadline. I feel that there will be more that will come in during March, but if you have not sent in by the time you read this, your home congregation will not be in the 1981 Directory:

The following is no longer meeting: **WEST VIRGINIA:** Hart's Creek. **TEXAS:** Hillsboro. **NEW MEXICO:** Thoreau.

The following congregations may be added: **FLORIDA:** Jay (Santa Rosa County) On Highway 4 West, Sun. 10:00 A.M., & 6:00 P.M., Wed. 7:00 P.M., James C. Dean, Rt. 2, Box 88, Jay, FL. 32565 Phone (904) 675-4113. **LOUISIANA:** Shreveport, (Buncomb Road) Take Buncomb Road from I-20 West - Follow Buncomb Road for 5 Miles - In mobile Home on left. Sun. 10:30 A.M., Warren De Loach, 2826 Quinton St., Shreveport, LA. 71109 Phone (318) 635-1846, Bubba Locke, P.O. Box 23, Mansfield, LA. 71052 Phone (318) 872-2019. **NORTH CAROLINA:** Durham (Durham County) 300 Gary St., Housing Development Community Building, Sun. 10:00 A.M., Dewey G. Denton, Jr., 641 Shelly Rd., Raleigh, NC. 27609 Phone (919) 787-8581, Fred King, 2509 Baxley Dr., Raleigh, NC. Phone (919) 834-6948, Dan M. Hurt, 2428 Mozelle St., Durham, NC. 27702 Phone (919) 596-8765. **OHIO:** Akron Area, (Meeting in their homes - call in advance) Sun. 10:30 A.M., M. Lee Prulhiere, 273 South Alling Road, Tallmadge, OH. 44278, Phone (216) 633-2037, David Dunford, 917 Mae Street, Kent, OH. 44240 Phone (216) 678-1321. **OKLAHOMA:** Poteau, (Leflore County) Grady Avenue Church of Christ, 1200 Grady Ave. 1 Block S.E. of Hospital, Sun. 10:30 A.M., Boyd Billings, 509 Hamilton St., Poteau, OK. 74953 Phone (918) 647-8501, Alfred Chandler, 400 West Avenue I, Heavener, OK. 74937 Phone (918) 653-2690, Mike Biber, 125 Marie St., Poteau, OK. 74953 Phone (918) 647-3585. **TEXAS:** Seguin, (Guadalupe County), In the home of Dr. E. M. Perkins, (temporary) Call in advance for place of worship and time. Dr. E. M. Perkins, Rt. 2, Box 437-L, Seguin, TX. 78155, Phone (512) 372-0309, Raleigh A. Perkins, Rt. 2, Box 437-L, Seguin, TX. 78155 Phone (512) 372-2072. **WEST VIRGINIA:** Peck's Mill, (Logan County), At the Head of Long Fork Branch of Mill Creek, Sun. 10:30 A.M., Frank Bryant, Rt. 1, Box 503, Pecks Mill, WV. 25547 Phone (304) 752-6791.

Please do not order Directories from me. Bro. Strain is in charge of printing and selling them. You will be notified through the OPA when to order and the price. The May OPA will have the final list of congregations sending in information. When you read this, it will be too late to send in any information for the 1981 Directory, but any additions or corrections will be shown in the OPA after this time. Ray Asplin, Star Route 2, Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117.

"Here is my renewal, don't want to miss the paper"

-Frances Kubena, Paint Rock, Tx.

ADMISSIONS

(continued from page 1)

broke a loaf. Nowhere is there ever more than a loaf. In fact, I Corinthians 10:17 says 'one loaf.' Is 'a loaf' incidental to the event? If not, it is essential." Thus, he admits that one loaf is the example, but asks: "May we save a few precious hours by using more than one loaf? I believe we may."

Think about it friends. After having argued for years that "one bread" in I Corinthians 10:17 means "one kind of bread," they now admit that "one bread" really means "one loaf," but that we may set aside the divine example, given by four New Testament writers, and use as many as the occasion demands for the sake of speed. After decades of artful dodging and striving, leaving behind divided churches and broken hearts, they now admit that the biblical example is "one loaf" but argue that we don't have to follow that! How tragic and regrettable!

But there is more! In the February, 1981 issue of **Contending For The Faith**, Brother Walter W. Pigg, Jr. states that during the 1950's "there was general agreement that the work of the church was limited to three areas: **evangelism, edification, and benevolence.**" He laments: "In more recent times, however, there seems to be less concern about this subject..." He tells of his surprise at seeing a certain denomination constructing a new gymnasium in 1978, and comments: "Little did I realize at that time just how far we had gone in the same

direction, and where we would be today. Since that time I have been dismayed by the reports of a number of the larger churches in our own brotherhood spending considerable sums of money to build **gymnasiums**, and to go into the **recreation and entertainment** business. These reports are not fabrications or distortions. I wish they were! But it is a fact that congregations are providing recreation and other activities which are not works of the church. If these things can be provided by the church, why not roller coasters, golf courses, or what have you? In fact, if the church may provide these things what is there that can **not** be provided, provided the activity is right within itself?"

What frank admissions! According to their papers, our liberal brethren are still copying and borrowing from denominations. It began with instrumental music, missionary societies, Sunday schools, individual cups and loaves in the communion, and it goes with gymnasiums, puppet shows, clown troupes, karate demonstrations, denominational films, children's church, and who knows what else?

Where will it end? It used to be in vogue to quote Brother J.D. Tant who warned: "Brethren, we are drifting!" But in these later times, progressive, liberal brethren have attached speedboat motors to the old ship of Zion and they are headed for denominationalism at express rate. And while they speed, we still plead for a return to "the old paths, where is the good way" (Jer. 6:16).

FEW LABORERS

By Darrell Snyder

I have heard it said within our brotherhood and read from time to time in the **Old Paths Advocate** this quote "The harvest is plentiful, but the laborers are few" (Matt. 9:37). Brethren, I admit that the "harvest is plentiful". There are many cities and towns where a faithful church of Christ is not to be found; and I agree to some extent that the laborers are few, but I believe through my own experiences and those of other young preachers I am acquainted with, there are those who want to preach the gospel but have no financial backing to do so. Yes, the scriptures do tell us in Matt. 6:31, 32 to "Take no thought saying, what shall we eat? or what shall we drink, or wherewithal shall we be clothed? For your heavenly Father knoweth that you have need of all these things." I put my trust in the Lord to feed and take care of me as I suppose others do also, while I preach the gospel, but how does He do this? One way is through His church. I Cor. 9:3, 14 tells us that "they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The money that is collected at every faithful congregation on Lord's day morning is the Lord's money for the Lord's work. If you have a large bank account what good does that do toward the Lord's work? Remember the parable of the talents in Matt. 25:14-30-the servant that was given 5 talents by his lord, put them to use and made a gain, so he was called a "good and faithful servant". The servant who was given 2 talents did the same, using his talents and reaped a gain, also being called a "good and faithful servant". The servant who was given one talent buried his money because he was afraid. Upon his lord's return, for not putting the money to use, his master termed him a "wicked and slothful servant" even though he still had his one talent. Remember this parable, it was left for us as an example to follow by Jesus Christ our Lord. We must strive to be "good and faithful servants". Brethren, let us not be lax in doing the Lord's work (support the preaching of the gospel). Let us not be unprofitable servants. John 12:45 says-"The words that I have spoken, the same shall judge him in the last day".

-Cottage Grove, Oreg.

BONDS OF MATRIMONY

Phillips-Dean— On February 21, 1981, Neal Phillips and Sabra Dean were united in marriage at the Robin Road Church of Christ in Garland, Texas. The marriage vows were made in the presence of many brethren, loved ones and friends. The singing was beautifully done by Vicky Holt, Dean Holt and Mike Fall. Neal and Sabra are both faithful Christians. We wish for them a long and happy life together in the Lord. The writer was honored to officiate.

-Gerald D. Hill

Richardson-Prock— On the night of Feb. 21st, 1981, at the Lee's Summit Church of Christ, 10 miles West of Lebanon, Mo., Kurt Richardson and Leta Prock, exchanged wedding vows in the presence of a very large audience. It was a beautiful candle light wedding. The floral offering being arranged in an impressive setting. The singing was done by three young people of the community who did a very good job. Kurt and Leta, are both members of the church, needless to say, and presently attend the Claxton Church of Christ. Kurt takes a leading part in the services. They are well liked in the community and the church. This writer considered it a joy and a pleasure to be a part of the wedding party, and wishes for them a good life together. May God's richest blessings rest upon them.

-Clovis T. Cook

NOTICE TO THE BRETHREN

The congregation in Grinnell Iowa would like to notify the brethren that we now have brother Richard Daniels of Mineral Wells, Texas working with us here. He and his family arrived in October of 1980. We are trying very hard to build up the church here and we believe he will do all he can to help us. The congregation here will be able to support him for one year, however, we would appreciate your help in this matter on a regular basis or otherwise. If you send support to him, do so directly from your congregation to him. We will be happy to furnish information for you to accomplish this. We would also appreciate your prayers for us here and anyone going through this area on I-80 should feel welcome to stop by and be with us in worship. Feel free to contact us C/O William W. Martin, 1133 Prince, Grinnell, Iowa 50112.

WHERE IS YOUR FIRST LOVE?

By Bill J. Fergerson

In writing to the church at Ephesus, Jesus said in Revelation 2:2-3, "I know thy works, and thy labour and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured and hast not fainted."

Christ, in these two verses, is commending those Christians in Ephesus for their laborious efforts, their patience in defending the truth and standing up for what is right. He compliments them for fighting error and false teaching to the point of suffering and remaining faithful to the Gospel truth.

This was a church that never in any case put up with erroneous ideas or innovations that confronted the Lord's Kingdom. These Christians were doing things for the cause of Christ and His Glory. Their indefatigability and restless spirit was far beyond that of many "Christians" today.

Nevertheless, this warm praise now changes to reproof and warning in verse 4; "But I have this against thee." Basically, Christ is saying, all these things you've done are great, but it's not good enough because "...thou hast left thy first love." In other words, they have lost their enthusiasm, zeal and devotion that they once had.

This may sound familiar and true it is because there are similar cases in the church today just like that of the church at Ephesus. At first we think all is going great, our hopes are high and we're enthusiastic and full of zeal. We're on fire for the Lord, if you please. We feel as though nothing can stand in our way of serving Christ in a way that is pleasing unto him. But we who live the Christian life need to be vigilant and cautious because that which follows this great ardor may not be too great. Something of a carnal or temporal matter arises that Satan throws before us and for some reason or another, we let the power of the devil get the best of us. Our devotion becomes depression, our enthusiasm and zeal dwindle down to nothing more than discouragement. Often times we feel like throwing our hands up and say, "What's the use?" We feel as though quitting is the answer to all our problems, when in reality, they just begin.

When these troublesome times come our way, when we feel like leaving our first love or even quitting the church, we need to fall to our knees and pray harder and more fervent than we ever have before and ask for strength and guidance. The Lord loves us and he will be with us, protect, guide, and give us that strength if, and only if, we do not forsake him.

The Apostle Paul says in 2 Cor. 11:24-28; "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 have I 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. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Now what if Paul decided to leave his first love or even quit the church? What would the church be like today?

Here was a man that, regardless of his infirmities and weaknesses, he kept on obeying, serving and loving the Lord, even if it meant his death, which one day it did.

What kind of Savior would Christ have been had he given up the scourging, buffeting, mockery and humiliation along with all the other sufferings that he bore while on the cross, to call twelve legions of angels to destroy the world and set him free?

What kind of Christian would we be if we decided it's not worth it to live the Christian life, so we leave our first

love and eventually quit the church simply because we become somewhat depressed and discouraged?

Brothers and sisters in Christ, let's strive harder each day of our lives to earnestly contend for the faith which was once delivered to the saints. Let's all be steadfast, unmovable, always abounding in the work of the Lord and let us never lose our first love nor quit the Church!!!

-P.O. Box 232
Pratt, Ks. 67124

DON'T QUIT!

When things go wrong as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When cares are pressing you down a bit,
Rest if you must but don't you quit.
Life is queer with it's twists and turns,
As everyone of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out;
Don't give up though the pace seems slow -
You may succeed with another blow.
Success is failure turned inside out -
The silver tint of the clouds of doubt,
And you never can tell just how close you are,
It may be near when it seems so far;
So stick to the fight when you're hardest hit.
It's when things seem worst that you must not quit.

HONOR ROLL

You will find listed below those sending us subscriptions from Feb. 10 to Mar. 10 and opposite the name the number of subscriptions sent. The list is a little less this month but still good and we extend our thanks and appreciation to all for your every word or deed to help the circulation and the good that may be done, and more especially for your prompt renewals. Please, check the following and report any errors to us:

Clarence Claypool-4; Doris Bunner-3; Danny Powell-3; Betty Middick-3; Paul Walker-3; Clovis Cook-2; Allen Bailey-2; Frank Staggs-2; Margie Holt-2; Brian Burns-2; Byran Morrow-1; Sandra Hodges-1; Shelby Byars-1; Johnny Fisher-1; Maurice Chandler-1; Boyd Kent-1; Kenneth Stark-1; Cathy Hornsby-1; George Tennis-1; Lawrence Lore-1; Eric Lutz-1; Rachel Burchardt-1; Mrs. Delcia Young-1; H. D. Hammonds-1; W. E. Swindler-1; M. D. Byrd-1; T. P. Spradley-1; Ted Warwick-1; Gillis Prince-1; Robert Sampson-1; Carma Sanders-1; Eugene Broughton-1; Steve Lackey-1; Henry Turner-1; Leroy Moody-1; Judy Bloss-1; Beulah Maddux-1; Allen Romans-1; John R. Clark-1; Danny Owens-1; Brian Shaw-1; Mrs. Geo. Hogland-1; Virginia DeWitt-1; Larry Hickman-1; Earl Helvey-1; Gladys Shores-1; Merion Hayes-1; Carl Reeves-1; Marlet Howard-1; Dorothy Ross-1; D. L. Davis-1; Ralieg Perkins-1; D. B. McCord-1; Wayne Robinson-1; Laura Smith-1; Gary Weaver-1; Ivan Johnson-1; Donnie Bragg-1; Curtis Morrison-1; R. V. Criswell-1; Larry Bronxon-1; Lynwood Smith-1; Robert Hayes-1; Woodrow White-1; Mary Hunt-1; Richard Nichols-1; Barbara Osborn-1; Nadine James-1; Mrs. R. J. Wiseley-1; Sue Harris-1; Earl Bunner-1; James T. Smith-1; Total - 88.

GETTING THE SALT OUT OF THE SHAKER By Taylor A. Joyce

To whom are we "preaching"? Think, for a moment, about the congregation where you worship. How long has it been since there has been a non-Christian visitor in one of your assemblies? Isn't it usually the same "faithful few" in attendance?

Wouldn't it be safe to say that at least 99 percent of the "preaching" is addressed to people who are already converted? That being the case, we shouldn't be surprised that our numerical growth is stymied and that our gospel meetings usually end with "no visible results."

We're preaching to the wrong people! The Lord charged his apostles with the responsibility to "preach the gospel." To preach means to herald or announce. Gospel means good news. Strictly speaking, New Testament preaching was addressed to the lost. Preaching involved making the good news known to those who had never heard it before.

Because the early evangelists preached to the lost, the inspired historian could describe the results in such phrases as: "the lord added to the church daily such as should be saved" (Acts 2:47); "believers were the more added to the Lord" (Acts 5:14); "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." (Acts 6:7)

We're preaching to the wrong people! Jesus said to his disciples, "Ye are the salt of the earth." (Matt. 5:13)

Now how much flavor do you suppose the salt will add to

your food if the salt is never placed in the food? If the salt remains in the shaker, how can it retard the spoilage and save the meat from putrefaction?

The obvious truth is that salt, if it is to provide benefit to food, must be brought in contact with that food.

The Lord's meaning is equally obvious. His followers, the salt of the earth, must make contact with those people whom they wish to influence for good.

Salt that remains in the shaker is just as "good for nothing" as salt that "has lost its savor."

It's time, indeed it is past time, for Christians who take their responsibilities seriously to get the salt out of the shaker (the church building) and into contact with a world that is rotting in sin!

-1713 Savannah, Ft. Smith, AR 72901

"The spiritual blessing the **Old Paths Advocate** brings into our home is a blessing we don't want to miss"

-Mr. & Mrs. Billy Giles, Summertown, Tn.

"I really like the paper"

-Lucy Ford, Stilwell, Ok.

I read the **Old Paths Advocate** and think it is fine. Keep up the good work"

-M.E. Mountain, Waterloo, Ia.

"I enjoy reading the **Old Paths Advocate** and wouldn't be without it"

Dewey Best, Boynton, Ok.

IS BAPTISM ESSENTIAL? By R.B. Roden

1. Will baptism save? - Peter said it would - **1 Peter 3:21**.

2. Will a person be saved, if baptized by human creeds? The Apostle Paul said to be rebaptized - **Acts 19:1-5**.

3. Is baptism a command? Peter commanded them to be baptized - **Acts 10:48**, when he preached to the household of Cornelius.

4. Do you have to be baptized for the remission of sins? Peter said on the day of Pentecost unto the ones he preached, for them to repent and be baptized for the remission of sins. **Please reads Acts 2:37-38**.

5. Are there other ways to be baptized and be saved? The Apostle said there is only one baptism that will save under

the New Testament teaching. **Ephesians 4:1-6**.

6. Can a person be saved without water baptism? Christ told Nicodemus he had to be born again. **John 3:1-7**.

7. Baptism is to immerse in water---**Romans 6:1-5**.

8. We must be baptized into the name of the Father, and of the Son, and of the Holy Ghost. **Matthew 28:19-20**.

9. Baptism puts us into Christ. **Galations 3:37**.

10. For by one Spirit are we all baptized into one body. **1 Corinthians 12:13**.

Is there any other way? Please study the chart below-- Some conversions taken from the book of Acts.

HEARD GOSPEL	BELIEVED	REPENTED	CONFESSED	WERE BAPTIZED	SAVED FROM PAST SINS
Three Thousand 2:1-47		Repented		Baptized 2:38, 41	Sins Remitted 2:38, 41
Samaritans 8:5-12	Believed 8:12			Baptized 8:12	Saved Mk. 16:16
Simon 8:13	Believed 8:13			Baptized 8:13	Saved Mk. 16:16
Ethiopian 8:26-40	Believed 8:37		Confessed 8:37 Cf. Rom. 10:9, 10	Baptized 8:38	"Went on His Way Rejoicing" 8:39
Saul 9:1-18; 22:1-16			Confessed 22:10	Baptized 22:16	Sins Washed Away 22:16
Cornelius 10:1-48; 11:1-18	Believed 15:7	Repented 11:18		Baptized 10:48	Was Saved 11:14
Lydia 16:14, 15				Baptized 16:15	Saved 16:14, 15
Jailer 16:25-34	Believed 16:31, 32	Repented 16:33		Baptized 16:33	"Rejoiced Greatly" 16:34
Corinthians 18:8	Believed 18:8			Baptized 18:8	Washed - Saved I Cor. 6:11; 15:2
Ephesians 19:1-7				Baptized 19:5	Redeemed, Saved Eph. 1:7; 2:8

HEAR + BELIEF + REPENTANCE + CONFESSION + BAPTISM EQUALS SALVATION FROM PAST SINS.

OUR DEPARTED

Young— Bro. Perry Young of Marshall, Tex. was born Oct. 23, 1912 at Hallsville, Tex. and died Jan. 22, 1981. He is survived by his wife Odessa; mother, Delcia Young; 2 sisters, Ruth Kemp, Los Angeles, and Nancy Smith, Hallsville, Tex.; a brother, Lerodic of Berkeley, Cal. He worked with the Ash Springs Church of Christ for 24 years, and was a faithful dedicated Christian. A host of friends and relatives were there to help bear the burden of the family. (Note - We are indebted to Matthew Anderson for the above information-Ed).

Reynolds— Sister Missie Juanita Reynolds, of Kinston, Ala., wife of Bro. Vester Reynolds, passed from this life, Jan. 28, 1981 after a long spell of suffering. She was born May 30, 1914 to Bro. and Sis. Warren Weeks, the oldest of 12 children, and as is so often the case, had been more like a mother to the younger ones. She was baptized into Christ in 1928 by Bro. W. L. Shelnut and was a life-long member of the old Lowery Church in whose graveyard she was laid away to await the "redemption of the body". She was married to Vester Reynold, one of the faithful men of the church and a leader of the Lowery congregation. Their home was blessed with 2 sons, Earl and Harold, and 2 daughters, Ruth and Fay. This home is known for its welcome to preachers and all. Missie was one of God's "special few". We loved her and we knew she loved all and the Lord, and as we said at the funeral, she was "a little old-fashioned" - a statement that aptly befits her. The writer spoke at the large gathering that filled the church building to overflowing.

-M. Lynwood Smith

Miller— Sister Joyce B. Miller was born Jan. 13, 1906 in Platville, Wis. and departed this life Jan. 31, 1981 as the result of a fire in her mobile home. She was married to Jesse Miller in 1924, who preceded her in death nearly 15 years ago. She is survived by 5 daughters: Doris Jean Lacey, Central Valley Cal., Gloria Joyce Brown, Redding, Cal., Sister Darlene Mae Smith, Marysville, Cal., Jesselyn Kay Bright, Klamath Falls, Ore., and Sister Sharon Elaine Wood, Seattle, Wash.; also 3 brothers, 21 grandchildren, and 15 great grandchildren. Joyce obeyed the gospel in 1930 and spent over 50 years in her Master's service. Her body was laid to rest in Sunset Hill Cemetery, Corning, Cal. beside her husband. The floral offering was beautiful and the song service rendered by Bro. & Sis. John Stahl, Sis. Beulah Cage, Sis. Beverly Norris, and Bro. and Sis. Greg Gay, was beautifully done. Sister Miller will be remembered for her musical ability and will be missed by the congregation at Redding where she worshipped. Words of comfort were spoken by the writer.

-Jesse French

Shaw— Ola Laverne Shaw was born Jan. 31, 1894 and departed this life Feb. 8, 1981 at the age of 87. Sister Shaw was married to Thomas J. Shaw who preceded her in death. Surviving are six children: Evelyn Albert of Youngstown, Oh.; John Shaw of Arnold, Pa.; Mary McKinney of Commodore, Pa.; Paul Shaw of Youngstown, Oh.; Thomas Shaw of Ozark, Mo.; and James Shaw of El Reno, Ok. Also there are 17 grandchildren and 17 great-grandchildren. Sister Shaw had been a member of the Church of Christ at Indiana, Pa. She was known and respected by many throughout the country. I felt privileged to conduct the simple memorial service of such a devout Christian woman.

-Richard Bunner

Alexander— J. C. Alexander of Sanger, Cal. passed away suddenly on Feb. 12, 1981. We were all shocked to learn of the untimely passing of this dear friend. He was stricken in his place of business and was dead upon arrival at the Fresno hospital, or near thereafter. Jay was born Feb. 19, 1929. He was married to Jewell Turnbull and had lived in a number of places over the state of Cal. To this union 4 fine children were born: Brenda, Valerie, Eric,

and Dwight. Their home was a Christian home for many years. Wherever the family moved the church always benefited. The children are faithful Christians and dear, sweet children. Jewel is a strong woman of faith and knows the Bible and depends upon it. It was a great support to her as she leaned upon it as the promises of the Lord throughout this trying time. Too, the sons-in-law are Christians and devoted. Besides the 4 children and 2 sons-in-law, J. C. leaves 2 brothers, Allen and Leon; 2 sisters, Mildred Sanderson and Ruth McCurry; and many loved ones. Bro. J. C. had not been in the best of health the last few years. We who knew him loved him and we wish the best for his family. The writer spoke to the overflowing crowd of young as well as old there to show their respect for Jay.

-M. Lynwood Smith

Hall— Harvey Harold Hall was born Dec. 26, 1903 and upon his death was 77 years of age. He was a member of the St. Albans, W. Va. Church, having been baptized about 45 years ago and was regular in attendance until he became ill. As he made his way from his car up 2 steps to the church entrance he would have to rest and get his breath before entering. This should shame some of us who can go to church with little effort, and don't go. He wanted to go to heaven. The night before he died he said, "It pays to be ready". Truer words were never spoken! 1 Thess. 4, Paul said - "cry for those who die and are not ready". Bro. Hall is survived by his wife, Vernie Covert Hall; daughters - Mrs. Wilma Huffman and Mrs. Dorothy Oxley, Charleston, W. Va., and Mrs. Thelma Dent, S. Charleston; sons - James and Bill, Charleston; brother - Mark, Charleston; and sisters - Mrs. Evelyn Caldwell and Mrs. Pete Samples, Charleston, W. Va.

-Gary Barrett

Allen— Brother Harland O. Allen was born Oct. 5, 1898 in Wilson Co., TX. and passed away Feb. 21, 1981. He was 82 years old. He is survived by two sons, Harland Allen of Ft. Worth and Troy Allen of San Antonio; one sister, Mrs. Estella Welch of Eugene, Ore. and two grandchildren. Bro. Allen's funeral service was conducted at a funeral chapel in Midland. Singers were from the Hughes St. congregation—and what beautiful singing it was! I was privileged to speak words of comfort and warning. Bro. Allen was known and loved by many. He was a unique man—a strong man in many different ways. His influence for good was strongly felt in this part of Texas. We have lost a good man and a faithful old soldier but, like another soldier of Christ, he had "fought a good fight and had kept the faith"; therefore, we believe, that like Paul the Apostle, "a crown of life awaits him". Bro. Allen was gently laid to rest beside his faithful wife, Vema, at the Resthaven Memorial Park in Midland, TX.

-Paul Walker

Note— Bro. Allen's home was my home on more than one occasion and we extend our sympathy to the family and the church where he will be so sorely missed. -HLK.

Adkins— Sister Donna Adkins of Lomax, TX., near Big Spring, was born Jan. 21, 1951 and passed away Feb. 28, 1981. She was only 30 years old. Donna is survived by her husband, Robert Adkins; one daughter, Jennifer Dawn; her parents, Bro. and Sis. Claude Nicols of Spur, TX.; one sister, Claudia Chase of Midland; two brothers, John Nichols of Midland and Mark Nichols of Spur. I conducted the funeral service at the Nalley-Pickle Chapel in Big Spring and the singing was done by brethren from Midland, assisted by C. A. Smith from Andrews. The singing was indeed beautiful and the floral arrangements were lovely. The chapel was packed with friends who gathered to honor her memory. Donna was a sweet person who was loved by all who knew her. She was a Christian—the best thing to be said about a person! Her courage and kind disposition during her long and painful illness was an inspiration to her family and friends. She was laid to rest at the Mt. Olive Memorial Park in Big Spring.

-Paul Walker

OUR DEPARTED

Herrin— Sister Madge Herrin was born Feb. 12, 1905 in Oklahoma, and departed this life Jan. 11, 1981. She obeyed the gospel as a teenager, and later led her husband to Christ. He preceded her in death about 2 years. She leaves 6 sons and 2 daughters; we are so thankful for 2 of her sons, Glen and Gwyn, and their work for the Master. The recorded singing at the service was by her son, Dale. Our prayers are with those who mourn. I had known Sister Herrin since the early 50's, and considered it an honor to speak at her funeral. Bro. Larry Lay's words of comfort and encouragement were much appreciated.

—Marvin Fisher

IN MEMORIUM

It was my distinct honor to have been born the grandson of the late, much-beloved Missouri Lee Tidmore, and to have known her. Since it has been more than ten years now that she left this world to forever be with the Lord, Whom she served, this may seem a little past due, but I think not.

So wonderful a woman was she in my eyes that I could not put it all down in writing; I prefer rather to sum up her life in the words of a stranger. While working for the telephone company, I came to the home of an elderly woman whom I had never met before. Seeming to recognize me, she inquired as to who I was. How well she knew my grandmother, I do not know, but looking back over many years, she said without hesitation, "That was a Christian".

Knowing her as I did, I know this is the way she wanted to be remembered. We could not have erected a more noble monument to her memory, if all the world was ours to fashion. When a light burns so brightly, it hardly dies out so soon. Jesus promised in John 8:51, "If a man keeps my sayings, he shall never see death". Thank God, how true, in many ways!

—Jim Lackey, Box 163, Stonewall, OK 74871

I regret very much the passing of Sister Nora Jones. She was an inspiration to me for a long time. I had known her for something like 35 years, having met her and her late husband, Bro. J. C. Jones, at old Velva St. Church, Shreveport, LA. Last summer, she, along with the Bob Johnsons of the Dallas, TX area, drove a long way to my meeting at Houston. Nora Jones is truly among those I have known here that I can not forget.

—Don McCord

J. C. Alexander's passing, so untimely, is very sad. I had known him since we were both very young men. Before he was married, I made my home with him and his late mother, Pearl, in a meeting I held at Porterville, CA. Later, I made my home with him, Jewel and the children, during meetings. He was truly good to me and others I know. May the Lord remember him for good! Lord bless Jewel and their children. -- Don McCord



James T. Smith, — Rt. 2, Box 343, Etheridge, Tn. 38456, Mar. 12 - We continue to work and keep the faith at the Springer Rd. Church in Lawrenceburg. We look forward to our summer meeting. Bro. Lynwood Smith will be at Chapel Grove the last weekend in March which we also look forward to. Pray for us. We enjoy the paper very much, here is a renewal for my grandfather.

Don McCord, — Box 1773, Covina, CA 91722, Mar. 10—Our meeting with Bro. Jerry Cutter is April 25-May 3. We look forward also to Bro. Jack Cutter, Mar. 18, and Bro. Runny Wade, April 5. My meeting at Fresno, CA is April 11-19. To begin the summer, Lord willing, I am scheduled at Lodi and Sonora, CA in June. Larry Lay and Michael Fox, two fine gospel preachers, are with us here at home once a month. We are at peace, sweet peace. The Lord blesses us. My love to brethren and sisters in Christ.

Earl B. Helvey, — 4825 12th Ave., Sacramento, Cal. 95820, Mar. 2 - The church here at 64th St. is doing good, we have unity and love working together. Bro. Rober Scott is working with the congregation here and is a very good teacher and personal worker. We look forward to a meeting Apr. 4-12 with Bro. Allen Bailey. We invite you to stop and worship with us. Here is a sub. to OPA.

Danny L. Owens, — 1432 W. 3rd St., Florence, Colo. 81226, Mar. 4 - My family and I are members of the congregation in Canon City. We are planning a meeting with Brethren Glen Osburn and Greg DeGough the last week in March. I am looking forward to it and hope we can stir up some interest. It seems our little group remains about the same. I realize I may have been slack in my church duties and pray God will help me do my part. May God bless all who are striving to do His will. Here is our renewal to OPA.

James Phillips, — 203 Harvard, Scott City, Mo. 63780, Mar. 2 - We have just closed a weekend meeting with Bro. B. B. Cayson of Memphis, Tn. doing the teaching. The gospel was taught and we have all gained by it. We have a meeting scheduled Apr. 9-12 with Brethren Miles King, David and Joel Smith doing the teaching. Sunday evening services will be at 3:00 P.M. We have another meeting scheduled June 11-14 with Bro. Clovis Cook. Please make plans to be with us if you can.

James McKinney, — Rte. 8, Box 121, Athens, Ala. 35611, Phone (205) 232-5499. Feb. 26 - We have started a new work here in Athens on 72 West at Lucas Ferry Rd. We have about 30 in attendance, are enjoying the work and can already see results. We have been meeting for one month. We had 6 returned to the church this past week and several visitors. Our services are Lord's day at 10:30 and 6:00 and Wed. Eve. at 6:00. We are acquainted with many brethren such as Don McCord, Jerry Cutter, Orville Smith, Frank Staggs and others. Please be with us anytime you can. Bro. Paul Washburn is a good co-worker.

Brian Burns, — 805 4th Ave., Gen. Del., Harrodsburg, Ind. 47434, Mar. 4 - I am happy to be working here in Indiana with the brethren at Harrodsburg and Pleasant Grove congregations. We are working together to strengthen the existing members and also win souls for Christ. At Harrodsburg, we have had one confession of wrong and a recent baptism. For this we are all thankful. A new congregation has been established in Bedford, which is approximately twenty miles to the south of Bloomington. Brother Walter Hunter and family began meeting there Mar. 1st. We understand that there were outsiders visiting during the first service. The work with Pleasant Grove continues also. We are presently looking forward to a meeting with brother Jerry Cutter. Both congregations have recently enjoyed visits with brother Miles King. His work and services in these areas have been invaluable through the years and it was my pleasure to work with him again. Brother Timothy Staggs and his wife Carla were also able to stop by and visit with us at Harrodsburg. He delivered a fine sermon concerning happiness. Please continue your prayers for the work so more will be saved in the last day. Here are two subs.

Ron Willis.— #9 Oak Grove Circle, Wichita Falls, Tex. 76310 March 9, 1981. Our work here in Wichita Falls has been enjoyable and profitable but it will be ending in June of this year. We are now free for additional meeting work. Besides the holding of meetings, we don't know what the Lord has in store for us, but we do trust that it will be beneficial to the cause of Christ. At present, we have these meetings scheduled for this year: April 24-26 at Sand Grove, Tx.; June 6-14, Nacogdoches Rd. congregation in San Antonio, (not Lazy Hills); Aug. 1-9, Atlanta, Ga; Nov. 1-8, Wichita, Kansas. We look forward to these and others as the year progresses. Pray for us as we continue the Lord's work.

Orvel Johnson.— 2832 Kay Street, Ceres, Ca. 95307 Mar. 9 - Since last reporting I have been privileged to preach at Escalon, Waterford and Ceres congregations. There were two confessions of fault and one restoration at Ceres on Feb. 8th. There was one other confession yesterday at Ceres. Bro. Jimmy Winchester was the speaker. We continue to assist in the singing each third Lord's Day at a rest home in Modesto. There are some members of the church confined there. Bro. Marvin Fitzgerald is helping to keep this going, along with folks from several congregations. Marvin gave a good lesson at Waterford on Mar. 1st. The folks at Waterford seem so happy that teachers can come and help out from time to time. Bro. Jim Winchester, Bro. Richard De Gough and I are looking forward to an extensive effort in a meeting at Waterford sometime in the near future. There has been a great deal of sickness in the area, so perhaps toward the latter part of May things will work out for this effort. The brethren at Waterford are anxious to see growth in the body, and the potential seems to be great for some good to be done. No doubt a lot of personal work and proper advertising will bring large crowds once again to a gospel meeting effort, in what was once, one of the largest congregations in the Valley. We continue to study with folks who are willing to hear about the need of Jesus in their lives. Some have indicated that with a little more study they want to obey their Lord in baptism. Pray for us in whatever effort we may put forth in the Lord's Vineyard.

Paul Walker.— 2701 Halifax, Odessa, TX. 79762, March 7--The brethren here in the Odessa-Midland area have been made sad recently because of the death of three fine Christians--Sis. Lucy Alexander, Sis. Donna Adkins and Bro. Harland Allen. We miss them so much. We were in Lubbock a few days ago to attend a progress report and business meeting concerning the Plainview, TX. work. Bro. Jim Hickey has done a fine job there. It was so good to hear Bro. Ron Alexander in Levelland, TX. He is a fine preacher and I know the congregation there was built up because of his sound teaching. Bro. C. A. Smith was a recent visitor in our home. He is such a tireless worker for the Cause of Christ in West Texas; to know C. A. is to love him. Our radio program and other activities continue here in Odessa. We pray that much good will be done as we move forward. May God bless His children all over the world.

Billy D. Dickinson.— 215 Forrest Hills Dr., W. Monroe, La. 71291 Feb. 16 - I suppose the work here in W. Monroe is typical of most places, every now and then we have a few setbacks and then some positive things come our way to lift our spirits. Recently, we had two families to move away but one of them is now planning to move back before long. Also, we are glad to have Bro. Keith Wells and his family to move here from Oklahoma. They were members of the Capitol Hill congregation in Okla. City and we look forward to working with them in this area for the cause of our Lord. I continue to have a radio program in a nearby town, a 30-minute program, which is now provided free of charge. We were going to discontinue it because of the lack of funds but the manager of the station said we could

have the time free because he would hate to lose us and also he would have to fill up that time slot with something else anyway. Recently, we have been receiving response from it. I look forward to my meeting schedule for this year, as follows: April 1-5, Deer Park, Tx., May 1-3, Little Rock, Ark., Aug. 2-9, Birmingham, Ala. and Oct. 2-11, Ada, Ok. If anyone is interested, I still have room for one or two more meetings.

(Note - We are sorry this reached us too late for Mar. issue - Ed)

David B. Cole.— Rt. 2, Box 34-A, Collins, Ms. 39428 March 7. This is the first time that I have written to the OPA, and the good Lord willing not the last. I have been preaching full time now for 1 year and 3 months. I am presently studying with Ed Bullard, whom many of you know. Since I have been here in Tupelo, Okla. I have given lessons at the following congregations: Ada, Okla.-2; Denison, Texas-3 (1 baptism) and Legal, Okla.-1. Texas and Okla. makes 6 states that I've preached in and I hope to add a lot more for the cause of Christ. I also made 3 tapes for the Church of Christ broadcast on KEOR am, Atoka, Okla. I would like to thank Ed and Jolene Bullard for their hospitality while I've stayed with them, and thank all of the other brothers and sisters in Christ who have offered me love, encouragement, prayers, and support. I leave Okla., March 10, to go home. I have my first meeting planned for the last of June and the first of July with Ed Bullard at the congregation at Collins, Ms. May God bless all faithful and loving Christians.

Irvin Barnes.— Route 10, Box 1363, Springfield, Mo., 65803, March 5--Last Lord's day marked the close of a wonderful meeting at Lake City, Iowa. The congregation is small in number but strong in zeal. They went all out in getting word to the community about the meeting. They visited neighbors, passed out hand-bills, made phone calls, ran ads in all local papers and on radio. They also sponsored a daily radio program during the meeting. As a result of their efforts over fifty visitors attended from a variety of different beliefs. Some came only once, others attended more. It was my pleasure to stay with Bro. and Sis. Toyne who are well along in years but very zealous, and strong in Christian character. In spite of the fact that there are only six members here it seems that the future is good for growth in the area. These people are an inspiration! We are enjoying our work with the congregation that meets on Hwy. H. North, in Springfield, Mo. These brethren have proved time and again that they love in word and in deed. Their attitude in the Lord's work is very impressive. We are looking forward to our first meeting of the year coming up in a few weeks with Bro. Joe Hisle as well as many area meetings which are scheduled to begin soon.

Clovis T. Cook.— 1503 E. Crestview, Springfield, Mo. March 9 - The work in these parts pertaining to my work continues to show progress. Needless to say, it seems to get more difficult to get people interested in their souls, the most important of all they possess in this life. We reach a lot of people with the gospel, and do a lot of home studies, and a lot of leg work, and we believe that it will all pay off some day. I have preached for many of the congregations in this part of the country since last reporting. We attended the study at Rogers, Ark., one afternoon and night last week. We enjoyed that, and got to see several of our preachers. Good news came to us from mission fields abroad. I want to say I appreciate the fine job done by Voyd N. Ballard, in offering his reply to the letter he received from Steve Bobbit. I never cease to be amazed, as to why men like Bro. Bobbit, cannot see that the conservative arguments they make against institutionalism, can be made against cups and classes, just like Bro. Ballard pointed out. You did a fine job Bro. Ballard, and we appreciate it. I will be holding several meetings this year, and will try to give some dates later.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, March 10.... We have recently lost three families here who have moved to other places to work. Also, we were recently told that we could not continue the television program on KXII-TV, due to network changes. This program had been carried for over six years. We have seen a number of people obey the gospel and take their stand for the truth as a result of efforts on this program, so this was discouraging. The station management declare that they intend to do away with all religious programming except network programs. The Christians in this area are vigorously protesting, but the decision is probably irrevocable. The time may come when we must find another way to get the gospel out. The prevailing trend seems to be materialism and sensualism on both radio and television. I have recently been concentrating on the training of men in leadership and teaching and conducting home studies. My son, Stan, is trying hard to develop into a good gospel preacher and there are others in this area. His greatest desire is to preach the gospel and build up the church. I hope and pray that he can be useful in this great cause. I would like to see an effort mounted to increase the readership of the *Old Paths Advocate*. We need its voice in the world today.

Ron Jordan,— 176 Mizar Place, Lompoc, Calif. 93436. The work here in Lompoc has been really fruitful the past few weeks. We have baptized two ladies into the body of Christ and we have high hopes that others will follow soon. One of the ladies was converted out of the Baptist Church. She began talking to one of the brethren here, who is her nephew and I had the privilege to study with her as well. She seems to be very conscientious and wants to do God's will. The other lady is one who happened into one of our services and she liked what she saw. She said she had been worshipping with a non-denominational group in Nevada who worshipped very similar to the way we do. She began attending services regularly and also our Bible studies in our homes. After talking with her about salvation she readily accepted God's plan. We all are very happy and excited about the results we are seeing. We give all honor and glory to God. Along with these two obeying the truth, we also are having outside visitors at almost every service. Our Bible studies for the adults as well as for the young people are being attended very well. After a year and a half, it seems our labors are beginning to pay off. The Lord has once again proved "His word does not return to Him void." The attitude of the congregation is very high. The way things look right now, we will plan to be here at least another year. Lord willing, we have a weekend meeting coming up - April 17-19 - in Atwater, Calif. We are looking forward to that. If you are in the area, please come and assist us. We ask your continued prayers.

Frank Staggs,— P.O. Box 8605, Flintville, TN 37335, Mar. 7 - We are thankful to have been able to travel to Cottage Grove, OR last month for our son's wedding to sister Carla Ferguson. The wedding was all we expected it to be, when two children of God say their vows before Him. Carla's folks worked hard to form a program for lasting and fond memories. Bro. Gayland Osburn was the preacher; a man loved by so many of us across the country and the world. He filled his role well. It was good to see so many we had not seen for some time. We pray for Timothy and Carla a full and long life in the Lord's service. It was a blessing to have Reba Osburn and her two children travel with us from Denver to Cottage Grove and back. We were thankful that Alan and Tonya and children could be at the wedding. Alan did some fine preaching every service we attended in the meeting at Cottage Grove the week following the wedding. We thank and praise God for him. We also thank our Lord for the many miles traveled safely. We count it a blessing to have been with the Imperial, NE congregation and the congregation at Denver on the way out west and to have visited the Cottage Grove and Corvallis congregations while in OR. We

worshipped in Caldwell, ID on our way home and were happy to be with them again. Gladys and I thank you all for your love and encouragement. I thank you for the opportunity of standing in the pulpit at your meeting places to proclaim the wonderful Gospel of our Lord. Please continue to pray for the work here at Flintville and throughout the world. Let's remember that the trying times of our days are under the control of Him who was tried many times as He walked among men. He knows our down-sittings and our uprisings and He cares.

Jerry Cutter,— 6405 N. College, OKC 73132, Mar. 11 - During the month of February I was with the brethren in Malaysia. Early in the month several of us visited a teachers college at Ipoh where brother Bill Page and I discussed religion with over 20 students and two instructors. Then, during the third week of February, we were involved in a gospel meeting in a suburb of Kuala Lumpur. This meeting was extensively advertised. During the meeting more than 20 of the visitors began taking the Bible correspondence courses, and some began attending the Sunday services. During the last week of February two of the brethren from Kuala Lumpur and I traveled out 110 miles to Kuala Lipis and conducted studies and a gospel meeting. Very good interest was shown in these efforts. At Kuala Lumpur five former Roman Catholics have recently been baptized by brother Bill Page. The brethren in Malaysia are doing a good work. It was my good fortune to be a part of it. On March third I met brother Don King in the Philippines. After a false start due to a delayed communication, we were able to meet with the brethren. The brethren in the Philippines originally came in contact with the *Old Paths Advocate* back in 1975. Through this contact they began to study the differences in the worship, and have now given up instrumental music, cups and Sunday Schools. The *Old Paths Advocate* served as a wonderful means of introducing the Philippine brethren to these biblical truths. Although our trip did not begin well, and resulted in some difficult travel and personal loss, all turned out well. Meeting the brethren was a happy occasion. Possibly on March 9, 1981, Don and I were privileged to be present for the first ever completely scriptural worship service in the Philippines. About 50 were present. Earlier Paul Nichols and Jimmy Franklin visited the Philippine brethren and laid some valuable ground work for Don and I. We have witnessed the genesis of a great new work in this part of the world. For those who wish more details concerning the Philippines, please contact Don King. As for Don, he was a wonderful and pleasant working companion. His love for this work is great. For the above six weeks my expenses were as follows: Round trip to Malaysia from OKC was \$1498.10. Miscellaneous was \$252.42. For the Philippines, extra fare was \$257.68. Food, lodging etc. was \$330. God blessed us and the work. We are thankful. Many prayers were answered. Thanks to everyone.

Jim Franklin,— 316 N. 9th, Cottage Grove, Ore. 97424, Feb. 24 - Bro. Paul Nichols and I have just left India. We left with mixed emotions. Joyful because of the warm reception we received, the results of our efforts, and the hope for the future. Sadness filled our hearts because of leaving a group of people who had endeared themselves to us. I do not recall having met a group of people who are so dedicated to what they believe and understand. They believe in the Bible and are willing to be taught the Word of the Lord more perfectly. Our immediate objective was to clarify the term "Christian"; to explain the distinction between the Scriptural application and the application made by the world. This necessitated dealing with the plan of salvation in detail. Another area of study involved the establishment of the church, how its worship must be conducted, and the work it must be involved in. One thing which we believe has been understood and will be followed is the necessity of a congregation meeting each Lord's day for worship. People from at least 4 areas would



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gather together about once a month in first one place then another. We understand that this will not be done in the future. Rather, in each of these areas brethren will be established. These cities are Bitragunta, and Hyderabad (twin cities) and Bitragunta, and at least a scriptural who had Bitragunt rebaptized immersion.

We rejoice which has allowed His simplicity to these wonderful pe and honest hearts. I thank God for having part of this effort. I am also grateful to all the brethren who have had the confidence in me to send me. Brethren, there are many obstacles barring our sending missionaries into India on a permanent basis to assist these brethren. One reason is that India is primarily Hindu, and another is that the Indian government is not pro-American. Nevertheless, there are ways in which we can help to advance the Cause and with God's help we shall. The J. B. Pauls are to be commended. They have taken upon themselves a tremendous responsibility of trying to care for 45 children (39 boys and 6 girls) and 10 widows. At least 2 of the children are orphans because of their parents being shot by railroad police for looting. After the devastating storm of Nov. 1977, which killed many and left a great number homeless, food was scarce. Starvation drove many to stealing because they had no money to buy provisions and the government would not feed them. If they were caught, they were just simply shot on the spot. It was during this time after the flood that children were found without parents who had either deserted them or were dead. In Bitragunta the Hindu people wanted to poison the children to get rid of them. The Pauls, because of their Christian principles and good hearts, not wanting any such thing to happen, took these children under their care. Bro. Nichols and I will be making a full report of the situation and circumstances of the Indian effort to our supporters along with our recommendations. If any are interested, you may contact us for more details. At the time of this writing, Paul and I are visiting the work in Malawi. Several speaking engagements have been arranged by Bro. Bill Davis. It is a real joy to be able to visit Africa and see the work first-hand. I heartily commend the Bill Davis family for all their personal sacrifices which they have made in order for the gospel to be preached here. Dennis Smith and his family too are to be appreciated for all they have contributed. By the time this report is published, I will be home. May the Lord help us all to do His will in His way.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94538, Mar. 12 - A few years ago we received a letter from brother Virgilio Danao in the Philippines who had read of **Old Paths Advocate** in a digressive paper. He began taking the paper and reading of our position regarding innovations in worship. Later, he wrote us and requested further information and much later wrote to say that he believed our position concerning the Lord's Supper to be in perfect harmony with the Bible. He was yet in question, however, about the use of instrumental music in worship. We sent them information as to our belief that it too is a human innovation to Christian worship. Just before

brethren Paul Nichols and Jim Franklin left to briefly sit them, we learned that they were also convinced in area. I'm passing over much information but the point that I was happy to have the opportunity to accompany Jerry Cutter on a visit with these brethren in the Philippines. We met in Manila on Mar. 3 (see Jerry's at this issue) and eventually made contact with the men. We spent many hours with them and believe much good was accomplished. There are presently 3 members who are convinced that individual cups, School, instrumental music in worship, etc. is wrong and they and the brethren are now worshipping as we do here in the states. Jerry and I were able to worship with them and bear testimony to the scripturalness of their worship now. Two other preachers are also reportedly convinced of the error of innovations, teaching against them, etc., but have not yet been able to change the worship where they live to the Bible pattern. It is believed that this may soon happen, however. The three preachers who are now in fellowship with us are, Virgilio Danao, Atanacio Garcia and Loreto Pedres. Jerry and I learned to love and appreciate these good brethren and anticipate the Lord using them to facilitate the spread of New Testament Christianity in their part of the world. We spent our time during the day studying and visiting with these three preachers and their families. In the evenings brethren who had worked hard in the fields, etc. would gather at a private home for singing, prayer and study. During these informal gatherings Jerry and I would do our best to answer questions regarding the issues. We found them lovable people, good singers (several having a knowledge of music) and interested in God's holy Word. Among the many subjects discussed and studied were: the one cup, one loaf, the fruit of the vine or unfermented grape juice, instrumental music, missionary societies, Sunday School or Bible Classes, the scriptural procedure of dividing the bread among us, i.e. each participant breaking from the one loaf, the scriptural procedure of dividing the cup among us, i.e. each participant drinking from the one cup as per Mark 14:23, the need of using unleavened bread in the communion, the error of women teachers in the public worship or work of the church, a scriptural procedure to follow in serving at the Lord's table, i.e. first giving thanks for the bread and after each participant breaks of it taking the cup, giving thanks and passing it to others for them to also drink of it as the examples show in the N.T. Other subjects included premillennialism, foot washing, the subject of a holy kiss and certainly several others. Usually about 30 would be present in the evenings. More than once we witnessed the conversion of brethren from the error of individual cups, Sunday School and instrumental music. Often, this happened as a result of teaching by our Filipino preaching brethren who eagerly presented the Bible truths to their friends and brethren. Jerry and I truly enjoyed being with them and gladly give God all the praise and glory due Him for any good accomplished. We thank Him to have been used to do His will. We appreciate all that Paul and Jim did while they were there, the brethren spoke highly of them. I could not have had a better traveling companion than Jerry. Not one harsh word was spoken by either of us at any time. I look forward to the time when we can work together again, it was a very pleasant experience. May God bless him for his dedication to the Cause. We continue to ask your constant prayers in the work.

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 ordinances 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 for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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THE BIBLE AND CONSISTENCY DEMANDS IT By Voyd N. Ballard

Under date of Jan. 7, 1981 I received a letter from Steve Bobbitt, of Maryville, Tenn. inquiring as to why I had changed my position on the Sunday school and individual communion cups. His letter and my reply was printed in the March issue of **OLD PATHS ADVOCATE**. As I stated in the March article, I submitted his letter and my reply for publication because I thought others might be interested in why I changed. Bro. Bobbitt did not indicate in his January letter that he had any plans to engage me in an exchange on these questions, nor to even reply to my answer to his letter. In fact he simply asked me for Scriptures which prompted my change. He said, "...I would appreciate it if you would briefly tell what Scriptures prompted your change." I gave him the Scriptures, and I don't think he likes them very well.

Under date of March 12th. (which he did not mail until March 25th.) he writes an attempted reply to my arguments against classes and cups, stating that, "I only wish you had delayed the publication so that my reply as well as my inquiry could appear with your letter. I shall send a copy of this letter to Brother Homer King, fully expecting him to include it in the paper as soon as possible."

I, personally, see no particular reason why Bro. Bobbitt would feel that **OLD PATHS ADVOCATE** has any obligation to print his letter. It consists of two full pages, single spaced, and it fails completely to refute any of my arguments. In fact he agrees with most everything that I wrote.

He starts off by saying, "Your paragraph on consistency is well stated. However, my inconsistency must be demonstrated and your consistency must be proved." Well, that is exactly what I did. I showed that we reject the Missionary Society, Herald of Truth, Orphan Homes, Widow Homes, etc. because there is no Divine Authority for them. These are without Divine Authority. That's why I reject them. Bro. Bobbitt can see this, because that is why he rejects them too! That's why we both reject instrumental Music in the worship. Now, there is just as much authority for the above named institutions and practices as there is for cups and classes--NONE! The man who rejects these institutions and practices because they are without Divine Authority and then turns right around and uses cups and the class system (which are also without Divine Authority) is inconsistent. Bro. Bobbitt knows this--He admits it, as I will show in just a moment. I reject all of these because there is no Scriptural Authority for any of them. Therefore, my consistency has been proven! Bro. Bobbitt rejects some of these things and then turns right around and accepts classes and cups. Therefore, he demonstrates his own inconsistency is so doing.

Now, I said I would show that Bro. Bobbitt admits

(continued to page 2)

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WHAT THE CHURCH NEEDS NOW By Jerry Dickinson

The word "now" is an adverb of time. It always suggests urgency and immediacy. Whenever the word "now" is used the clear inference is that there can be no procrastination or delay. Hence, we can feel Paul's urgency when he writes, "Behold, *now* is the accepted time; behold, *now* is the day of salvation." (II Cor. 6:2) Some things are of such urgency and importance they cannot wait. In this short article I wish to notice with you a subject of the greatest urgency and importance - What the church needs *now!*

That the early church grew with a rapidity not since equaled none can deny. But, what made the early church grow so fast? Why doesn't the church grow today like it did in Apostolic times, or even a generation ago, is a question that bothers and puzzles us all. The answer to the latter question is complex, I am sure. The answer to the first question, however, is simpler, and to it I wish to pay some attention.

Why did the early church grow so fast? Because of those who composed the early church, is the simple answer! They possessed qualities which I fear are too often missing among saints today. It was those qualities that made the early church grow and it is those qualities the church needs *now!* These qualities were the motivating factors behind the things that made the early church grow. Note with me briefly some of those things:

(1) Plain Gospel Preaching: It was plain gospel preaching that caused the phenomenal results we read about in the book of Acts. Conversions, either of one person or of 3,000 persons, were the result of the potent power of plain gospel preaching! Note, dear reader, that it was *gospel* preaching. We don't need, brethren, preachers who spout philosophy. We don't need men who tell us of their opinions and suppositions. We need people who will proclaim the unadorned and unadulterated gospel! Brother Lynwood Smith put it so beautifully in the words of a song: "Don't preach to me of all the world's great learning, Nor tell of all the world's philosophy. If to the Lord my soul you would be turning, Just point me to the cross of Calvary." A-men! We need men who will point folks to Jesus! Please note, as well, that it was *plain* gospel preaching. Peter was plain and pointed when he told his audience that they had with wicked hands murdered God's Son. We need folks now who will preach the word plainly, pointedly, and boldly! I have heard some

(continued to page 8)

CHURCH DISCIPLINE

By Bobby Pepper

This subject sure needs to be revived in our lives as well as in many of the congregations of the Lord's people.

The cry of the radical is "DO IT! BE FREE! DO WHATEVER YOU WANT, WHENEVER YOU WANT. FORGET LAW!" Following that kind of philosophy, will destroy the country by corrupting our children.

We have always believed that the Christian faith is what we need for our deepest inner longings, that Christ is the hope of the world and that the Bible is our surest guide. But, we live in a world that has come to be thought of as a place of change. They think nothing is permanent but changes. When every other area of life is undergoing such shattering changes what do you suppose is happening in religion? Many have become indifferent; however, when we neglect to practice discipline we open the floodgates to any type of kind of sin that might want to enter. When we are not concerned for the condition of the Church of our Lord and for the Lord's work, then we are easy prey for those who might teach false doctrine or introduce into the Church things that would destroy the Church.

In the O.T. nothing was allowed in the temple services that hadn't been dedicated by the blood of animals. Today, in the church we should not allow anything into the church, as a doctrine or as a practice, as an act of worship, that hasn't been dedicated by the blood of Jesus Christ.

Webster gives the definition of discipline as, (a) The treatment suited to a discipline or a learner, education, development of the faculties by instruction and accordance with established rules, accustoming to systematic and regular action; drill. (c). Subjection to rule; submissiveness to order and control; state of discipline. (d) Sever training corrective faults; instruction by means of misfortune, suffering, punishment, etc. (e) Correction, chastisement; punishment inflicted by way of correction and training. (f) the enforcement of methods of correction against one guilty of ecclesiastical offenses; reformatory or penal action toward a church member.

So, discipline means "education," "development," "instruction," "exercise," "training," "drill," "correction," "chastisement," "punishment," "reformatory or penal action."

THE PURPOSE OF DISCIPLINE

It is not to take vengeance on anyone (Rom. 12:19), or throw somebody out of the church (I Thess. 3:15). However, discipline must be practiced to maintain the honor and authority of Christ (Eph. 1:22, Matt. 23:18; II Thess. 3:6; Lk. 6:46). And also, to keep the purity of the church (I Pet. 1:22, Rom. 6:17; Rev. 7:14; I Tim. 5:22, I Tim. 4:12, II Cor. 6:17-18; Eph. 5:25-27; I Cor. 15:24, II Pet. 2:13; I Cor. 5:13; I Cor. 5:6; Rev. 1:20; 2:5).

When the church does not tolerate ungodliness, it has the respect of the world. The Bible is also very plain on the subjects that need discipline. They are false teachers, indifferent, and those who corrupt themselves with the world. Those who refuse to correct personal offenses (Matt. 18:15-17). Those who cause divisions contrary to the gospel (Rom. 16:17-18; Psa. 133:1; Prov. 6:16-19). Those who are factitious or who teach heresy (Titus 3:10; II Pet. 2:1). Those who are guilty of the sins of the flesh (I Cor. 5:11) such as FORNICATORS (I Cor. 5:9; 6:13-20; Gal. 5:19); ADULTERERS (Mat. 5:32; 19:9; Rom. 7:2; I Cor. 5:1-5); DRUNKARDS (Rom. 13:13; I Cor. 5:11; 6:10; Gal. 5:21; Eph. 5:18); COVETOUS (I Cor. 5:11; Eph. 5:5); IDOLATERS (Eph. 5:5; Col. 3:5; II Tim. 3:2-4; 4:10). RAILERS and REVILERS (I Cor. 5:11); EXTORTIONERS (I Cor. 5:11); TALE-BEARERS and IDLE (II Thess. 3:6-15; I Tim. 5:13); THOSE WHO ARE DISORDERLY (II Thess. 3:6).

Discipline in the home is necessary also, without it most children would never brush their teeth, would eat only goodies, may never study or ever go to school, would not do

simple household chores; because, it is much easier to loaf, drop out of meaningful work or school and turn to drugs, alcohol. A small child, undisciplined wipes his nose on the bed clothes, it's easier than getting a tissue. Without discipline a person would be completely animalistic. Therefore God's people exercise discipline in the home as well as in the church because of the love they have for each other. To neglect discipline would be like learning of small cracks and crevices in a dam, which is letting some water through, the day hastens when all the water will rush through.

-Rt. 7, Box 505, Athens, Al. 35611

Ph. 232-8774.

BIBLE AND CONSISTENCY

(continued from page 1)

inconsistency. Here is what he says in his March 12th letter. "The chapter (1Cor. 14) deals with regulation of spiritual gifts in an assembly. This is 'the order', the Corinthian confusion is 'the disorder'! The regulations of the chapter deals specifically with this order, and only generally with other assemblies (those without the practice of spiritual gifts). You asked, 'There is not one Command, Example, Statement, nor Inference for the church dividing up into groups or classes. If so, where?' Of course there is none in I Cor. 14".

So, he agrees with me that there is no COMMAND, EXAMPLE, STATEMENT nor INFERENCE for classes in 1 Cor. 14. but he insinuates that there may be such in other places in the New Testament because "The chapter deals with regulation of spiritual gifts in an assembly,...and only generally with other assemblies (those without the practice of spiritual gifts)". If there is a COMMAND, EXAMPLE, STATEMENT or INFERENCE for dividing into classes anywhere else in the New Testament why didn't Bro. Bobbett just give us the passage. One passage will be sufficient so far as I am concerned. Evidently Bro. Bobbett knew of no such passage. If there is one I am sure he would have given it. That's all we need. Just produce the passage. He did not do it. But he did as well as anyone else could do. The man does not live that can produce such a passage. You just cannot produce that which does not exist! So, "Of course there is none in 1 Cor. 14" NOR ANYWHERE ELSE IN THE NEW TESTAMENT!

But you know, I just wonder where Bro. Bobbett ever got the idea that there were congregations "without the practice of spiritual gifts" at the time Paul wrote this letter to the church in Corinth, and even if there were, why would Paul's instructions apply only to Corinth since Bro. Bobbett admits that "The apostle is correcting a particular problem in one specific area, their use of the assembly method of instruction". That is exactly what I showed in my first article. I said, "we have authority for the WHOLE church coming together into ONE PLACE to teach: 1 Cor. 14:23". The Whole CHURCH COMING TOGETHER IS THE ASSEMBLY. Now, since he admits that 1 Cor. 14 contains instructions that regulate the teaching in the ASSEMBLY or when the WHOLE CHURCH is come together, and that there is NO COMMAND, EXAMPLE, STATEMENT, nor INFERENCE for this church or assembly dividing up into groups or classes to teach, he has admitted that there is NO AUTHORITY for the class arrangement. He said, "of course there is none in 1 Cor. 14". But the same teaching arrangement Paul taught the church in Corinth he taught everywhere else. He said he sent Timothy to Corinth to "bring you into remembrance of my ways which be in Christ, as I TEACH EVERYWHERE IN EVERY CHURCH." 1 Cor. 4:17. So, there is no use to get into a hassle over whether or not a church was with or "without the practice of spiritual gifts". This has nothing to do with

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"THE BIBLE MAKES MORE SENSE"

By Paul Walker

As long as I live, I shall never forget Catherine. Though only in her early teens, she expressed her ideas that day in a common-sense fashion that warmed her teacher's heart and won the unanimous approval of her fellow class mates. This is how it happened.

Some of my 7th and 8th grade students had asked if they could do some special projects and reports to bolster their sagging science grades. I assured them that I would be very pleased with any extra effort on their part to better themselves. Catherine, a very bright girl--a model student--not needing extra credit but always willing and ready to take on extra work to expand her mind, asked if I would choose a subject for her to research. "Make it a challenging one," she said. I did. Her assignment: Darwinianism. So, she immediately began her research with zeal and enthusiasm; eager to write a good report on Charles Darwin and the theory of evolution.

On the day her paper was due, she walked to my desk and handed to me a neat, well-researched paper. Then, lingering a moment, she said, "Mr. Walker, I hope it will not hurt my grade any for saying so, but I don't believe EVERYTHING I wrote in my paper; to be very honest, I don't believe Darwin's theory of evolution." I smiled and assured her that I would be fair and objective in my evaluation of her theme. Then I said to her, "Catherine, if you cannot accept Darwin's theory of evolution, what DO you believe concerning the creation of man, animals and plants?" As quick as a flash, she said, "I believe the Bible!" Her sudden outburst of sincere conviction startled the other students. Soon, all heads were raised and alerted to our lively exchange. In a deliberate ploy to set the stage for her to declare her convictions to a now captivated audience, I quizzed her further. "Catherine, you say you don't believe Darwin's theory of evolution but you do believe the Bible account of creation. Now, could you be a bit more specific and tell me why you accept the Bible's account over Darwin's?" Without blinking an eye, she exploded, "the Bible makes more sense!" And, she shouted her convictions with as much zeal as a Bible-pounding country preacher. "Catherine, I agree with you; the Bible does make more sense," I said.

The young girl's declaration, which was spoken with such beauty and boldness, lodged in my mind. I'll never forget her words--"the Bible makes more sense."

David did a lot of thinking about God. He, therefore, went straight to the heart of the matter when he said, "The fool has said in his heart; there is no God..." (Psa. 14:1) And, in verses 4 and 8 of the 33rd Psalm, he added this, "For the word of the Lord is right; and all his works are done in truth...let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him."

Only recently, evolutionists and creationists squared off in a Sacramento courtroom over a renewed attempt to put the theory of evolution and the Genesis account of creation side-by-side in California's science textbooks. The case was not settled. And, in my opinion, it won't be settled for a long time, if ever. I am convinced of one thing, though; when paralleled, the Bible account of creation wins out every time! The urgent need, then, is to make sure our children are exposed to the Bible account of creation at home and in the church assemblies so they will not be fooled by certain teachers and textbooks into thinking they have to accept, as truth, everything they hear or read in school. And, as parents, we had better be able to give them support--moral and spiritual--support backed up by sincere convictions of our own; convictions deeply rooted in God's Word.

Many of the men and women who write our children's textbooks are atheists and deists who deny the divine power and providence of God. They go their own way and ignore the blessed Book. To them, the Bible is a myth-book, to be equated with "The Three Little Pigs" and "The Tall Tales of Paul Bunyan".

Now, about the materials that go into textbooks for our

children to read. I am content to let the geologist and anthropologist roam the sun-parched deserts of Ethiopia and sift ancient dust. Frankly, I get no spine-tingling thrill out of digging up bones but if they do, more power to them. Yet, when these expert fossil spotters go up the mountain and come home with a fragmentary skull; a few old bones and a worn out tooth or two--ancient bones resurrected from acres of fossilized bone fields--I must admit that I become a little skeptical. And, the sad part of the story, is that these fossilized parts (whether man or monkey) are glued together and soon become a little fossil-man. His picture is snapped and soon finds its place inside a science textbook with a caption announcing him to be the latest scientific find in man's search for the rootstock of his species!

For years, the majority of textbooks have presented the theory of evolution as FACT, when mathematically and scientifically, there never was one absolute fact available. As a former school teacher, my heart goes out to the many dedicated men and women who have spent numberless hours and dollars in textbook reviews trying to protect our children from the atheistic-humanist religion that has come like a tidal wave over our schools.

If we examine with open mind and common sense the theory of evolution, we must admit that evolution is scientifically improbable and mathematically impossible. And when we compare the theory of evolution with the Genesis account of creation, I'm sure we can see, as Catherine saw it: "the Bible makes more sense!"

-2701 Halifax, Odessa Texas 79762

BONDS OF MATRIMONY

Staggs-Ferguson— On the evening of February 6, 1981 Brother Timothy Paul Staggs and Sister Carla Jean Ferguson were united in marriage. The church house at Cottage Grove, Oregon, was full that evening with a host of relatives, brothers and sisters in Christ, and friends. Timothy is the son of Bro. and Sis. Frank Staggs of Flintville, Tenn. Carla is the daughter of Bro. and Sis. Ed Ferguson of Cottage Grove, Ore. I consider it an honor to have been asked to officiate for this wonderful couple.

Timothy is one of the Lord's fine young gospel preachers, and I am confident that Carla will be a compliment to his life and work in the Lord. We are happy for them and wish them the richest of God's blessing in this union and in their service to the cause of Christ.

-Gayland L. Osburn

Howard-Hickman— On Saturday afternoon, March 7, 1981, at Portland, Oregon, Bro. Darryl Howard and Sis. Lora Hickman repeated their vows to become faithful companions for life at the home of the bride's parents. Friends and relatives were present from Washington and California to witness this beginning of a new home in the Lord. Darrell and Lora were both reared in Christian homes, and those who know them, like myself, are confident they have a good understanding of the responsibilities of a successful Christian home. Our prayer is that they may have a happy life together. They will be making their home in the Seattle, WA area and in the congregation that meets here. The writer had the honor of officiating.

-Smith Bibens

WORDS OF ENCOURAGEMENT

"Your efforts with the Old Paths Advocate are greatly appreciated, the paper has improved dramatically the last few years"

-Alfred Newberry, Amarillo, Tex.

"The paper has been a blessing to me"

-Mrs. Ethel Young, Valliant, Okla.

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EDITORS

Homer L. King1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade...707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant)41931 Chadbourne Dr.,
Fremont, Ca. 94538

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SEEDS FOR SERMONS

This sermon book of Bro. James D. Corson is now ready. We appreciate your patience but feel this book is worth waiting for. It is a beautiful hardback book containing charts, sermon outlines, and poems that were used by the late James D. Corson who died May 29, 1976. We hope this memory may live on through his works and the written page. We trust this book will be a help to both those delivering sermons in the local congregation and those endeavoring to preach the gospel. If you ever heard Bro. Corson preach you will want this book as I am sure you will remember many of his sermons. The price is \$6.50 post-paid. Send all orders to: Raymond L. Stiner, LeContes Mills, Pa. 16850.

THANKS

I would like to say thank you to all the nice people who have sent me cards, letters, and most of all prayed for me. Again, thank you and may God bless you.

-David Staggs, Columbia, Tn.

NOTICE

The list of publications written by our brotherhood has been completed and is available free from: Ray Powell, 1200 Ross Dr., Irving, Tex. 75061.

A NEW CONGREGATION

A NEW CONGREGATION HAS BEEN ESTABLISHED BY Brethren Alton Bailey and Bobby Pepper in Ft. Meyers, Fla. The meeting house is located at 4433 Palm Beach Blvd. (Highway 80) in Tice community. The time of services are Sunday morning 10:30 A.M. and 6:00 P.M. and Wednesday evening at 7 O'clock. The congregation extends to all who may come and worship with them a very warm welcome. For information one may call in Ft. Meyers for Bro. Jack Lewter at (813) 694-0319 at the home of Sis. Betty Edwards, address 4481 Armeda, Ave. Ft. Meyers, Fla. 33950. Bro. Hugh Murphy has moved to Ft. Meyers to help with the leadership but at present does not have a personal address or phone number. In the near future one might check with the operator for his phone number also.

-Alton B. Bailey

FIFTIETH ANNIVERSARY



A 50th wedding anniversary was celebrated for Price and Oleta Rogers, Cabool, Mo., Mar. 21, 1981. The anniversary was the 23rd of Mar. and was hosted by their 3 children and their families: Albert Rogers, Allen Rogers, and Lavonne Thomason. (Congratulations and may you have many more years together-HLK).

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).
2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Vincent Macy, Rte. 1, Box 139, Goodman, Mo. 64843
Valorie Macy, Rte. 1, Box 139, Goodman, Mo. 64843
Rachel Macy, Rte. 1, Box 139, Goodman, Mo. 64843
Phillip Macy, Rte. 1, Box 139, Goodman, Mo. 64843
Randy Wright, Rte. 2, Box 9, Seymour, Mo. 65746
Albert Dean Payne, 475 S. Backer, Apt. #B, Fresno, CA.

BONDS OF MATRIMONY

Baker-Haney— On April 4th, at the South Side Church of Christ building, in Springfield, Mo., Marty Ervin Baker, and Jeri Lynn Haney, were united in marriage, at 1:00 P.M. Marty and Jeri, are both from Houston, Mo., and of course, both members of the church. It was a family affair with their parents attending, and a brother of the groom and the bride were present. They were a handsome couple, and though they chose a simple wedding, it was nevertheless, very impressive. We wish for them a long and prosperous life together. May God's blessings rest upon them all the days of their life. This writer counted it an honor to have been asked to say the ceremony.

-Clovis T. Cook

THE 1981 CHURCH DIRECTORY

I have always wanted to publish a complete Church Directory, but I guess that will never be realized. Brethren just won't send in the information and I can't put it in unless I have it. But this will be a good Directory, just as good or perhaps better than many of the others. I am still getting some information but we have to go to press so that we can have a Directory this summer. The dead line was **FEBRUARY 1st.**, almost two months ago.

The following additions and corrections: **ARIZONA**, Flatstaff, 3511 North King Street will discontinue this summer. **ARKANSAS**, Hunt (Johnson County) 3 Miles North of I-40 at Coal Hill Exit, Sun. 10:30 A.M., & 6:30 P.M., Harvey Breshears, Rt. 3, Box 174-A Clarksville, AR. 72830. Phone (501) 497-1470, Marlow Johnson, Gen. Del., Hunt, AR. 72844. Phone, (501) 497-1649. **UNION STAR CHURCH OF CHRIST**, (Washington County) Leave Highway 71 at West Fork, AR. and take Devil Den Road for 3 Miles - Church on South Side of Road, Sun. 10:30 A.M., J. H. McClelland, Rt. 1, Prairie Grove, AR. 72753. Phone (501) 846-3625. Alvin Wooton, West Fork, AR. 72774 Phone (501) 839-2481. **CALIFORNIA**, Bakersfield, (Kern County) 300 East Truxtun Avenue has moved to 1513 Niles Street, **Calimesa**, (Riverside County) 1195 Calimesa Boulevard - In the Far West Savings Community Building, Sun. 10:30 A.M., Kenneth French, 923 Sharon St., Redlands, CA. 92373, Phone (714) 792-6412, Glade E. McGowan, 341 Rogers Lane, Calimesa, CA. 92320 Phone (714) 795-4613. **FLORIDA**: Ft. Myers, (Lee County) 4433 Palm Beach Boulevard, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:00 P.M., Jeff Edwards, 4481 Armeda Ave., Ft. Myers, FL. 33905 Phone (813) 694-0319, Gary Stockrahm, 7520 Hart Drive, N.E., North Ft. Myers, FL. 33903, Phone (813) 997-4704, **INDIANA**, Bedford (Lawrence County) 1633 I. Street - 17th & I. Streets - Sun. 10:00 A.M., & 6:00 P.M., Wed. 7:00 P.M., Wilmer Hunter, Rt. 1, Heltonville, IN. 47436 Phone (812) 834-5249. Walter Hunter, Rt. 1, Heltonville, IN. 47436 Phone (812) 834-5806. **KENTUCKY**, the Hopewell Church (Lee County) has moved to **BEAR TRACK CHURCH OF CHRIST**, On Highway 52, Northwest of Beattyville, Ky., between Beattyville and Irvine. **OHIO**, Columbus (Franklin County) 1999 Lockbourne Road - Sun. 10:00 A.M., & 6:00 P.M., Wed. 7:30 P.M., Shirley Fletcher, 3450 Summit Road S.W., Pataskala, OH. 43062 Phone (614) 927-5469. Arnold L. Duty, 2353 Summit, St., Columbus, OH. 43202 Phone (614) 267-1353, Richard Goble, 623 Colton Road, Columbus, OH. 43207 Phone (614) 491-5456. **TEXAS**, San Antonio, (Bexar County) 8314 Babe Ruth Drive - In the home of Bro. Jones, Sun. 10:30 A.M., Douglas Jones, 8314 Babe Ruth Drive, San Antonio, TX. 78240 Phone (512) 681-9064. W. E. Bonifay, 10510 Mt. Ida Street, San Antonio, TX. 78213 Phone (512) 341-1742 Waco, (McLennan County) 1415 Circle Road has moved to 1710 Monte Vista Street. **Utah**-Vernal- Fairview Trailer Ct., #D-3, 225 E. 500 N., Vernal, Utah, 84078. 11:00 A.M. Lord's day morning. We worship in a trailer. Contact: Richard Aegerter, same address, phone (801) 789-7194.

It is too late to send in information for the 1981 Directory. Please send all orders for Directories to Bro. Strain. Notice will be given when they will be available and the price. Ray Asplin, Star Route 2, Box 67-A, Norfork, Arkansas 72658. Phone (501) 499-7117.

I received from the following from **March 5th to April 5th** which was one month overdue: **ALABAMA**, Lowery, Slocumb, **ARIZONA**, Flagstaff, **ARKANSAS**, Cove Church, Hale, Hartwell, Hunt, McHue, Mena, Searcy, Union Star, **CALIFORNIA**, Bakersfield (Niles St.,) Calimesa, Ceres, Huntington Park, Lodi (Garfield St.,) Montebello, Ojai, Sacramento, (64th), San Marcos, Woodlake, **FLORIDA**, Ft. Myers, Jacksonville, **ILLINOIS**, Quincy, **INDIANA**, Bedford, Breeze Hill, Harrodsburg, Richmond, **IOWA**, Lake City, Savannah, **KANSAS**, Kansas City, (36th), **KENTUCKY**, Bear Track, **LOUISIANA**, Fairview, Hammond, Monroe, **MICHIGAN**, Flint,

MISSISSIPPI, New Salem, **MISSOURI**, Champion, Kansas City, (85th), Niangua, Pleasant Hill, **OHIO**, Dayton, Columbus, Locust Grove, West Chester, **OKLAHOMA**, Ardmore, Davis, Graham, Legal, Marietta, Sentinel, Washington, **SOUTH CAROLINA**, Claussen, **TENNESSEE**, Nashville, **TEXAS**, Amarillo, Big Spring, Dallas (Boulder) (Walton Walker), Ft. Worth, (Fossil Creek) (Trentman), Olney, San Antonio, (Babe Ruth Drive), Waco, (Monte Vista), **WASHINGTON**, Kennewick, **WEST VIRGINIA**, Beatrice, Bunner's Ridge. As far as I know I have all the congregations in the states of **ALABAMA**, **ARIZONA**, **GEORGIA**, **ILLINOIS**, **NEVADA**, **NEW MEXICO**, **NEW YORK**, **NORTH CAROLINA**, **PENNSYLVANIA**, **SOUTH CAROLINA**, **VIRGINIA**, and **WASHINGTON**.

IN MEMORY OF EVERETT AGNEW

We knew Brother Everett Agnew for thirty years. He followed so closely in the footsteps of his Master. Every time we saw him we immediately thought of the scriptural reference to Jesus, "who went about doing good."

Most of us are ready and willing to help if we know someone needs help or if they ask for our help. But Everett was the only person we knew who went about searching for something to do to help a brother or sister. He never said, "If there is anything I can do to help, just let me know." He always said, "Well, what are you doing now that I can help you with?" There is a vast difference between that statement and this question. Many of us who would hesitate to ask for help thankfully accepted his generous offer of help. He helped us many times, and we know he helped many others, also.

The last time we saw Everett was the result of his asking on Lord's Day, "Well, what are you doing now that I can help you with?" We had been preparing to build a cover over our back porch. I am a barber and know nothing about carpentry. Everett, a retired carpenter, built our beautiful back porch with our helping! This example our brother left us should inspire us to also look for ways to help our brothers and sisters. As a daily reminder to us and our visitors, we are writing this memorial to him on our new back porch. In memory of Everett Agnew, "who went about doing good." Acts 10:38.

That day at lunch, Everett said something we believe is important for us to think about. He said it always made him feel badly when someone insisted upon returning a favor. This is the attitude of the world, and it also prevented him from obeying the Lord. Even tho we know this commandment, we are prone to forget it and defeat God's purpose. Jesus commanded us not to just exchange favors but rather seek those who could not return the favor and help them. (Luke 14:12-14) This is what Everett did.

 "Always a smile, never a frown,
 Always a hand when someone is down.
 Happiness you gave to everyone you knew,
 No better things could anyone do.
 God gave us a gift, then took it away,
 But your beautiful memory is here to stay.
 The blow was hard, the shock severe,
 We little thought your death so near.
 And only those who have lost can tell,
 The pain of parting without farewell."

-The Shelby Freeman's

"We enjoy the paper and encourage you in the work"

-Joel Smith, Hattiesburg, Ms.

"Husband and I surely enjoy the paper"

-Anna Mae Southern, Temple, Ga.

"God bless you all in your work for the Lord"

-Mark Buchanan, Lawrence, Kan.

"Here is our renewal, God bless you in your efforts"

-Mrs. E.C. Wilson, Galena, Mo.

OUR RECENT TRIP TO INDIA

By Paul O. Nichols

What is the worth of a soul? Well may we ponder this important Bible question. However, Jesus makes it quite clear that a price cannot be put on the eternal soul of a man. It is of inestimable value in the eyes of the Lord who gave it. He said, "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Mk. 8:36, 37).

An opportunity arose some months ago and was presented to the brotherhood by brother Gayland Osburn. There was a positive response and brother Jim Franklin and I were sent to India. We are now back in the States and happy to report that the Lord blessed the efforts with some encouraging results.

Last year the wife of brother J. B. Paul of Bitragunta, S. India came to our country, sponsored by an Indian doctor and his wife, then living at Seattle, Washington. Dr. Rabi was baptized in India many years ago by Sister Paul's father, who was a native gospel preacher.

While here sister Paul and the Rabi's attended service at Seattle where David Stands and Smith Bibens are in mission work. David brought sister Paul to Cottage Grove, Oregon to meet Gayland. The Osburn family was getting ready to go on vacation and invited sister Paul to accompany them, which she did. During this time she met other Christians in various places. Out of her visit came an invitation for two of us to come to India. Brother Jim Franklin and I were chosen.

Brother Gayland let the brotherhood know of the opportunity, he and others being convinced that we should take advantage of it. The response was remarkable. Inquiries and contributions came pouring in. More than enough financial assistance was offered, and now that the trip has been made, the excess will be returned to the contributing churches.

We left San Francisco, January 6. Because of the route we took, we were able to make contact with a brother Vergilio Danao, a native Filipino preacher, who had seen a copy of an Old Paths Advocate and had written brother Homer L. King. Brother King turned the matter over to Don King, who wrote and sent brother Danao some information in the form of tracts. This information caused brother Danao to do some studying.

Before we left the States we let brother Danao know of our arrival time at Manila, and when we got there, he was waiting for us at the airport. He took us to a hotel where we got accommodations for three where we could study together. We discussed the issues far into the night.

The next day we took a plane over two hundred miles to Cauayan, thence by surface to Roxas Isabela to study with three other preachers. We found them knowledgeable, sincere and honest. They had been mistaken in using cups in the communion, instrumental music in worship, and other things, but we could tell they had been studying the scriptures. When they saw the truth on these things, they were willing to renounce their error and make a change. We had prayer at their request. We were with them but a short time, but we learned to love and appreciate them.

The next morning, after traveling by bus from Roxas to Manila, we caught a plane for Malaysia. Brother Bill Page and family have been conducting scriptural worship at Kuala Lumpur and asked us to hold them a meeting either before or after our visit to India, which we were happy to do.

During the meeting several came and studied with us who were not members of the church. Some people took notes and many looked up the scriptures we cited during our preaching. And after the services at night we studied with interested individuals. We also had some phone calls during the day inquiring about the meeting and what we believed. As a result of the preaching one Chinese brother was restored to duty.

When we arrived at Madras, India, we were met by brother J. B. Paul and others who brought us by train to

Bitragunta, a railway settlement. Here we were given a room at the Railway Officers Rest House next door to the Paul's place. The windows were barred and had inside shutters, and the doors had huge slide locks. Around the front of the porch was security grating, and a watchman who slept there at night. We were advised to keep our doors locked and not to come out unless brother Paul came to fetch us, and to talk to no one.

Our first worship service was held on the Paul's veranda. There were about thirty-five persons present, four of whom were pagans. Most of the people sat on the floor on mats. The night service was held in the living room. In later services we preached in the yard in the open.

Other places where we preached were Secunderabad and Kakinada. At Secunderabad services were conducted in a house and in the street under a shelter set up for the purpose. At Kakinada we held services on a flat top roof of a three story building.

Out of the goodness of their own hearts the Pauls have taken in forty-five homeless boys and girls and ten widows at Bitragunta. The children were sleeping out of doors, and begging at the train station where brother Paul worked. Some of the heathens suggested poisoning the children to rid themselves of the problem. Many of the children had lost their parents in a storm, and at least two had parents killed by railway police for stealing.

The boys and girls are housed in a village about two miles or so from where the Pauls live. They cannot live with the Pauls for two reasons. One, the house is far too small. Two, the railway authorities would not allow it. The houses where the children live are of mud, thatched with palm leaves. They sleep on mats spread on earthen floors. The widows do the cooking for themselves and the children, with provisions supplied by the Pauls, which are made possible through contributions from Christians in the States and the meager income of sister Paul, who is a railway school teacher. The government offers no assistance, as far as we were able to learn. It is a private undertaking of a Christian man and his wife, a very commendable work. If this couple had not assumed this responsibility, we can only guess what might have been the fate of these boys and girls. How many of us would have done it?

Certain ones in the States have been interested in knowing if any of the orphans being cared for by the Pauls can be adopted over here. At the present time we can offer nothing very encouraging. Perhaps later we will have something more favorable to tell you.

The drink element for the communion is next to impossible to obtain in India, as far as we could determine. Fresh grapes in season can be crushed and the juice used, but canned juice cannot be found, it seems. Jim and I took fruit of the vine with us to be sure we had it for communion purposes, and when we departed, we left a small supply with brother Paul, and a shipment of three cases was to come from Cottage Grove, Or. But we are concerned with helping the Christians there to have a regular supply so they will not be deprived of the regular observance of the communion. Some churches could help with this need.

There were fifteen precious souls baptized in India, at least two of whom were pagans, who believed in false gods and worshipped idols. The gospel, "the power of God unto salvation," can and does change lives wherever it is heard and received into good and honest hearts. It is a common denominator wherever people practice it and conduct themselves as children of God, regardless of race, color, or national origin. Truly there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

The Indian Christians certainly endeared themselves to us. They were gracious, hospitable, and receptive. They

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AN HONEST REFLECTION

A glorious truth occurred today
While I was listening to preaching in church.
I heard again of Calvary
but this time let my heart be touched.

When in the past I heard the tale
how Jesus to the cross was sent,
I thought, "That's great, I'll be saved."
But closed my heart to all it meant.

I felt a fear deep down inside
for all the suffering He endured.
I knew that if I faced this fear,
I'd see my faith was insecure.

I made a pretense of my love
a pretty song to sing in church.
I feared to face the honest truth,
The pain real love can oft inflict.

TRIP TO INDIA

(continued from page 6)

were eager to know what the Bible teaches, and what to do what is right. If they are in error in anything, it is because they do not understand. They are dedicated and sincere in what they believe. To know them is to love them. We are not ashamed to admit when we left them, it was a tearful parting.

From India we went to Malawi, Africa at the invitation of brother Bill Davis, who thought such a visit might encourage the work there. We were much delighted to see the growth and progress of the Lord's work in that country. Bill Davis and Dennis Smith have done a good job, with help of the African preachers. We were told that forty-three congregations were added last year. The presence of American missionaries is important to lend a stabilizing influence to the work. The numerical growth far exceeds the spiritual progress. The missionaries are needed to help the Christians reach spiritual maturity. Dennis is returning to the States in May. Someone should be sent to replace him right away.

We preached several places in Malawi, and had fifty-eight confessions and restorations. We were happy to lend any encouragement to the work we could. The association and hospitality were grand.

We arrived back in the States, March 3, having been away just under two months. We feel the trip accomplished what we were sent to do. To the Lord we give the honor, and to the brethren and congregations who made it possible we express gratitude and appreciation.

The truth of God's holy word has found its way into the Philippines, Malaysia, India, Africa, Mexico, and Central America. Let us not forget to pray for the success of the work in all these places and others.

Brethren, there is money lying in bank accounts all over the brotherhood that is doing no one any good, and if it is not used to do the Lord's work while there are so many opportunities all over the world, it will be burnt up when Jesus comes again.

Why not think about helping to support the preachers in the Philippines who have given up error and have lost their support from the digressives in order to preach and stand for the truth? Why not consider the two preachers in India that are doing the Lord's work there. Let's get behind these men and let them know that we want to help them in their fight for the truth?

Please, brethren, do not let the work of Christ die in fields that are white for harvest. There are people in other parts of the world who are far more eager for the gospel than many in our own country. This has been proven to some of us who have been privileged to see it with our own eyes.

Let us remember, brethren, one soul is worth more to the Lord than all the money in the world.

-147 Bay Bury Lane, Jackson, Ms. 39212

To open my heart would bare my soul
to pain and cruelty I'd never felt.
So I kept a part of me closed up
so I'd never have to feel the hurt.

But today the Holy Spirit declared,
"Just for one time let me within,
Feel with your heart the suffering of Christ."
So this time I listened and dropped my defense.

Oh the pain that it cost to confess in my heart
I'd been cold for so long, I had not done my part.
To know I'd shut Jesus out of my life
By my willful denial of all that was right.

The pain was so great I thought I would cry.
I felt nails in my hands. I wanted to die.
A sword through my side, the thorns on my head,
I heard the derisions and wished I were dead.

I realized slowly this deed had been done
to Christ long ago. The victory was won.
I need never suffer cruel cuts of sharp thorns
or friends all forsaking - being left all alone.

I realized then what was done there for me.
Christ endured all of that and let me go free.
Oh glorious victory, Oh humbling thought,
Oh sobering story so precious bought!

Who am I to spurn Christ
When He bore my sin?
I'll not close my heart
But welcome Him in.

-Karen M. Gray

THE "GOOD" CHRISTIAN

by Karen M. Gray

Christ lived— then died— on a cross years ago.
We all believe that. At least we say so.
Does knowing this fact and believing it's true
Make us good Christians? How can we be sure?

We know that the Bible is God's holy book.
Preachers say, if between its pages we look,
We'll learn all the truths we ever should need
To make heaven our home, but it's so hard to read.

We've heard there's good reason for going to church:
Worshiping, singing, praying, and such.
We've heard some enjoy it and someday I may,
But now it's nice to stay home and sleep late for one day.

We've heard there are lost souls dying in sin:
Neighbors and friends— maybe even our kin.
But they would think we were boring or stupid or trite,
If we told them of Jesus. It would make them "up-tight".

We've heard to be faithful 'til death calls our name
Is a marvelous way to live life. Just the same,
Isn't it easier, and more human too,
To do what we want than what the Bible says to?

Living this Christian life is so hard.
Being temperate, not greedy; acting humble, not proud.
It's easier to live our life with no goal
Than to always consider the state of our soul.

We've heard that God comes in a still and small voice.
When we least expect Him; He asks for our choice
To continue this pretense or change right away,
But we postpone the decision and wait one more day.

Karen M. Gray

(continued from page 1)

WHAT THE CHURCH NEEDS

preachers who were so ambiguous that I had no idea what they believed on a certain issue, even after hearing them preach on it. For shame! Let us not leave people wondering what the Bible teaches or where we stand. One version of II Tim. 4:2 reads, "Preach the word, press it home on all occasions, convenient or inconvenient, welcome or unwelcome." I like that! Preach it preachers! Plain gospel preaching is what the church needs *now!*

(2) Controversy: You may be shocked when I say that controversy made the early church grow but I assure you, my friend, it did. No, I am not talking about controversy within the church - that never helps the church grow - but I am talking about controversy between the church and the world. The early Christians were accused of "turning the world upside down" and they were guilty of the charge! The early disciples were no compromisers. They did not advocate unity in diversity. No! They were controversialists who were constantly engaged in the spiritual warfare of fighting sin, opposing error, and debating false teachers.

I would point out just here, too, that this is why primitive Christianity was so successful during what is called the "restoration movement" in this country. Those "restorers" were constantly engaged in debating, writing, and fighting against anything they saw opposed to what they could read in the Bible. They were controversialists controverting error! The church needs that kind of controversy *now!*

(3) Discipline: Contrary to popular thought, discipline will make the church grow. It did in the early church! After the disciplining of Ananias and his wife the Bible says "And believers were the more added to the Lord, multitudes of both men and women." (Acts 5:14) We must nurture, teach, and be longsuffering with the brother who is weak and young in the faith but those who stubbornly and wilfully persist in sin must be dealt with according to scriptural commandments. We are not playing church! Discipline is important; it made the early church prosper; and it is what the church needs *now!*

HONOR ROLL

You will find listed below the names of those sending subscriptions from Mar. 10 to Apr. 10, and opposite the name the number of subscriptions sent. We would like to ask our preaching brethren to remember to mention the OPA during your summer meetings and help increase the circulation of the paper and thereby the good that may be done. We do appreciate every word and deed in behalf of the paper, and especially the prompt renewals of so many. Please check the following and report any errors to us:

Alton Bailey--6; Chester King--5; Ronny Wade--4; Don L. King--3; A.E. Landrum--3; Paul Walker--3; Brian Burns--3; Frank Trayler--2; Winnie Bryant--2; Lynwood Smith--2; A.B. West--2; Mary Daniel--2; R.L. Box--2; Tommy Shaw--2; Fred Lay--2; Albert Scott--2; J.A. Hollandsworth--2; Wayne Fussell--2; Bobby Pepper--2; Bob Loudermilk--2; Betty Cannon--1; Lila Phillips--1; U.A. Hayes--1; Bernice Smith--1; Thomas Parrish--1; Viola Taylor--1; M.D. Byrd--1; Herman Hooper--1; Lena Wissinger--1; A. Edward Hommel--1; Darlene Hamrick--1; Dennie Whitt--1; Stanley Kasiske--1; Zade McClure--1; Vernal Bumgardner--1; Gillis Prince--1; Mrs. Henry Link--1; Carl McCormack--1; R.E. Lee--1; Wayne Logan--1; William Dickenson--1; Lawrence Combs--1; T.J. Parker--1; Barney Owens--1; L.D. McKinney--1; Versa Thomas--1; Odell Wilson--1; Jerry Ashlock--1; Clarence Brown--1; Garnett Moore--1; Gladys Staggs--1; Greg Gay--1; Maggie McClary--1; Larry Lay--1; Bessie Hamilton--1; Patrick Bibins--1; Ellean Mynes--1; Ray Powell--1; Richard Aegerter--1; Dan Wissinger--1; Gary Byars--1; Smith Bibins--1; George Battey--1; Kay Buchanan--1; Ivan Johnson--1; Wallace Lea--1; Sally Arnett--1; Don Thomason--1; Total--101.

(4) Love: The disciples' great affection for each other made the early church grow. It was after the disciples, because of concern and love for each other, solved a sticky problem that had arisen that the Bible again says their number increased and multiplied. (Acts 6:1-7) Backbiting and jealousy must cease among saints! The church should, yes must, be a picture to the world of what heaven will be like. In this way, Jesus said, men will know we are his disciples. Love is what the church needs *now!*

(5) Dedication: Early Christians were totally dedicated to Christ and His church. Paul speaks of some who had addicted themselves to the Lord's work. (Paul, himself, expressed his own dedication when he said, "For to me to live is Christ, and to die is gain." (Phil. 1:21) I have a close friend and brother in Christ who always says, "You can do anything if you will dedicate yourself." I believe he's right! We can cause the church to grow at a rate beyond our fondest dreams - if we will dedicate ourselves. We can take this nation - and this world - for Jesus and New Testament Christianity - if we'll dedicate ourselves. Dedication of ourselves, our money, our time, and our souls is what the church needs *now!*

If space permitted we could mention many other things that contributed to the superlative growth of the early church. What we must remember, though, is that we as individuals compose the church today. We are the church! Let us, my brethren, resolve that we are going to do what is necessary to see the church grow and prosper. Let us communicate plainly to any foe of the New Testament Church that we are willing to bear any burden, pay any price, and fight any battle we must fight to insure the survival and success of primitive Christianity. If we dedicate ourselves we can scale the utmost heights for our Lord! We can reach the summit! You, my brother or sister, need the church; and the church needs you - *now!*

BIBLE AND CONSISTENCY

(continued from page 2)

1. TEACHING BY FAITHFUL MEN: 1 Cor. 14:29 - 2 Tim. 2:2

2. SPEAKING ONE BY ONE: 1 Cor. 14:31

3. WOMEN KEEP SILENT: 1 Cor. 14:34, 35

4. IN ONE ASSEMBLY: 1 Cor. 14:23 & 26

This is what God ORDERED in the church in Corinth. There is certainly no dividing into classes here and NO AUTHORITY for such classes, as Bro. Bobbett says, "of course there is none in 1 Cor. 14." Now since Paul taught the same thing "EVERYWHERE IN EVERY CHURCH" it follows that there is no authority for classes anywhere in any church--THEN OR NOW! Bro. Bobbett told me in his March 12th letter, "Your paragraph on 1 Cor. 14 is weak." Well, it is strong enough to prove that dividing the assembly into classes is unauthorized, Paul, Ballard, and Bobbett all being witnesses!

Bro. Bobbett says, "The matter of Robert Raikes is beside the point." I don't think so. I showed that the order of teaching and worship. The order that Paul sets forth in the Corinthian letter was what he had received of the Lord. He commanded them to, "remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. 11:2. As I pointed out in my first article God through Paul ORDERED the following Teaching arrangement in the Assembly:

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"Here is our renewal, we enjoy Old Paths Advocate very much"

-Boyd Pilkinton, Lawrenceburg, Tn.

"We look forward to the paper each month"

-Cleta Garoutte, Manteca, Cal.

"We enjoy the paper very much"

-James A. Davis, Pontiac, Mich.

"Enjoy the paper very much, here is my renewal"

-Freida Hill, Deer Park, Tex.

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BIBLE AND CONSISTENCY

Sunday School had its origin with Raikes in England in 1783. I pointed out that no Church of Christ ever used it before 1850. The church existed, grew, and prospered for at least 1800 years without using the Sunday School. If the church could do its work of teaching and please God for the first 1800 years of its existence without this man-made arrangement could it not do so for another 1800 years, or as long as time shall stand? Isn't that what you tell the instrumental music man? According to Cecil Willis in his book on the life of W. W. Otey on page 64, "The first instrument known to have been introduced into any now identifiable congregation was at Midway, Kentucky in the late 1850's." Bro. Bobbett would not hesitate to affirm that the church existed, grew, prospered, and pleased God in its work and worship for at least 1800 years without the use of the instrument. The instrument is therefore, without Divine Authority. Every argument you can make against the use of the instrument in worship to God, I pledge to make with equal force against the use of cups and classes. By the way, speaking of the musical instrument first being introduced into the church at Midway, Kentucky in 1850 reminds me that G. C. Brewer said, "I think I was the first preacher to advocate the use of the individual communion cups and the first church in the state of Tennessee that adopted it was the church for which I was preaching, the Central Church of Christ at Chattanooga." This was in 1915. No wonder the advocates of cups and classes try to prove that they are just as scriptural as, "methods of travel", "tables", "song books", etc. There is no way in the world any man can go back of 1800 and find classes in the church nor back of 1900 and find cups. Now, since the New Testament was completed in the first century there is a span of around 1800 years between the New Testament and these man-made innovations. So, I think we better be careful before we say, "the matter of Robert Raikes is beside the point". Would you say, "the matter of the introduction of the mechanical instrument into the church in 1850 is beside the point"? The point is that it is at least 1800 years too young to have Divine approval; and that is exactly the point with regard to the cups and classes!

I told Bro. Bobbett in my first letter that every argument he (or anyone else for that matter) could make against institutionalism I would make with equal force against his cups and classes. He says, "As far as comparison to institutional arguments, I see no parallel." He says the institutional brethren "create a multi-church organization which violates both a congregation's autonomy and the elders' oversight." But "when a church elects to use the classroom method of teaching it maintains congregational autonomy and local oversight."

I just wonder where brethren ever got the idea that putting something under an eldership makes it scriptural. According to his reasoning, just put instrumental music under an eldership and it's scriptural. On this basis you can justify just about any practice. Innovations are innovations whether under an eldership or not, and all of the elderships in the world will not make them scriptural.

Bro. Bobbett says he has no argument with that part of my article showing that we have authority for the church drinking the cup in the communion, but he says I failed to "deal with the number of containers from which "the cup" is drunk" and "Unless you can prove that the container has some special spiritual significance, as "the bread" and "the cup" do, the container itself must remain an incidental to the communion."

He is of course here taking the position that the contents or "fruit of the vine" is "the cup". However, the New Testament nowhere teaches that the "fruit of the vine" is the cup. On the contrary, it clearly teaches that when Jesus instituted the Lord's Supper he "took the cup" Matt. 26:27 He commanded the disciples, "Drink ye all of it" and "they all drank of it". Mark 14:23. Now, from these

statements it is evident that there was a literal container that Jesus TOOK. This container is named by the New Testament "a cup". This "cup" which Jesus "TOOK" was the "it" from which "they all drank" because "they all DRANK OF IT". Some translations render as follows, "He took a cup which was handed to him." So, there was something that was HANDED; and there was the "TAKING" of that which was HANDED TO HIM." Will Bro. Bobbett deny that there was a literal cup involved? I think not. He took a cup, but in that cup was the fruit of the vine. "He said unto them, this is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mk. 14:24,25. The cup which Jesus took and the fruit of the vine which it contained were two different things, therefore, "the cup" is not "the fruit of the vine." So, I did deal with the number of containers. There was (and is) ONE. It was "A CUP" which Jesus "TOOK" and which contained "the fruit of the vine." ONE container, "A CUP" - ONE contents, "THE FRUIT OF THE VINE." Now, since the fruit of the vine is a LIQUID it cannot be handled without it being in some kind of a container. The container that it was in when Jesus instituted the supper was called "A CUP." That cup, that drinking vessel, we MUST HAVE -- we CANNOT WORSHIP GOD WITHOUT IT. We cannot worship God without HAVING AS MANY AS ONE. By the same token we do not NEED MORE THAN ONE to please Him in our worship, but we DO HAVE TO HAVE ONE -- It follows therefore, that all of the strife and division that has ever been over the communion has been over MORE THAN ONE!

Bro. Bobbett seems to assume that it cannot be proven that the container "has some special spiritual significance" - He says if it can be proven then it would not be a mere incidental. Let's see what the Lord says about this. Both Luke and Paul say that Jesus said, "This cup is the NEW TESTAMENT in (ratified by) my blood." Lk. 22:20 - 1 Cor. 11:25. Literally, "This cup is the New Testament made valid by my blood." Because, "almost all things are by the law purged with blood; and without the shedding of blood is no remission." Heb. 9:22. "For where a testament is, there must also of necessity be the death of the testator." Heb. 9:16. The New Testament would be worthless had it not been made valid by the blood of Christ shed in his death. John 19:34.

Now, the New Testament of Christ and the Blood of Christ are two different things. The New Testament is one thing; the blood of Christ is something else. Now Jesus said of something else, "This is my blood of the new testament, which is shed for many." Mk. 14:24. The "THIS" that He is talking about, Jesus explains when he says, "I will drink no more of THIS fruit of the vine;" THIS fruit of the vine he says, "is my blood." So, in the Lord's supper we have:

ONE BREAD which is HIS ONE BODY: Matt. 26:26 - 1 Cor. 10:16, 17

ONE CUP which is HIS ONE TESTAMENT: Lk. 22:20 - 1 Cor. 11:25

ONE FRUIT OF THE VINE which is HIS BLOOD: Matt. 26:28, 29 - Mk. 14:24

Remember this, brethren all over the world would be in complete unity on the communion if all everywhere used only ONE BREAD, ONE CUP and ONE FRUIT OF THE VINE. This is all any congregation needs to worship God. More than ONE is an addition and causes division. Bro. Bobbett says to the institutional brethren, "give up your man-made institutions and take only the ONE CHURCH of the Lord and we will have Bible unity."

I say to Bro. Bobbett, "Give up your loaves and cups and take only the ONE BREAD and ONE CUP and ONE FRUIT OF THE VINE and we will have Bible unity." Will you do it? Consistency demands it!

-3046 North Ashby Rd., Merced, CA 95340

OUR DEPARTED

Smith— John Garner Smith was born in Rockcastle Co. Ky., Mar. 3, 1937. He was taken from us Mar. 18, 1981. He was stricken with cancer some four months ago, in advanced stages. As we watched him deteriorate rapidly we could only be thankful that his physical suffering was kept to a minimum. His wife (being a nurse) stayed with him constantly, and with the aid of his sister Vivian, who came to them as soon as the seriousness of his condition was realized, J. Garner received the best of care. Memorial services were held for him in Mt. Vernon, Ky. His body was laid to rest in the Smith cemetery near there. Those who loved him most, left behind are: Joyce, his wife; Johnny, his son; daughters Cathy and Kimberly; brothers, Elmo, Dennis, Herman, and J.P.; sisters, Vivian and Dessie Smith, Alarene Childress, and Judy Robinson; father and mother, O.V. and Flura Smith. A large crowd of family and friends assembled as words of comfort and warning were spoken to the best of my ability. Singing was done by members of the church.

—Barney Owens

Weaver— Bertha Buna Weaver was born on Sept. 10, 1901 at Eufaula, Ok. and passed from this life on March 25, 1981 after a brief illness at the age of 79 years, 6 months, 15 days. She leaves a son, Jesse Sylvester Canady of El Sobrante, Ca., and a sister, Ara Young (mother of Trent Young) of Ceres, Ca. She also leaves 5 grandchildren; 5 great grandchildren; a host of other relatives, friends and members of God's family. She was a member of the Ceres congregation of the Church of Christ. Even though Bertha had experienced some health problems in recent years, her passing was somewhat unexpected. She had gone to the hospital for a routine examination, became ill, which resulted in surgery and subsequent death. She will surely be missed by all who loved her so much, especially those in the Ceres congregation. Funeral

A TRIBUTE TO BROTHER J. D. "DOUG" PHILLIPS By Paul Walker

Today, April 8, 1981, Brother J. D. Phillips was gently laid to rest in a cemetery on the outskirts of the tiny village of Eola, Texas. Though he went to sleep in Jesus and I fear not his eternal destiny; I, nevertheless, feel a sudden sadness clutching me as I write these words tonight.

Brother Phillips had been a welcomed guest in my Tennessee home when he held a meeting at Chapel Grove several years ago. Indeed, over the years, he had been a welcomed guest in many, many homes across America. And, it was in the home--by the fireside or around the dining table--that he was at his best. It was in that particular setting that his quiet elegance and reverence for heavenly things really sparkled. From his lips, after cautious contemplation, often fell beautiful words of wisdom. It was in those quiet times when one could really benefit from his familiarity with the Bible, the Book he knew and loved so well. Too, his abilities as a storyteller were known by many across the Land. His stories--always delicately balanced with detailed fact and good humor--were a genuine delight and appreciated by children and adults alike.

Early in life, Brother Doug chose the noblest of all callings: preaching the gospel. He followed that calling earnestly as long as he could. His style of sowing the Seed was his own--quite unique--but, always effective and rewarding. His aim seemed to have been to lay steadfast hold upon Truth; then, to share that Truth in love and kindness with others.

J. D. Phillips was great in spirit and great in his influence upon others. I shall be remembering him as I, too, go forth into the fields to plant the Seed--especially shall I remember him whenever I leave the busy highways of America and steal away into the hills and quiet villages and commune with the Master--as he so often did.

services were held on Mar. 28 at Salas Chapel in Modesto. Burial was in the Ceres Cemetery. The writer, assisted by Howard Hickey conducted the service. Singing of beautiful songs was done by members of the Ceres congregation. Our prayers are for those left behind that strength may be theirs all along this way, that when it comes ours to cross the bar, all will be well in our life.

—Orvel Johnson



Cleo Gatson,— 608 W. Franklin St., Farmerville, La., 71241, Mar. 5— I am writing concerning the passing of Bro. Perry Young of Marshall, Tex. on Jan. 22, 1981. This left the Ash Springs congregation with no one to carry on. I have been going there as often as I can, and Brethren Lanch and Cottonham from Shreveport. If any of you can be with them at any time they would be very glad.

E. H. Miller,— Box 538, LaGrange, Ga. 30241, Apr. 3— The Lord has certainly been good to me. I have been in the hospital since last report but everything seems fine now. The first doctor did not find the trouble and I had to return under the care of another doctor and had some surgery. It was 2 months that they did not want me driving or lifting but that is now in the past and I am now driving and doing my regular work. The church here is fine, we have heard preaching brethren Allen Bailey, Lynwood Smith, Bobby Pepper, Don Snow, and Frank Staggs lately. We appreciate the many preachers in the field but let us remember Jesus said the harvest is plenteous but the laborers few, so let us all work a little harder for the Lord.

Smith Bibins,— 20129-66th Pl. West, Lynwood, Wa.— The congregation here in Seattle is doing very well. We have recently had some restorations and a brother and his family from the digressives is meeting with us. The new meeting place has worked out very well. We are looking forward to, and preparing for, the annual Thanksgiving Meeting of the Northwest which Seattle will host this year. Now is not too soon to plan to attend this meeting. We would love to have you, the congregation would be benefited, and we certainly believe that anyone attending will be uplifted and edified. Please remember the work here, and us, in your prayers to the Father.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks. 67124, April 8— We just concluded an enjoyable gospel meeting at McGregor, Tx. last weekend. We made our home with the McKamie's and enjoyed it immensely. My next meeting is scheduled for Hamilton, Ohio (April 13-19). It was a real treat to hear Brother Edwin Morris preach the gospel during his recent meeting at Wichita, Kansas. The entire congregation appreciated him and grew to love him. I treasure the time I had to visit with Edwin! I have always loved his plain, powerful preaching! May the Lord richly bless him and use him.

Paul Walker,— 2701 Halifax, Odessa, Tx. 79762, April 3— The congregation here is doing well. Last Sunday, we were with the Big Spring brethren and enjoyed the day. On April 12th, we plan to be with the young congregation in Plainview, TX. where Bro. Jim Hickey is doing a good work. Later this month, we look forward to the Andrews special week-end study. We recently received word of the passing of Bro. Bill Burnell, who was a faithful member of

the Flemington, Pa. congregation. Bill, while he lived, hammered and forged a good Christian character; his influence for good will continue. What a thrill it was to have once lived neighbor to Bill up in the beautiful Pennsylvania valley he called home. So many of our dear Christian friends are passing on which reminds us that though we are a part of this land; deep-rooted like a tree--we shall not stay here forever--but, shall soon go away to our real Home.

Barney Owens,— 8782 Meadowview Ln., W. Chester, O., 45069, Mar. 23— As the weather begins to break that means meetings are again becoming numerous. We are getting ready now to leave for Kansas City, Mo. Then April 11-19, we will be in Mozier, Ill.; May 9-17, Blue Springs, Ky.; June 7-14, Tulsa, Ok.; June 15-17, Cable Ridge, Mo.; June 21-28, Fairview, La.; July 5-12, Greenville, S.C.; July 19-26, Deer Park, Tex.; July 31-Aug. 9, Andrews, Tex.; Aug. 15-23, Marietta, Ga.; and Sept. 2-6, Pearlhaven, Ms. If you are taking a vacation or are in driving distance come help us spread the gospel of Him we love, in these places, helping the local churches grow gives growth to the church everywhere. Don Pruitt will be with us here in Sharonville, Apr. 25-May 3. Pray for us. (Note- We are sorry this reached us too late for Apr. issue-Ed.)

R. Martin,— 620 Evergreen Dr., Woodstock, Ga. 30188, Mar. 23— The work in Marietta is progressing well and we thank the Lord. A sister and 2 brothers have come from digression and taken their stand for truth. Another sister was restored, who had been out of duty for some time. We are so thankful to the Lord and continue to work with others and pray they too will take their stand for truth. I recently preached at Temple, Ga., and Earlytown, Ala. The church in Marietta was pleased to have Bro. Lynwood Smith here to preach two great sermons, Lord's day morning and evening. I still have some of the tracts, "The Church, The Christian, and War". If you are interested, please write. They are free. Pray for the work here and if you are in our area please stop and visit. (Note- We are sorry this reached us too late for Apr. issue-Ed.)

Duane Permenter,— P.O. Bx. 125, Lindrith, NM. 87029, Mar. 30— The Lord's work is going real well here in Cuba, NM. We have had up to 24 at one service in this mission effort. The crowd on Lord's day averages between 10 and 15 people. We have some digressives attending regularly. We are conducting studies with people from the community as the opportunity arises, and now, we are having a profitable study with some holiness people. It is our hope that they will continue to be receptive to the truth and obey the gospel. Bro. George Battey held us a fine meeting the first of March. Many were in attendance from the community even though on Saturday night it snowed. The brethren at Farmington have been very good to help out during meetings and we appreciate this very much. I need your prayers, brethren and sisters, for me and mine. Lord bless all of you. Please note my new address above.

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240. April 8— It has been some time since I have written to the O.P.A. The year got off to an early start with our work. We have been in meetings every month this year and Lord willing will leave Friday for a meeting in Lexington, Okla. April 12-19. Our next meetings will be in Big Springs, Texas, May 10-17, and Oyster Bay, Fla., May 24-31. Bro. Lynwood Smith was with us in LaGrange, March 6-8 in a short meeting and did an unusually good job preaching the word of God. Bro. Bobby Pepper and I followed up a lead given us by Bro. Wayne McKamie which resulted in a new congregation being established in Ft. Meyers, Fla. There is not a congregation within one hundred miles of there. Though small in number they burn with zeal to do the Lord's will his way. The digressives have fought a losing battle with them.

They are strong for the scriptural way. They have had as many as twenty-two at services but only about half that many in regular attendance. We were happy to have Bro. Frank Staggs preach for us Wednesday night April 1. We also were privileged to attend his meeting in West Point, Ga. two nights. We enjoy the O.P.A. Keep up the good work. Here are two subs.

Lonnie Kent York,— 628 Cumberland Dr., Muskogee, Oklahoma 74401, April 8— Delmer Lee and myself have just concluded a very good meeting and mission work at Fayetteville, Arkansas. We worked together for two weeks including a nine day meeting. The brethren were very receptive to our efforts and we feel, gained from the teaching. There were two young men who were baptized as a result of our efforts, and we give God the glory. Lord willing, with some follow up work, there will be more fruit for the master. It was a pleasure to work with Delmer and the brethren at Fayetteville. As things go with me and my work, I shall be staying at or around the Muskogee area for at least another year. There are many smaller congregations in this area that need work and encouragement. Our greatest desire is to assist them in any and all that we can for the cause of Christ. The Lord willing I will be conducting the following meetings this summer: Neosho, Missouri, June 26-28; Beatrice, West Va., July 19-26; and Indiana, Pa., Aug. 9-16. I have worked with these brethren before, and am looking to see them again. I continue to seek the prayers of the saints as I seek to perform the will of God. God bless the saints.

Allen Bailey,— 631 Oak Hill Dr., Houston, Mo. 65483, Mar. 20— It is the time of the year for our meetings to begin and Lord willing we plan to be in Sacramento, Cal., Apr. 4-12; Caldwell, Idaho, Apr. 24-29; Joplin, Mo., May 27-31; Flintville, Tn. in July; Radnor, W. Va., Aug. 23-30; and Hale, Ark. Oct. 16-25. Throughout the year we will have various weekend meetings at nearby congregations and will give more details as time draws near. The last several months have been enjoyable being home for some time to get some work done. We feel much good will continue to be done in this area with all the members working together. The past few months have seen more baptisms, restorations, and confessions. We are thankful for this and the many visitors from the community. We hope to be able to convert them. As a congregation we feel our future is extremely bright and hope to accomplish much this year, Lord willing. Since last writing, I took on a new role - that of a father on Jan. 15. Susanne and Levi are doing fine and we thank the Lord. If you know of any we can contact in this area, drop me a card, and we will see they get a special invitation. (Note- Sorry this reached us too late for Apr. issue. Congratulations on the new son-Ed.)

Dennis E. Smith,— P.O. Box 573, Blantyre, Malawi, Mar. 2— We will be returning to the states in May. At that time we will have been working here in Malawi for 3 years. The past 3 years have been both fruitful and enjoyable. Although we are returning to the states to live, I plan to do all I can to encourage the continued interest and support of the work here which has certainly been worth all the efforts thus far rendered. There is still much to be done. We are thankful for the Bill Davis family who have labored here for the past 7 years and Lord willing will remain in the work for at least a couple more years. Bill has done well and is worthy of commendation. We pray the Lord will continue to bless the work and that brethren will be encouraged to continue with liberal support. We are not sure where we will be situated when we return home but after mid-May I can be contacted at either 307 N. Cass, Cartersville, Mo. 64835 or 9225 S. Harrodsburg Rd., Harrodsburg, Ind. 47434. I want to thank all who contributed to my support and travel expenses for the work here in Malawi. On returning home I will be happy to visit congregations to report on the

progress of this work and explain its needs for the future. We solicit your prayers on our behalf in moving back to the states. We look forward to being with you brethren and being involved in the Lord's work with you again.

Jerry Dickinson.— 300 Audrey #339, Houston, Tx. 77015, Mar. 11— The church at Deer Park was privileged and honored just recently to have brother Juan Rodriguez from Saltillo, Mexico for a weekend meeting. Juan preached masterfully! He was worried and anxious that his English might not be eloquent enough, but I speak for the whole congregation here when I say that we were all edified, moved, and thrilled by his sermons each service. I consider Juan a close friend as well as my brother in Christ. When we were both just teenagers we worked together one summer with the church in McGregor, Texas and I learned to love and admire Juan's zeal for the Gospel then. He still possesses that zeal and the work he and the other Mexican Preachers, Waymond Coleman, Wayne McKamie, and others are doing in Mexico is worthy of "double honor". His wife, Nellie, also came with him and she is the perfect preacher's wife. We are glad they came our way!

I am now looking forward to my Spring meeting in Stockton, Calif., April 11-19. This will be my third meeting in Stockton. I am sure it will be as enjoyable as the other two. It has been almost three years since I've been in California and I, therefore, look forward to the trip and long to see brethren there whom I've not seen for too long a spell. Pray for me and mine, and the church here. Our prayers are for those who love the Lord!

Don L. King.— 41931 Chadbourne Dr., Fremont, Ca. 94538, April 13— Just closed an enjoyable meeting at Woodlake, Ca. It had been some time since they had had a meeting and all seemed to enjoy it. Several came from various places and helped a great deal to make the meeting a success. One sister was restored for which we give thanks. We plan to preach at Escalon this morning (Sunday), then this afternoon at 3:00 P.M. we will meet with those who are interested at the Stockton building to discuss the future of the mission work in the Philippines. So far, interest is keen by many. Since our return we have had good reports of progress being made by the preachers over there. Hopefully, they will send some reports in for the paper soon. I know we would all enjoy reading after them. Our next meeting will be in Ft. Worth, Texas (Trentman Ave.) April 25 - May 3. Those who can are encouraged to make your plans to attend. May 8-17 we will be in a meeting at Escalon, Ca. We have held a number of meetings there in the past and look forward to an enjoyable and profitable time for the Lord. The church in Fremont continues to grow. Just before leaving for Woodlake, I was happy to baptize a young lady into Christ who had been raised in the Catholic Church. Too, word reached us in Woodlake of a man obeying the gospel as a result of the T.V. program aired from Bakersfield. May God continue to bless His work everywhere.

Ron Jordan.— 176 Mizar Place, Lompoc, Calif. 93436— The work here in Lompoc is moving along with success. During the months of Feb. and March, four souls were baptized into Christ. Two of these were an older couple from the Baptist Church. The other two were two young

ladies who have been attending services here. All glory goes to the Lord for blessing our efforts. The congregation is on a spiritual high and the cooperation from each member is outstanding. We have three other men who are now giving lessons. This allows me the opportunity to be of help in other areas. We are now conducting services in Morro Bay each Lord's Day. We send three teachers a month and Bros. Larry Loya and Jerry Barrett from the Bakersfield area also assist in this work by going once a month. We continue to have outside visitors from the community because the members here are out inviting them to the services. The size of the congregation has just about doubled since we began our work here. We thank the Lord for his help because we know we could do nothing on our own. We have adult and young people's Bible studies on a regular basis in different homes. Both are well attended. We continue to thank you for your prayers. If you are in this area, please come and worship with us. If we can assist you in any way, please feel free to call upon us. May the Lord bless you all.

Paul O. Nichols.— 147 Baybury Ln., Jackson, Ms. 39212, Feb. 24— Our stay in India was both encouraging and productive. Bro. Jim Franklin and I are thankful to God and grateful to the brethren that we were sent to this field. We preached at Bitragunta, Kakinada, and Secunderabad. We traveled hundreds of miles by train to these places where we were received cordially by ready listeners. All these services were arranged by Bro. J. B. Paul of Bitragunta. At Bitragunta the services were held in the house, on the veranda, and in the yard of the Pauls. At Kakinada we preached on a flat housetop. At Secunderabad we had services in a house and in a charminar (a flat top cloth shelter) erected in the street. (A goat walked through while I was preaching once). At Kakinada a Hindu woman, who seemed very sincere, was baptized in the back waters of the Bay of Bengal. The last day we were at Bitragunta for worship we had 14 baptisms, including one Hindu woman. In India we found some very sincere people who want to serve God in a scriptural way. They are loving, generous, and kind, and are willing to be taught. The J. B. Pauls have taken upon themselves the responsibility of caring for 45 orphans and 10 widows. Some were left when a storm killed their parents. Two were orphaned when the police killed their parents for stealing in the railway yard in front of the Pauls house. Some of the villagers suggested poisoning the children to get rid of them, but the Pauls gathered them up and began to feed and house them on their meager income. Such love and generosity we have never before seen. We fell in love with the Indian Christians and they and we shed tears when we had to leave them. We are now in Malawi at the invitation of Bro. Bill Davis. My wife and I first came here in 1952 in answer to a "Macedonian Call". It is good to see and be with Bill and his family and Dennis Smith and his family, who have been working faithfully in this field for years. Last Lord's day we were at Manjolo where there was a crowd of over 200 present. There were 15 confessions and restorations. We were joyfully received by brethren, some of whom I have known for nearly 30 years. It is good to see that they are still trying to serve the Lord. By the time this is read in the OPA we should be back in the states, Lord willing. It will be good to be home again. We solicit your prayers.

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 ordinances 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 for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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OLD BOOKS AND SNAPSHOTS

By Paul Walker

I love old books. Some people love old dogs or old furniture -- or cars. But, I'll go for old books every time. Most preachers I know love books. Even Paul, that ancient preacher from Tarsus, wrote a letter to Timothy (2 Tim. 4:13) and asked him to drop by Carpus' house down in Troas and pick up his coat which he had left there. Then he added another simple request: "...when thou cometh bring...the books!" A gospel preacher loves his books.

Some of my very favorite books are about the late and respected T. B. Larimore. His colorful life and ministry spanned more than three-quarters of a century. Often, late at night, I get down from the shelf a Larimore book and read myself into pleasant dreams. Brother G. C. Brewer, one of Larimore's "boys" at the old Mars' Hill School in Alabama, once wrote: "When I become gloomy and doubts trouble me; and, when my faith in humanity begins to waver, I get one of Brother Larimore's books and read some of his sermons and letters, and the world gets brighter..." That's exactly the way I feel about his writings, too. (I'll have more to say about Brother G. C. Brewer later.)

Larimore saw a real need to preserve for posterity a slice of history for future generations to relish and cherish. So, it is not unusual to find faded snapshots sprinkled throughout his books; pictures of interesting people, places and things tucked snugly away between pages--now yellow with age--pages containing some of the sweetest and soundest sermons one will ever read.

One picture I find in an old Larimore book is particularly heartwarming for it is a snapshot of a "country baptizing" in a small creek which ran cool and clear near the old school and church. I, too, was baptized in a country creek at the hands of Brother Bennie Cryer not very many miles from that famous North Alabama school. Later I baptized others in the same creek. Brother Larimore wanted to preserve that blessed and beautiful moment in a man's spiritual birth; therefore, we look at the picture--now slightly faded and dim--and see the old preacher standing waist-deep in the creek about to lower a sinner gently into the watery grave, while the congregation stands on the banks as reverent and silent witnesses.

Why would that grand old man feel a need to include a picture of a man being immersed in water? Well, I'm sure he realized that a picture was worth a thousand words and, too, he may have felt that future generations should see exactly what Bible baptism looked like. He wanted people to understand that gospel preachers still baptized believers for the remission of sins just like it was done back on the day of Pentecost (Acts 2) and like it was done when a preacher named Phillip immersed an Ethiopian into Christ (Acts 8). I suspect that he shuddered to think that men might drift so far away from God's Word, that even such a simple thing as water baptism might get trampled to death in the stampede of modern innovations. Now, I can just hear some of our digressive brethren

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EXPIRATION DATE

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THEY STAND OR FALL TOGETHER By Ronny F. Wade

The above caption appears over an article by Leon Odom in the January 1981 issue of **The Discerner**. The writer begins by reviewing the arguments and scriptures used to prove instrumental music wrong in worship to God. His reasoning is sound. The scriptures, Mt. 26:30, Acts 15:25, Rom. 15:9, 1 Cor. 14:15, Eph. 5:19, Col. 3:16, Jas. 5:13, all specify **singing**. Not one authorizes the use of mechanical instruments of music. Next Bro. Odom considers the questions of "congregational cooperation in the field of evangelism", and the "benevolent issue." Again, he correctly points out that in the scriptures dealing with local church action in the field of benevolence (Acts 2, Acts 4, Acts 6, Acts 11, 1 Cor. 16:2, 9, Rom. 15:25, and 1 Tim. 5:16) without exception the scriptures specify poor saints. If it is wrong to use instrumental music because the scriptures specify singing, then, Odom argues, it would be wrong to help non-saints out of the treasury because the scriptures dealing with benevolence specify saints. His conclusion: **They stand or fall together.**

I would now like to take his reasoning a bit further. In every scripture dealing with the Lord's Supper, "a cup" "the cup" "this cup" is specified. (Mt. 26:27, Mk. 14:23, Lk. 22:20, 1 Cor. 10:16, 1 Cor. 11:25) Not once are cups authorized. In Mt. 26:26 Jesus took "a loaf". He did not take loaves (plural). The loaf was a representation of His body. Only one physical body, only one spiritual body (Eph. 4:4) hence, only one loaf. Those who use "loaves" violate the pattern. They go beyond what is written. Like instrumental music and benevolent societies, cups and loaves, are digressive innovations. They **ALL** stand or fall together.

But again, doesn't Bro. Odom know that when the New Testament Church assembled for the teaching of the Bible it did so in an undivided assembly, with men only doing the teaching. (Acts 11:26, Acts 15:6, 12, 1 Cor. 14:23, 25, 1 Cor. 14:31, Acts 20:7) There is not one scripture authorizing a class arrangement for such teaching. Bible classes (Sunday School) is another innovation on par with instrumental music, benevolent societies, cups, loaves etc.

The very door through which Brother Odom brings cups and classes, also admits instrumental music and the societies. He cannot justify one without the other to save his life.

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ADAM AND FREEWILL - A REVIEW

By Billy D. Dickinson

Some doctrines are so weak and palpably false that one only has to have a clear understanding of their tenets and implications to see how erroneous and untrue they really are. This is especially true with the atrocious and unscriptural doctrine of UNCONDITIONAL election and predestination as taught by some! This antiscritptural theory strikes a blow at the very heart of God because it calls into question His justice and equity and in reality makes God responsible for all the sin, immorality, and wicked deeds that man ever has or ever will commit. This is a review of an article bearing the said title above, written by Mr. David K. Mattingly who is an "elder" among the so-called "Predestinarian Baptist Church of Christ". In his article, Mr. Mattingly argues as all "Predestinarian Baptists" do and while we call not his side, we do question or for one moment impugn his motives. To charge him with teaching a falsehood and will do our best to review his teaching. his article is found in a monthly journal, The Predestinarian, a journal coming out of Laurel, Ms. and in this Vol. 1, issue 10, his article is one of five dealing mostly with man's free moral agency and unconditional election.

WHY THIS JOURNAL AND WHY THIS ARTICLE?

First, the very fact that these people find it necessary to print a journal as The Predestinarian and Mr. Mattingly finds it necessary to argue for unconditional election so ardently is proof within itself of the falsity of this doctrine! If the doctrine of predestination as taught by "Predestinarian Baptist" is true, these "elders" and preachers have the most worthless commission of any group of people I ever heard tell of. Whether they ever preach another sermon, write another article, or print another journal is insignificant because the elect are going to be saved and the non-elect are going to be lost regardless! In his article, who is Mr. Mattingly trying to persuade? The non-elect? Surely not, for they cannot be. The elect? Perhaps so. Perhaps he is merely "feeding the flock", as they often say. But this is meaningless because whether he feeds the flock or not, the elect won't be any more saved or any less saved. Whether he writes another article or may preach another sermon, the saved will still be saved and the lost will still be lost! Mr. Mattingly, why all the effort? Does it take human instrumentality to keep the elect alive? If yes, this doctrine is false. If no, then they have the most worthless commission of any group of people on earth. Mr. Mattingly, doesn't the need for your article show how inconsistent you really are?

EXPLAINING WHAT "FREEWILLISM" IS

In his first paragraph, Mr. Mattingly explains what they call "freewillism" to be; namely that man is a creature of volition and choice with the ability to do either good or bad. Of course, this he denies. This is the purpose of his entire article - to prove that neither Adam or any man since was or is a free moral agent. I must say that the contents of this first paragraph makes more sense and sounds more logical, (not to mention scriptural), than any other part of his writing. He really found it easier to point out what "freewillism" is and made more sense doing it than he did in explaining his own beliefs in the matter! Does this tell you anything? In explaining "freewillism", he writes, "With regard to Adam, the general view of Genesis is that God created the first man sinless, and placed him in the garden of Eden. He bestowed upon him something He did not give to any of His other creatures. That gift was free choice...He gave him a commandment "to see" whether or not he would obey Him. Adam, through Satan's temptation, broke the law, and plunged the human family tragically into sin and eternal death. With little variance, this is the modern way Scripture is generally interpreted".

Now, see if his explanation of freewillism doesn't sound more logical and scriptural than the following: With regard to Adam, Predestinarian Baptists teach that God made Adam a robot like mechanism without any ability to obey or disobey or think for himself. God commanded Adam to do something he could not do nor should not do for God decreed that he would and should do it anyway. It was God, not Adam or the devil, who plunged the human family tragically into sin and eternal death for Adam and Satan were only doing what God predestinated for them to do. In reality, this is the Predestinarian way scripture is interpreted. I don't know about you but I'm glad this is his doctrine and not mine. Before going further, I must notice a statement of his on page 3, "Free moral agency is neither a term used in the scripture nor is it a term defined in a dictionary". This is indeed poor grace coming from the pen of a man who claims to be a "Predestinarian Baptist" and a member of "The Predestinarian Baptist Church of Christ". Let him find these terms for us in the word of God!! Does Rom. 16:16 record, "The Predestinarian Baptist churches of Christ salute you"? Or does Acts 11:26 say, "The disciples were called Predestinarian Baptists first at Antioch"? Did Peter write in 1 Peter 4:16, "Yet if any man suffer as a Predestinarian Baptist, let him not be ashamed..."? A term not used in the scripture, eh? Indeed!!

CLOUDING THE ISSUE

In his second paragraph, he begins to muddy the water and loses sight of the real issue. He writes, "It is taken for granted that where there is a law there must be a free will. A law forces those placed under the law to make a choice between two alternative courses. They may obey the order or they may disobey it. It is considered incompatible with every rule of logic to suppose that God gave Adam a commandment, but, at the same time, did not give him the absolute free choice to decide what path he would follow". The problem with Mr. Mattingly, and this will answer much of his next paragraph, is that he fails to take into account the justice of Almighty God. If "God gave Adam a commandment, but, at the same time, did not give him the absolute free choice to decide what path he would follow" and also FORCED him to do evil, would it in any sense be just for God to punish him for doing something he was not responsible for in the first place? Suppose I was to say to my four year old son after I tied him to a tree, "Now son, you better come to Daddy or I'm going to whip you. Come here right now". My son, however, can not come because he has no choice in the matter being tied to a tree. Would I as a father be just to punish my son for something he could not help? If not, what does this do to our Father's justice when we claim that God told Adam not to eat of the forbidden fruit, even though he decreed he would, and then turned right around and punished Adam for doing what he could not help but do. Now, I must admit that while this is the "Predestinarian Baptist's" view of justice it certainly isn't mine. I tell you frankly this is a reflection on the justice of God and don't be deceived into believing it for God is "a God of truth and without iniquity, just and right...", Deut. 32:4. This false doctrine makes God, rather than man where the blame belongs, responsible for all the evil doing in the world. According to this, if I take a pistol and kill Mr. Mattingly, I'm not responsible for my actions anymore than Adam was for his! I was merely doing what God decided for me to do without any choice in the matter. This is equal to charging God responsibility with the sin of murder - a serious charge indeed. Frankly, I can't understand how intelligent people can be deceived into believing such a damnable doctrine! Yes, where there is a divine law there must be a free will for justice, in any logical or scriptural sense, demands it.

Next, he argues that one may be commanded to do something he cannot do. What we have written thus far is

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ADAM AND FREEWILL

(continued from page 2)

enough to answer this quibble but let us continue. Hear him: "For example, a man may be ordered to pay back his debts. Such an order in no way insures his ability to do so. It may be, he does not have the means to do so...Free will, therefore, does not necessarily follow from the fact that laws are given". We are glad to agree that often people are told to do what they cannot do but this has no relevancy to the topic now under discussion. If so, let him name ONE commandment God has ever given anyone in His word which they did not have the ability to do. Let his name one commandment for the saint or sinner today in God's word which is beyond human capabilities: The Predestinarian concept of justice is a warped one because it teaches that God commands people to obey His wishes, demands it of us, and then condemns us for not doing something which was a human impossibility for us to do in the first place!! If, for instance, God had demanded that we literally flap our arms and fly to the moon in order to obtain salvation, does Mr. Mattingly really think this would be a JUST request? II Cor. 8:12 sets forth the principle that God only requires of us what we have the ability to do and no more. After all, this is only just and right!

MEN AND DOGS- A TRUE COMPARISON??

Next, he really sidetracks the issue and throws up another smokescreen. He writes, "One of the salient points of the "free will" doctrine is that ONLY man has the freedom of choice. But this obviously cannot be true if we allow the doctrine of the inseparable connection between law and free choice. Animals are given commandments too. For example, an owner may order his dog to come to him, or to sit, or to stop barking. If we grant the free will assumption concerning the law, do we not also have to allow that pets have free will too?". When he says, "Only man has the freedom of choice", he stated only half the truth. Indeed more is here involved for only man has a true discernment between good and evil and a conscience that helps keep his footsteps aright. In this sense, man has a "free will" to obey or disobey and even Mr. Mattingly must admit that his comparison between men and dogs misses the mark and falls short of any real proof. For instance, where is a dog in God's word commanded not to steal, kill, etc.? The comparison is shameful and without excuse for the intellect of a man and a dog is not comparable. Now, you may teach a dog through proper training not to do certain things like eat the cat's food. When he disobeys, you may beat him and make him wish he hadn't, but the dog will have no conscience in the matter and this has no place in this discussion. He says concerning this illustration, "These thoughts may not disprove that Adam had a free will". So you see, he apologizes for the crude example before he finishes and admits it really doesn't prove a thing. I don't blame him. I think I would have apologized for it too!

He then argues that God predicted Adam's transgression. He bases his proof(?) on Gen. 2:17, when the Lord said, "For in the day thou eatest thereof thou shalt surely die". The truth is he sees in this passage what he wants to see. First, even if when the Lord said, "in the day...", he was predicting Adam's sin, it proves nothing for there is a vast difference between foreknowledge and unconditional predestination. But the truth is the Lord was merely telling Adam what would happen IF he ate of this tree. Suppose I said, "Mr. Mattingly, don't rob a bank for in the day you do you will surely go to prison". In this statement am I predicting he will rob a bank or merely stating the consequences of such action and admonishing against it?

In paragraphs seven and eight, he tries in vain to prove that because Adam did not have a "knowledge of good and evil" until after he ate of the tree of knowledge of good and evil, he could not have possibly have had a free choice. How do we know this is so? Because he says it is, that's why! I believe Mr. Mattingly is one of the worst I have ever seen to argue concerning matters that carry little or no

consequences as far as proving what he wants to prove. Whether Adam understood all the consequences of breaking God's law or not, which he certainly didn't, is not the point at all. The issue is: Did God or was God able to communicate to Adam in such a way that Adam knew it was wrong to eat of this certain tree? Did Adam understand what God prohibited in this situation? If so, did Adam have a choice either to eat of it or not? If not, was Adam really responsible for his actions? If Adam wasn't, who was? Do I hear the Predestinarian say, "God"? Adam committed sin against God by violating His law, Rom. 5:12. Sin is the result of yielding to temptation, Jas. 1:15. Temptation comes when one is "drawn away of his own lust, and enticed", Jas. 1:14. If one can't ever control his own lust and makes no choice as whether to commit a sin or not, why did John write in I John 2:1, "My little children, these things I write unto you, that ye sin not"? You mean they had a choice in the matter? The truth is, we yield ourselves to sin and its practice, Rom. 6:16.

Lastly, he concludes, "The human family now does not have free will because every part of Adam's race is sinful (Rom. 3:23) and consequently made servants (slaves) to sin. (John 8:34) A slave is certainly not free. Only by the intervention of Christ, the Lord, are unholy men set free from the bondage of sin. The salvation of wretched sinners is not the work of man's free will, but is the work of Sovereign grace". Thus, why are some doomed to hell? Because God predestinated them to be. Even babies who die in infancy are hell bound if they are not of the elect! People have no choice in the matter. This is what this man believes and is teaching. What this false teacher needs to realize is that man is a slave to sin because he has YIELDED to sin, Rom. 6:16-17 but if the sinner will yield to righteousness, repent of his sins, and obey "from the heart that form of doctrine", he can become a servant of righteousness. Men are to save themselves by gladly receiving the word which is able to save our souls, Acts 2:40-41 & Jas. 1:21.

Please observe the following: BIBLE SAYS VS PREDESTINARIAN BAPTISTS SAY

- | | |
|-------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| 1. "In every nation he that feareth him, and worketh righteousness is accepted with him", Acts 10:35. | 1. Only the predestinated are accepted with him and that number cannot be added to or diminished from. |
| 2. "...He by the grace of God should taste death for every man", Heb. 2:9. | 2. Died only for the elect. |
| 3. "Not willing that any should perish", II Pet. 3:9. | 3. Not willing that any of the elect should perish. |
| 4. "Who will have all men to be saved, and come to a knowledge of the truth", I Tim. 2:4. | 4. Will have only the elect to be saved and only these are given a special illumination of the Spirit to know the truth. |
| 5. "Whosoever believeth", Jno. 3:16 "Whosoever will", Rev. 22:17. "If any man", Matt. 16:24. | 5. I know it says that but... |

As you can see, one cannot believe both the Bible and the Predestinarian. We have weighed their doctrine in the balance and it has been found wanting. To show the absurdity of their belief, if Mr. Mattingly disagrees with anything I have written, and I'm positive he will, let him remember that according to his OWN belief it's not my fault, he'll have to argue that out with God, for I have merely written that the Lord predestinated for me to write a long time ago. I hope the day will come when all Predestinarians will come to realize "the grace of God that bringeth salvation hath appeared to ALL men".

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EDITORS

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant) 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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The following congregations sent in the information just in time to be in the Directory. If I had received them a few days later they would not have been in the 1981 Directory: **CALIFORNIA**, Corning (Tehama County), El Centro, (Imperial County) Escalon, (San Joaquin County) Lodi, (Garfield & Eden), Manteca, (San Joaquin County) North Hollywood, (Los Angeles County), Salinas, (Monte-rey County), Sonora, (Tuolumne County), Turlock, (Stanislaus County), Waterford, (Stanislaus County), **FLORIDA**, Lauderdale Lakes, (Broward County), Orlando, (Orange County), **IDAHO**, Caldwell (Cleveland Blvd.) (Canyon County), **INDIANA**, Bloomington, (South Washington) (Monroe County), **KENTUCKY**, Chestnut Ridge, (Rockcastle County), Walnut Grove, (Pulaski County) **LOUISIANA**, Conway, (Union Parish), Thibodaux, (Lafourche Parish), **MICHIGAN**, Lansing, **MISSISSIPPI**, Hazelhurst, (Copiah County), Brookhaven, (Lincoln County) (Pearlhaven) Jericho, (Lincoln County), **MISSOURI**, Bardley, (Ripley County), Joplin, (Newton County) Joplin Street, Lee's Summit, (Laclede County), Oak Forest, (Oregon County), St. Louis, (St. Louis County), Chain of Rocks, Seymour, (Webster County), Warsaw, (Benton County) **OHIO**, Cleveland, (Cuyahoga County), Danville, (Meigs County) Linville, (Lawrence County) **OKLAHOMA**, Ada, (Pontotoc County), Crescent, (Logan County), El Reno, (Canadian County) Frederick, (Tillman County), Holdenville, (Hughes County), McAlester, (Pittsburg County) Hereford Lane, Tucker, (Leflore County), **OREGON**, Cave Junction, (Josephine County) **TEXAS**, Ash Springs, (Harrison County), Austin, (Travis County) First Street, Clyde (Callahan County), El Paso, (El Paso County), Hoyte, (Milam County), Jacksboro, (Jack County), Lake Breeze, (Jones County), Rockport, (Arkansas County), Texarkana, (Bowie County) EYLAU, White Hall, (Bell County), Wichita Falls, (Wichita County), Woodson, (Throckmorton County). **WEST VIRGINIA**, Clintonville, (Greenbrier County), Foster (Boone County), Griffiths Branch, (Boone County) **WYOMING**, Casper, (Natrona County).

TO WHOM IT MAY CONCERN

At the meeting house in Sanger, CA on April 18, 1981, brethren from the congregations at Yosemite Ave., Fresno, and Clovis met for the purpose of expressing a sincere desire to work together for the good of the cause of Christ, and to make acknowledgement of past wrongs, asking forgiveness of God and one another. This purpose was achieved to the glory of God. May all preachers and brethren generally be so kindly advised. Signed: Terry Osburn, John Woods, Paul Hamett, Wayne DeGough, Wilburn E. Anderson, L. R. Baker, Dale Buchanan, Shelby Buchanan, Stephen Hamett, Earnest Triplett, George Battey, David Buchanan, Robert W. Buchanan, Lester Dougherty, Clinton Cozby & Don McCord.

-Don McCord

AN UPDATE ON THE WORK IN THE PHILIPPINES

The Lord is blessing the work in the Philippines in a mighty way! I received word from Brother Danao and Garcia (two of our faithful Filipino preachers) that since Jerry Cutter and I departed over a dozen have obeyed the gospel and yet another congregation has been converted to the truth. Brother Garcia has visited a Bible college and discussed the issues with some students and professors. He believed interest was evident and anticipated studying the matter further with them and others. Too, Brother Danao has been able to secure his old spot on the radio station locally where he has been preaching for about nine years. The time was originally held by the digressive brethren. We feel very fortunate to have fallen heir to this daily time slot during the noon hour when the largest audience is listening. Brother Danao is now preaching the truth to the whole northern end of the main Island of Luzon. A great need is now present for a building for them to meet in since being refused access to the former one used by the Christian Church. I have asked them to check into the possibility of building one, and hopefully I can report on this soon. We feel blessed to have three faithful men who are dedicated to preaching the truth to the souls in sin over there. By the next issue, I hope to have some reports, etc. from the Filipino preachers themselves for you to read. Pray for this great work!

-Don L. King

NEW TRACT AVAILABLE

A new tract is now available to any who wish to receive it. It is entitled, **FOUR REASONS TO MARRY "ONLY IN THE LORD"**, by Dwight Hoggland. This is a sermon which I have preached in a number of places and it has been recorded and put into tract form. It consists of about sixteen pages and is available for FREE distribution to any congregation or individual who would wish to receive a number of copies. To order, please write one of the following addresses or call one of the following phone numbers.

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WORDS OF ENCOURAGEMENT

"Enjoy the OPA and want to express our appreciation for the fine work you are doing" - LaDon Croom, Norman, Ok.

SUMMER SINS

By A. L. Adams

Rapidly approaching us is a very enjoyable time of year that affords much pleasure which we eagerly await. Obviously, I am speaking of the summer months ahead. The warmer weather enables us to get outdoors, take a vacation, or rest and relax from the work-a-day world. It gives an opportunity to spend time with families, and entertain friends and relatives in our homes. So, you may ask, why such an article as this? The answer is clear and simple. Many people who profess to be Christians look on this time of the year as an opportunity to take a vacation from God, putting other things before the Lord and choosing to forget their responsibilities to Him. This should not be! Let us notice three sins especially prevalent during these months. 1. **The sin of immodesty.** It is at this time of the year that necklines are lowered, hemlines raised, bikinis sold by the truckloads, halters and short shorts become the accepted attire in public places of business, and in general just a common exhibition of flesh. During the summer, mixed bathing becomes very popular even among those professing Christianity. One wonders about the consistency of folks who will sing "Take

time to be holy" or "Living for Jesus" on Sunday and spend the rest of the week lounging around in public with not enough clothing on to "wad a shotgun". Friends it is time we wake up and understand the Word of God. Paul writes in 1 Tim. 2:9 that "Women are to adorn themselves with proper clothing". This same principle applies to men, too. Titus 2:4, 5 teaches that women are to be chaste and pure. Do shorts, halter tops, or bikinis fall under the category of "chaste," and "pure"? Are they proper clothing and modest for the Christian to wear in public? We hardly think so! Let us strive against letting the sin of immodesty take over during the next few months. 2. **Absenteeism** - another "summer" sin. Although this is not peculiar to the summer months, it especially occurs during these months. All realize the need for a vacation, but in packing up, let us not forget the most important thing of all - the **Lord**. People seem to think getting away from it all means leaving God too. Not so! He **must** be included in our plans. He is the one who gives us opportunity to make plans and the blessings to make them enjoyable. I heard of one fellow who excused himself by saying there was not a sound congregation within 50 miles of where he vacationed. Strange thing though, he drove 500 miles to get there! Now, tell me what was first in his heart? Remember Heb. 10:25 isn't stationary. It applies all the time even in summer. 3. **Putting first things last.** The Bible teaches in Matt. 6:33 "seek ye first the kingdom of heaven..." We are told elsewhere to take up our cross and follow after the Lord (Matt. 6:24). During the summer it is easy to get too many "irons in the fire" and easy to put pleasure (though it may be good within itself) above all else. The fact is, just because it is summer does not relieve us from our responsibilities. Let us remember this in all respects, not only in the ones mentioned here, but in all our duties before the Lord, so we do not let the summer months become a hindrance but a blessing.

-1616 19th St. NE, Roanoke, Va. 24012

THE HOLY SPIRIT AND THE WRITTEN WORD

By Voyd N. Ballard

Since the beginning of denominationalism men have been badly confused about the work of the Holy Spirit. Much of this confusion is because denominationalism is founded on the false theory that the Holy Spirit is some mysterious, miraculous power or influence that operates on man in a way that cannot be explained. We need to understand that the Holy Spirit is a divine personality. The Holy Spirit is not an "it", but a "He". (John 16:8, 14)

Old time denominational preachers were willing, years ago, to affirm that, "In the conviction and conversion of the sinner, the Holy Spirit exerts a power or influence separate and apart from the written word." Those of us who have been preaching and debating down through the years met and defeated that proposition thirty to forty years ago. Today, it is just about impossible to get any denomination to defend this teaching, though most all of them still believe and teach it.

Forty to fifty years ago it would have been unthinkable that any member of the Lord's church would advocate such teaching. However, a majority of that generation of God's people have been "gathered unto their fathers: and there (has) arose another generation after them, which knows not the Lord." (Judges 2:10) These brethren in their wild rush to embrace this "direct influence of the Spirit" theory have actually "forsook the Lord God of their fathers, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." (Judges 2:11)

The Holy Spirit came to the Apostles to guide them into all truth, and to "show you things to come." (John 16:13) In other words to reveal the word of God to them, and through these Apostles, to us today. It shows a lack of understanding of the work of the Spirit when any member of the church says the Holy Spirit "reveals the written word to us today." **The written word has already been revealed.** That is why it is the "written word." It could not be the written word until it was revealed. The promise of the baptism of the Holy Spirit was to the Apostles. They were the ones whom the Holy Spirit would guide into all truth, showing them things to come. Jesus repeated this promise to these Apostles in Luke 24:47, 49 and said, "And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high."

Now turning to Acts 2 we find these Apostles waiting in Jerusalem as the Lord had commanded them. Here they received the Holy Spirit which Peter said was the

(continued on page 8)

MEET BRO. LADON CROOM



Bro. LaDon Croom who now lives in Norman, Ok. has been devoting fulltime to preaching the gospel the past year. He was born Mar. 17, 1949 in So. Alabama. His parents, Carson and Lessie Von Croom, and Grandparents, Will Von and Ruby Cook attend services at Pansey, Ala. This is where LaDon obeyed the gospel in July 1966. He was trained to give short Bible talks in the Pansey congregation and in 1967 began to preach at other congregations in the area. LaDon and his wife, Bobie Ann, have 3 children, Amanda, Tanya, and Jennifer. He plans to move to Ga. and begin work with the Temple congregation the last of Aug. We have found LaDon to be a good worker in the church and wish to present him to the brotherhood as a faithful gospel preacher.

-Miles King

40TH WEDDING ANNIVERSARY

The children and grandchildren of Ralieg and Inez Perkins formerly of San Antonio now of Seguin, Tx., will hold a celebration in honor of Ralieg and Inez's 40th wedding anniversary, on June 7, 1981 from 2:00 to 5:30 P.M., at Blossom Student Center in San Antonio. Friends and relatives are invited to join the celebration for such a fine couple.

-Dr. Ralleen Glasin

OLD BOOKS AND SNAPSHOTS

(continued from page 1)

saying, "O don't be silly; you know that could never happen! Don't you know that ALL Church of Christ preachers believe and preach baptism just like it was practiced in the early days of the Church? The Bible is too plain on the subject of baptism!" Well, I'll agree that the Bible is plain on the subject but when I see what a lot of Church of Christ preachers did to the Lord's Table, it makes me wonder if the same thing might happen to Bible baptism. And that brings me back to Brother G. C. Brewer -- I promised I'd get back to him.

There is a snapshot of the Brewer boys in Larimore's book. We're not surprised; they loved their old teacher and friend and he loved them. So, in his book there is found a snapshot of Brewers: G. C., with brothers Robert, Charles and William. They, I'm sure, were all good men. At least two of them became powerful preachers -- G. C. and Charles. I've read some of G. C.'s sermons -- good ones, too; and, I've heard Charles on the old Nashville T.V. program "Know Your Bible" and, believe me, he knew his Bible! Yes, there on the left stands the famous G. C. Brewer who had sat at the feet of his dear old teacher and heard his admonition to "preach only what is written in the Bible"; yes, he always thus instructed his Mars' Hill "boys"! In fact, I'm quite sure Larimore, the teacher and respected preacher, had said to them many times exactly what he later wrote in a sermon on COMMUNION. Disturbed that preachers often talked about such subjects as "close" communion, "free" communion and "open" communion, he wrote: "There is as much written on the clouds or upon the tender buds of trees, as there is found in the Bible upon these subjects." I'm sure had someone asked the noted preacher at that time, "what do you think about removing a cup from the Lord's Table and replacing it with several cups?"; he would have responded -- there is as much written on clouds and buds on the subject of "cups" as there is in the Bible. For often in his sermons he warned: "avoid untaught questions not found in the Bible." That was good advice and still is today. And, it is sad that Brother Brewer didn't follow his teacher's advice; sadder still that he did not follow Paul's advice and the Lord's example!

From Brewer's own book, **FOURTY YEARS ON THE FIRING LINE**, he seemed especially proud of his persuasive preaching down in Tennessee. In fact, at Chattanooga, not many miles from the beautiful Sequatchie Valley where Larimore was born and raised, G. C. Brewer began his "untaught question" campaign and later boasted, "I think I was the first preacher to advocate the use of the individual communion cup...and at Columbia, Tenn., after a long struggle, I got the individual communion service into that congregation." Later he persuaded other influential preachers to change the Bible way of observing the Lord's Supper to a man's plan. You know, that Grover Cleveland Brewer was quite a persuasive preacher! Even the great David Lipscomb changed his mind and said that "cups" were acceptable. For years he had said, along with Campbell and McGarvey and other Bible-loving men, that the Lord only used **ONE CUP**. Elated that things were going his way, Brewer got carried away and wrote--"the churches began using the individual communion cup EVERYWHERE." Well, Brother Brewer was as wrong on his assumption that ALL congregations of the Church of Christ changed to "cups" as he was wrong in his rearranging the Lord's Table at the congregations in Chattanooga and Columbia. For today, about 65 years after his desecration of the sacred communion service, a little country congregation of the Church of Christ named Chapel Grove--only 25 miles from Columbia--sets the Lord's Table every Sunday with **ONE loaf and ONE cup**. Those who commune there upon the first day of every week have never given one thought to changing what the Lord set up in the beginning of the Christian Age. Neither have several other Tennes-

see congregations given up! Those congregations as well as many, many more across America and in several foreign places are satisfied with the Lord's blueprint.

One thing I deeply regret about Larimore's books. I wish he would have included a snapshot of a Sunday morning church service showing the Lord's Table set with "one" cup and "one" loaf -- the way it was set by the Master Himself and the way it stayed set until Brewer and others rearranged it. It is a shame that we don't have a picture preserved in old books. Just think, many thousands of Church of Christ members will never see the Lord's Table set in the scriptural way. And that thought makes me sad.

-2701 Halifax, Odessa, TX. 79762

(continued from page 1)

THEY STAND OR FALL TOGETHER

I have met Leon Odom in debate along with several of the brethren who are of his persuasion. Without exception they just cannot get away from their inconsistency in rejecting instrumental music, congregational cooperation in the field of evangelism, benevolent societies etc. and at the same time accepting the unauthorized practices of individual cups, plurality of loaves, and the class system with women teachers. One part of the article I find particularly interesting is the following reference to a debate Leon had on the issues of congregational cooperation and benevolence, I quote "As I recall, (name of preacher) used the same old human wisdom, **if you can do this, we can do that**, argument. I heard the old resurrected arguments of by-gone years (made by the Christian Church preachers) What about the restrooms, the water fountain, preachers paid from the treasury, etc...."

Well, well, well, isn't this interesting. I don't think I have ever had a discussion with these brethren that they didn't ask "what about the plate?" They reasoned, if you can have a plate, we can have cups. Since the bible doesn't mention the plate and you use one, then we can use cups even though the bible doesn't mention them. They do the same thing with classes. I've had them say, "the bible says nothing about a New Years' meeting, or a Fourth of July meeting, if you can have these, we can have classes. Cups and class advocates have used the same old time worn digressive dodges such as church pews, song books, baptistries, etc. that the instrumental music advocates have used for years. When will these people learn that all innovations, all unscriptural practices, all additions to the word of God, **STAND OR FALL TOGETHER**. These people can't have their cake and eat it too, which is exactly what they are trying to do. For a number of years now, they have breathed out fire and brimstone on the "liberals" as they call them, for their cooperative schemes, while at the same time they use cups, loaves, classes with women teachers, etc. etc. There is not one whit of bible that will justify one while condemning the other. **THEY STAND OR FALL TOGETHER**. It's high time these people opened their eyes to this truth.

-707 Pearson Dr., Springfield, Mo. 65804

HONOR ROLL

1; Bonnie Mae Smith--1; Cynthia Maxwell--1; J. C. Whigham--1; Lloyd Cox--1; Carl Hurd--1; Retta Hayes--1; Leo Baldwin--1; Clifford Thomason--1; Comer Taylor--1; Total--153.

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"Enjoy the **OPA** and look forward to it each month" - Mrs. Bobby Moore, Summertown, Tn.

"Enjoy the **OPA**, the articles are good and edifying" - Lowell Smith, Hines, W.V.

THE ALIEN SINNER By E. Everett Perkins

Ephesians 2:11-13 "Wherefore remember, that ye being in time past gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." What does the word ALIEN mean? (Funk & Wagnalls Standard College Dictionary) - "Owing allegiance to another country, unnaturalized, foreign, not consistent with, incongruous." These are all descriptive of the alien sinner. He is one that is alienated from God because of his sins. He is a stranger to the plan of salvation. He has never had his sins washed away by the blood of Christ. Acts 22:16 "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." The alien sinner is referred to in John 9:31 - "Now we know that God heareth not sinners, but if any man be a worshipper of God and doeth his will, him he heareth." He must be a worshipper of God, and he must do his will. Many are worshipping God, but are not doing his will. Jesus said, Matt. 15:9 - "But in vain do they worship me, teaching for doctrines the commandments of men." Some ignore John 9:31, by saying, "If that were true, God would not hear any one." One lady said that "God did not say that. It was a Pharisee that said it." That Pharisee knew more about the scriptures than she did. Isaiah 59:1-2, "Behold, the Lord's hand is not shortened, but he cannot save, neither is his ear heavy that he cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Proverbs 28:9, "He that turneth away his ears from hearing the law, even his prayers shall be abomination." Psalms 66:18, "If I regard iniquity in my heart, the Lord will not hear me." I Peter 3:12, "The eyes of the Lord are over the righteous, and his ears are open to

their prayers, but the face of the Lord is against them that do evil." The alien sinner is not on speaking terms with God. The scriptures do not teach that we should pray for salvation. Jesus said, Luke 6:46, "And why call ye me Lord, Lord, and do not the things that I say?" Matthew 7:21, "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." We can not be saved by the blood of Christ, except we contact that blood. He shed his blood in his death, so we must go through his death to reach the blood. Read Romans 6:3-6. This plainly tells us that we crucify the old man of sin, as Christ was crucified, We are buried in the watery grave of baptism, as Christ was buried in the tomb. As Christ was resurrected, so are we resurrected to a new life. Paul said, Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." In this his sins were washed away, Acts 22:16.

On the day of Pentecost, Peter, in answer to their question, "What must we do?" Acts 2:38, "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." So, we see that there is something for us to do to receive that gift. Acts 5:32, "And we are witnesses of these things; and so is also the Holy Ghost, whom God has given to them that obey him." Rom. 8:13-14, "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." If we allow the Spirit of God to dwell in us, we are the children of God, but if we are living in sin, the spirit will not dwell in us. I John 2:4-5, "He that sayeth, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: Hereby we know that we are in him." If we are in him, we were baptized into him. Gal. 3:26-27, I Cor. 12:13, Rom. 6:3. If we are in Christ, we have been crucified with him. Rom. 6:6. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:10, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Likewise, we die to sin, that we may be alive unto God. Then we read in Rom. 6:12, "Let not sin therefore reign in your mortal bodies, that ye should obey it from the lust thereof." Not that we will not make mistakes, but we will be on speaking terms with God. We can repent and ask for forgiveness, and he will forgive. I John 1:8-9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Rom. 6:17-18, "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." When did you become servants of righteousness? When you became free from sin. When did you become free from sin? When you obeyed from the heart that form of doctrine delivered you. When we obey the doctrine of Christ from the heart, all of our past sins are forgiven. Rom. 3:25 (speaking of Jesus), "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." That does not cover the sins of the future. We must repent and ask for forgiveness for them any time we sin. Eph. 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." I Cor. 15:58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

-107 Ashland Dr., San Antonio, Tx. 78218

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Apr. 10 to May 10 and opposite the name the number of subscriptions sent. The list is unusually good for this month and for this we extend our thanks to the many preachers who spoke of the paper to others and during their meetings, and the prompt renewals of so many. Please, check the following and report any errors to us:

Don L. King--10; Charles Morris--9; Joe Bass--6; Orvel Johnson--5; Albert Brown--4; J. W. Kornegay--4; Rock Crockett--4; Wm. A. Joyce--3; Lowell Richardson--3; Clovis T. Cook--3; Paul Walker--3; R. B. Roden--2; Don French--2; Nora Anderson--2; Irvin Newton--2; C. M. Walling--2; Mrs. Jean Harry--2; Luther Dean--2; Noah Graham--2; Joyce Herrin--2; Vera Gilstrap--2; Richard Nichols--2; Janice Maudlin--2; Marvin Fitzgerald--2; Warren Toyne--2; Darrell Brewer--2; Rick Lackey--2; Pauline Barefoot--2; Carl Johnson--1; K. G. Wilks--1; James Phillips--1; Richelle Nelson--1; Melvin Hale--1; Sue Cogburn--1; Grady Allen--1; Lucy Ford--1; Janey Staggs--1; Ermel Fagg--1; Miles King--1; Frank Garner--1; James Teel--1; Phyllis Wells--1; Elaine Unger--1; Frank Thomas--1; Charles Melton--1; Pearly Marshall--1; Tony Melton--1; Harry Cobb--1; L. C. Arnold--1; Phil Kelley--1; Harry Pittman--1; Luther Rose--1; John Prince--1; Charles Davis--1; Lula Bullard--1; Doris Dutton--1; Gerald Ogletree--1; Doug Jones--1; Walter Brewer--1; Billy Dickinson--1; Joe Rivers--1; Aaron Willis--1; Gary McBride--1; Sue Mongeon--1; Warren DeLoach--1; Voyd Ballard--1; Wm. Watts--1; Shaleen Gosnell--1; Gerald Faber--1; Janice Taylor--1; Jimmy Walker--1; Hedric Laney--1; Timothy Staggs--1; Dewey Best--1; W. R. Guthrie--1; Frank Staggs--1; C. G. Rives--1; Vera Blevins--1; Randy Tidmore--1; Carl Nichols--1; Mrs. E. L. Hall--1; L. G. Butler--1; Lynwood Smith--1; Leon Parker--

THE HOLY SPIRIT

(continued from page 5)

PROMISED POWER. Listen to him, "This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear." (Acts 2:32, 33) Jesus told the Apostles they would receive the Holy Spirit after he went away. (John 16:13) He called this "the promise of the father" (Luke 24:49) and Peter said they did receive this "promise of the father" on Pentecost. This "promise of the father" was to "guide them into all truth", showing or revealing "things to come." These Apostles "preached the gospel unto you with the Holy Spirit sent down from heaven." (1 Pet. 1:12) "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1 Cor. 2:4) Everything that the Apostles preached and wrote was revealed to them by the Holy Spirit and they preached and wrote it by inspiration of the Spirit. There is no such thing as the Holy Spirit "revealing the written word to us today" - He revealed it to the Apostles, and they wrote it down for us and Jude says it is "the faith which was ONCE delivered to the saints." (Jude 3) Furthermore, it was revealed in such a way that we can understand it. Paul said, "if ye have heard of the dispensation of the grace of God which is given me to

you-ward: How that by revelation he made known to me the mystery; (as I wrote afore in a few words, **whereby, when ye read, ye may understand my knowledge** in the mystery of Christ) Which in other ages was not made known unto the sons of men, **as it is now revealed unto his holy apostles and prophets by the Spirit.**" (Eph. 3:2, 5)

I sent a reminder to almost all the above congregations, or they would not have been listed in the 1981 Directory. I also sent reminders to others who did not reply and they will only be shown with (NO REPORT). This makes me wonder if congregations are getting tired of the Church Directory.

The following additions may be made to your 1979 Directory until you get your 1981 Directory. **CORNING**, (Tehama County) CALIFORNIA, South Street Church of Christ, 1418 South Street, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:00 P.M., John H. Stahl, Rt. 1, Box 316, Gerber, CA. 96035, Phone (916) 824-3603, Travis O'Rear, Rt. 1, Box 155, Gerber, CA. 96035 Phone (916) 385-1479, **WATERFORD**, (Stanislaus County) CALIFORNIA Bentley & Timbell Road, Sun. 10:30 A.M., & 6:00 P.M., M. F. Cisco, 12173 Delaware Road, Waterford, CA. 95386 Phone (209) 874-2415, Jim Massengale, P.O. Box 12, Waterford, CA. 95386 Phone (209) 874-2554, James Murry, 1528 Del Vista Ave., Modesto, CA. 95350 Phone (209) 521-6006. **THIBODAUX**, (Lafourche Parish) LOUISIANA, 316 Camelia Drive, in the home of Bro. Lemmon, Sun. 11:00 A.M., C. M. Lemmon, 316 Camelia Drive, Thibodaux, LA. 70301 Phone (504) 446-5422. **CORSICANA**, (Navarro County) TEXAS, 2616 West 2nd Avenue, Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., Jimmy Vannoy, 209 East Hardy Street, Apt. 6, Corsicana, TX. 75110, Phone (214) 872-5419, Gary Robinson, Gen. Del., Corsicana, TX. 75110 Phone (214) 872-4249.

The following changes have been made, **CALDWELL**, (Canyon County) IDAHO has moved from 1112 Main Street to 301 Cleveland Boulevard. The church at **QUINLAND**, (Boone County) WV. has changed its name to **GRIFFITHS BRANCH CHURCH OF CHRIST**, Same location.

The church at **WALLED LAKE**, (Oakland County) MICHIGAN, Decker Road Church of Christ, is no longer meeting.

I want to thank the **OPA** for permitting me to list the congregations which was a great help in making the 1981 Directory possible - Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658. Phone (501) 499-7117.

OUR DEPARTED

McKinney— John Lillard McKinney was born Aug. 24, 1899 and passed away May 5, 1981 in Modesto, Cal. He leaves his wife, Ruth; 2 sisters of Tex.; nieces and nephews, and one step-son; and so many brethren. He obeyed the gospel under the preaching of Brethren Paul Nichols and Carl Johnson about 8 years ago. Lillard was a quiet man, not asking or expecting very much in life. For a period of 3 or 4 years prior to his death he was sick. Interment was in Lakewood Memorial Park in Hughson.

-Richard DeGough

Walling— Brother George Sonny Walling of Route 3, Walterboro, South Carolina, departed this life April 11, 1981 at the age of 78. He had worked many years in the Lord's vineyard, and is survived by his wife, one son, five daughters, 18 grandchildren, and 9 great grandchildren. It was an honour to be called to preach the funeral of such an old soldier of the cross who had worked so many years in the vineyard of the Lord, and who leaves behind so many loved ones whom we trust will keep the work going until they too come to the sunset of life's day.

-E. H. Miller

Shy— Bro. Joe Shy was born May 6, 1929 at Prichard, W. Va. and died Apr. 10, 1981 after a brief illness in Huntington, W. Va. He is survived by his wife, Willa Dean; 3 sons, Joe Allen and Steve, Lewisburg, W. Va. and Grant of Ravenswood; a daughter, Vicki Smith, Huntington; 7 precious grandchildren (whom he loved dearly); 7 brothers and 5 sisters; all of whom are deeply grieved at Joe's passing. He was a brother-in-law to Paul Nichols and Ronny Wade. Joe was business manager of Construction and General Laborers Local No. 543, president of Tri-State Bldg. Trades Council, and a member of other organizations. He obeyed the gospel Feb. 3, 1951. Joe had tremendous leadership ability and fell naturally into position of arbitrator and leader of construction workers as he grew older. He was most respected for his fairness, and helped many have an opportunity to work. I appreciated him helping many of the boys in the church to have work. A crowd of over 300 attended funeral services, well over 1200 signed the guest book, and notables from around the state sent messages of condolence. We sought to "find out acceptable words" and rested in the assurance for the children of God that "God shall wipe away all tears from their eyes and there shall be no more death neither sorrow nor crying..." (Rev. 21:4). The writer officiated.

-Richard Nichols

BONDS OF MATRIMONY

Cutter-Morrow— In the evening of March 20, 1981, a large gathering assembled at Turlock, California to witness the vows of Brother Glen Cutter and Sister Candy Morrow. It was a beautiful ceremony. Glen is the son of Brother and Sister A. H. Cutter of Crescent, Oklahoma. Candy is the daughter of Brother and Sister Bob Morrow of the Turlock, California congregation. Glen and Candy are making their home in Oklahoma City, Oklahoma. We wish this young christian couple God's richest blessings. A large number of relatives and friends, including five of Glen's brothers, a sister and their families, came from Oklahoma and Texas. A beautiful sign of affection for Glen and Candy. It was my privilege to officiate.

-Jerry Harris

IN APPRECIATION

I would like to express my appreciation to all who sent messages of comfort and offered up prayers for me in my grief over the passing of my husband, Bernard Franklin "B. F." Leonard. May God bless you all.

-Ruth Leonard

"We enjoy the **OPA** and the work you all are doing. It is like a letter from home" - Jean & Jerrell Caffey, Collinsville, Ok.

OUR DEPARTED

Barnett— Bro. Charles William Barnett was born May 25, 1923 in Indianapolis, Indiana. Due to cancer, Bro Chuck passed from this life May 1, 1981 in Brazil, Ind. at the age of 57. He is survived by his wife, Sister Betty (Moderitt) Barnett, one daughter, Myra and two sons, Stephen and Tony. He also had three sisters, Helen Petrzilek, Barbara Craig, and Dorthea Maddox and one brother, Robert. He also left several nieces and nephews, dear friends and beloved brothers and sisters in Christ. Our brother was a faithful member of the Church at the Pleasant Grove congregation in the Brazil area. As long as he was physically able, he continued to attend services even when he was in severe pain. The memorial service was on May 3, 1981 in Brazil. The writer had the privilege to aid the family and conduct the services.

—Brian Burns

Burnell— Wilson H. Burnell was born Apr. 15, 1923 at Renova, Pa., and died Mar. 26, 1981 at Lock Haven, Pa. He was a pillar in the church at Flemington and will be greatly missed. His wife, May, had received many cards from friends and church members desiring to comfort and share the family's grief. The funeral home was packed, the director continued all evening to add pages to the visitors book, and folks from various congregations attended the funeral. I soon saw that Bill was loved not only by the church but by the community as well. He loved the Lord and the Church; I loved, appreciated, and respected Bill. It was difficult to conduct the series of meetings at Flemington, that started Lord's day morning and at 2:00 P.M. I was preaching a beloved brothers funeral. The meeting was difficult since it was necessary to warn the lost concerning death and the judgment while trying to spare the feelings of those mourning the loss of a loved one. The Burnell family was great help to me even while facing a trying time themselves. A businessman one cold rainy day stopped to purchase a newspaper from a paper boy standing on the corner. The man said, "Sure is a terrible day, isn't it?" "Yes", replied the young man, "but by and by, think on that". The business man thought of summer, sunshine, and beautiful days, and his spirits were lifted. Bill has gone on but by and by we'll see him in the morning. The writer conducted funeral services at Wright St. Church of Christ, Flemington, Pa.

—Gary Barrett

Studer— E. M. (Mick) Studer was born Feb. 10, 1902 in Wise County, Texas and departed this life April 30, 1981 in Harris Hospital Ft. Worth, Texas. He is survived by his wife, Bessie, of the home; one son Bobby of Granbury, Tx.; one daughter Betty Gideon of Bryan, Tx; two brothers; one sister; six grandchildren and one great-grandchild. He was preceded in death by his first wife, and a son Mick junior. Mick obeyed the gospel at the tender age of twelve and for the next sixty-seven years, faithfully served his Lord. He was a student of the Word, having had the privilege of sitting at the feet of some of the great post restoration era preachers. In his younger years he led the singing for many preachers during their gospel meetings. He had a beautiful tenor voice and taught music on a number of occasions. It had been my good fortune to know Mick most all my life. In so many ways he was what I believe a Christian should be. His presence will be greatly missed in the home circle and in the service of the church. His life had not always been easy. More than once he pressed the cup of sorrow to his lips. He looked forward to heaven. He once told me "if what we have in this life is all there is, then that's not much. There surely must be more." I believe there is something else, and I also believe Mick can now enjoy the fruit of his labor. The writer conducted the service assisted by Bro. Carl Johnson at the Trentman Ave. meeting house in Ft. Worth where a large crowd of loved ones and brethren had gathered to pay their respects.

—Ronny F. Wade



Doug Jones,— 403 S. County Rd., Frisco, Tx. 75034, Apr. 16— I have certainly enjoyed receiving the OPA and commend you who are responsible for the good quality and spiritual content of the paper. I encourage you to continue. We would like to introduce the new congregation at Frisco. We are from the congregation at Melissa, Tx., and have been meeting here since Mar. 13 this year. We started with a gospel meeting conducted by Bro. Ron Alexander. We are presently meeting in the Frisco Learning Center while attempting to purchase a building.

James McKinney,— Rte. 8, Box 121, Athens, Ala. 35611, Apr. 21— The work here is looking good, with peace and unity in the congregation. The brethren are to be commended for their faithful work here. Since last report, 3 families have been added to the church. Last Lord's day we had 5 restored to duty and 2 were baptized. God's word shall not return to him void, if we preach it and be instant in season and out of season. All things are possible in Him. We pray God will continue to bless us, and we ask an interest in your prayers for knowledge and courage to show others the way to salvation in Christ Jesus.

Miles King,— 1525 Ann Arbor Dr., Norman, Ok. 73069, May 6— We now have a daily radio program (Mon. through Fri.) at Poteau, Ok., station KLUP FM 98, at 11:00 A.M. The church at Seminole has purchased a lot and plans to start building soon. They look forward to Bro. Roy Lee Criswell and family moving to Seminole in August. We also look forward to having Bro. Don Freeman and wife Dorcas, moving to Poteau to help us in the work there. This summer, I look forward to meetings at: Huntington, W. Va., May 23-31; San Antonio, Tex., June 19-21; Brookhaven, Ms. (Pearlhaven), July 11-19; and Sand Grove, Tex., Aug. 7-16. Our gospel meeting at Poteau with Bro. Larry Lay is July 4-12.

R. B. Roden,— 112 Kelly Dr., Moore, Okla. 73160, Apr. 16— Sorry to be late with this report. The month of March was a busy one for me. While I was at Dallas (Boulder Dr.), we had 2 confessions, also at Washington, Okla., the 4th Sunday, we had one confession. I go next to Rex, Ga., Apr. 18-26. Wife will not be able to accompany me as she has been ill the past week. We hope to make the trip to Lone Rock, Ark. for a meeting, together. When I travel without her, the time seems twice as long. We stand in need of prayers on her behalf and mine, the Lord has been so good to us and we have much for which to be thankful. Pray for the meeting that good will be done. Here are two subs. for the OPA. (Note- Sorry this reached us too late for May issue-Ed.)

James Phillips,— 203 Harvard, Scott City, Mo. 63780, Apr. 15— We have just finished a four day meeting with Brethren David and Paul Smith of Monroe, La. They gave us what the church needed. These brethren put back into the treasury all that was given to them. They taught us where it will stick for awhile. We have a meeting scheduled with Bro. Clovis Cook, June 11-14. We continue to uphold the truth and ask the prayers of all. Yes, there is a lot of salt in that shaker! Brethren, we are sending a check to renew our sub. to the OPA. When we get the paper, Mabel and I are about like a dog waiting on a bone—hurry up and put it down so I can grab it!

James Hensley,— Rte. 11, Beattyville, Ky.— This is to

notify the brotherhood that Bro. Luther Rose, P.O. Box 693, Beattyville, Ky, and I have established a new congregation called the Proctor church of Christ at Proctor, Ky. Take Rte. 11 south of Beattyville about 1½ miles then turn right at the sign and follow signs to building. We have rented a church building and have already had services in it, with several visitors. Services Lord's day at 10:30 and 6:00. We have just had a visit with Bro. Elmer Stamper of Leeds, Ala., and he will be coming to Ky. to hold a meeting for us May 23, 24, 25.

Frank Thomas,— 1322 Hillcrest Rd., Eckert, Colo., Apr. 18— I want to thank the congregations over the brotherhood for prayers and cards during my illness and heart surgery in the hospital at Houston, Tx. I am home now and doing fine, have been able to help with the teaching here at Delta the past 2 weeks. I would also like to express thanks to the Aurora St. congregation for their goodness toward us. Not a day passed without a card or visit. I needed 4 units of blood which the Aurora St. members donated. For this we are grateful, they certainly showed what christian love is all about. I was privileged to teach for the congregation in Houston on Mar. 2, before being admitted for surgery Mar. 3. We were privileged to have Bro. and Sister Tom Allington as overnight guests in our home recently, and enjoyed their association. They are from Sunol, Neb.

J. W. Kornegay,— Brohard, W. Va. 26138, Apr. 20— Winter is over here and Spring is with us. It is time to get out and sow some Gospel seed on good ground. We have worked one week each month in Akron, Ohio since last Sept. Results have been good until old Satan put his big foot in and is trying to destroy all that has been accomplished. For this I am sorry. May our Lord have mercy on all who are kicking and not pulling in these trying times. We need so much to be laborers in the vineyard, working together in Truth and Spirit by which we are led, guided, and abide in. John 15:4. The church here at Beatrice is about the same. We look forward to our meeting in July with Bro. Lonnie York. Here is my renewal and 3 subscriptions to the OPA.

Voyd N. Ballard,— 3046 North Ashby Road, Merced, Calif. 95430, May 8— Since my last report to the paper I have preached to good audiences in Aromas, Manteca, Escalon, Stockton, and Atwater, all in California. Interest and attendance continue to be encouraging here at the home congregation in Atwater. Brother Ron Jordon of Lompoc, Calif. held a short meeting here the third week in April with good crowds and excellent preaching. We appreciate Ron's good work very much. Gary Barrett is scheduled to conduct a meeting in Atwater, June 14-21. We hope brethren within driving distance will note these dates and plan to be with us.

Richard DeGough,— 1907 Tully Rd., Hughson, Cal., May 9— During the month of April it was my privilege to hold two short meetings in Miss., the first at Jackson then at Hillcrest, near Brookhaven. It was our first visit to that part of the brotherhood and it was enjoyable for Glenda and me. The brethren were very kind and considerate. The meetings were well attended at both places and cooperation was excellent from neighboring churches. We enjoyed the hospitality of many homes and our main stay was with Bro. Paul Nichols and Bro. John and Lou Smith. It was so good to be with them. We all lived and worked in the same city, in years gone by. Their hospitality was the best, we love them all. The church in Turlock seems to progress in many ways if I may be the judge. Our prayer is for Christians everywhere.

P. Duane Permenter,— P.O. Box 125, Lindrith, NM., 87029, May 6— In this mission effort, one precious soul has recently come in obedience to the truth. Robert Nelson, who has been coming to services regularly has

taken a stand for what is right. He and his wife were baptized in Alaska by a digressive preacher and have been away from the church for several years. We are anticipating his wife will follow his example before long. Robert is also willing to help in some parts of the services. We truly rejoice and give God the praise. Brethren, the field is plenteous in this area if you are interested in helping the cause of the Lord, and are willing to make a move, consider the Cuba area. We are looking forward to a meeting with Clovis Cook the latter part of July. May God bless the faithful. Pray for us. If you pass through the country come and worship with us.

Carl M. Johnson,— 1124 E. 8th St., Ada, OK 74820, April 17— Since my last report I have conducted meetings in McAlester, OK, Little Rock, AR, and Kansas City, KS. Each meeting was enjoyable and spiritually profitable, we trust. I have known the brethren at each congregation for several years now, and it was a real treat to work with them again. The Church here at home is doing very well it seems. Generally, attendance at all services is excellent. Lord willing, we are to begin a meeting with Paul Nichols here tonight. My schedule for the next few months includes: Shreveport, LA, April 19-26; Mineral Wells, TX, May 1-10; Abilene, TX May 15-24; Lowery, AL May 30 - June 7; Hillcrest, MS June 14-21; Washington, OK July 5-12; Temple, GA July 19-26; Mountain Home, MO July 31 - Aug. 9; San Antonio, TX Aug. 14-23; Huntington, WV (Eastern Labor Day Meeting) August 30 - Sept. 6. Please pray for these efforts and help us with your attendance if possible.

Ronny F. Wade,— 707 Pearson Spfd., Mo. May 7— During the month of April, we had an enjoyable visit to Ca. While there I preached at Covina and Orange in the Los Angeles area. It was good to see and visit with Don McCord. Don, is a tower of strength in Southern California. His presence is needed and his contributions in the area of inestimable value. From here we stopped by and preached in Bakersfield at Planz Rd., then to Turlock for an enjoyable meeting. It was good to see and visit with so many friends of by-gone years. We left the state refreshed and gratified. Brethren Bennie Cryer, Don King, and Richard De Gough were all present during the Turlock meeting and it was good to have them. Our next meeting was at Fairview near Marion, La. As always we had a good meeting there. One was baptized. Bro. Billy Orten, Wayne Fussell, and Billy Dickenson were present for one or more services. Billy Orten's influence for good spreads throughout that entire area. By the time you read this, we will be in West Chester, Ohio for a meeting, Lord willing. May 31-June 7. We are looking forward to a good meeting. That the coming summer months bring glorious revivals to churches throughout our land, is our prayer.

Timothy Staggs,— 1556 N. Beale Rd., Marysville, Cal. 95901, May 9— Since last report, a lot of water has gone under the bridge. Wife Carla, and I had planned to move to Fairmont, W. Va. and work with the brethren there after our wedding, Feb. 6, but due to several factors we were unable to do so. The brethren have a good work going there and we would have loved being a part of it but it seemed not to be the Lord's will. Since Mar. 1, we have been living at Marysville and working with the Olivehurst congregation near here. There are many fine people here to work with and we are thankful. Pray for us that the work in this area will prosper and our labors bring much fruit to the Master. Bro. Joe Muyaya from Malawi Africa has been in the area the past couple of weeks and we were honored to have him speak for us at Olivehurst last Lord's day evening. He is a fine christian man and a fine speaker. We were all uplifted having him here. As many of you may already know Alan and Tonya Bonifay and children will be leaving the middle of June for Zimbabwe Africa. We love them very much and will miss

them terribly, but wish for them the best and know with God's help they will be able to do much good. May all our prayers be with them.

Paul Walker,— 2701 Halifax, Odessa, TX. 79762, May 5— The congregation here recently enjoyed hearing Brother Ricky Crockett in a short meeting. Ricky is the grandson of our Brother Lewis Alexander. We wish him well in his desire to preach. My family and I enjoyed a recent weekend at the Plainview, TX. congregation. Last week, Friday and Saturday, we enjoyed a splendid study at Andrews. Brother C. A. Smith did a wonderful job arranging the meeting. Many speakers took part and we certainly heard some fine preaching...and singing! Our deepest sympathy goes out to Sister Edith Phillips. Brother Doug's funeral service, in San Angelo, was conducted by Brethren Vernon Dolan, Johnny Tate and Lynwood Smith. The many good things said about Brother Phillips were indeed true. We will miss him so much. I look forward to my summer meetings in Pa. Lord willing, we will be at Indiana, Flemington, and Greenville in July. May God bless the Brotherhood.

Richard Nichols,— 4 Crump St., Huntington, W. Va. 25705, May 9— We certainly miss Brother Leonard, such a good influence in this part of the country, but continue to work together in harmony and love. It is a pleasure to work with Bro. Charlie Ross, a tireless worker devoted to the Cause. We were thankful Bro. Bob Hayes did not have to undergo scheduled surgery recently, and our prayers continue with him as he goes to Bathesda for another checkup. We were sorry to hear of the passing of Bro. Bill Burnell, and just this week Sister Della Murphy of St. Albans. Our sympathy is extended to their families and the family of Joe Shy (obituary elsewhere in this issue). During the past few months I have preached at Harrodsburg, Ind.; Hamilton and West Chester, O.; Flint and Pontiac, Mich.; St. Albans and Wayne, W. Va. The 20th, Bro. Alan Bonifay will preach for us and the 23rd, Bro. Miles King begins a 9 day meeting. We look forward to good preaching. Lord willing, Joy, the girls and I are to be at Columbia, Mo., June 21-28 teaching vocal music and preaching. We plan to be in Mo. for the July 4 meeting and look forward to a spiritual feast. It is wonderful to read of new fields of labor throughout the world as well as good being done in those already established. Our prayer is for all these boys and their work. Remember, "we are laborers together together with God", not competitors.

Brian Burns,— Gen. Del., Harrodsburg, Ind. 47434, May 5— The Lord's work continues to grow and prosper here in Indiana. Early in April, I had the privilege to attend one night of a meeting in Hamilton, Ohio under the preaching of Bro. Richard Nichols. Due to misfortune at his home, Bro. Richard had to return home early, and I was asked to close the last night of his meeting for him. I was happy to do whatever I could do to help my brother at the time. Bro. Bob Loudermilk arrived the following night to continue in a seven day meeting. It was good to be with and get better acquainted with Bro. Bob while I was able to be there. April 17-19 I was able to conduct a short meeting with the brethren in Richmond, Ind. The meeting was well supported, and we feel all were strengthened and uplifted by their participation. We closed the meeting with one confession. Our work in Harrodsburg continues and progresses thanks to the power of God's word. We recently had five confessions of faults which we are all thankful and encouraged. Four of these were made after the preaching of Bro. Johnie Karr. Johnie is a very near and dear brother who took me into his home and helped me tremendously in my work in California. He is now living in Wichita, Ks. and helping the area as a local teacher with that congregation. The work here in Brazil continues well as we all grow closer in Christian love and interest in the Lord's work. We recently had an excellent meeting with Bro. Jerry Cutter.

It was good to visit with Jerry and Pat once again and to hear Bro. Jerry's powerful presentation of the truth. We were all benefitted by their coming. We all look forward to more work and progress for the Lord.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94538, May 14— May 3rd closed a very enjoyable meeting with the Trentman Ave. congregation in Ft. Worth, Texas. Crowds were good and interest high, it seemed. A number of preachers were with us for several services. There were too many to remember all, but we surely appreciated their being there. I made my home with the Gerald Hill family (most of the time at least) and was treated well and hospitably. It was also good to visit with Foy and Inez Wade and Charles and Jan Goodgion for a few nights. They are old friends and we love and appreciate them. The meeting had a saddening note at the passing of Brother Studer, who was an old and valued member of that congregation. We pray, however, that good was accomplished by the meeting. We are presently involved in a good meeting at Escalon, Ca. Crowds are very good and some outside interest is being shown as a result of the T.V. program in this area. We have held several meetings here in the past (our first one was at Escalon about 1968) and have always enjoyed being with them. The church at home continues to do well. Interest is better than it has been for some time, in my opinion. We look forward to the summer months. Lord willing we plan to be at both the Lebanon, Mo., and Sulphur, Okla. 4th of July meetings this year, then begin a meeting at Hamilton, Ohio, July 4th. Pray for us in the work.

Melvin Blalock,— Rt. 3, Box 180, Mineral Wells, Tx. 76067, April 21— Recently we had the privilege of visiting California. Our primary purpose was to attend the wedding of my brother-in-law, Glenn Cutter and Sister Candy Morrow. In addition to this joyous occasion we were able to have a nice vacation and visit many of our good brethren in Christ. It was my privilege to preach at San Marcos and also at the Sixty-fourth St. congregation in Sacramento while we were in California. We also visited the El Cajon congregation where Bro. Jack Cutter was preaching. We were impressed with the warmth and friendliness of the good brethren in El Cajon. All of the time that we were in California we were treated royally by our brethren. We enjoyed the good hospitality of the Dick Crockett home in San Marcos and the home of the Tim Berna's in Sacramento. On our return trip we enjoyed preaching in Amarillo and Wichita Falls, Texas. The work in Mineral Wells is progressing nicely. We recently were made happy by the return of Bro. David White and his wife to the true worship. David had been worshipping with the digressives. While with those brethren, he attended the Brown Trail School of preaching and held preaching appointments among their congregations. After much study on our differences he realized that he had to take a stand for the truth. Also, we have had one family to obey the gospel who formerly worshipped with the Full Gospel denomination. We have another lady with whom we are studying who is from the digressives. She has begun attending services and we are hopeful that she will soon take her stand with us. At the present time we are making preparation for our meeting with Bro. Carl Johnson which will be May 1-10. May God bless the faithful everywhere is our prayer.

Frank Staggs,— P.O. Box 8605, Flintville, Tn., May 5— April 1,— Gladys and I were blessed to be in the Alton Bailey home and it was a privilege to speak at LaGrange that evening. We have known and loved Bro. and Sis. Miller for many years and appreciate them and their family. Apr. 2-5, I preached at West Point, Ga., a wonderful experience. We thank the Parkers and others who made our stay there a pleasure. The Spring meeting at Birmingham with Bro. Lynwood was very good, we were able to be there Fri. and Sat. nights. Such preaching

and singing! It was rewarding to stay in the Wm. St. John home and enjoy their hospitality and visit with them and others staying there. By now, you may already know, that our children, the Alan Bonifays, are making preparations to go to Zimbabwe, Africa, for an extended period working for the Lord. Gladys and I went up last week to their home in Fairmont, W. Va. to help in those preparations. We not only were thankful for the opportunity of helping but for the privilege of speaking at the congregation at Bunnors Ridge. We count Brethren Earl and Richard Bunner and others there as dear friends, as they encouraged Timothy, Alan, and me in preaching the gospel. We continue to visit the congregation at Barnes Ridge, near Cookville, Tn. where we find faithfulness and steady growth. It is good to see growth here at home, also, in respect for the word of God. Our hearts have been saddened by the death of several loved ones in Christ known throughout the years - Bill Burnell, Junior Vincent, and J. D. Phillips. We extend love and prayers for the loved ones left behind. May God reign abundantly in the lives of His children that there be no breach between our faith and practice, giving room for reproach by those looking on.

Rick Crockett,— 27722 N. Twin Oaks Valley Rd., San Marcos, Cal. 92069, Apr. 27— The work of the Lord continues here in north San Diego County. The church at San Marcos (formerly at Carlsbad) has had a few setbacks in the past few years due almost entirely to families moving away. This is surprising since this area is considered to be the most desirable part of America. We eagerly encourage brethren coming to the southwest to consider this area for relocation. I had planned to move to Denison, Tx. by the first of the year, but apparently the Lord deemed otherwise. So many circumstances both good and seemingly bad occurred but I now realize all things worked out for the best. Due to 3 families leaving I feel I need to stay where I am needed most. My family suffered much sadness in Jan. with the passing of my Grandmother, Lucy Alexander. I owe much of my christian background to her and my Grandfather. I am happy she knew my intention to preach the gospel and was so pleased. We were privileged to have a good lesson from Bro. Melvin Blalock in March, and enjoyed having him and his family with us. I was also glad to meet some more of the Cutter family and have a good lesson by Jack Cutter. Recently, my mother and I went to Odessa, Tex., stopping enroute at Tucson to visit Sis. Mary Capps. She appreciates cards and visits from brethren. I taught the lesson Wed. evening at the church on Country Club Dr. We enjoyed a visit with the Seals that night, such wonderful hospitality. In Tex. I was privileged to hold my first meeting, lasting 4 days, at Odessa. I believe my talks were well received. We were happy to have Brethren C. A. Smith, Bases, and other families from Midland. Glad to meet and visit with Bro. Paul Walker, and appreciated the encouragement I received from Bro. Mearl VanStavern. Enroute home, I again spoke at Tucson, the 19th, and an elderly gentlemen came forward for baptism. Bro. Seals did the baptising. We went from there to ElCentro where I had not been in years. They had baptized 3 that morning. May God bless all in the work. Lord willing, see you all at Sulphur.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms. 39212, May 6.— The work at Jackson continues to go well. We have had a young man start meeting with us who got

out of the Navy not long ago. Recently Richard DeGough of California held us an enjoyable and profitable weekend meeting. There was one restoration. We enjoyed having Richard and Glenda in our home. Last month I held a meeting at Ada, Ok. Don Pruitt preached the first night and had one confession. The crowds and interest were excellent. The attendance of several preachers was encouraging and very much appreciated. There were several confessions of faults. I enjoyed making my home with the Darryl Gould family. We continue to hear from the Philippines and the progress being made there since Bro. Danao and other preachers and brethren denounced their innovations and have taken their stand for the truth. Bro. Danao reports several baptisms in spite of persecution and incriminations. Also, we are in touch with the work in India and Malaysia. Bro. Bill Page is doing a good work in Malaysia and will leave several congregations with scriptural worship when he returns to the States. Brethren J. B. Paul and Michael Doss continue to preach in India, and Tony Paul plans to become a preacher, also. There is a need for a church building at Bitragunta, India. The land is already acquired and plans have been drawn up. Labor is very cheap and materials are available. There is still a need for donations to help Bro. and Sis. Paul care for the forty-five orphans and ten widows that they have assumed responsibility for. It is a private endeavor of a Christian couple, and they are unable to do it without help. More and more opportunities are opening to us throughout the world, brethren. Let us lift our eyes to "the fields that are white unto harvest." The surplus money for the trip to India has been returned to the donating churches.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, May 10— On March 28, 29, I preached at Hillcrest, near Brookhaven, MS, and on Sunday afternoon of the 29th, I assisted in the ordination of three men of that congregation to the work of elders. The congregation had been working toward this goal for some time and determined that Ernest Montgomery, Clark Smith, and Sam Smith met the qualifications and after the biblical order, they were appointed to this great work. It is my prayer that much more of the needed work in the church there can now be implemented. I was able to hear and visit with Paul Nichols one night in his meeting at Ada, OK. We had a good singing at Healdton on the fourth Sunday in April. We have recently had one baptism and one restoration here at Ardmore. May 2-10, I held a meeting at Harrison, AR, which closed with one baptism and one confession of faults. I enjoyed association with Jimmy Smith and Ricky Frizzell, and I was impressed with the good work Jimmy is doing there. Due to the energetic efforts of Jimmy and the little congregation, I was privileged to preach to some 52 visitors from that community. I left refreshed and encouraged. I am to be in a privately supported singing school at New Salem, near Brookhaven, MS, May 25-30. Other meetings include Fossil Creek at Fort Worth, TX, June 7-14; Houston, MO, June 9-28; and Lebanon, MO, June 28-July 3. I concur with Tony Wade, whom I will assist at Lebanon, and the congregation at Lee's Summit in saying that this meeting is in no way intended as a rivalry with the meeting at Sulphur, OK. I encourage all who can and will to attend the meeting at Sulphur. We engage in the meeting at Lebanon to offer a viable alternative for those who cannot attend the meeting at Sulphur. We pray God's blessing upon both meetings.

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 ordinances 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 for your souls.' (Jer. 6:16) "And they that be of These shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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"GOD'S WORD DID NOT RETURN TO HIM VOID..."

By Virgilio O. Danao Sr.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" Isaiah 55:11. I began receiving the **OLD PATH ADVOCATE** at its April-May, 1973 issue. Although there were times that I did not receive copies of it, I continued to examine and study its contents, particularly these that pertained to the Communion, and concerning class and women teachers questions. The latest **OPA** I received was its February, 1981 issue. It takes approximately nine years to accomplish that "which God pleases." Although it seems very slow; be as it may, still the word of God it carries did "not return void," but it began to "prosper." Now there are a number of believers who worship, the same belief and manner you do, patterned in the primitive New Testament Church of Christ, here in Roxas, Isabela, Philippines. And a new mission field has been opened for you, brethren, to consider and to mention in your prayers.

I could not exactly remember how I did happen to receive a copy of the **O.P.A.** Probably it was God's providence. Although, at first, I was a little bit indifferent with its teachings, I longed for the **OPA** when there was a time that I ceased receiving copies of it. Nevertheless, later I began to be interested with the "issues"--the "new doctrines," I wanted more light. I saw part of the light--the truth, the issues -- but it was still obscure and vague. I desired to comprehend the total illumination of the light. So in May, 1976, I requested by writing to Bro. Homer L. King, reading materials dealing with the Communion, among others. Bro. H. L. King, however, endorsed my letter to his son, Bro. Don L. King, who also sent to me the requested literature. And my communication with him stopped.

Although, as far as I can remember, I acknowledged receipt of his last letter and the reading materials he sent to me, I intended to stop communicating with Bro. Don L. King. I wanted to study the "issues" by myself, unless if I have questions. For almost five years, from 1976 to 1980, I studied and re-studied, examined and re-examined, searched and re-searched the "issues" and Scriptures, respectively. And as a result, in the early part of 1980, I was already sincerely convinced of the teachings of the Bible than an assembly of the Church of Christ should use one loaf and one cup in the observance of the Communion (Matt. 26:26-29; Mark 14:22-23; 1 Cor. 10:16-17; 11:1-2, 23-28); that members of the Church should assemble together during teaching the word of God service, without dividing apart into different classes as being done in modern Sunday School (Heb. 10:25; 1 Cor. 14:31); and that women are not allowed to teach in the church, for the task of teaching others has been committed to faithful men (1 Cor. 14:34-35; 1 Tim. 2:11-13; 2 Tim. 2:2). The only problem, so far, which bothered me was concerning the use of musical instruments in Christian worship.

For the past several years, I have written, and even

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SUPPORTING GOSPEL PREACHERS

By Ronny F. Wade

By the time you read this, gospel meetings will be in full swing throughout this great land. Preachers, some with families, and some by themselves, will criss-cross this country as they carry the message of salvation to the lost. Of this great man, and his tremendous work Paul wrote "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. 10:14-15.

How shall they preach except they be sent? It costs more to send a preacher today than ever before. It costs the preacher more to "go" than ever before. We Americans for the past several years have lived with double-digit inflation. Everytime we buy food, gasoline, clothing, automobiles, or property we are reminded how drastically prices have risen. The twenty-five cent hamburger has given way to the dollar hamburger. The twenty-five cent gallon of gasoline now costs a dollar fifty per gallon. A preacher who travels with his family and spends the night on the road will spend anywhere from one to two hundred dollars per day. I know that figure seems high. But that's just the problem. Everything is high.

Those of you reading this article know what the Bible says about the support of gospel preachers. 1 Tim. 5:18 "The labourer is worthy of his reward," is true not only of "Elders that rule well" but of gospel preachers also. Gal. 6:6 "Let him that is taught in the word communicate unto him that teacheth in all good things." In Phil. 4:14-16, Paul expresses his thanks to the Phillipians for their support in his time of need. His language clearly indicates that these brethren were not only aware of the cost involved in preaching the gospel, but were willing to help and assist financially in that endeavor.

The thoughtless and unfounded charge that preachers are only preaching for the money has been proven wrong so many times that we need to forever bury it. There are a number of men who continue to preach and at the same time work at other jobs in an effort to keep their heads above water. There are others, and God bless them all, who scrape to get by financially, who continue to devote their full time and energies to preaching. Let us see that these men are supported adequately. But, what is adequate? Stop and think for a moment. How much do you plan to support the preacher for the meeting he conducts

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SOMETHING ALL LOST AND SAVED PEOPLE SHOULD KNOW!

By E. H. Miller

All lost souls who have never been born of God should know the only way for them to be saved is to believe and obey the word of God which will cause them to walk in the light of God's word! James 2:17-24 & Ps. 119:105 & 1 John 1:6-7 & Mark 16:16 & Acts 22:16 & 1 Pet. 3:21 & Rom. 6:3-4 & 2 Cor. 5:17 & 1 Pet. 2:1-2 & Gal. 3:26-27 & Col. 1:14 & Heb. 5:5 & 9 & Acts 2:47 & Rom. 16:16-18.

Please notice what we read from those verses without having to explain their meaning! We quote as follows - "Even so faith, if it hath not works, is dead, being alone.---the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?---Ye see then how that by works a man is justified, and not by faith only.---Thy word is a lamp unto my feet, and a light unto my path.---If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.---He that believeth and is baptized shall be saved;---And now why tarriest thou? arise, and be baptized, and wash away thy sins.---baptism doth also now save us---Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that---we also should walk in newness of life.---Therefore if any man be in Christ, he is a new creature:---As newborn babes, desire the sincere milk of the word, that ye may grow thereby:---For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.---In whom we have redemption through his blood, even the forgiveness of sins:---Christ---became the author of eternal salvation unto all them that obey him:---And the Lord added to the church daily such as should be saved.---The Churches of Christ salute you. Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but---by good words and fair speeches deceive the hearts of the simple."

Thus we see it only takes faith plus obedience to obtain the remission of sins; yea, to be saved! Now, notice something else that every responsible person should know! We have learned all saved people are "Christians" saved by the blood of Jesus as a result of their faith and obedience to the word of God! And "The Lord added to the church (not to different denominations; but "added to the church") daily such as should be saved" (Acts 2:47). Every responsible person should know when people are saved by faith and obedience, they will be "added to the church" of the Lord's choice (and that is the one He built! Mt. 16:18). They should also know "The Church" is "the body of Christ" (1 Cor. 12:27) of which all Christians are "members"! (1 Cor. 12:12-14 & Eph. 5:30 & 32). They should also know the Bible says to Christians, "Ye also as lively stones are built up a spiritual house,---the house of God:---built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together (not divided into hundreds of denominations of different faiths and practice) groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God"! (1 Pet. 2:5 & 1 Tim. 3:15 & Eph. 2:20-22). All people should also know Jesus called "the church" which he built "the kingdom"! which all Christians are now in! (Mt. 16:18-19 & Acts 2:47 & Col. 1:12-14 & Rev. 1:9)! Yet all should know, some of the citizens of "the kingdom--of Jesus Christ" (Rev. 1:9) will be gathered out (because of their unfaithfulness or disobedience) before "Jesus Christ" shall "have delivered up the kingdom to God, even the Father; when he ("Jesus Christ") shall have put down all rule and all authority and power" after he gets the

unfaithful & disobedient gathered out (Rev. 1:9 & 1 Cor. 15:26 & 51-58 & Mt. 13:40-43 & 1 Cor. 15:19-26 & 51-58).

Some who read this article may think Church of Christ people are the only people who teach all churches cannot be right! - I here present some good teaching published by the Baptists concerning The Church That Is Right! And Which Is Better! The books quoted from were written by Baptists, and bought from a "Baptist Book Store"! **The three books quoted from are "The Standard Manual For Baptist Churches" - "Church Member's Handbook" & "What Baptists Believe And Why They Believe It"!** Please notice how plain they state the following. "We believe the Scriptures teach that a visible Church of Christ is a company of baptized believers, associated by covenant in faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are bishops or pastors, and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.---It is sometimes asked: 'When and where did the Baptist originate? Who were their founders? What is their history?'---In the eleventh century, and the ages following, were the Waldenses, Albigeneses, Vaudois, Cathari, and Poor Men of Lyons.---It is not pretended that these ancient sects were known by name as Baptist; but in general they held the more prominent and distinctive principles which have always characterized the Baptist;---We have now seen that the Baptists, who were formerly called Anabaptist, and in later times Mennonites, were the original Waldenses, and have long in the history of the church received the honor of that origin."

"Sometime ago a lady---said, 'Oh, well, I don't think it makes any difference, just so you are saved. One church is just as good as another.' That statement sounds very nice and seems to be the attitude of a large number of people, but is it true? Let us see.---There are hundreds of churches and denominations in the world today teaching almost every kind of doctrine conceivable. They cannot all be right because they do not all teach the same thing. Indeed many of their teachings are in direct conflict, one church proclaiming a doctrine that another denies. Can they both be right? If not, then one must be right and the other wrong, and the one that is right in its teaching must admittedly be better than the one that is wrong.---A church set up by man is not as good as a church set up by the Lord.---Christ set up a church---and promised that that church would continue to exist through all the ages until His return. The church is on the earth today, and certainly must be better in the sight of God than man-made institutions that are not of divine origin."

"The New Testament knows nothing of a church---such as the 'Church of England,' 'The Protestant Episcopal Church of America,' 'The Church of Scotland,' etc. It knows nothing of an aggregate of a denomination called by the name of church, as the 'Presbyterian Church,' 'The Methodist Episcopal Church,' 'The Roman Catholic Church,' etc.---There was no such organization as the Church of Christ until Christ built it." I certainly agree with those Baptist statements. "One church proclaiming a doctrine that another denies" proves they cannot all be right"! Read all those quotations again.

There are hundreds of denominations in the world today, and no two of them agree on the Bible teachings. If they did they would be "the Church of Christ---Christ built" that those Baptist statements just quoted speaks of! That presents another question; there are different assemblies of "The Church of Christ" in LaGrange, Ga., each claiming to be "The Church of Christ---Christ built"! Yet, **They cannot---(each) be right because---their teachings are in direct conflict, one church proclaiming a**

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PREACHERS CHURCH BUILDINGS AND THE COLLECTION

By Voyd N. Ballard

After reading my recent articles in **OLD PATHS ADVOCATE** on cups, classes, and women teachers, a good sister in Tennessee writes me in part as follows: "About two years after I had joined a Baptist church here in Memphis a Christian taught me God's plan of salvation and I was baptized into Christ and began worshipping with a conservative congregation of the Church of Christ which used cups, classes and women teachers. One day in our Bible study the subject of classes and women teachers came up. Brother Reeves, the preacher, made the statement that 'there is no scripture for classes'. I began to think about this and as I talked to them I found that I stood alone. I then learned of a congregation here in Memphis that did not use cups and classes and so I changed. When I read your articles in **OLD PATHS ADVOCATE** it sounded like I had felt, yet I never had the wisdom to make it as plain as you did. Now, since I see you as a man that has an 'open' mind I am writing you for more information. I am very concerned about the way the contributions (Lord's money) is used. So far I see no scripture for taking the collection and renting or buying a building in which to worship, paying utilities etc. I find no money paid out to preachers especially for preaching to congregations as in meetings. Is there scripture for providing buildings in which to worship and for paying preachers? If we must use scripture for all the things we do -- then let us do so all the way. Please write me even if you disagree with me".

First of all I commend this good sister for her desire to be right all the way, and I agree with her that we must have scripture for everything we do in our worship and service to God. If we have any practice for which we cannot produce scriptural authority we had best give it up.

In order to answer her questions we need first of all to understand that the church is a spiritual institution. God designed the church to provide for all the spiritual needs of mankind.

One of the greatest needs of man is to hear, believe, and obey the gospel of Christ. So, I will consider her second question first. "Do we have scriptural authority for paying preachers especially for preaching to congregations as in meetings?" The church is the "pillar and ground of the truth" 1 Tim. 3:15. It is the only organization ordained of God through which the manifold wisdom of God (the gospel) is to be made known to the world. Eph. 3:10. Men must believe and obey the gospel to be saved. But they cannot believe it until they hear it. "How shall they hear without a preacher? And how shall they preach, except they be sent?" Rom. 10:15, 15. I think Paul makes it plain here that it is the obligation of the church to send (support) the preacher. Supporting or sending a preacher is not a work of charity. In other words the preacher need not be a charity case (though most of us are) before he can be supported. What the preacher is paid is called "wages". Paul took "wages" of several churches to preach to the congregation in Corinth. 2 Cor. 11:8. This passage certainly authorizes the church to pay a preacher wages even when preaching to another congregation. Whether a preacher is preaching in an established congregation or in a place where there is no church he is still engaged in a spiritual warfare, and in feeding of the flock. "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" so reasoned Paul in 1 Cor. 9:7. His conclusion in verse 14 is "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

There are other scriptures, but I think the above are sufficient proof that the church is not only authorized but commanded to support those faithful men who preach the gospel of Christ.

Now the other question is, "Is there authority for the

church to provide out of the contributions a building or place in which to worship?"

I assume that none will deny that the church is commanded to assemble to worship. Heb. 10:25. Notice that this is an "assembly" or a "coming together". Paul said, "For first of all, when ye come together in the church" 1 Cor. 11:18 or in the assembly.

The assembly of necessity requires a PLACE to assemble, "When ye come together therefore into ONE PLACE." 1 Cor. 11:20.

I think we are sometimes too prone to say that certain things are incidentals when actually they are essentials. For many years I heard good brethren say that the cup or container in the Lord's supper was a mere incidental. Actually it is not an incidental, it is an essential - you cannot worship God without it, for you have to have it to contain the fruit of the vine.

Likewise, a PLACE to assemble is an essential. You cannot worship God without an assembly, and you cannot assemble without a PLACE. Now since the church is commanded to assemble to worship God, it of course has the authority, yea the obligation, to provide the PLACE to assemble. Whether the church buys or rents the place, it will still require money to pay the purchase price or rent along with the utilities. When the church in Troas assembled "upon the first day of the week to break bread" there were many lights in the upper chamber, where they were gathered together. I don't know if the church owned this upper chamber. The Bible does not say. But I am sure they provided this PLACE of assembly and the lights. Acts 20:7, 8. James said the church had a place of assembly where people could sit. James 2:2, 3. Now, since the church has no authority to solicit money or anything else from the world, the only possible conclusion is that the church paid for the place of assembly, the lights, seats, etc.

The only way the Lord has authorized the church to raise money is for it's members to "lay by him in store" "Upon the first day of the week." 1 Cor. 16:2. I am well aware of the fact that in 1 Cor. 16:1, 2 Paul is giving instructions "concerning the collection for the saints" however in view of the fact that this is the only way revealed for the church to raise money it would naturally follow that this rule would obtain for wherever and whatever the church is authorized to raise money. Now since we have shown that the church is authorized to raise money to support preachers and to provide a place to worship we can certainly make proper application of 1 Cor. 16:1, 2 by saying:

"Now concerning the collection for the preacher's wages" or "Now concerning the collection for providing a place of assembly" "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

I trust this information may be helpful to our good sister, and to others who may be concerned about having a "thus saith the Lord" for all that we teach and practice.

-3046 North Ashby Road, Merced, Calif. 95340

OUR THANKS

This is to thank all the wonderful brethren who helped us after our house burned down. We were overwhelmed by the outpouring of love and concern. Virtually everything we had was destroyed. Thank you for all the clothes, household goods, and money that you sent to us. But most of all we thank you for the earnest prayers in our behalf. What was almost a tragedy has become instead an opportunity to draw nearer to God. May God richly bless you and all the faithful.

-Robt. Holmes & Family,
648 Ruffner Rd., Irondale, Al. 35210

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EDITORS

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord..... P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant)..... 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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There seems to be a misconception in the minds of some regarding materials sent to us for publication in **Old Paths Advocate**. We are well aware that it would simply be an impossibility to please everyone all the time with the paper. So we are but little excited when we hear of some complaint directly or indirectly unless we feel that we have been mistaken in a decision. Our decisions, of course, are just as likely to be faulty as when you make one and so we beg your understanding continually. However, some apparently feel that all they must do is send us something and we are duty bound to publish it in the next issue or soon thereafter.

Please consider a few matters. The paper is growing. It is received in many places of which you never dreamed. Many who are not members of the church receive and read it. It is received in several places such as college libraries, other religious organizations, etc. Several who are members of the digressive or even denominational organizations receive and read **O.P.A.** regularly. The paper also goes to a number of foreign lands. What a delight, recently, to visit the brethren in the Philippines and see **Old Paths Advocate** lying about. Brethren in Africa, Rhodesia, Mexico, England, Scotland, etc. have read the paper for years. We feel a responsibility to those readers also!

In view of the many places the paper is received, the wide variety of religious beliefs of our readers, we believe some discretion is called for in the selection of material for the paper. Again, we repeat a statement made many times through the years by others before us, "we have no axes to grind through the paper." You have had a tremendous article written, but the application is local. Some in your area may know why you wrote it but will others through the brotherhood? Please do not think of the paper as a "church bulletin." Though we may have, at times, appeared to be such we do not intend it to be that way. Our purpose is to further the Cause of Jesus Christ throughout the world. We are interested in the souls of men and women where ever they may chance to read the paper. We

(continued on page 8)

BONDS OF MATRIMONY

Stockam-Ward— On May 29, 1981, the Leawood Village Church of Christ meeting place, which was beautifully lighted by a variety of candle arrangements, provided the setting for the wedding ceremony for Brother Steve Stockam, and Sister Diane Ward. A joyous crowd of well wishers filled the building to capacity on this important evening. Steve's brother Scott, who while in high school was one of a 14 member group that represented the finest vocal talent at the Neosho High School arranged for this group to provide the vocal music. These young people, most of whom had along with Scott just graduated from high school, did a superb job. Steve is the son of Brother and Sister Jim Stockam, long time members of the Leawood Congregation in Joplin, Missouri, and Diane is the daughter of Mr. and Mrs. Olan Ward of Neosho, Missouri. Steve and Diane are fine young people and make a wonderful couple. We wish them well as they endeavor to build a Christian home.

-Ronald Lankford

MY SECOND GOLDEN ANNIVERSARY IN LESS THAN A YEAR!

By E. H. Miller

Yes, wife and I enjoyed our **GOLDEN WEDDING ANNIVERSARY** in Sept. of 1980; and now we are ready to enjoy together my **GOLDEN PREACHING ANNIVERSARY** June 21, 1981. I preached my first sermon on the third Lord's day of June 21, 1931; and it was a long time after that before I failed to preach once or more each following Lord's day. You might be shocked to learn though, this 50th June since 1931 is only the 5th June 21st. that came on Sunday either of those 50 years. The next Sunday on June the 21st will be in 1987; and then the next one in 1998 which I probably will not see as that would make me 89 years old (though that would just make me a year younger than my mother is now). At least some of you younger Christians might be able on that day to recall brother E. H. Miller preached his first sermon on the Lord's day of June 21st. 67 years ago today. I have prepared and preached more than a thousand sermon outlines; and how many times I've preached each of them no person living knows. I have debated many preachers across the nation on many Bible subjects that many people did not understand until they saw **TRUTH & ERROR** each put to the test. Many honest people have accepted the **BIBLE WAY** when they saw **TRUTH & ERROR** each thus put to the test.

I have baptized many people (young & old) but the baptizing that seemed to make more people think was when I baptized Mr. F. J. Jordan (99 years of age), and his daughter Miss Mattie Jordan (72 years of age) on the same day. He had been a member of a denomination (for about 90 years) that teaches sinners have to be saved before they can be baptized as Jesus taught in Mark 16:9-16. After learning the truth they were both happy to be baptized as the Bible teaches in Mark 16:9-16, Acts 2:36-47, Acts 22:16, 1 Pet. 3:18-21, Heb. 5:5-9 & Rev. 22:12-21. Then two or three years after their baptism I was called to conduct his funeral and 1 Thes. 4:13-18, Eph. 2:10-22, Gal. 3:26-28 & Rev. 14:12-13 are wonderful words to use at the funeral of such people! Here I want to explain Eph. 2:8-9. Many preachers use those verses to prove we are saved by grace only, and not by works at all. Please read with care the Bible meaning in the Bible as follows - John 1:17, Rom. 6:14, Rom. 3:19, Gal. 2:16, Eph. 2:10-22, Rom. 2:1-13, 2 Thes. 1:7-10, Rev. 14:12-13, Heb. 4:11-(M), James 2:17:20 & 24. I will be glad to explain those verses for anyone who wants them explained.

-P.O. Box 538, LaGrange, Ga. 30240

WORDS OF ENCOURAGEMENT

"We thank you for continuing publishing **OPA** and still enjoy it" - Joyce Hammond, Roanoke, Ala.

THE 1981 CHURCH DIRECTORY

The 1981 CHURCH DIRECTORY is now available from Bro. Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434. The price is \$1.50 each postpaid. **Order All Directories From Him.**

I have a copy of the 1981 CHURCH DIRECTORY that I received from Bro. Strain. You will note that some few congregations have the item (NO REPORT) listed beside them. This means **NO REPORT - NO LISTING**. If brethren will not send in the information, I don't know whether they are still meeting or not, so I will not take the chance of putting in a congregation that is no longer meeting. Some brethren become irritated when I ask for the information, and say, "If there had been any changes, we would have let you know." That sounds real good in theory, and would make my work a lot easier, but it will not work in practice. There are any number of congregations who are real anxious to be in the Directory, but when they disband, quit or leave for parts unknown, they never notify me. The first time that I know about them no longer meeting, is when some brother calls me long distance or by letter, blaming me for not letting the brotherhood know that, that place is no longer meeting. They feel that they have to blame someone for missing worship and so I get blamed. Congregations move, leaders die, move or their telephone numbers are changed and they never notify me, also they change the time of services without notifying me. So because of the above reasons so the Directory will be up to date, the policy will be No Report-No Listing. If your congregation was shown as (NO REPORT) send me the name and location of the congregation, Time of the services, Names, addresses and telephone numbers of **no more than 3 of the leaders** and I will

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Rick Layne Crockett, 27722 N. Twin Oaks Valley Rd., San Marcos, Cal. 92069

Darin Lee Brewer, 5009 Surrey Lane, Bakersfield, Cal. 93309

Tina Darlene Brewer, 5009 Surrey Lane, Bakersfield, Cal. 93309

Sherrie Vaughn, P.O. Box 297, Escalon, Cal. 95320

Douglas Vaughn, P.O. Box 297, Escalon, Cal. 95320

put it in the **OPA**, and there are some blank pages in the back of the Directory for ones to write it in.

I did not list some congregations because they are having fellowship problems that may be worked out. In the past a congregation will split, both sides want to be listed. But when they iron out their differences, no one thinks to let me know that they are no longer meeting at one of the locations, and someone drives up and finds a vacant building, and I hear from them, blaming me for causing them to miss worship. So that is the reason that some congregations were not listed.

I thought that I would try to clear up these matters. If your home congregation was listed as (NO REPORT), I would like to hear from you with the 1. Name and location of the congregation. 2. Time of Services, 3. Names, addresses and telephone numbers of not more than 3 of the leaders. I would like to have you back in my active files, and the notice will be put in the **OPA**. Please don't put your Directory information in the field reports because I may overlook it, send it directly to me and I will put it in the **OPA** for you.

The following congregation reached me too late for the 1981 Directory, so you may write it in: **ARVIN**, (Kern County) **CALIFORNIA** - 1200 Mark Street - P.O. Box 112, 93203, Sun. 10:30 A.M., & 6:00 P.M., Jim Downum, P.O. Box 473, 39787 Buena Vista St., Arvin, CA. 93203 Phone (805) 854-5453 - Allen Johnson, 448 Campus Drive, Arvin, CA. 93203 Phone (805) 854-5030.

Send all Directory information to: Ray Asplin, Star Route 2, Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117.

CHILDREN FROM INDIA

By Irvin Barnes

The reports from our brethren concerning the work in India, Malaysia, and the Phillippines, are impressive and cause for rejoicing and thanksgiving. Thank God for men willing to go, others willing to send, and those willing to receive them. In view of what has happened, especially in India, I feel it is not out of order to make others aware of the following:

Since the death of our second daughter six years ago, my wife and I have sought, without success, to adopt children in the U.S.A. Through a couple at Cotter, Ark., who have adopted from India, we have made contact with an adoption agent in New Delhi. We have on-going communications with her for over a year to determine the correct procedure for adopting from that country. The only thing standing in our way at present is the cost. Without assistance we cannot soon accumulate the \$3,500, needed for an overseas adoption.

Having learned of the suffering of the Indian children we are not ashamed to accept donations from individuals to help pay the initial cost of getting one and possibly two of these babies to this country and legally adopted into our family. We are told that many face hunger, disease, and early death in over-crowded orphanages. Some are not fortunate enough to live, even in an orphanage, and are destined to wander the streets in hunger, sleeping on the ground and begging for food and clothing. Therefore, any contributions we receive should be regarded, not as a gift to us, but as helping to provide a home for the homeless.

Our agent in India is limited as to the number of babies that can be placed in a year's time. However, once our hopes become reality we feel that a channel may then be open to allow others to do likewise. Ultimately, we trust that through our efforts the truth may find its way into the New Delhi, area which is several hundred miles from Bitragunta.

All inquiries for details are welcomed. All assistance will be promptly acknowledged. We need the prayers of all the faithful.

-Route 10, Box 1363, Springfield, Mo. 65803

(continued from page 1)

GOD'S WORD

engaged in debates, articles concerning the use of musical instruments. In 1971, after nine years since I graduated from a Bible Seminary, an institution sponsored and managed by a couple, able missionaries of the Churches of Christ/Christian Churches from the U.S.A., in a conference made between our group and the non-instrumental brethren within the liberal Church of Christ in the Philippines, I represented the brotherhood to defend the use of mechanical instruments in Christian worship. Of course, the above stated circumstances had influenced me much. However, despite my still pre-mechanical instrument attitude at that time, I have already been sharing to my co-preachers the Biblical teachings I earlier enumerated. But I wanted to know more about the truth. I then, once more, wrote to Bro. Don L. King, after almost five years of silence, asking him reading materials, preferably a written debate on the instrument issue. The materials he sent to me had indeed helped me much in my studies.

Bro. James Orten informed me about his desire to visit me here in Roxas, on his way back to the U.S.A. from Malaysia, on August, 1980. I was glad, for at least, I can study with him personally the issue on the instrument. But I was dismayed when I was told through letters later by him and Bro. Bill Page of Malaysia that he went to the wrong place in my country. Nevertheless, I continued to pray to God to help me in my studies. I began to feel that I was standing spiritually on a "dangerous ground." I began to fear the consequences of my situation might bring me in the future. I was then determined to settle this problem, once and for all, at the earliest possible time. I knew God answered my prayers when I received a letter from Bro. Paul Nichols informing me that he and Bro. James Franklin Jr. will visit me personally. During their very short visit here in the Philippines, and a very limited time for Bible study, much has been accomplished. Regarding their visit, in my letter to Bro. Don L. King, I stated, among other things, the following: "It was our short study of the musical instrument while we were in a Manila hotel that helped me grasp deeper meaning and application of Ephesians 5:19 and Colossians 3:16, particularly the meaning of the word PSALLO. I did not ask them many questions regarding it for I have already asked these to others before. But the point which I did not give much attention previously which has suddenly came to my mind as I was having my studies with them was this: If the word PSALM as used in Ephesians 5:19 and Colossians 3:16 means a song with musical instrument, and if the usage here of said verses is an admonition or command given to EVERY Christian during worship service on Sunday, this obligates EVERY CHRISTIAN TO HAVE MUSICAL INSTRUMENT. Of course, I have already come across this question before, but only I did not pay much attention to it. My simple answer to this before was that every Christian is not obliged to use instrument if he can not afford to have it. And this is acceptable before

SUPPORTING GOSPEL PREACHERS

(continued from page 1)

this year? Before you answer that, look back five years. What did you support a meeting in 1976? Since then costs in some areas such as gas have tripled. Has your support? In 1981 will your support be three times what it was in 1976? Remember it will cost the preacher three times what it did to get to you just five years ago. When the preacher came to preach on Sunday five years ago, what was the support given? Is it greater now than then? His expenses are. The sad truth is that in some instances churches are paying little more for meetings or single sermons than they did in 1976, and yet we all know it costs a lot more to live now than then.

Brethren, lets get behind our preachers. Let us support them adequately. We need the preaching and they deserve the support and backing of the brethren.

-707 Pearson Dr., Springfield, Mo.

God, just as He exempts and forgives those who are sick and could not go to Church during Sunday. But this argument seems to be irrelevant and is inconsistent. We do not expect that most of the brethren are always sick the rest of their lives; and we do not expect that most of the brethren could not afford to have musical instrument all the rest of their lives. (A Christian who has no musical instrument now must have to buy one and begin learning and practicing how to play it, in order to be able to obey Ephesians 5:19 and Colossians 3:16). If the word PSALMS used in said verses requires each Christian to sing and accompany his song with musical instrument, then most of us are sinning because we are transgressing this command for we use no mechanical instrument. But if we do accept that the HEART is the instrument required as per Ephesians 5:19 to accompany our singing, then we do not meet the problem as far as in the implementation of Ephesians 5:19 and Colossians 3:16 is concerned. To me this point, at first, seemed a little thing to be considered; and I just simply ignored it. But as I ponder it now a little bit deeper than I used to do, I could not but help closing my eyes because of the sudden bright illumination of truth that comes out of it. The same way I ignored previously the use of one cup in the Communion, for I thought it was just a little thing that I did not pay much attention to it. But as I dig deeper in search of the truth, I found out that this 'little thing' is a big Biblical truth, partly hidden by the thick dust of human innovations introduced into the Church."

Truly, while the 148 Bible scholars who translated the Bible into the King James and American Standard versions, not to mention anymore others who personally had done similar works, are unanimous in translating PSALLO into "sing," most Lexicographers agree with them as shown in their New Testament definitions of same word, PSALLO. And I know I am standing on firm foundation if I humbly accept without reservation this fact.

When Bro. Don L. King and Bro. Jerry Cutter visited us here in Roxas, Isabela, Philippines last March, 1981, we have already been implementing the use of one cup in the Communion. However, through them, we were taught of the Biblical order of the observance of the Communion. And it was when they were here worshipping with us in the Lord's Day (March 8th) that the first congregation established in the Philippines as fruit of my communication with Bro. Don L. King, and with the help of other visiting brethren, like: Bro. Paul Nichols, Bro. Jerry Cutter and Bro. James Franklin Jr., has started to function as a New Testament Church of Christ. I praise God for almost all the brethren attending the first worship service (4:00-6:00 AM) of the Church here in which I was incharged for about two years, have accepted simple New Testament Christianity. Actually we are joining hands in the newly started task of sharing with others the truth we have known, despite the fact that we are now separated from the opposition. However, God is blessing our endeavor. On April 4th, we baptized 12 very precious souls, while we have 1 more baptism on April 11th.

News of my resigning my work as a Radio Preacher with the Philippine Mission Churches of Christ of Northern Luzon, Inc. rapidly spread throughout the Cagayan Valley, a valley composing the provinces of Nueva Vizcaya, Quirine, Isabela and Cagayan. I am looking forward to the time when I will explain to them through our radio program, why I left the said Mission. Now our work for Him Who died for our sin is beginning to spread throughout the Cagayan Valley.

Regarding our future work, in my letter to the brethren who personally visited us here, I said: "My plan now is to start teaching others who can teach others also. The more trained, trusted and decided preachers we have, the faster

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LOST AND SAVED PEOPLE

(continued from page 2)

doctrine that--(the other) denies"! One contends Sunday school classes, and more than one loaf and one cup in a communion service is unscriptural; and the other contends they are scriptural. "Can they both be right? If not, then one must be right and the other wrong"!

In regards to the Sunday School classes and individual communion cups, let us notice a few statements from the users of such in the Church of Christ that uses them! Following is from a published letter of an elder of such a church: "Do you take the same position with those who are opposed to Bible School, Brother Lyell? Are you willing to drop the Bible School because you have never read where it is advocated or practiced in the New Testament, or are you Non-Sunday School yourself? Are you ready for the sake of unity with these anti-Bible School brethren to drop all your classes and---return to the word of God and do the Lord's work in the Lord's way? Your arrangement is not authorized in the Scriptures. (That is if you have Bible School.)---Fraternally yours, s/John F. Reese."

The following is from an old Sunday School preacher (John T. Lewis) in Birmingham, Ala. in a published letter to one of the outstanding preachers and debators in the Sunday School and cups Church of Christ! "Dear Brother Woods:---You speak of the Sunday School as though it was spoken of in every epistle written to the churches in the New Testament. There is not a verse in the New Testament that mentions 'the Sunday School,' and there was no mention of a 'Sunday School' in the 'Restoration movement' prior to 1845.---The Ensley church were I labour, has eight class rooms, four sisters teach---in four of those rooms, four men have classes in the other four rooms, and I teach a class in the auditorium. I have been teaching and building up congregations like this for fifty-five years,---I think, Brother Woods, it is an injustice to our young people to haul them around to 'Sunday School, such as is conducted by our brethren,' then turn them out to run the streets, play ball, or do anything else they want to do, with no thought of, nor respect for the Lord's day, or Lord's day worship." A tract on "Where There Is No Pattern" (by Athens Clay Pullias, President, David Lipscomb College) says, "There is the command to meet together (Heb. 10:25)---This assembling is unmistakably a matter of faith. On the other hand---when the class system was introduced as a plan of instruction in the

(continued from page 6) **GOD'S WORD**

we can establish local congregations in different places. (To begin with, Christ had prepared 12 apostles, only a few chosen from the many, for the proclamation of His Word. And the history of Christianity can vouch in time immemorial their success, together with their sacrifices and dedication, in the propagation of His glorious Kingdom on earth.) So I am now prepared to go on forward to recruit brave and dedicated soldiers of the old Cross, joining our hands together as we advance onward, spreading the good news of salvation, for the glory and honor of the One Who redeemed us from the bondage of sin.

This teaching and preaching may be accomplished through, among others, the use of radio. I am fully convinced that the use of the radio is one of the fastest and most effective ways of disseminating the word of God; and my experience as a Radio Preacher for the past 10 years qualifies me for this work. And I am glad that Bro. Don L. King and Bro. Jerry Cutter show interest in this kind of evangelism. Another area of spreading the TRUTH is through the printed page. Because my experience as one time editor of a religious paper can also help me in this kind of ministry, I intend to put up a paper particularly dealing with the issues to be sent free of charge. (The success of these endeavors, however, depends on your prayers. love and generosity, as God supplies our needs.

Sunday morning Bible study, there were some who cried 'unscriptural.' The result was an anti-Sunday-School faction, which still exists." (That division was caused 1700 years after Acts 2:47, by Digressives adding to the Bible way, 2 Tim. 3:13-17, as that Sunday School brother shows!).

Let us now hear from those individual communion cup contenders! David Lipscomb said on page 409 of "Questions Answered" published by the Gospel Advocate Co., "**The Saviour used one cup only, as well as one loaf only.**" The only set of New Testament Commentaries published by "The Gospel Advocate Co." says on Mark 14:22-23, "**He took bread,---or 'a loaf' (footnote), one of the thin flat loaves of the country,---'A loaf' does not mean two or more loaves, but one.---Two loaves on the Lord's table are out of place and have no divine sanction. One loaf is safe, two are doubtful to say the least. It is always safe to be on the safe side.---And he took a cup,---'A cup' is one, not two nor a dozen.---The cup contained the fruit of the vine.**"

Let us now read from "The Gospel Advocate Sunday School Helps" (Teachers annual lesson commentary on Bible School lessons for 1952, page 205 & Teacher's Commentary for 1952, page 206 & Teacher's Commentary for 1950, page 203 & Teacher's Commentary for 1953, page 127 & Teacher's Commentary for 1952, page 205) - "When Jesus instituted the supper, he took the cup. Nowhere is the plural of cup used; hence, some good brethren think it sinful to use more than one container when taking the Lord's Supper.---Mark simply says he took a cup and gave to them and they all drank of it. Furthermore, while holding this cup Jesus said, 'this is my blood'---obviously he spoke of the contents of the cup which he held in his hand.---The container stood for the contents. When we say the kettle boils, we put the container for the contents, so when Jesus blessed the cup, the container is put for the contents.---Of the contents of that cup it was perfectly right to say it was his blood and it was the fruit of the vine. Furthermore, Paul said in 1 Cor. 11:26 that they drank the cup. Certainly they did not drink the container but they drank the contents of the cup.---No one denies that our Lord used unleavened bread in instituting the supper but many contend that is no reason why we should be limited to use unleavened bread today. However, those who respect the example of Christ and his Apostles will continue to use unleavened bread." - That is certainly true! And for the same reason they will follow Christ which they agree "used one cup only, as well as one loaf only." & "The cup contained the fruit of the vine." The Gospel Advocate Co. published a book, "The Great Controversy" - On page 275 they quote a Greek Professor from the University of Mississippi as follows, "Matt. 26:28, 'Drink ye all out of it' (i.e. all of you must drink out of the cup)!"

Funk & Wagnalls New Standard Dictionary of the English Language gives the following, "Communion Cup---The cup used in common by all the communicants as the celebration of the Lord's Supper; also, any one of individual cups recently introduced into this service!"

Brother Fanning Yater Tant said in the Gospel Guardian, June 18, 1959, "Wherever brethren force a practice which violates the conscience of their brethren, those who advocate the practice must accept the responsibility for the division.---We are quite aware that the logic of the above has often been applied to the 'one-cup' and the 'Bible School' issues; and it is urged that, upon this basis, those who insist on individual cups and Bible classes must bear the responsibility for the division." Brother Tant knew those things were not taught in the Bible, yet he accepted them! Let us remember 2 John 6 & 9: "This is the commandment, that, as ye have heard from the beginning, ye should walk in it.---Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

-P. O. Box 538, LaGrange, Ga. 30241

(continued on page 8)

OUR DEPARTED

Souder—Thelma Mae Souder, daughter of Harry and Lola Shannon, was born in Drury, Mo., Nov. 12, 1912, and passed from this life April 15, 1981, in Mtn. Grove, Mo., being sixty eight years of age. She spent her early life in Douglas County, Missouri. She moved to Calif., in 1938 and returned to Missouri in 1976. She was married to Guy Souder, June 17, 1929. They had two sons as survivors, Ray of Mtn. Grove, and Max of Bakersfield, Calif. One brother, Harley (Dock) Shannon, one sister Vivian Ridenour. She was a member of the South Side Church of Christ in Mtn. Grove, Mo. The funeral services were in Mtn. Grove, Mo., where a very large crowd came to pay their respects. The singing was well done by members of various congregations in the area. I personally knew her well, but got to know her better during her long stay in the hospital, where I visited her and prayed with her many

times. Her husband Guy, survives her, but Guy is in a rest home near his home, having suffered a severe stroke several years back. Thelma was a good person, and my heart went out to her family and friends as I tried to speak words of comfort at the funeral.

-Clovio T. Cook

Farmer—Sister Lillie Farmer a long time member of the Body of Christ was born Feb. 11, 1883 in Temple, Tex., and died at Purcell, Okla., June 1, 1981. She was past 98 years of age, and is survived by 2 daughters, Sister Rosa Harris, Purcell, Ok., and Mrs. Anna Frank Gowens, Norman, Ok.; 5 grandchildren, 12 great grandchildren, and 3 great great grandchildren. She was the oldest member of the Washington, Ok. congregation. She and her husband came to that area in 1908. Her husband died in 1932. She was a member of the Church of Christ for 63 years. For several years she ran a business in Washington, but was confined to a rest home for the past 4½ years. The writer spoke words of comfort to a large crowd at the funeral home in Purcell and she was laid to rest in Washington cemetery.

-R.B. Roden

Murphy—Sister Della Murphy was born Nov. 11, 1889 and entered into rest May 5, 1981. Mom Murphy had been a devoted member of the Lord's church for many years. She attended services up until 2 weeks ago when she became bed-fast. If you wanted to sing or talk about Jesus she was always ready to listen. I well remember when she lived in the country she would have to go down many steps in order to go to church and climb them again when services were over. Many folks wondered why she did it, the answer was simple - she wanted to go to church, she wanted to be in the Lord's house. She said she had worried about falling down but the Bible says "If you lose your life for my sake you'll save it", so she said "I'm going to church just as long as I can walk". I am sure you have heard it said "we all preach our own funerals while we are alive". Well, Mom Murphy sure preached a good one. She had all her children in the church. What a great influence she was! She was compassed about with great love, for her family loved her greatly. She once said, "No one ever had a better family". Her seat will be empty and she will be greatly missed especially by the St. Albans, W.Va. congregation, but our loss is but for awhile when God's people will all be united once again in heaven.

-Gary Barrett

EDITORIAL

(cont'd from page 4)

are personally dedicated to the betterment of the paper in every way possible. This goal cannot ever be realized if we have a "salad" (mixed up) content. We desperately need a well-balanced selection of articles each month. We have no intention of knowingly being used as a vehicle for any personal attacks by anyone. Our wish is for our preachers (who are the most able and scholarly of any religious organization in the world - they preach the truth) to write regularly on meaningful topics. Please don't be reluctant to write articles dealing with baptism, establishment of the church, the Lord's Supper, the collection, the need for vocal music, the error of instrumental music, the error of Bible Classes or Sunday Schools, etc. Readers all over the world are in need of this type of material. We too, right here in the U.S.A. have a great need of being reminded of our moorings. Now that we have the truth, worship in truth rather than error, are we to write or preach only on "deep things"? We must remember that our children have never heard the old sermons of yesteryear. Everywhere we go we are told repeatedly by young people that they have never heard things upon which we preach. I can assure you it is not because our topics are always about "deep things." Too, our wish is for our preachers to write concerning the wave of worldliness sweeping the country. Listen brethren, things are tolerated in some places today that were not tolerated even when I began preaching. The paper can play a great role in treating the causes of such sinful things only if we guide it in that direction.

In view of the above, we respectfully remind all that we absolutely reserve our editorial rights in the publishing of this journal. We readily admit that we have not published everything that has been received. Some may never be used. This practice will continue. Not everything is considered best for use by myself and others who are involved in the editing of the paper. We ask your understanding as we try to make the paper better and better.

There is such a great field before us this very year! Preaching brethren, we are involved in the greatest business in the world. We are on business for the King of Kings. The paper can be a great part of the work if you will send us your articles as soon as you have time to adequately research and write them. Don't just sit down and grind out something. Write on a topic that may help to save the soul lost in sin perhaps even over the sea. Write on a subject that is sorely needed in our own land, etc. but write! Let us forget the past, it is probably best forgotten anyway. May God help us all to band together and preach the word in meetings, over the media, and on the printed page such as **Old Paths Advocate**.

-D.L.K.

"We enjoy the paper so much, it is a great encouragement" - Ray Grider, Climax Springs, Mo.

(continued from page 7) GOD'S WORD

Please be assured that whoever God will use in these works will do his best just to be worthy of the trust the Lord and you will extend to him).

"I request you please mention us in your prayers, particularly the newly started work for Him in the Philippines, for I knew that at the start many hardships, problems and even persecution--misrepresentation and character assassination--may be encountered by us as we continue laying the very foundation of the work for Him here. Please pray with us that God may give us strength, wisdom and unwavering faith in Him, as we go marching on, bringing the TRUTH to the people in this part of the globe."

Indeed the word of God sent to me here through the **OLD PATHS ADVOCATE** did not "return void."

I request preaching brethren to visit and help us in the promulgation of the good news of salvation in my country, the Philippines--"the Pearl of the Orient Seas."

The Philippines: A new mission field in Asia!

For further information regarding the work in the Philippines, please feel free to write to Bro. Don L. King, 41931 Chadbourne Dr., Fremont, California 94538, U.S.A., or to any of the brethren there who personally visited us here whose names appeared in this article; or to Bro. VIRGILIO O. DANA O, SR., Dist. No. 2, Roxas, Isabela, Philippines.

SERMONS AND WRITINGS OF HOMER L. KING

This book of sermons and various essays (221 pages hard bound in blue and gold) is \$5 per copy. Send all orders to Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205.



Elmer H. Stamper,— Rte. 2, Box 968B, Leeds, Ala. 35094, May 30— It has been some time since I reported to the OPA. We love the paper very much, here is our renewal for 2 years. The work here in Birmingham is progressing, Bro. Wm. St. John is doing a real good job. I have just returned from a weekend meeting in Proctor, Ky. Two were restored to duty and one came from the digressive church. These people have a mind to work. Bro. Zade McClure and wife were present from the Blue Springs congregation. They need someone working in that area for a longer time, there is good potential. If anyone is interested contact Bob Zade McClure, Rte. 1, Box 10, Mt. Vernon, Ky. 40456 and he can give details.

James McKinney,— Rte. 8, Box 121, Athens, Ala. 35611, June 6.— Many things have happened since last report. April 20, I had a heart attack and want to thank all who visited, sent cards and flowers, and prayed for me. I am doing fine now. Brethren David and Curtis Parker, and Oneal Slaton did the teaching while I was sick and did a fine job, we commend them. We had a meeting with Bro. Alan Bonifay, May 21-24 with a baptism and restoration. Attendance was good, with visitors from Okla., Tex., Tenn., and W.Va., as well as local visitors. Last week Brethren Hollis Kite and Ed Berryman from Gale, Okla. visited us and we learned to love them. It was a joy to have Alan Bonifay and family in our home. They will be missed as they are going to Africa to work for 3 years, and our prayers are with them.

Don McCord,— Box 1773, Covina, CA, June 9— Our meeting here with Bro. Jerry Cutter was indeed a good one; Jerry preaches the gospel, does not spend his and the hearers' time telling stories, reading newspaper items, appealing to emotions -- preaching the gospel in its truth and simplicity, just what we needed, and I daresay what everyone, everywhere needs. Having him and Pat with us for a time was a blessing for us. My meetings confirmed follow: Sonora, CA, June 13-21; Lodi, CA, June 21-28; Chapel Grove, TN, July 5-12; W. Monroe, LA, July 13-19; July 24-Aug. 2, Moore, OK, Aug. 3-8, Pratt, KS; Aug. 9-16, Olney, TX. Please pray for me and mine.

Marvin Fitzgerald— 913 Chateau Dr., Modesto, Ca. 95355— The Church at Escalon recently enjoyed a good gospel meeting with Bro. Don King. The crowds were excellent, the preaching outstanding! Although there were no visible results, the preaching of the Gospel will have strengthening effect on the body of Christ at Escalon. We are enjoying wonderful unity and love in this congregation, and we give God the glory. We do all we can to keep the unity of the Spirit in the bond of peace. Behold, how good and how pleasant it is for brethren to dwell together in unity! Ps. 133:1.

Doug Edwards,— 3023 S. 39th, Ft. Smith, Arkansas, 72903, June 5— We have just completed a meeting with

the church in Crescent, Okla. There were 17 visitors from the community in attendance, with some returning two or three times. The church is to be commended for their efforts both before and during the meeting. We are looking forward to a busy month of meetings in the Ft. Smith area in July. Brother Larry Lay is to be with the Poteau, Okla. congregation July 4-12. Brother Jimmy Cutter is to be with us at Ft. Smith, July 17-19, and with the Tucker, Okla. congregation July 20-26. The Ft. Smith congregation is also planning a meeting during the Thanksgiving holiday with brother James Orten. We are planning on having some special morning services along with our regular evening services. We will announce more about this later.

K. G. Wilks,— 528 N. Main, McGregor, Tx. 76657, June 2— Wife and I are happily situated at McGregor where we find a church sound in the faith, living together in peace, sweet peace. One of the older long-time members said, "I tell you, this is the sweetest bunch of people I ever saw" - and I can well see why he said that. The teaching is the best. I was delighted to read reports of the trip to Asia in last issue. I regret to hear of the death of Bro. J. D. Phillips, he was a friend to me, gentle and kind. I was glad to see the article in memory of Bro. Everett Agnew. I never knew him - but I know his kind - worthy men and women. Please take notice that Bro. James R. Stewart is to enter the hospital for surgery, June 3. Why not shower him and his good wife, Mary, with cards and letters of encouragement and in memory of a life of service to the Lord. Address: 709 Dickins Dr., Waco, Tex. 76710.

Voyd N. Ballard,— 3046 North Ashby Road, Merced, Calif. 95340, June 9— During the month of May I preached on Lord's Days in Stockton, Atwater, Turlock and Escalon, all in California. On Sunday morning, May 17, in Turlock we had one sister confess sins and be restored to God and the church. Then on Sunday night May 24 at the Atwater congregation we had two confessions and restorations. I preached in a gospel meeting at the Modesto congregation June 3-7. The theme for the entire meeting was the Holy Spirit and His work. We had excellent attendance at every service, with wonderful cooperation from the other congregations in the area. Some came from as far north as Sacramento and from as far south as Sanger. The Modesto church continues strong in the Lord and steadfast in the faith. Some of the salt of the earth is there.

Miles King,— 1525 Ann Arbor Dr., Norman, Ok. 73069, June 8— Our daily radio program continues at Poteau, Ok. and because of the mail we receive we have reason to believe we have a good listening audience. Bro. Jimmy Frady and family have moved into the area to help with the work at Poteau. We are looking forward to our meeting with Larry Lay, July 4-12. The last part of May I held a very enjoyable meeting at Huntington, W.Va. Cooperation from the surrounding congregations was real good, several preachers attended and one night we had visitors from 5 different states not counting W.Va. The hospitality was real good and it was a pleasure to make my home with the Richard Nichols family. Jerry Cutter and I look forward to working in another mission meeting at Hackett, Ark., July 27-Aug. 1. During the past month I have enjoyed short visits at Scott City, Mo.; Blue Springs, Ky.; and Ft. Smith, Ark. I preached yesterday at Okemah (morning) and Council Hill, Ok. (evening). Thank you brethren for your encouragement, prayers, and support.

R. B. Roden,— 112 Kelly Dr., Moore, Ok. 73160, June 9— Our meeting Apr. 18-26 at Atlanta (Jonesboro Cong.), Ga. was a good one, blessed with good crowds and a number of gospel preachers in attendance. Among them was Bro. E. H. Miller whom I have known for so many years. I made my home with the Don Snow family and it is

a preachers comfort to be there. I enjoyed working with this congregation, they have a new building in a good location and should grow. May 8 - 17 we were with the Lone Rock congregation in Ark., baptizing one and two were restored. Wife and I stayed in the Ray Asplin home and it is always a pleasure to be with Ray and his good wife. I am to return next year. We have baptized one and had some confessions of faults here at Moore. We look forward to our meeting with Bro. Don McCord, July 24 - Aug. 2. I go next to Jerusalem, Ark., Cedar Creek congregation, July 6-12. I plan to be at Sentinel, Ok., my old home town, Aug. 7-16, and look forward to this and other meetings this year. Do pray for us in the work.

Rick Crockett,— 27722 N. Twin Oaks Valley Rd., San Marcos, Cal. 92069, June 8— After learning the congregation at Modesto had canceled their Memorial Day meeting, we decided to try to have it down here, as it seemed no other congregation planned to have one. With the help of my mother, Joyce Crockett, we mailed out announcements, and my Dad, Dick Crockett, started dozing out parking areas for the guests we expected to stay with us on the family farm. The meeting went well, but we had hoped to have more young men participate. I want to especially thank Bro. Ken Herron who came a distance to help, also the church at El Cajon who gave us great support. I am currently studying with a group meeting from house to house, using one loaf and one cup (grape juice here though they may use wine elsewhere). It seems to be a rather large group, they refuse to wear a name, and their baptism appears to be an outward sign of inward grace. Despite their claim to baptize for the remission of sins, their one minister we talked with seemed not to know what that meant. The most I would credit them with would be John's baptism. I hope to have more to report on this later. Peace be with you all.

Loreto Pedres,— Dist. #1, Roxas, Isabela, Philippines, May 13— Regarding the situation of the Lord's work here in Isabela, it is fine and encouraging. It seems that there shall be a great success for us in the future to restore back to the fold of our Lord, those of God's people that had been led astray in the fold of the Christian Church. However, it requires us to join hands and work together, exert great efforts and sacrifices to succeed. Brother King, since your departure we have been able to win fourteen souls into Christ regardless of the many oppositions around us to block the work. We anticipate debates between us and those of the Christian Church. We have already been challenged and the truth will win. Brother Garcia and Jesus Pedres, my father, are now rotating to hold services in San Placido. They too use one cup and one loaf in their communion. Our regards to all our brethren there in California.

Atanacio S. Garcia,— Dist #2, Roxas, Isabela, Philippines, May 12— I mentioned in my letter about my visits to some local churches at the eastern part of Isabela. After that, I was invited to attend the church service at Villa Domingo, Angodavon, Isabela last April 26th, and I am glad to inform you that under the able leadership of one brother Simplicio Agustin, they have started the true observance of the communion. Our morning and evening Sunday services at my residence is getting better. I am able to catch the morning service at home just after preaching at the morning service at San Placido. The Lord added to his church one soul yesterday. So, we have already 14 baptisms after you and brother Cutter left us. The work at San Placido is growing. Former members of the Christian Church are joining us. Although some of the Christian Church come to town to bring them back into their fold, our brothers insist on having the true observance of the communion. Pray for us brethren, as we also pray for your concern and assistance. Pray for the new babes in Christ. We'll be sending you our pictures too.

Thanks to Him for His wonderful help to every endeavor and may we look forward for His Cause.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538, June 13— The meeting in Escalon, Ca. closed May 16 with no visible results. However, we were made to be encouraged by the regular attendance of a local man who became interested through the T.V. program. I am convinced that far more good has been (and is still) accomplished through the program in Ca. than many realize. It appears that many of the digressive churches watch it and encourage their members to do so regularly. Some of the mail reflects their interest as well. If the Air Traffic Controllers threatened strike does not prevent it, we look forward to the meeting in Hamilton, Ohio beginning July 4. Having lived in that area some ten years ago we have many valued friends there. Please read the reports from the Filipino preachers in this issue. They are embarking upon a great work and the Lord is blessing their efforts as we have long prayed for Him to do. Already four congregations (perhaps by now a fifth) and yet another preacher are standing for the Bible way over there. I am so happy that we are now able to see the great commission obeyed in yet another land. I try not to fall asleep at night without thanking God for His great blessings upon our brethren's labors in EVERY field in the world. To Him belongs any glory or praise. After all, we are all but fault-ridden mortals who by God's grace now live with Heaven in view each day. Pray for us in His work this season.

Paul Walker,— 2701 Halifax, Odessa, TX., 79762, June 5— Our work in Odessa continues. We have had several visitors come our way in recent weeks. In Midland recently, we heard Brother Glen Ballard preach two fine sermons. The Andrews congregation hosted a study in May. The preaching was splendid (several preachers participated) and the singing was great! C. A. Smith and the brethren there put a lot of hard work into that special meeting; we will not soon forget the wonderful sermons heard there. Many young men spoke--their lessons were outstanding! My meeting schedule for the summer: July 13-19 (Indiana, Pa.); Lord's Day evening (19th) through the 26th (Flemington, Pa.); Lord's Day evening (26th) through Aug. 2nd (Greenville, Pa.). Please come and enjoy the meetings with us, if you can. We really look forward to being with the fine Christians up in Pennsylvania again--what lovely folk and what a lovely state! Also, I look forward to a day or two in Sulphur, Ok. and a few days at my home congregation at Chapel Grove, Tenn., where Bro. Don McCord will be in a meeting early in July. May God bless His Work around the world!

David Stands,— 514 NE 127th, Seattle, WA 98125— The work continues here in Seattle. Since last report, brethren in the NW got together in Corvallis, OR. to discuss the progress of the work. All in all the work has been, and is, a success. Last month I preached at Corvallis, and Forest Grove, Or. Of course, I always look forward to any opportunities I have to be with them. Bro. Frank Daugherty and wife took their stand with us for the truth last month. Ever since the first study with them, I've appreciated them for their attitude and desire to know and obey the truth on any matter. Frank, in his search for the truth, decided to write Gayland Osburn. He asked him some questions concerning the use of metonymy in 1 Cor. 11:26. Bro. Osburn came up and studied one to one rather than through the mail. After hearing Bro. Osburn explain metonymy, Bro. and Sis. Daugherty decided to make a confession of faults for worship done in error. We are excited about the possibilities. Because of our contact with Bro. Frank, I have been able to study with three sisters from the Cups and Sunday School Church. We have made progress with these sisters, one of which has been meeting with us regularly; and last Lord's Day, she made a confession of faults and took her stand with us. Her

daughter has also been baptized into Christ this month. The young men in the congregation in Seattle have been doing well. They have given very good lessons on Sunday nights and are eager to lead songs, the prayer or wait on the table. We are encouraged by their desire to take part in the services. We pray God our Father will keep you all. Remember us in your prayers, visit if you can, may God bless all of you.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms. 39212, June 9.— We had a good annual meeting at Jackson with Bro. Joe Lee Norton doing the preaching. All were edified with his clear well presented sermons. There were two confessions of faults. We express our gratitude to all who cooperated from other congregations and were so good to come and help make the meeting a success. Please come again next year. With the opportunities in various parts of the world opening up to us, it is encouraging to hear from different quarters that there are more and more preachers who are interested in doing foreign mission work. These men need to be encouraged in this good work. And once a man is in one of these fields, there is no one any more qualified to know what the conditions and needs are than that man. And from experience the best advice that I can offer the brethren is this, have confidence in the men we send, supply their needs so they can do their work, leave them alone, encourage them and their families any way we can, and judge their work by the accomplishments. The Lord will bless this kind of arrangement. Critics are "a dime a dozen." Who needs them?! This month the church at Jackson has begun supporting Bro. J. B. Paul and Michael Doss, native preachers, to preach the gospel in India. Please remember them and all other preachers in these foreign fields. The Lord bless all the faithful everywhere.

Carl M. Johnson,— 1124 E. 8th St. Ada, OK 74820 June 3— We are presently in a meeting at Lowery, Al. Crowds and interest have been very good so far, and we are enjoying our fellowship with these brethren immensely. Since our last report, we have conducted meetings at Shreveport, La., Mineral Wells, and Abilene, Tex. The meeting at the Midway congregation in Shreveport was a spiritual feast. There was more interest from the community in this meeting than any I have been associated with in a long time. Wayne Fussell and the brethren there are to be commended for that. The meeting resulted in one baptism and two confessions of faults. Our meeting at Mineral Wells, Tex., was an enjoyable one, although there were no visible results. We appreciated our stay with the Melvin Blalocks. The meeting at Abilene resulted in two baptisms and we enjoyed our fellowship with these brethren again. Our schedule for the next few months includes the following meetings: Hillcrest, Miss. June 14-21; Washington, OK, July 5-12; Temple, GA, July 19-26; Mountain Home, MO, July 31-Aug. 9; San Antonio, TX, (Vance Jackson) Aug. 14-23; Huntington, WV (Eastern Labor Day Meeting) Aug. 30-Sept. 6; Redding, CA, Sept. 12-20; Modesto, CA, Sept. 21-27; Cable Ridge, MO, Oct. 2-11; Council Hill, OK, Oct. 16-25. Please continue to pray for our efforts.

Gary Barrett,— 1013 W. 17, Huntington, W. Va. 25704, May 28— We are blessed here in W. Va. with a number of gospel preachers. Richard Bunner is doing a fine job at Fairmont; Richard Nichols is at the 18th St. congregation in Huntington, and I work with 12 Pole and St. Albans congregations. Bro. Miles King is now in a meeting at 18th St., and at 12 Pole we look forward to a meeting with Bro. Jerry Cutter soon. I held a meeting at Flemington, Pa., a good one in spite of the passing of Bro. Bill Burnell. Such a shock to me and others who knew him. I had learned to love Bill and his wife, May, very much, they were an inspiration to me. Their long practice of writing a different Bible verse on a black board near their dining table each week remains unchanged. May is always inviting guests to eat at her table thus nearly all visitors

are exposed to God's word. May God continue to bless her. I also held a meeting at Richmond, Ind., and enjoyed being with the good brethren there. There were responses at both congregations. My next meetings will be at Sanger, Cal., June 14-21, then at Atwater, Cal. June 22-28. I look forward to these meetings. Other meetings will be announced later. I have just returned from preaching at the congregation in Goshen, Ohio. It is a pleasure to be where people love and respect the word of God. From time to time I am privileged to do radio programs for the church at West Plains, Mo. Wife and I are very close to God's people there, and pray He will continue to bless their efforts. Here at home, I have had opportunity to preach at a rest home, the last time the meeting room was nearly full. Nearly all major denominations are represented and I was invited back to set forth my understanding of God's word, I thank God for opening such doors. Pray for me.

Alton Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240, June 8,— At this writing Bro. Bobby Loudermilk is here in LaGrange in a gospel meeting and doing some fine preaching. Crowds and interest have both been very good. We have just closed a meeting in Oyster Bay, Florida where two were baptized as a result of home studies with Bro. Bob Kornegay. The congregation there is rather small but the interest is good. I was much impressed with the enthusiasm among the members. Lord willing, Florence and I will leave for a trip to the far northwest after the 4th of July meeting in Sulphur, Okla. We are scheduled to be in Yakima, Wash. July 12-19, Cottage Grove, Or. July 20-26, and Caldwell, Idaho, July 27-Aug. 2. In August, Bro. Bobby Pepper and I plan to go to North Dakota for some mission work and plan to hold a meeting while there. Our work has been encouraging this year to see the spirit among the membership most everywhere we have been. As was stated in the Old Testament "The people had a mind to work". It is thrilling to us also to have a number of preachers moving to the deep south to work with different congregations. Lord willing by September there is to be eleven full time preachers in the area. We are excited about this and are looking for many good things to come from it. We have many good teachers in the congregations in this part that are holding secular jobs and therefore are limited as to how much time they can give to personal work. These new men coming to the area will fill a part of that need. I have never known of this many full time preachers working in the deep south before. We look forward to seeing many brothers and sisters at the Sulphur meeting the week of the 4th of July. I baptized another young man into Christ here in LaGrange in May and he has already begun to take part in services leading singing and prayers. He has expressed his desires to teach also. We ask the prayers of all the faithful. Here is a Sub. for the O.P.A.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo. June 6— The work around here has been plentiful since last reporting. Our television program still draws attention. The volume of mail and correspondence is as good or better than could be expected. We have baptized three in the past two weeks—two in the Mtn. Home, Mo., congregation, and one from the Kansas City, Kansas congregation, 79th & Kansas Ave. Morris Ennes, is one of my best friends, and one known to many preachers, and needless to say it was a joyous occasion to assist him in obeying the gospel. The other two were both young men one of whom has been raised in the church. Our hearts were made glad to see this. There are others with whom we are studying we believe will obey the gospel soon. I have preached for almost all the congregations in this area since last reporting. I recently held a week-end meeting for the church at 85th & Euclid, in Kansas City, Mo. These people are old friends of mine. I really enjoyed the meeting. I also returned to McAlester, Okla., for a Wed. through Sunday gospel meeting. It was my 14th

meeting in addition to many other visits with the church there through the years. It's always good to go there and see so many old friends. It brought back old memories and we loved every minute of it. It was good to be with Jack Lee, and to have Miles King come by for a service. I have several meetings scheduled for this summer and fall. I plan to be at Cuba, NM the last two Lord's days in July. Bill Verner, from McAlester, Okla., and his young son plan to accompany and assist me in this meeting. We hope to be able to help these brethren and Duane Permenter in their efforts there. The brethren at 36th & Everett streets in Kansas City, Kansas, have asked me to assist them in conducting the Labor-Day meeting this year. I hope you are making plans to come where ever you may live. The churches in that area have very good meetings.

Frank Staggs.— P.O. Box 8605, Flintville, TN 37335, June 1— We continue to appreciate the good articles in the OLD PATHS ADVOCATE by our brethren. May God bless all of you. We are happy to be studying with one of the deacons and his wife from one of the local churches. They state their enjoyment of the study. The husband of one of the sisters here at Flintville is now coming regularly to the Lord's day morning services. For this we thank the Lord. We look forward to the probability of his obeying the Gospel in the future. Would you please pray with us to this end? Gladys and I enjoyed having Alan, Tonya and children with us for a few days this past month. Lord willing, they will be leaving for work in Zimbabwe, Africa, June 16. Alan did some good preaching at the 72 West congregation in Athens, AL while he was in this area, and we were glad to be able to attend two nights of that. We appreciated the good lesson we heard Bro. Alton Bailey deliver in Athens (Sanderfer Rd.) recently, also. The time of year for meetings has begin here in the South. We have looked forward to this time with much anticipation. Bro. Orville Lee Smith was at Chapel Grove this past week-end, for the first time in quite a few years. I well remember that it was in May, 26 years ago, that he conducted a meeting there and I rededicated my life to the Lord, after having been in the service of the United States Army. Many things have transpired since then. There have been many changes, but one thing has not changed -- Orville Lee can still preach! May the Lord bless you all in diligence to serve the Lord. Please pray for us that wisdom will find a dwelling place in our lives, God will be glorified and others blessed.

Virgilio O. Danao, Sr.— Dist. No. 2, Roxas, Isabela, Philippines; June 1— Greetings to all the brethren there in U.S.A. The mission work here was officially started during the visit of Bro. Don L. King and Bro. Jerry Cutter last March, 1981; and it is progressing, God helping and blessing, ever since. So far, there are 16 baptisms made here in Roxas, Isabela; two of whom are not from this town. One is now a member of the Church of Christ at Dammao, Gamu, Isabela where Bro. Loreto Pedres is preaching; while the other is a lady from the province of Ilocos Sur. Before she left, we made appointment with her for us to visit her there and preach in her province sometime this month, June.

At least we have extended our work. Bro. Antanacio S. Garcia is preaching with the Church of Christ at San Placido, Roxas, Isabela. This congregation formerly belonged to the Christian Church, but decided to follow and obey the truth, particularly the use of one loaf and one

cup in the Communion. According to Bro. Garcia, there are two ladies who have been attending worship services there regularly who made public their plan to be baptized on Sunday, June 7. Bro. L. Pedres also reported six baptisms in Dammao on May 31st. The Christian Church in Villa Domingo, Angadanan, Isabela, is now split. Majority of the members take their stand with us in the truth, but now separated from the digressive brethren. Bro. Simlicio Agustin is preaching with the brethren who are with us there, having extended his work to neighboring Barrios.

Our radio program which I started on April 22, 1981 begins to receive responses from our ardent hearers. On May 24th, two brethren from Catabban, Burges, Isabela, who are members of the Christian Church there, came to Roxas to make public testimonies that through their listening faithfully to our broadcast, they were led to the truth. One of them, Bro. Lazaro, resigned from being the evangelist of the Church, so that he may be free to preach what he presently believes on teachings of the word of God regarding the Communion and other "issues." Through these brethren, Bro. A. Garcia, Bro. L. Pedres (both receiving support like me from the brethren there in U.S.A.) and I visited the Catabban congregation on May 26, where about 42 adults (only 3 were young people) gathered in the chapel building and listened to my lecture. Very few questions were asked and we answered them easily. The brethren there are receptive with the truth. Bro. Lazaro made assurance that he will continue teaching the brethren. By the way, the congregation at Dammao and Catabban were established through the aid of my radio program when I was still with the digressive brethren. There are now four congregations in Isabela, Philippines, local churches patterned with the primitive Church of Christ, and the Church at Catabban will be the fifth, God helping. We are looking forward to establishing New Testament Church of Christ in the provinces of Cagayan, Ilocos Sur and Nueva Vizcaya.

Here in Roxas, the attendance last Sunday, May 31st, was 75 in the morning service, and 29 in the evening. The Church is temporarily meeting in a rented house every Lord's Day. Most of the members were former members of the Christian Church. The oppositions spread rumor in the community that what we started is but temporary, for, according to them, we will later go back and join them again; and some of the people believe this. So to prove to them that our mission work here is permanent, a couple donated a 200 square meters lot to the Church. Although this is not so spacious for a Church lot, at least, the couple is able to inculcate in the mind of the brethren that what they, we, started is lasting. We are now contemplating the possibility to start building a modest but adequate meeting house, to forever prove to the community and the whole world that we do not intend, nor we have even the least plan, to go back to the fold of the digressives. We do believe that the existence of a meeting house of the primitive Church of Christ here will advertise and bolster the mission work in our region. However, the infant Church is still weak to shoulder this worth-while and important project. We need your love and generosity. For further information, you may inquire from Bro. DON L. KING, 41931 Chadbourne Dr., Fremont, California, U.S.A. Please mention the newly started mission work of the primitive Church of Christ in the Philippines in your prayers.

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 ordinances 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 for your souls.' (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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LEBANON, MISSOURI, AUGUST 1, 1981

(USPS 407-560)

A HARD WORD TO UNDERSTAND by George Battey

When a person reads the sacred text, he may run across several words that need defining. For example, while reading through the Bible, an ordinary person may have difficulty comprehending the following words: inordinate affection, evil concupiscence, reprobate mind, malignity, and implacable. These are terms that most people have to define with a dictionary. They are very difficult terms to understand. I am amazed, however, at how many people cannot understand a simple term like "one". Ordinarily, if a four year old child is told he can have one piece of candy before supper, he will take a single piece of candy. He will not take two or more because he comprehends the meaning of ONE. When a person reads in Eph. 4:4-6, he has no problem understanding that there is a singular Holy Spirit of God. He knows that there is only ONE (not plural) hope of calling. A person is able to comprehend that there is only a singular Lord Jesus Christ, and one Father in heaven; but, when they read "one body", it means 600 denominations. "One faith" is changed to mean 600 faiths. "One baptism" miraculously becomes three or more baptisms. I find the simple words give people a rougher time than the compound and complex words. Now members of literal churches of Christ are telling the public that "many containers can also be 'one cup' and many pieces of bread can be 'one bread.'" (Clem Thurman, Co-Editor for "Gospel Minutes", Aug. 22, 1980).

God said to Israel, "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." (Ex. 22:1). This scripture teaches a plain law of God. If one (singular) ox is stolen and killed it is to be replaced by four oxen. How does the verse read? Does it say "one ox", or "one sheep"? It does not. It says "an ox" and "a sheep", and that MEANS "ONE ox", and "ONE sheep". It is obvious that when Jesus took "the cup" in Matt. 26:27; Mark 14:23; Luke 22:17-19; 1 Cor. 10:16; 11:25, He was taking ONE (singular) cup, or drinking vessel.

Ask any member of liberal churches of Christ how many doors Noah's ark had in it. They all concurrently say, "ONE door". But does the Bible say, "one door"? It does not. It says, "the door" (Gen. 6:16). Since no false doctrine or practice hinges upon the one singular door in Noah's ark, it is easy for our liberal brethren to see that "the door" means "one door". However, because these brethren wish to justify false doctrines and practices in the Lord's supper, they cannot for the life of them see that "the cup" means "one cup".

Brother Bob Buchanan, editor of a bulletin ironically named "What The Bible Says", said in April 1981, "The container has no significance whatsoever." All of our liberal brethren continually cry out that the cup means nothing and is worthless. Jesus said, "Woe unto you ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth

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Please renew promptly. -HLk.

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GOSPEL MINUTES GRAPPLES WITH "ONE CUP AND ONE BREAD"

By Ronny F. Wade

In the August 1980 issue of *Gospel Minutes*, (published in Fort Worth, Texas by Dillard and Clem Thurman) the following question is submitted for answer: "Dear Brother Thurman: would you please explain about the one cup and one bread in 1 Cor. 10:16? Does this mean only one cup for everybody, and only one loaf on the plate, for the Lord's Supper?"

In an effort to answer the question Clem Thurman begins by citing Mt. 26:26-27, 1 Cor. 10:16-17, and Luke 22:20, and concludes "it is evident that He was not speaking of the container! It is just as evident in 1 Cor. 10:16 that "cup of blessing" does not refer to the container, but to the contents and what the fruit of the vine (Mt. 26:29) represents." If what our brother says is true, how does he know there was a container present? How does he know Jesus didn't take 13 cups (containers)? The bible says he took the cup. Every Greek lexicon of which I have knowledge says in Mt. 26:27 "cup" is used literally, referring to "the vessel out of which one drinks", not the contents of the vessel, but the vessel.

If cup is used figuratively, as Bro. Thurman suggests and it is "the contents" as he claims, we would like to know: the contents of what? His only reply has to be, "the contents of the cup", and for that we thank him, for in that admission his whole argument falls flat. We know there was a cup (container) present because Jesus says so.

He next says "It is also interesting that one would contend for "one loaf on the plate" when no plate is mentioned in any of these texts." First, it is noteworthy that Jesus specified bread i.e. a loaf. It is still a loaf on a plate or not on a plate. However, cups are not cup. Cup was specified by Christ, and cups violate cup. A plurality of cups violate what Jesus took, gave to his disciples, and that from which the disciples drank. Since Brother Thurman recognizes that the plate is not mentioned, I wonder if he also is aware that cups are not mentioned? In answer to 1 Cor. 10:16 the argument is advanced that the passage was directed to "the church of God which is at Corinth...with all that in every place call upon the name of Jesus Christ our Lord" 1 Cor. 1:2. The conclusion of the writer is that all the people in all the churches partook of one cup and one bread, because the letter was addressed to "all that in every place call upon the name of Jesus Christ our Lord."

Well, let's try and apply his logic. 1 Cor. 14:31 "For ye may all prophesy one by one, that all may learn and all

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CHRISTIAN UNITY: OUR PLEA?

By Virgilio O. Danao, Sr.

ACCORDING to the Webster Dictionary, a Christian is a person who "professes the teaching of Christ." All religious bodies today teach that they are following the teaching of the Saviour. So, anybody who believes in Him regardless of his religious affiliation is generally said to be a Christian. But in a specific and Biblical usage of this word, a "Christian" is one who has been baptized into Christ and who remains a faithful disciple by totally submitting himself to Him (Gal. 3:27, 1 Peter 4:16). Webster also defines the word UNITY, as "the state of being one; singleness." Therefore when I say **CHRISTIAN UNITY**, I am referring to the UNION that BINDS all those who profess to be followers of Christ, in order to represent a single religious group in the community.

This article is based on the proposition that all those who believe in the saving power of the blood of the Only Begotten Son of God should aspire to become one body in Christ. When one desires to be united to that body which is the Church of Christ, he has no alternative but to humbly and totally submit himself without compromise and reservation to the will of the Saviour.

NECESSITY OF UNITY:

The present situation of the religious world seems to prove that Satan is victorious in his struggle against God. Many honest men are confused and discouraged so they stop searching the truth because of the existence of the many different religious bodies; and the king of darkness and his colleagues celebrate their triumph over them. While the so-called followers of Christ are busy quarrelling among themselves, the soldiers of Satan are also busy implanting in the hearts of most men hatred against his fellowmen, and luring nations to declare war against other nations. Despite the fact that the devils are united in their uprising against the Almighty, believers in God are divided into many warring camps. Disciples of darkness seem to be stronger; while the followers of the Light are weak and feeble. Spiritually, darkness permeates into the entire religious world so that the illumination of the Light could hardly be seen. Thus we are living in a confused and troubled world.

Christianity so called, today is divided into hundreds of warring sects and denominations; and a divided kingdom will never be victorious. Christ said: "Every kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand" Matt. 12:25. To overcome the strong and united forces of the "god of this world", a unified and concentrated effort of all believers in Christ is needed. The unification of all "so-called Christians" is mandatory in order for them to be able to combat successfully against the foes of the Saviour. It is therefore an urgent and noble task of every faithful disciple to promulgate the necessity of unity of all those who are cognizant to the saviourhood of Christ.

BASIS OF UNITY:

But the basis of Christian unity is the word of God. It is only when believers in Christ recognize without reservation the "all-sufficiency" of the Scriptures that "Christians" may attain unity in the real essence of the word, as it is revealed in the Bible. When men begin to embrace the truth, then unified believers follow. The rudiment of Christian unity is the truth. And the word of God is the Truth (John 17:17). Therefore, when men accept the truth or the word of God, they may be able to unite themselves scripturally. As the truth does not need more facts to prove it to be true, the word of God is complete and final revelation of the Almighty. Men do not have the right to add or subtract the truth. Nor do they have the authority to mix their man-made doctrines with the teaching of God. In fact, human innovations, creeds, teachings and practices invented by men when introduced to the religious world sliced Christianity into many competing factions. But the pure word of God, free from spiritual pollution, unites honest disciples of Christ. In order to

attain Christian unity, our PLEA to all God-fearing people is their return to the Truth, the Word of God.

"CHRISTIAN ONLY"**BEGETS CHRISTIAN UNITY:**

It is the eternal plan of God that those who will accept the truth as it is revealed in the Scriptures will become "Christians only." When one hears the preaching of the Truth, and he is convinced that what he heard is the word of God, he will be led to obey in baptism because this is a part of his acceptance of the Truth. Once he is immersed in Christian baptism, and he remains loyal to the gospel of Christ, he becomes a true Christian as the early disciples. One does not need to become a Methodist, or a Baptist, or a Catholic, or any other name unknown in the word of God, in order to become a Christian only. These titles are man-made ingredients added to the pure gospel of Christ. When men introduce innovations and creeds, Biblical Christianity becomes obscure and vague. Remove those teachings of men, and the crystal-like purity of the Gospel remains shining!

Biblical Christianity is composed of Christians only. And these are only found in the primitive Church of Christ. Therefore when all who claim themselves Christians are united in that one spiritual body, the Church of Christ, and abide in the Word of God, without subtraction or addition, the real meaning of Christian unity is obtained. And we are pleading for this kind of unity to the religious world!

ULTIMATE GOAL:

Despite the spirit of divisions manifested by most of the religious leaders today, faithful followers of Christ continue to advocate the unity of all those who profess themselves Christians. While each of these numerous sects and denominations are busy building walls by earnestly making, and clinging to their man-made creeds, innovations and teachings to segregate themselves from other groups, brave soldiers of the King are also busy expanding the Kingdom of God on earth, destroying any obstacle and barrier they may encounter spiritually, looking forward to that glorious day when the world may be ONE IN CHRIST. Men and daughters of God may not be able to attain this important goal, even up to the time when our Lord Jesus Christ will come again! But still their sacrifices count most. When so-called theologians begin to cast aside their unscriptural doctrines and humbly accept, as it is, the New Testament teachings, it is only then that the spirit of denominationalism ceases, and the noble goal of the Church of Christ is triumphantly attained.

Let us all acknowledge the authenticity of the Scriptures; that they contain inspired words of God; that they are final and complete so that they do not need addition of subtraction and innovation; that they are enough to lead us to spiritual perfection! FOLLOWING THIS IS CHRISTIAN UNITY IN ACTION!

-Dist. No. 2, Roxas, Isabela, Philippines

**KANSAS CITY
LABOR DAY MEETING**

The Kansas City Labor Day Meeting, will be hosted Sept. 2-6 this year, by the 36th. and Everett Streets Church of Christ. The Labor Day Meetings in Kansas City have become quite traditional, and the congregations in that area go all out to make it one of the best of its kind. We invite preachers to come and be prepared to take part. There will be no special theme followed this year. Preachers will be allowed to choose their subjects, this means you can preach your old "Candy-Stick" sermons and put your best foot forward. We will be looking forward to this. Plan to come and be with us. The brethren there have asked me to guide and direct the meeting this year.

-Clovie T. Cook

PREACHING CHRIST

By Voyd N. Ballard

Acts 8:5 - "Then Philip went down to the city of Samaria, and preached Christ unto them."

It is common to hear people say, "I think a preacher should just preach Christ and say nothing about doctrine." Is this the way the apostles and other inspired preachers preached? Philip was an inspired preacher. Our text says that he went down to Samaria "and preached Christ unto them." In preaching Christ to the people of Samaria Philip preached:

1. THE KINGDOM OF GOD "And when they believed Philip preaching the things concerning the kingdom of God.." Verse 12. To preach the kingdom of God is to preach the church. Jesus said in Matt. 16:18, 19 "Upon this rock I will build my church...and I will give unto thee the keys of the kingdom." Entrance into the church is therefore entrance into the kingdom. Those who believe and obey the gospel are saved from their past sins Mark 16:16. The

Lord adds the saved to the church Acts 2:47. The saved are those who have been delivered from the power of darkness, but those thus delivered are said to be "translated into the kingdom of his dear son" Col. 1:13. Therefore, the church and the kingdom are one and the same.

2. PHILIP PREACHED THE NAME: "And the name of Jesus Christ" Verse 12. People often say, "There is nothing in a name." If that be true, then Philip preached "nothing" - or something in which there is "nothing" for he preached the name. What name did he preach? Did he preach some human name, Catholic or Protestant? Nay verily. Verse 12 says he "preached the name of Jesus Christ." Why? because "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. When God raised Jesus from the dead he declared him to be far above "every name that it named, not only in this world, but also in that which is to come." Eph. 1:20, 21. Since salvation is in the name of Christ, and in no other name, the name of Christ must be preached. Repentance and remission of sins must be preached in his name, and those that would be saved must be baptized into his name to obtain this salvation. Luke 24:47 - Matt. 28:18, 20.

3. PHILIP PREACHED BAPTISM: It is clearly stated that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. When Philip found the Ethiopian Eunuch reading about Christ in the Old Testament scriptures he "began at the same scripture, and preached unto him Jesus." Acts 8:35. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" Acts 8:36. Now, why would the eunuch ask such a question? Before he met Philip he knew nothing about baptism, he did not even know who the prophet was talking about. Acts 8:34. How did he learn about baptism? How did the people of Samaria learn about baptism? The Bible says Philip preached Christ to them, but when Christ was preached to them they wanted to be baptized, and they were baptized, both men and women of Samaria and the eunuch of Ethiopia.

Friends, there is no way in the world a preacher can preach Christ without preaching what Christ says, and he says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mar. 16:16.

-3046 North Ashby Road, Merced, Calif. 95340

TIME IS FILLED WITH SWIFT TRANSITION

By Joe Malone

Suppose you are a modern American Rip Van Winkle, who fell asleep in young adulthood, and you have just awakened after decades of sleep. What would your reaction be to the present condition in America? Would you recall that you used to leave the front door unlocked? And that neighbors were neighborly? Would you reflect upon men, in that day, having been bread winners and women having been homemakers and both having found happiness and stability? Would you remember when a boy was a boy and a girl was a girl and you had no difficulty telling them apart? Would you ponder that old adage, heard frequently in your childhood and youth, "spare the rod and spoil the child," and recall the "hickory tea" you often received? Would you think upon the past policy of basic honesty: "an hour's work for an hour's pay" and the stress placed on "If a man will not work, neither let him eat"? Would you bring to mind that in times past the victim of crime was shown more sympathy than the criminal? Would you meditate upon a man and woman in those days marrying for keeps and being acutely aware that the Lord "hates putting away"? (Malachi 2:15, 16). Would you consider the respect that people back then had for policemen, and consequently for law and order - and the American flag? Would you gladly go back in memory to the day when the family could be assured of seeing a movie and not be exposed to nudity, adultery, and all kinds of immorality? Would you eagerly recall when the church was firmly set for the defense of the truth and opposed to all modernizing, liberalizing, rationalizing and compromising? Would you reflect upon the time when the singularity of the Lord's church was always stressed from the pulpit, along with faith, repentance, confession, and baptism being necessary for entrance therein, and faithfulness to Christ essential thereafter? Would you think of the days when members were called "brother and sister" not "Mr. and Mrs.", and the one who preached was called "the preacher", and about the only folk called "doctor" were the family physician and the dentist? Would you recall to mind the time when prayers were more informal, fervent and less stereotyped? Would you want to live again in recollection the days when everyone went about doing all he could for Christ and we didn't have "ministers" designated for everything under the sun?

Christians, "remove not the ancient landmark" (Prov. 22:28)! Thus we "have an anchor that keeps our soul steadfast and sure while the billows roll". The indictment: "brethren, we are drifting" does not have to involve you. "Build your hopes on things eternal. Hold to God's unchanging hand".

-Selected by R.B. Roden, Moore, Okla.

I LOVE YOU JESUS

By Edith Durand

I love you Jesus, my love to you I extend,
I love you Jesus, more than anyone knows,
I love you Jesus, you are my very best friend,
My love for you sweet Jesus grows and grows.

I love you Jesus, I know you love me too,
I love you Jesus, without you I just couldn't exist,
I love you Jesus, in everything I do,
Oh how I love you Jesus, I don't try to resist.

I love you Jesus, you are my guiding light,
I love you Jesus and feel you near all the time,
Oh how I love you Jesus, you make my days so bright,
I love you Jesus, and loving you so much makes everything so fine.

I love you Jesus, you are my all and all,
I love you Jesus and what a great inspiration,
I love you Jesus and I know on you I can always call,
Oh I love you Jesus and loving you is a wonderful sensation.

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EDITORS

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord..... P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant)..... 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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PREACHERS TAKE NOTICE

Brother Bob Strain is in the process of publishing a new and current "Preacher's List." If you are a preacher and did not give your name, address, and phone number to him at the Lebanon, Mo. 4th of July meeting, please contact him **immediately** with the proper information. Please do not send him anything unless you are a preacher and have not already placed your name with him. His address is: 9226 S. 1st Ave., Harrodsburg, Ind., 47434. Phone (812) 824-4268. This is a good work he is doing so please do not delay your response to him.

NOTE FROM THE EL PASO CONGREGATION

The congregation in El Paso, Tex. will not meet on Aug. 30 and Sept. 6. The Ernest Webb family will be in Okla. Please adjust your travel plans accordingly.

-The Ernest Webb family.

THE LEBANON, MO. CAMPMEETING

The fourth of July campmeeting at Lebanon, Missouri, was a resounding success. During the seven days of spiritual feasting 32 preachers shared encouraging messages with crowds in excess of 750 people. Twenty states were represented from as far away as Ca., Pa., Georgia, and South Carolina. The facilities provided for the meeting were clean, comfortable, cool, and adequate for the occasion. Everyone seemed to enjoy the meeting, and expressed happiness over the prospect of another meeting next year. Lebanon is a small community in the central part of the state of Missouri. There are a number of congregations in the area, and local support was outstanding. There are over 400 motel rooms available in Lebanon. Why not make your plans to attend the meeting next year. The dates are June 26-July 3. Brethren Clovis Cook and Ron Alexander were chosen by the Lee Summit church to be in charge. It was a pleasure to work with Bro. Johnny Elmore this year. Our job was an easy one, as well as an enjoyable one. The elders and deacons of the Lee Summit church are to be commended for their diligence and vision in providing such a meeting for those wishing to attend.

-Ronny F. Wade

A MISSION REPORT

Brethren:

The congregation in Seminole, Okla. has reached a point in growth where we need the help of our sister congregations. An effort to establish a church in Seminole was started in the spring of last year. Since that time we have been blessed with success. We have made arrangements for Bro. Roy Lee Criswell to move here to help with the work. We feel there is a great potential for the Lord's work in this area. Our most pressing need is for a suitable place to meet. We are presently worshipping in an old store building. We plan to build Lord willing, with the brethren supplying the labor. As a new congregation we need your assistance. If you would be willing to help with the building or in direct support for Bro. Criswell it would be greatly appreciated. If you desire further information contact Bro. Joe Hisle, Don Pruitt, or Carl Johnson.

-Jim Oakley, Box 811, Prague, Ok. 74864

THE CHURCH DIRECTORY

The 1981 Church Directory can still be ordered from Bro. Robert Strain 9226 South First Avenue, Harrodsburg, Indiana 47434, at \$1.50 each postpaid.

If your home congregation was listed with (NO REPORT), please send me the information as soon as possible so that I can list it in the OPA and put it in my files. Unless I hear from you in a certain length of time, I will drop it from my files. I would appreciate it very much, if you know some of these places that have (NO REPORT) and are **no longer meeting** to let me know so that I can bring my file up to date.

The following congregation is no longer meeting: **CALDWELL**, (Canyon County) **IDAHO**, 13th & Fillmore Streets.

A New place of worship to add: **CENTRALIA**, (Lewis County) **WASHINGTON**, 1740 Harrison Avenue - Space 11, In the Home of Bro. Ernie Crisp, Sun: (Call in advance for time of services) Ernie Crisp, 1740 Harrison Avenue, Sp. 11, Centralia, WA. 98531 Phone (206) 736-1657.

Send all Directory information to me: Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658 Phone (501) 499-7117.

SERMONS AND WRITINGS OF HOMER L. KING

This book of sermons and various essays (221 pages hard bound in blue and gold) is \$5 per copy. Send all orders to Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205.

WORDS OF ENCOURAGEMENT

"May God bless you to continue the good of publishing the OPA - we enjoy it so much" - Evans Fuller, K.C., Mo.

"This is to inform you of the enjoyment I received when reading my first issue of OPA. It is my favorite source of spiritual strength besides the Bible and services of the church" - Patrick Bibins, San Bruno, Cal.

"We surely enjoy OPA. Keep up the good work" - Ken Zanchi, Commodore, Pa.

"We enjoy the OPA so much and refer back to issues we keep filed away" - Geo. Battey, Kampsville, Ill.

"Keep up the good work, appreciated so much the editorials in Oct. issue by Bro. McCord" - Jim Lackey, Stonewall, Ok.

"We look forward to each months paper, and the good articles" - Barry Bolles, Sallisaw, Ok.

"We enjoy the paper so much and want to subscribe for a friend" - Pauline Hansen, Council Bluff, Ia.

"Keep up the good work and the good articles" - Arley Fancher, Lafayette, La.

"We enjoy the OPA very much, here is my renewal" - Georgia Weeks, Kingdon, Ala.

HOW CHRISTIANS SHOULD VIEW DEATH

By Ray Roe

It is God's plan for man to die: Solomon said in the long ago, "To everything there is a season, and a time to every purpose under heaven. A time to be born and a time to die, a time to plant and a time of harvest, a time to mourn and a time to rejoice, a time to love and a time to hate". Eccl. 3:1-4.

Death is certainly no stranger to us in the life we live as many have had the grim reaper to visit our midst and take loved ones away. Death leaves a trail of tears and aching hearts, yet we realize that "it is appointed unto man once to die" Heb. 9:27. There are few homes that have not been visited by the death angel, for there are people dying every day. Since it is appointed that man should die, what should our attitude be toward death? We must remember that death came by sin. Rom. 5:12 - "Where as by one man sin entered into the world and death by sin, and death was passed upon all man kind, for that all have sinned." 1 Cor. 15:21 says, "For since by man came death, by man came also the resurrection of the dead." Adam's transgression in the garden of Eden brought the curse of death to man. God told Adam to eat of every tree but one, the tree of knowledge of good and evil. "In the day thou eat thereof, thou shalt surely die, for dust thou art and unto dust shalt thou return." Gen. 2:16, 19. Sin therefore was the cause of death. Death is separation of the spirit from the body. James 2:26 - "For the body without the spirit is dead." Eccl. 12:4 - "Then shall the dust return to the earth as it was, and the spirit to God who gave it."

Death, however, is not the end of everything, for there is something beyond the grave. While the body goes back to the earth, the spirit lives on in eternity, when one day it will face judgment. Heb. 9:27 - "It is appointed unto man once to die, but after this the judgment." The apostle Paul said, "but why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." 2 Cor. 5:10 - "For we must all appear before the judgment seat of Christ, that every one may receive for the things done in this life, whether it be good or evil." John, in Revelation 20:12 said, "I saw the dead small and great stand before God and the books were open and they were judged out of the things written in the books; and they were judged every man according to their works."

Many are afraid of death, for they fear the judgment that will follow death. Jesus said, "Marvel not at this, for the hour is coming in which all that are in their graves shall hear His voice and shall come forth. They that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Job asked the question, "If a man die, shall he live again?" Jesus answers the question in John 11:25 - "I am the resurrection and the life. He that believeth in me, though he be dead, yet shall he live". All the dead will some day be resurrected, so death is not the end of everything.

Some will be resurrected to joy and others to sorrow. Unless one becomes a child of God in Christ, he has a reason to fear the resurrection. Paul said that it is a fearful thing to fall into the hands of living God - Heb. 10:31. We should fear death if we are unprepared, but we are told in God's word what to do to make ready for death. We have opportunity while in health to obey the things God commands for people to become His children so that we have no reason to fear death. Faith cometh by hearing and hearing by the word of God - Rom. 10:17. Without faith it is impossible to please God - Heb. 11:6. Repent or perish - Lk. 13:3. Confess the name of Christ - Matt. 10:32. Be baptized for the remission of sins - Acts 2:38. God said "vengeance belongeth to me, I will repay". In the resurrection, vengeance will be taken out on them that know not God and obey not the gospel of our Lord - 2 Thess.

1:8. Therefore we ought to give the more earnest heed to the things which we have heard, lest at anytime we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just reward, How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord and was confirmed by them that heard him". Heb. 2:1-3. There is no escape. For the son of man shall come in the glory of his Father, with all the holy angels and then shall he reward every man according to his works. Mt. 16:27. On the other hand, the scripture says the wicked shall be driven away in his wickedness, but the righteous hath hope in his death. Pro. 14:32. The wicked shall be turned into hell and all nations that forget God - Ps. 9:17.

While death has its sting and the very thought of it will frighten many, the righteous need not fear death. We should have a different view of death. We can say, o death where is thy sting? O grave where is thy victory? We need to keep the words of the 23rd Psalm on our lips- though I walk thru the valley of the shadow of death, I will fear no evil. Through Christ we can overcome death. Thanks be to God, which giveth us the victory thru Jesus Christ our Lord. Ps. 116:15- The death of the saints are precious in the sight of God. This is the Lord's view of death. God can see the victory that lies beyond the grave. There is blessing to those who die in the Lord. Rev. 14:13- "And I heard a voice from heaven saying unto me, write blessed are the dead that die in the Lord. From henceforth yea saith the spirit, they may rest from their labors and their works do follow them." Paul said in Rom. 8:1- "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit". Jesus said in my Father's house are many mansions- Jn. 14:2. Heaven is a prepared place for a prepared people. But before anyone can receive a mansion, he must make his exit from the world by death. Death then can be precious when we anticipate the entrance into that grand and glorious world beyond the grave.

In death, mortality shall put on immortality. Paul said, "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption and this mortal shall have put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54. Phil. 3:20, 21- "For our citizenship is in Heaven; from whence also we look for the savior, the Lord Jesus Christ. He shall change our vile body, that he may fashion it like unto his glorious body according to the working, whereby he is able to subdue all things unto himself."

When the saint realizes that in death, mortality shall put on immortality, and that his vile body shall be fashioned like unto the glorious body of Christ, and that death will be swallowed up in victory, then he will no longer fear death but will view it as precious. Paul said in 2 Cor. 5:1-3, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked." Paul also said that to die was gain- Phil. 1:21. If to live was Christ to Paul, what did death mean to him? To the Colossians he gave the answer- "When Christ who is our life shall appear, then shall ye appear with him in glory"- Col. 3:4. Thus Paul had a desire to depart and be with Christ, for he considered that to be far better than anything earth could offer. Had Christ not been in Paul's life there would have been no gain in his death. There can be no gain in dying if Christ has been absent from a man's life. Hence, blessed are the saints

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SCOTCH IT, SON

By K. G. Wilks

When I was a small boy, we lived in a hilly country. We also moved around from place to place. Our energy supply for motive power was oats, corn and grass fed to the animals that pulled our wagons and implements. On the hills that were very steep the teams had to pull hard to pull the wagons up the hills. If the hill was extremely steep or if the wagon was too heavily loaded for the brake to hold the wagon when the team stopped to rest, an extra person needed to be out ready to slam a block, called a scotch, under a wheel to hold the wagon until the team rested enough to continue up on the hill. I was often the extra person out ready to scotch the wagon wheel when the team had to stop to rest. If the scotch was not slammed into place at the exact moment the team stopped, the wagon would pull the team backward. That scared the team sometimes so badly that even after a rest they would not pull the load. When I heard my father yell, "Scotch it, son" I slammed the scotch under the wheel. Now why all of this country boy narrative? Read on, please.

I quote from the hand of an experienced preacher known across the nation, one who is conversant with the spirit and trends of the brotherhood. He sounds out this warning (quote):

"There seems to be a waning of interest in the Lord's work in various parts of the brotherhood which is an unhealthy sign. Complacency seems to be the order of the day. There seems to be a feeling of frustration among the preachers. Some have already done so, and others talk about getting secular jobs, either part time or full time. They seem to be disgusted with the apathy that they have to cope with, as well as the attitude of brethren in certain places who are sitting on fat treasures and failing to take advantage of opportunities to do good for the Lord. I do not know what the solution is, but I do know that something must be done to bring about a change." End of quote.

Though my travels have been mostly limited to Texas, my correspondence and reading have been much broader, giving me a broader outlook on the matter than may be common. I concur with the statement above quoted. The brother is right. I began to find his statement true over two decades before he wrote it when I and others were trying to stir up interest in preaching the gospel in Mexico and to the Spanish speaking people in this nation. There were, and have been for centuries hundreds of thousands of Spanish speaking people in our great Southwest and West, right among us. The matter referred to by the above well put quotation came out quite clearly by one brother in California who, when I appealed to him by telephone for assistance in financial aid for the preaching of the gospel in Spanish, said, "We can, and we ought to do it, but I don't know what we will do about it."

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John;" Rev. 1:1). That Revelation clearly spells out in the letters to the seven churches of Asia the doom of that class of churches who are described in the quotation of the brother of our times quoted above. Revelation 2:4, 5 (to Ephesus) "Nevertheless I have somewhat against thee, because thou hast left thy first love. (5) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The zeal, the fervor, the interest and excitement of their encounter with the Lord and his gospel had waned, cooled, become less than first place in their lives. In modern terms, they had it made, so why strive. God through Jesus Christ was telling them, "Scotch it, Son, or you will lose what you have gained." It is time for us not only to scotch what we have gained but begin to **pull again**. Return to our first love, the love of God, Christ, and the gospel.

Rev. 2:14-16 (To Pergamos) "But I have a few things

against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. (15) So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. (16) Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

The Lord had only a few things against them, but they were enough to destroy them as a church of Christ. They had two kinds of false doctrines, they were guilty of idolatry, and they were guilty of fornication. Any one of the four was sufficient to incur the wrath and destruction of the "sword of his mouth." Our churches are plagued today with the same things -- false doctrine in dozens of directions, but the cry is "cover it up -- don't let anybody know about it." Idolatry is found in the churches of today -- I mean churches of Christ. Not the worship of statues, crosses, vestments; but houses, big treasures, creature comforts, a name in the community, pastorships, all covered in one verse of 1 John 2:16, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." When people yield to the above things the stature of the gospel in the eyes of the brethren diminishes. "Scotch the wheel, son!" Don't lose what we have gained; but, that is what we are doing. Time to pull again, harder!

1 John 2:19, "They went out from us, but they were not of us; for if they had been of us, they would not have continued with us: but they went out, that they might be made manifest that they were not all of us."

Rev. 2:20 (To Thyatira) "Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols." (read vs. 22 and 23 for her doom). Since the real, literal Jezebel dated back to 883 or 884 B. C. this Jezebel must have been the doctrine of the ancient Jezebel, or followers of her doctrine, and the spiritual fornication that accompanied her doctrine. Ancient Jezebel, the wife of Ahab, completely surrounded her husband with her idolatrous priests, counsellors, and idolatry and wickedness.

The strong men and women of God of today must resist the overtures of slick modernistic teachings of the cults, sectarians, false prophets, and heretics -- not allow themselves to become wrapped up in the tenacles of evils and innovations imbedded like a tick in the skin of our flesh. "Scotch the wheels!" Expose who they are and where they are. The prophets of God of old did not try to cover up for anybody but spoke the truth protectively. "Watchman, what of the night?" Isa. 21:11. Scotch the wheels, brothers.

Who are the heretical, false teachers, preachers, and places? The old prophets of God told who they were in their times, where they were and what doctrine they were putting out, and what would befall them, what their doom was.

Rev. 3:1, "And unto the angel of the church in Sardis write: 'These things saith he that hath the seven spirits of God, and the seven stars; I know thy works and thou hast a name that thou livest, and art dead. (2) Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God.' They had the name of a live church; but, actually they were dead (I take it to mean, dead in interest, zeal, love for truth, fidelity to God and doctrine). Verse 3 continues: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

So preachers, teachers, leaders, elders, bishops, bury

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WHY INDIVIDUAL CUPS AND CLASSES IN THE WORSHIP ARE WRONG

By Lavon Petty

1. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28:19. Christ did not command individual cups and classes in the worship. Is it right to teach and practice something He has not commanded?

2. Such worship is vain. "But in vain do ye worship me teaching for doctrines the commandments of men." Matt. 15:9. If God has not commanded individual cups and classes in the New Testament, individual cups and classes can only be a commandment of man.

3. The Spirit guided the apostles into all truth. "Howbeit when he, the Spirit of truth is come, he will guide you into all truths." John 16:13. According to this,

SCOTCH IT SON

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the dead by covering the sins of the dead with the quickening spirit of God and of his son Jesus Christ. "The gospel is the power of God unto salvation to everyone that believeth....Rom. 1:16." If it does not promise salvation to the believer and damnation to the unbeliever it is not the gospel of Christ. If that belief does not end in immersion for the remission of sins it is not the saving gospel of Christ. If it does not consist of one body, Christ being the head, and only one body and one head Christ, it is not the church of God and of Christ; and, fellowship with those who preach otherwise is spiritual fornication which is condemned further back.

Rev. 3:14, ff, "And unto the angel of the church of the Laodiceans write;....(15) I know thy works that thou art neither cold nor hot; I would thou wert cold or hot." (16) So then because thou art lukewarm, and neither cold nor hot, I spue thee out of my mouth. (17) because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. (Read verse 18)....(19) as many as I love, I rebuke and chasten: be zealous therefore, and repent."

The above verses depict a church (a bunch of members of the body of Christ) who were complacent. They had enough religion to drag them out to worship. Or was it really to worship, or out of a feeling of compulsion to go lest they become known as "some of those people who do not believe it is necessary to be at 'church' every time it meets". They must have been rich in the eyes of the unbelieving world because they were rich in goods. They did not think they needed a thing. They had a place they could worship (if they found it convenient to go). They had no doubt provided a place and a clique for their kinfolks and children. They had made some gain in that direction.

But like the nearly dead and ignorant fleshly body, they did not even know just how wretched, and miserable, and poor, and blind, and naked they were before God in the spirit. If we become as they were then it is time to "SCOTCH THE WHEELS, BROTHER", But go again! Who is going to do the scotching? Who are the men that Gideon kept for his battle? Who are the men Gideon sent home? Did those men that Gideon kept slip over the country meeting the enemy for "palaver" and "loving fellowship"? Gideon slew the enemy! The righteousness of the saints and the sharp sword of the mouth of The Word of God is the solution to the problem of waning interest, complacency, luxury at home and at the church meeting, frustration of preachers, disgust of preachers, and of failing to heed Macedonian calls by the thousands, many in the same counties. "SCOTCH THE WHEELS, SON, BROTHER." Hold on! Better, GO AGAIN! But preachers, as Paul told Timothy, study, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15. Be worthy of your profession and your confession.

-7807 Gault, Austin, Tx. 78757

individual cups and classes can be no part of the truth. The Spirit did not guide the apostles to use individuals cups and classes.

4. The Scriptures furnish unto all good works. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. They do not furnish individual cups and classes in the worship. Therefore, classes and individual cups cannot be a good work.

5. Divine power gives us all things. "According as His divine power hath given unto us all things that pertain unto life and godliness." 2 Peter 1:3. The divine power is the gospel. Rom. 1:16. It does not give us classes and individual cups. Therefore, cups and classes do not pertain unto life and godliness.

6. Individual cups and classes are adding to God's Word. "For I testify unto every man that heareth the words of the prophecy of this book, If any shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22:18.

7. Individual cups and classes are acting without faith. "Faith comes by hearing and hearing by the word of God." Rom. 10:17. "Whatsoever is not of faith is sin." Rom. 14:23.

8. What we do must be in the name of the Lord. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. This means that our faith and practice must be by the authority of Christ. This excludes individual cups and classes.

9. Are individual cups and classes in the worship expedient? Nothing can be expedient that divides God's people. I Cor. 1:10.

-Rt. 1, Box 33, Brashear, TX. 75420

GOD IS SO WONDERFUL By Edith M. Durand

God is so wonderful--God is so kind,
God is so glorious--He gives me peace of mind.

God gives me abundantly--and God is so kind,
God is so gracious--He's helped me to find.

A peace and contentment of thoughts of love so divine,
God is so wonderful--His love I completely entwine.

He gives me salvation--only I know how it is,
God is so wonderful--Because I know I am His.

He fills my longing and is there when I need,
Yes he helps to comfort me Oh yes indeed.

God is so wonderful--God is so strong,
Without His help, I surely wouldn't belong.

Oh God is so wonderful--my strength and my guide,
He's always ready to help, right there by my side.

He lifts me up and nothing is grim,
I am so grateful--that I belong to Him.

God is so wonderful He is my all,
He is always waiting and listening for my call.

Yes God is so wonderful--God is my life,
God has been everlasting through all my strife.

God is so wonderful to watch over me,
God is so wonderful--that I wish everyone could see.

God is so wonderful--God answers our prayers.
God is so wonderful--And I'm so thankful that He cares.

GOOD NEWS OR BAD NEWS?

By R. Mearl Van Stavern

My subject concerns NEWS. It is interesting to note that the word "news" is plural in form but singular in use. News is something that is universal or world wide; therefore, we can derive the word "news" from the four directions -- (N)orth, (E)ast, (W)est and (S)outh -- by taking the first letter from each of the directions and forming the word "news".

I believe it is a mistake to think of news as "old news", as man often uses the expression. Think about it, if someone has never heard or read of something that happened years before, then it would be new or NEWS to them, though not news to others.

There are two distinct kinds of news: Good News and Bad News. Over nineteen hundred years ago, when Jesus told His Apostles to "go into all the world and preach the gospel..." (Mk. 16:15-16), He was telling them to preach the Good News. The good news was the story of His death, burial and resurrection; the message of His Church or kingdom that He said He would build--which He deemed an absolute necessity in the saving of man. Indeed, Jesus gave orders for the Apostles to tarry in Jerusalem after His death, so they could be filled with the Holy Spirit from on high that they would be ready to tell others the Good News! And they did just that on the great day of Pentecost when the Church was established. (Acts 2)

After the death of Christ the Good News was told to others. The most wonderful thing about the story of Christ was the news that sins could be washed away, forgiven! On that exciting day of Pentecost, the Jews asked, "What

must we do to be saved?" They certainly believed now that Jesus was the Son of God; by their willingness to accept Peter's sermon, they showed their eagerness to confess him before others. Peter now, in answer to their question, says "repent and be baptized". (Acts 2:38) Afterwards the same good news was preached to the Gentiles, in the house of Cornelius. (Acts 10) Phillip, the preacher, gave the same good news to the eunuch, as we find recorded in the 8th chapter of Acts. After confessing Christ to be the Son of God, he was baptized. We clearly see a pattern developing as the convicted sinner heard and obeyed the good news; that is, they were baptized for the remission of sins. After their baptism, they were added to the Church.

Now I must confess that after being taught and seeing the Truth of the good news, and in obedience to it, it makes me very sad, indeed, to speak about the Bad News. But, there is a lot of bad news in the world today because after hearing the gospel many do not accept it. Because of their lack of concern and unbelief, they will surely receive damnation. Christ has the power to save through the gospel, yet many will not receive Him. So many today are rejecting the purpose of baptism. But friends, it is not my statement: "he that believeth and is baptized shall be saved." It is the statement of Christ. Now since Jesus said it who am I to say otherwise? Can baptism alone save? No. Can faith alone save? No. Or can works alone save? No. It takes all of these things in order to be saved.

Please do not take my word on these matters unless you see that they agree with the Bible. But may I urge you to take your Bible and read James 2:14-24, as well as many other scriptures, then obey God's Will.

-1517 E. 17th St., Odessa, TX. 79761

HONOR ROLL

As usual this time of the year due to contact with so many at the camp meetings, the list is very good. Too, many have renewed for 2 years which makes our boot work so much easier and we appreciate that. We also appreciate the many preachers who mention the paper during their travels. Please, check the following and report any errors to us:

Don L. King-30; Carlos Smith-27; Miles King-10; Melvin Blalock-6; Don McCord-5; John Scott-5; Clovis Cook-4; Chester King-4; Cathy Tull-4; Mrs. Harley Holloway-3; Mrs. A.S. Rollins-3; Jerald Carr-3; Bonnie Ervin-3; Ronny Wade-3; Glenn Lewis-2; Sybil Smith-2; Barbara Jackson-2; Jewell Van Brunt-2; Jodie Parks-2; Wm. W. Martin-2; K.G. Wilks-2; Johnnie Karr-2; Martha Hatcher-2; Rick Martin-2; Cecil Sherwood-1; W.F. Orten-1; Mrs. Earl Butts-1; Mrs. Lowell Floyd-1; Granville Mahurin-1; E.B. Owens-1; Netta Hurt-1; Darrell Snyder-1; Carletta Ferguson-1; Dan F. Keel-1; Argus Johnson-1; Bessie Studer-1; Joe Morgan-1; James Albert-1; Helen Finley-1; Mrs. Myrl Dean-1; David Stephens-1; Donald Bee-1; Starl Wilkinson-1; Lee Trigg-1; Mrs. H.H. Hartman-1; Lowell Hill-1; Frank Cope-1; David Ray-1; Murl Helwig-1; Lois Mullican-1; Sam Grissom-1; Larry Parker-1; Wayne Towe-1; Lawrence Eubanks-1; Mary King-1; Dennis Smith-1; Darrell Fritz-1; Mrs. Omar Robertson-1; Mike Whitworth-1; Jimmy Smith-1; R.F. Garman-1; Bobby Studer-1; Layne Kinney-1; Howard Heath-1; Wayne Owens-1; E.A. Newman-1; Frank Plemmons-1; Vaden Morgan-1; Robb Hickey-1; Inez Franklin-1; Vance Ayers-1; Scott Smith-1; Teddy Reese-1; Donald Warren-1; David Mizer-1; Royce Lewis-1; Billy Hammond-1; Ruth Dooley-1; Kris King-1; Jerry Dickinson-1; Ron Willis-1; James Cutter-1; Elzy Offill-1; Mary Hunt-1; Geo. Battey-1; Ray Roe-1; L.M. Crouch-1; Roy Criswell-1; Ernest Wade-1; Peggy Agnew-1; Glynn C. Smith-1; Total - 197.

"Want to be able to receive the OPA each month, here is my renewal" - D.R. Ruark, Dallas, Tx.

"We enjoy the paper very much" - J.D. Chandler, Columbus, Ga.

HOW CHRISTIANS VIEW

Continued from Page 5

which die in the Lord. With his life centered around Christ, Paul could say, I am ready to be offered and the time of my departure is at hand. I have fought a good fight, I have kept the faith. This is what is important, to keep the faith or be faithful to the end. Paul said henceforth there is a crown laid up for the faithful, which the righteous judge promised to all that love his appearing.

James tells us that the crown is promised them that love the Lord. James 1:12. People cannot love the coming of the Lord unless they love the Lord every day of their lives. To those that love the Lord are promised a marvelous inheritance. He promised a home in heaven. "And if children, then heirs of God and joint heirs with Christ." There is some suffering in living the Christian life. There is a certain amount of cross bearing. Jesus said in Mt. 10:35- "He that taketh not his cross and followeth me, is not worthy of me". John said in Rev. 22:14- "Blessed are they that do his commandments that they may have right to the tree of life and may enter in thru the gates into the city." John is talking about the heavenly city where God is seated on this throne. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and He will dwell with them and they shall be his people and God himself shall be with them and be their God and he shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, for the former things are passed away."

-Box 307, Stroud, Ok.

NOTE: It has been my good pleasure to be associated with Bro. Roe for the past few years. I have known him for a long time but have recently had more opportunity to be with him. He loves the Lord's church and will drive far and near to help in our mission work in Oklahoma. We appreciate his loving spirit, friendly attitude and willingness to lend a helping hand to those who need him.

-Miles King

Continued from Page 1

the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein." (Matt. 23:16-21). Jesus here condemns the Pharisees for doing the same thing our liberal brethren are doing. The Pharisees said, "the temple (container) is worthless and means nothing, but the gold (contents) is all that counts." Again the Pharisees said, "The altar (container) does not mean a thing, but the gift on the altar (contents) is the really important item." Jesus condemned them by saying, "Ye fools and blind: which is greater, the gold (contents), or the temple (container) that sanctifieth the gold?" Again, "Which is greater, the gift (contents), or the altar (container) that sanctifieth the gift?" To that, I politely ask, "Which is greater, the fruit of the vine (contents), or the cup (container) which sanctifies the fruit of the vine?"

Brother Buchanon in the same article says, "the number of the containers and/or the size of them is also an expedient and left to our own judgment." Webster, in his **New Collegiate Dictionary**, defines **expedient** as "characterized by concern with what is opportune; specific: governed by self-interest." In order for a practice to be expedient, it must first be lawful. Our liberal brethren have never shown yet that individual cups are indeed lawful to start with. Next, our liberal brethren have never proven that individual cups are expedient, or convenient. First, they assert that plural cups save time, but they have never shown how much time is saved. With the proof they have offered, we may well say a tray of individual cups takes longer to commune. The participants must be extra careful with the big bulky tray, they must inspect each

OUR DEPARTED

Morrison— Sister Christeen Morrison, age 80, was born May 14, 1901 in Paris, Texas and passed away June 23, 1981 in San Angelo, Texas. She is survived by her husband, Brother R.M. Morrison; three sons, R.D., Curtis and Aubrey, all of San Angelo; five daughters, Wilma Cunningham, Joyce Barnes and Peggy Morrison, all of San Angelo; Robbie Shelton, of Odessa; Mary Nessmith, of Banjul, West Africa; one brother, Frank Oakleaf, of Paris, Texas; one sister, Kate Kelly, of Wilburton, Okla.; also surviving are 17 grandchildren and 12 great-grandchildren. Sister Morrison had been a member of the Lord's Church for many years. She was a good Christian and her influence will continue for many years, I am sure. A large crowd of brethren and friends assembled at the Johnson Funeral Chapel to honor Sister Morrison's memory. I spoke words of comfort and warning and the beautiful songs were sung by members of the Church of Christ. Sister Morrison's life was long and fruitful and her husband and children were indeed able to rise up and "call her blessed."

—Paul Walker

Butts— Earl A. Butts, 85, was born Feb. 24, 1896 in Poweshiek County to Anthony and Mollie Hayes Butts, and died in Ottumwa, Ia., June 2, 1981. He had lived there since 1923 and was a member of the Chapel church of Christ. He was married to Mina E. Hart, Aug. 24, 1917. He is survived by his wife; 3 sons, Harlan of Victorville, Cal., Leonard and Donald of Ottumwa; a daughter, Violet Wilcox, Palos Verdes Estates, Cal.; 8 grandchildren; 12 great grandchildren; 2 great great grandsons; and a sister, Mildred of Des Moines, Ia. He was a faithful christian to the end. (Note- We are indebted to Sister Earl Butts for the above information. Our sympathy to the family-Editor)

A HARD WORD

tiny cup, and select one that has not been used yet. They take so long to fill up in the first place and clean up in the last place. Good common sense tells a person that individual cups are a real bother! One cup is by far the greatest convenience. Only one cup to fill, one to clean up when it is all over, easy to handle and no worry about which cup to drink out of. If these brethren assert that individual cups are expedient, make them prove that. I have seen some digressive congregations small enough to meet in a phone booth almost, yet they still use individual cups. No, saving time is not the reason to use plural cups. Second, there is the problem of getting germs; therefore, some say, "Use individual cups." The big problem with that argument is again no proof. Just one person getting sick from drinking out of one cup would be a starting place to prove their point, but they have never done that much. The way some of them cry about germs, you would think the black plague was on the loose. No, saving time and being sanitary has never been proven true for individual cups. It is high time these men start proving some of the absurdities they have been advocating.

The Book says, "And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Peter 3:15-16). When men try to prove that the Book does not mean "one cup" and "one loaf" when it says "the cup" and "one bread", they are wresting the scriptures to their own destruction. In the words of brother Clem Thurman who advocates plural cups and loaves, "Few people have trouble understanding what Jesus said: they have trouble accepting it! They find it more palatable to wrest this scripture than to really believe it!" ("Gospel Minutes", June 5, 1981). That statement was made in reference to those who reject the passage of Mark 16:16. Yet, these brethren (Clem Thurman, Bob Buchanon, and others like them) are doing the same thing concerning the cup and loaf on the Lord's table. They cannot understand it, they just cannot accept it.

—P.O. Box 301, Sanger, Calif. 93657

Continued from Page 1 GOSPEL MINUTES

may be comforted." Same letter, same writer, and according to our Brother's application to "all in every place" thus in "all the churches" only one may speak at a time in the teaching service. The speaker at Corinth must wait until the speaker at Philippi finished before he starts. The speaker at Philippi must wait until the one at Ephesus is finished. Of course not! Who can believe it? Clem Thurman has rendered an explanation that won't work. He should know 1 Cor. 14:31 applies congregationally. He ought to know the same about 1 Cor. 10:16-17. What is the meaning of "we" in 1 Cor. 10:16? Answer: "we, the many, (believers assembled; so the Greek) "Jamison, Fausett and Brown. "We the assembled" Dean Alford, Greek New Testament.

Thus the "bread which we break" refers to the assembled, congregational in application. Why would one want to contend for a plurality of loaves when Jesus had but one physical body, which is represented by the loaf? There is only one spiritual body (Eph. 4:4), thus where disciples gather to "break bread" the bread which "we break" has significance, it represents the one body of our Lord. What is represented by a plurality of loaves, used by a congregation in the observance of the Lord's Supper? Our brother needs to get his practice in line with bible teaching. The same goes for the cup. Jesus took one, gave one to his disciples, they all drank from one (Mk. 14:23), and Paul delivered the same to the Corinthians, chapter 11:23. No room for individual cups here.

—707 Pearson Dr., Springfield, Mo.

From The Fields

Allen Bailey,— 631 Oak Hill Dr. Houston, Mo. 65483 June 15— The year of 1981 is now half over. I hope and pray that we can look back over the past few months and truthfully say it has been spent in the masters service. Our meetings thus far have been most enjoyable and we look forward to the return trips in the next year or two. We began in Sacramento, Calif. (64th street) with good crowds and good visiting with those of like precious faith. To those who spoke to us about meetings we pray that we shall be of help in your area as time comes for those meetings. Our next meeting took us to Caldwell, Idaho where it had been two years since we had been there. We are proud for them in obtaining a new building for worship and their eagerness is great. Our prayers are with you always. Lord willing we will be returning in July of 1982. We were privileged to conduct a Wednesday thru Sunday meeting in Joplin, Mo., May 20-24. This was our first visit there and we were well received and as always appreciated the love for the cause of Christ as was seen in that congregation. We certainly look forward to our return trip there to have a reunion with those saints. We are anxiously awaiting our meeting in Flintville, Tennessee, July 26 - August 2, and also in August we will be in Radnor, West Virginia, August 23-30. Both of these places we have been to a couple of times and we look forward to seeing everyone again. We hope and pray they have continued to grow in every way. I would like to say thanks to all those who sent cards and calls after hearing of the birth of our son Levi. The closeness of our brotherhood is great and I'm thankful to God for the peace and unity that is manifested. The meetings within these congregations I am presently working with are excited about their meetings with the following preachers of the gospel: Don Pruitt at Fieldstone; Johnny Elmore at Houston; Paul Nichols at Mtn. Grove. We pray that much good will be done and we know we will be benefited spiritually from hearing the scriptures taught by these great men. We send a special Hello to Br. King and we appreciate his hard work along with the editors of the O.P.A. Never take their work for granted for believe me there is a lot of hard work and many hours that goes into this great paper. We ask you to pray for us and we shall remember you all within our prayers. May the Lord bless all the saints everywhere. (Note- We are sorry this did not reach us in time for July issue-Ed)

Jerry Cutter,— 6405 N. College, OKC 73132, July 6— Through the spring we have had the opportunity to work and to be associated with many brethren across the U.S. We enjoyed being with Richard DeGough and Jerry Harris in the Turlock and Manteca, California area. Then around Fresno we had good visits with Wayne DeGough and Glen Lewis, while preaching at Sanger and Clovis. We had a wonderful gospel meeting at Covina and appreciate the good leadership that Don McCord continues to provide in that area. It meant a lot to my wife and me to be back in that area and see so many of our old friends. During the spring we also had a meeting at Pleasant Grove, Indiana. I always enjoy being at Pleasant Grove. In late May I was at Bandy, Ky., and once again had an opportunity to be with preaching brethren C. W. Payne and Zade McClure. These men are good leaders. Our meeting in early June at Healdton, Okla., was a real blessing. Healdton has become one of the most active congregations in the country. The success of any meeting depends upon the interest of the local brethren. The meeting at Healdton was a good success, and several were baptized while we were there. Just before the Sulphur

meeting we finished a gospel meeting at Twelve Pole, W. Va. Going to Twelve Pole is almost like going home because of our relatives and other friends living in the area from Oklahoma. Gerald Hill and Bobby Pepper are

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OUR DEPARTED

Williams— Brother Felix Carroll Williams, born Aug. 25, 1900, passed this life July 3, 1981 at the age of 80. He was a member of the Church of Christ that meets at Chapel Grove, Tenn. The services were held at Lay Funeral Home, July 5, at 2:00 P.M., and he was laid to rest in the church cemetery at Chapel Grove. There were many friends and loved ones present to express their respect for Brother Williams, and to help with very fine family carry the burden that was on their hearts. The writer tried to speak words of comfort at the funeral.

-Bobby Pepper

Baughner— Brother William Gilbert Baughner, born May 17, 1916, passed this life June 12, 1981, at age 65. He was a member of the Sanderfer road church in Athens, Al. He will greatly be missed by all who knew him. Survivors: Wife, Susie Baughner, two daughters, Doris Wilson and Dean Freeman, one son, Larry Baughner; four grandchildren; mother, Mrs. Maude Baughner; one brother, Archie Baughner; one sister, Elizabeth Nicholson. The funeral was held at the Spry funeral home. Don Osborne and the writer tried to speak words of comfort to the family.

-Bobby Pepper

Ham— James Ray Ham was born Nov. 12, 1939 in Goldsby, Okla. and departed this life June 14, 1981 in Norman, Okla. at the age of 41 years. He was a member of the church of Christ in Washington, Okla. He and his wife had operated a cafe in Washington. He is survived by his wife Luvian and a son Todd of the home; another son, Kent, and 2 daughters, Diann Vaughn and Conie Keith, all of Washington, Ok.; his father Otis Ham; 3 sisters, Neva Heath, Norman, Ok., Fay McAlister, Washington, Ok., and Darlene Roberts, Blanchard, Ok.; 2 brothers, Harold of Washington, and Bobby of Joplin, MO. The writer spoke words of comfort to the family and a large crowd in the chapel at Primrose funeral home. He had many friends. I was thankful to be assisted by Bro. LaDon Croom, he was much help to the family at that hour. We will all miss Bro. James.

-R.B. Roden

McAneer— Robyn Lynell McAneer, age 16, was born in Olney, Texas April 15, 1965 and passed away July 1, 1981 in Odessa, Texas. She is survived by her parents, Brother and Sister Edward McAneer, of Odessa; three brothers, Richard, Rex and Revis, of Odessa; maternal grandparents, Brother and Sister Cleo Fancher, of Graham, Texas; paternal grandparents, Brother and Sister Faine McAneer, of Jacksboro, Texas; maternal great-grandparents, Brother and Sister Ray Carson of Wichita Falls; paternal great-grandparents, Brother and Sister Grace Morrison, of Jacksboro. Robyn was a student at Odessa Permian High School. She attended church with her parents at the University Blvd. Church of Christ in Odessa. We all loved Robyn very much and we will miss her greatly. A victim of a motorcycle accident, her life was suddenly ended—leaving us shocked with empty hearts. The funeral service was held at the Hubbard-Kelly Chapel in Odessa. I conducted the service and the beautiful songs were rendered by brethren from Odessa and Midland. The large crowd and abundance of flowers all helped, I am certain, to express to the family just how much Robyn was loved. She was gently laid to rest at the Sunset Memorial Gardens in Odessa.

-Paul Walker

Continued in next column

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to be commended for the good way in which they conducted the Sulphur meeting this year. We were happy to hear the meeting in Lebanon, Missouri, was successful also. Without the Lebanon meeting the Sulphur meeting could not have continued. The city of Sulphur is unable to provide for the number of visitors that have come in past years. Probably the city of Sulphur can provide a meeting of about 1000 persons. This year over 600 were in attendance. The Sulphur meeting will continue indefinitely. Next year brother Billy Orten and I are scheduled to conduct the meeting, which is to begin June 26th. Repairs are now underway on the facilities at Sulphur. The side flaps on the building are to be replaced. Completely new rest rooms are to be built. Certain other minor improvements are also planned. Those who cannot attend somewhere else will always be welcome at Sulphur. May the Lord continue to bless the work everywhere.

Luther Rose,— Box 63, Beattyville, Ky., June 16— Bro. James Hensley and I have just finished a week meeting in Breathitt County, Ky. We went into the community of Morgrue where we found a small congregation bearing the name Church of Christ. They are in error in some things and we are trying to bring them back to the truth. They seem to be interested. They do not have a preacher and meet only once a month. We have just enjoyed hearing Bro. Cutter in a meeting at Bandy, Ky.

Carlos Smith,— Rte. 1, Box 149, Wesson, Miss., June 22— I still enjoy reading OPA and feel it is an asset to the brotherhood. I was happy to see the article Bro. Don wrote regarding liberalism. It is very important we stand on a thus saith the Lord. I have booklets on the Bread, free for the asking. We look forward to our meetings with Bro. Miles King, July 10-20, and Barney Owens, Sept. 2-6. Pray for our efforts to serve Him.

Bruce Word,— 4218 Bluecreek, Garland, Tx. 75043, June 13— The work here in Garland continues to go forward. We have had 2 baptisms (children of members), and several confessions of faults. We are so thankful for the influence of good christian parents. Several leads are developing from this community which look promising. Studies have been ongoing with those inside and outside the body of Christ on some pertinent subjects and we feel that some good is being accomplished. We look forward to seeing our brethren at both Sulphur and Lebanon, Mo. We know that these two meetings will be a blessing to all who are able to attend. We ask your continued prayers as we endeavour to do the Lord's will. May God richly bless His people every where. (Note- We are sorry this reached us too late for July issue-Ed).

Joe Hisle,— Rte. 4, Ada, Ok. 71820, July 6— We just got home from the Sulphur meeting. This year was one of the best meetings ever. Brethren Gerald Hill and Bobby Pepper did an excellent job conducting the meeting. The most inspiring thing about the meeting was the large number of young Christians in the assembly. The idea of Total Commitment to the Christian life seemed to be the theme of the meeting. We are looking forward to meetings at Pansy and Piedmont, Ala. also Wayne, W. Va. Aug. 14-23. Brethren, please notice the appeal for your support at Seminole, Okla. elsewhere in the paper. This is truly a mission effort with great potential worthy of your support. Please remember us when you pray.

Paul Walker,— 2701 Halifax, Odessa, Tx. 79762, July 6— I am now in Tenn. where Bro. Don McCord is holding a wonderful gospel meeting. What sound preaching! I love Don and appreciate his kind spirit; in fact we all do. I will begin my meetings in Penn. next Sunday, Lord willing. We always enjoy meeting with those wonderful brethren. We were so happy to have witnessed the baptism of Bro. Frank Walker in Odessa, recently. Too, we have had

several visitors to recently come our way. Pray for us and the Lord's work everywhere. Our hearts ache over the loss of a young girl, Robyn McAnear (see our departed), so young and tender in years; so pretty and sweet. Too, our sister Robbie Shelton recently lost her mother (see our departed). May God help us all as we strive to do His will!

R. B. Roden,— 112 Kelly Dr., Moore, Okla. 73160, June 26— It is that time of the year to go to Sulphur to be with all the faithful members who can attend the great meeting. This meeting has done much good through the years and the brotherhood has been brought closer together from around the world. Christian homes have been the result of good young people meeting their spouse at this meeting, good faithful children has been the result of this meeting. Sure, the weather is hot, but how much you enjoy good singing and preaching is what counts. The cost is high, money wise, but what is the cost of losing your children to the world when they marry out of the Lord? We at Moore are looking forward to a good meeting July 24-Aug. 2 with Bro. Don McCord. He is deep in revelation and has the knowledge to give the church great edification.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538, July 13— Yesterday we closed an enjoyable meeting with the brethren in Hamilton, Ohio. Interest was good and several outsiders were in attendance throughout. The meeting closed with 3 restored. We look forward to further associations with these good brethren, we could not have been treated better. The Lord willing we begin in Jacksonville, Fla. August 2 and we surely look forward to being with them again. We were able to attend both of the 4th of July meetings this year and found them enjoyable. We are thankful that my father was able to go with us and see so many old friends again. He made the trip just fine and is at home resting now. Continue to remember us when you pray.

Roy Lee Criswell,— P.O. Box 1019, Seminole, Ok. 74868, July 10— Since our last report we have been busy in the Lord's work. During the month of May we had the opportunity to hold a 10 day meeting at Hilltop near Liberty, Ky. We were greatly encouraged with 2 confessions and one restored. We made our home with Delbert and Eva Deatherage who showed us wonderful hospitality. The meeting was blessed with visitors from surrounding congregations. At this time we are preparing for a meeting here at Cassville, July 17-26, with Bro. Don Pruitt. Our next meeting is at Goshen, Ohio, July 31-Aug. 9. After this we are looking forward to moving to Seminole, Ok. and working with this new congregation.

James Phillips,— 203 Harvard St., Scott City, Mo. 63780, July 7— Since last report we have had Miles King for a Wednesday night service, Dan Wissinger, Clovis Cook and Harold King for a weekend meeting ending June 14. We were grateful to have them in our home and to hear the Gospel. We thank God for giving the brethren foresight and knowledge to have the July 4th meeting in Lebanon. Our thanks to Bro. Cook for making it possible that we could attend. We read in Romans 10:15 and clearly see what it says. We agree with Bro. Ronnie Wade; we should give more. Our home is open to all preaching brethren on I-55, that would stop by. We ask the prayers of the Church for our endeavors here. We have a meeting Aug. 14, 15, and 16 with Bro. B. B. Cayson from Memphis. Services will start at 7:30 p.m.

Miles King,— 1525 Ann Arbor Dr., Norman, Ok. 73069, July 8— June 19-21 we held a weekend meeting at Glendora Ave. congregation in San Antonio, Tx. We were so glad to be associated with many of the brethren in this area and enjoyed the hospitality while staying in the Lester Schoen home. The annual camp meeting at Sulphur was one of the best, conditions were not as

crowded and the weather was not as hot as we had experienced in past years. Some of our next considerations for mission work in Eastern Okla. is at Henryetta. We have been doing some "ground work" in this area for the past two years with personal work and a radio program. Several members live in the vicinity of Henryetta who drive to other congregations. Also, during the month of June, I had opportunity to attend two nights of a mission effort at Soper, Ok. Bro. Jack Lee and Randy Tidmore were doing the preaching. It thrilled me to see such good interest. Our meeting at Sand Grove, Tex. is Aug. 7-16.

John R. Scott.— Rt. 2, Box 300, Neosho, Mo. 64850, July 8— Our Gospel meeting at the Burkhart congregation with Bro. Bill Ferguson was a very good meeting. Bill did some good preaching and we had two confessions. We had good crowds and we appreciate very much the cooperation from our sister congregations. We enjoyed having Brethren Archie Jones, Donald and Jackie Coon from Shreveport during the meeting. Also, we enjoyed so much the meeting at Lebanon this year, and looking forward to attending next year, Lord willing. Our Radio Program over KBTN, Neosho, with Bro. Ron Alexander continues with a large listening audience. We recently had a sister restored and another sister made confession of wrongs. We give thanks to the Lord for all the good that is done in His Vineyard.

Don Jackson.— 11600 Huebner #1308, San Antonio, Tx. 78230, July 7— The work in the San Antonio area continues to go well. Just recently we had two baptisms, they were a young couple with a small child. I was able to attend the Sulphur Meeting, and enjoyed it immensely. I believe it was one of the best I have ever attended. I have also held meetings at Garland, Texas and West Point, Ga. in the past couple of months. Both meetings were well attended and very enjoyable. Lord willing, I will be moving to West Point, Ga. Sept. 1 to begin a work there. I hate to leave San Antonio, but I feel the need to go to that area is very evident. This weekend (July 10-12), we will have Brian Burns for a meeting, and then Carl Johnson August 14-23. Pray for me.

Bobby Pepper.— Rt. 7, Box 505, Athens, Ala., 35611, July 8— Sulphur's meeting was a spiritual uplifting. There were crowds up to 650; but the preaching, singing and the attitude is what made it a good meeting. To see young people fill those seats up front in that old tabernacle with the love of God in their hearts, was encouraging to us all. Special thanks to Brother G.V. Ayers and Don Jackson for the fine job they did in arranging the young men on Thursday morning to speak; also, singing at the Nursing Homes in Sulphur and Davis. There were 43 preachers I counted that attended the meeting; 31 preached. Thursday morning there were 9 young men who are becoming gospel preachers that gave talks. 14 were restored during the meeting. Next year, Brother Billy Orten and Jerry Cutter will conduct the meeting. The Sulphur congregation will be in charge of the meeting. I thank the Brethren at Sulphur for choosing Brother Gerald Hill and me to conduct the meeting. I cannot think of anyone I could enjoy working with any more than Brother Hill.

Jerry Dickinson.— 13114 Force, Houston, Tex. 77015, July 7— Since my last report I have held meetings in

Stockton, California and Pleasant Hill, Missouri. This was my third meeting in Stockton and second in Pleasant Hill and like the ones previous to these I enjoyed being and preaching at both places. We also held a 5 day meeting at McGregor, Texas in June and, as always, I enjoyed being with those fine brethren. We are just barely home from the meeting in Lebanon, a spiritual invigorant, and are making ready for the rest of our summer schedule: July 12-19 at Plainview, Texas; July 24-August 2 at McAlester, Oklahoma; and August 5-9 at Lubbock, Texas. Here at Deer Park we have a meeting with Barney Owens, July 19-26. Also, we are planning several mission meetings for the future in different sectors of this huge metropolis. As of now we have targeted the latter part of August for a mission meeting in the North Shore area where 4 families, including mine, live. Brethren, pray for us in this part of His vineyard. Our prayers are for all our brethren throughout, not only this country, but the world!

Carl M. Johnson.— 1124 E. 8th, Ada, Ok. 74820, July 10— We are presently in an enjoyable meeting at Washington, Ok. There have been no visible results so far but there have been several present at each service who are subject to the gospel. Our meetings at Lowery, Ala., and Hillcrest, Miss. were most enjoyable. Attendance was generally good, and there was a spirit of enthusiasm that pervaded both meetings. There was a total of 5 baptisms and several confessions of faults. We were able to attend a large part of the annual Sulphur meeting. The Lord blessed us with mild, comfortable weather for most of the meeting this year. The good services, and the fellowship with loved ones from throughout the country was certainly spiritually refreshing. It was especially good to see Bro. and Sister Homer L. King able to attend a part of the meeting. Our schedule for the next few months includes: Temple, Ga., July 19-26; Mtn. Home, Mo., July 31- Aug. 9; San Antonio (Vance Jackson cong.), Tex., Aug. 14-23; Huntington, W.Va. (Eastern Labor Day meeting), Aug. 30-Sept. 6; Redding, Cal., Sept. 12-20; Modesto, Cal., Sept. 21-27; Cable Ridge, Mo., Oct. 2-11; and Council Hill, Ok., Oct. 16-25.

Lonnie Kent York.— P.O. Box 691, Fayetteville, Arkansas 72702, July 6— As you can tell I have moved from the Muskogee area, and now reside in Fayetteville, Arkansas to work with the church at Fayetteville. Our home address is 2306 Lynn St., Springdale, Arkansas 72764, phone 501-751-6356. We feel that this move is for the best of interest in the cause and work of the Lord. We seek your continual prayers for our work. As of this report, I have conducted two good weekend meetings. First at Little Rock where the interest was good, and the lessons well received. Next, at Neosho, Missouri, where there were a number of brethren in attendance, and again the lessons well received. I was able to attend the meeting at Lebanon, Mo., and can say that it was a very good meeting, with good fellowship and hearing of the truth that saves. As always, it was good to renew old friendships and meet new brethren in Christ. Lord willing I will conduct a meeting at Beatrice, West Va., this month, then at Indiana, Pa. during August (9-16). I will have two more meetings this fall, both in Pennsylvania: Greenville (Oct. 11-18) and Flemington (Oct. 19-25). As always, our prayer is that the saints shall strive forward in the work of love, seeking the lost, and bringing to them the saving message of salvation. May God bless the saints.

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 ordinances 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 for your souls.' (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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THE PLEASING ODOR - FERMENTED vs UNFERMENTED WINE

By Carlos Smith

In Numbers the 28th chapter, the Lord said to Moses to speak unto Israel and tell them that he wanted their offerings to be that of a pleasing odor, then he tells them of some things to use as an offering (RSV). Also, in this offering strong wine was to be poured and time after time he told them he wanted that of a pleasing odor. Could we think of the measurement here if it had been fermented wine, and would it have a sweet odor? This, in itself will teach us that that kind of wine was not accepted of God, but He wanted that with its fresh natural odor.

Also, the drink offering was to be of the first rip fruits (Micah 7:1). The Lord desired the use of fruit in its natural state and He also desired the fruit be the first fruits. They did not have time here to ferment. The amount to be poured out in the holy place could not have been fermented wine as the odor would have been wrong.

They also drank the same kind of wine in the house of the Lord (Judges 9). The wise said how can I leave my wine? The vine has a wine and it would cheer both God and man. In verse 27 of Judges it tells what kind it was. They went into the fields and gathered their vineyard and pressed their grapes and were merry or cheered. They did not delay to offer this, neither did they let it ferment. Isaiah 62:9 said they that gathered it shall eat and drink it in the courts of holiness and praise the Lord. It will cheer both God and man. There was a kind that was unholy and unclean that if they drank it in the tabernacle they would die (Lev.10:9). This is too plain for us to be mistaken on, and we do not gather alcoholic wine.

In Isaiah 65:8 the new wine is found in the cluster; destroy it not for there is a blessing in it. Fermentation is that that destroys and we are commanded not to destroy it, and it was not all destroyed. The cup of blessings which we bless is it not the blood of Christ? They knew how to preserve it in that condition. Jesus said to put new wine in new wine skins and both are preserved. No wine press ever pressed out alcoholic beverages or wine out of the grape. We have learned from Lev.2 that His offerings were to be unleavened. Also, He plainly tells us in the scriptures that it is to be the first ripe fruits. Which is first? It was that, that was in the cluster that cheers both God and man, and we have this kind before we have fermented wine. It was a pleasant odor. This is not to be saturated with sweets such as sugar, but its natural odor and taste.

One might ask, did they ever offer God any thing else? Yes, in Amos 2:8, they drank the wine of the condemned in

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HUMILITY

By Terry Baze

In Micah 6:8- the prophet of God said "He hath showed thee, o man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Humility is a characteristic required of all God's people and yet one that is certainly difficult to find or attain in the individualistic society in which we live. We are taught to look out for ourselves and regard ourselves at least as equal if not better than others.

The first thing about humility that all must realize is that we should humble ourselves to God. We humble ourselves to God because of who He is and what He has done. Ps. 8:3,4- says "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him? When we consider all His great works; the marvelous universe, and even life itself, God's redemption plan for mankind and the majesty and glory of God himself, it causes us to be humble realizing our own meager existence. Without God in our lives through Jesus Christ, we are nothing, Jesus said in Jn. 15:5-I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

Whatever we have in this life, whoever we are, whatever we might attain, it is only by the grace of God. Paul said in 1 Cor. 15:10-But by the grace of God I am what I am...

Secondly, we should humble ourselves to God because of who we are. We are at best weak and frail in His sight. We are everyone guilty of sin and not worthy to be called His children. Jer. 10:23 says- O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. We show true humility by submitting ourselves to God's will, not our own. Even the great king David realized his need for God in Ps. 86:1-Bow down thine ear, O Lord, hear me; for I am poor and needy. And the apostle Paul said, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3:5.

Thirdly, we should humble ourselves to our brethren. Phil. 2:3-Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other bet-

Continued on Page 9

"ARISE AND GO, DOING" By Virgilio Organista Danao Sr.

The title is based on the command King David gave to his son, Solomon to build the temple. This is found in chapter 22, of First Chronicles, verse 16: "ARISE therefore AND BE DOING, AND THE Lord be with thee."

It should be noted here that King David prepared everything that was needed in the building, including the hewers and workers. And then King David commanded him to **ARISE AND BE DOING**. Now that everything was prepared, why should King Solomon tarry? What hindered him from building the Temple? He had no alternative, but to start the building of the house of the Lord right away: He had to **ARISE AND KEEP ON DOING**.

And I have the privilege to borrow these precious words of King David to his son, King Solomon, to say them to all faithful brethren who have prepared themselves to do the service of proclaiming the good news of salvation: **ARISE AND GO, DOING**.

LET US GO TO THE WORLD AND KEEP ON DOING WHAT THE WORLD EXPECTS US TO DO, US TO DO. We can not hide ourselves from the world. The world knows that we have been immersed in Christian baptism for the remission of our sins. The world knows that we are parts and parcels of that glorious Church, Christ built. And we have prepared ourselves to become Christ's ambassadors. The Bible says that Christ came to the world to bring "peace and good will toward men." And since we are ambassadors for Christ, the world expects us to disseminate this kind of peace to mankind.

Man has tried and still is trying to find peace through his own initiative; but he has failed and cannot be successful. I believe that only when man accepts the Biblical concept of this very coveted word -- **PEACE**, only then will man obtain real peace. The Apostle Paul, in his letter to the Christians in Rome, said: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and **PEACE**. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Romans 8:5-7).

We are informed in this passages that the carnal mind and the spiritual mind cannot go together. A carnally minded man is a man who does the work of the flesh; and the works of the flesh, such as crimes and other wickedness, are classified as works that are only burdens to society. The spiritually minded man, on the other hand, is a man that always lives in accordance with the law of God. He is, of course, an asset to the society where he lives. Furthermore, to be spiritually minded leads to life and **PEACE**. But to become spiritually minded means to become totally controlled -- led by the Spirit of God. And again in Romans 8:14, the apostle Paul said that "those that are led by the Spirit of God are the sons of God." Therefore, in order for the world to have life and **PEACE**, the world must be controlled and led by the Spirit of God. The world must become sons of God in order to obtain the real **PEACE**.

Being ambassadors for Christ, as we go to the world and keep on doing what the world expects us to do, let us preach the gospel of peace, the Word of God that brings real peace to the world; **PEACE**, this very precious word which the world has been longing for, since the beginning of man's existence. So let us arise and go, doing.

But we should not only go to the world. **WE SHOULD ALSO GO TO THE CHURCH, AND KEEP ON DOING WHAT THE CHURCH OF CHRIST EXPECTS US TO DO FOR HER.**

We must remember that Christ's Church needs faithful men to serve her. It is worthwhile to note that when the disciples in Jerusalem continued to multiply in number, the Church chose seven men within the congregation to serve. These were brethren of "honest report, full of the Holy Ghost and wisdom." While it is true

that the seven brethren of the Jerusalem Church were chosen to minister to the secular needs of that congregation, it is also true that the principle of qualification of any disciple who desires to serve is still applicable today. To be ready to minister or serve, one must have "honest report, be full of the Holy Ghost and wisdom." (By being thoroughly acquainted with God's holy word.) I hope that we meet this qualification; but this I say, that as we go doing things for the benefit of the Church, let us strive for perfection in life, by becoming examples to others in word and in deed.

We must remember that the Church also expects faithful men to become her instruments in establishing new local congregations to other places. Capable disciples who are willing to devote most of their time to the Lord's work, are the very disciples most needed in the Church today. As we go preaching the word of salvation, let us make a covenant with God to do our best to establish local congregations of His Church.

We must also bear in mind that the Church expects faithful men to edify the members of the body of Christ. Remember that edification has an important role in the spiritual nourishment and growth of the Church. A well-edified Church is a strong Church. And it is only the strong Church that lasts. The apostle Paul knew the importance of edification. That's why in his journeys preaching the Gospel, he always tried his best to re-visit local congregations which he had previously established in order to edify them to become firm in their faith. The importance of edification has also been manifested in his letters to local churches.

And finally, the church expects faithful men to defend the principle, the very ground on which the Church of Christ stands. Remember that Christ warned His disciples to beware of the coming of false prophets in sheep's clothing (Matt. 7:15-16). Then the apostle Paul also talked about the coming of the enemies of the Church; adversaries that come from within and outside the brotherhood of the Churches of Christ (Acts 20:29-30). Indeed, Satan used the most brilliant minds to infiltrate the Church, desiring to totally destroy the glorious body of Christ. So the brotherhood must be on the alert. Let us join those who have been already in the battle field. Let us meet the foes anywhere, at and angle, from Rhetoric to Polemic, through the printed page or in public. Let us chase the spiritual enemies of the Church, until Satan and his faithful disciples have no more place to hide. We should not be afraid. Let us remember the promise of Christ when He said: "And lo I will be with you even unto the end of the world." Matt. 28:20.

AND WE SHOULD ALSO ARISE AND GO, DOING FOR OUR OWN SELVES. Christian workers should not only concentrate on the need of the world and the Church, but they must also respond to the need of their own selves. We should continue to develop our own selves. But we should not be too confident of ourselves. It was the apostle Paul who said: "The one who thinks he is standing up better be careful that he does not fall" (1 Cor. 10:12).

Sometimes we have a hard time getting along with our own egos, the inner feelings we have. So we should know how to guard our egos at all times. Sometimes when we are able to accomplish something for the Lord so that success seems to be near us in our ministry, the tendency to uplift ourselves begins to lure us. But we should be reminded of what King Solomon said: "Pride goeth before destruction; and a haughty spirit before a fall" (Prov. 16:18). It was our Lord Jesus Christ who said: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Matt. 23:12).

We all know, when pride and discouragement seem to be always at our side, then this is the time for us to go to

THE CHALLENGE OF PERFECTION

By Hood Wilkins

Jesus was an amazing teacher. It is recorded that when he had finished the great sermon on the mount, the people were astonished at his teaching. On another occasion the officers who were sent to arrest him, came back with the report, "Never man so spake." The astonishing nature of Jesus' teaching derived in part from the fact that he was constantly challenging men. By the breadth and depth of this teaching which he presented, its newness, its God-centered character, and its appeal to the highest in men, it challenged them to think-- for most people a new experience--as well as to act. Matt. 7:28, 29; John 7:45, 46.

In no way did Jesus challenge men more boldly than he did in setting before them the highest standard of character and life. He sought to lift their spiritual vision above the level of the material and transient; he appealed to noblest and best in men; and he set before them a picture of what they might become and be, in the grace and mercy of God. Our Lord's teaching was therefore disturbing as well as amazing. We cherish a sort of half-conscious resentment against anyone who tries to lift us above ourselves and who seeks to pull us out of the dull routine of living on the level of material existence. This is what Jesus sought to do. And men were amazed first, and then resentful, and at last they took him out and killed him because he was a disturbing element in their lives.

I think all of us will agree that Jesus set before men a perfect standard, but perhaps most of us do not realize how high it actually is. Even his enemies, the unbelievers and skeptics, admit that the standard of conduct and morality set forth in the Lord's teaching is the highest and best that men have ever known. And this standard is summed up in Christ's statement in the sermon on the mount, "Ye therefore shall be perfect, as your heavenly Father is perfect." This is an amazing demand. The ideal Jesus sets before us is no less than God himself. We are to be perfect, and the measure of perfection is God. It is no wonder that those who heard him were astonished at his teaching, and it fills us with wonder today. Matt. 5:48.

Jesus teaches us that God is the perfect standard because he is the one who absolutely is good and perfect. On a certain occasion a young ruler of the Jews addressed Jesus as, "Good Teacher". In reply Jesus said, "Why callest thou me good? None is good, save one, even God." Absolute goodness and perfection belong to God alone and Jesus. But this is the standard he sets before us. This is what he calls upon us to be. We are to be perfect, even as God is perfect. Luke 18:18, 19.

Now certainly, this standard cannot be improved upon. We cannot even imagine a higher standard. We cannot imagine a perfection greater than that which God possesses. Imperfection cannot be made more perfect. There are no degree of perfection. "Perfect" is a word that does not admit of comparison-- perfect, more perfect, most perfect. And, of course, it is admitted by all that the standard set forth in the New Testament cannot be surpassed. It is a perfect standard. Again and again the writers of the scriptures call upon us to be perfect. Col. 1:28, 4:12; Jas. 1:4.

The standard Jesus sets before us is therefore an absolute standard. No deviations from it are to be considered. Our Lord calls upon us to measure up to it exactly. Nowhere does he so much as hint that we may approximate to it. The idea that we can do just enough to "get by" is not found anywhere in the scriptures. In our dealings with one another we expect to give and to receive absolute measurement. If a merchant gave us only approximately one pound of meat, or approximately a yard of cloth, or approximately a gallon of gasoline, we would go elsewhere with our business. We demand, and we expect to give, exactly standard measurement. Well, the Lord demands full measure of us. He sets before us an absolute standard and he demands that we measure up to it exactly.

Jesus makes no concessions whatever to our weak-

nesses, or to our preferences, or to our ignorance. He does not say, "I know you can't measure up to this standard because of your weakness, so just come as close to it as you can." Nor does he say, "If you prefer a lower standard, you can measure up to what you think is right." No. He says, "Ye shall be perfect". He makes no allowances for short measurement. We may try to excuse ourselves on the ground of our weakness, we may say that we just can't be perfect, but Jesus makes no concessions to us. Instead, he says, "Here is the standard. It is God himself. And you must measure up to it exactly."

Often men say, "I think this course is right. My conscience does not reprove me. Therefore it is right for me." Stuff and nonsense. Jesus told his disciples that some day men would kill them and do it conscientiously, thinking they were serving God. But did that make it right? The idea that my conscience is my guide, my standard of right and wrong, is completely contrary to God's word. My conscience is not a guide in any sense. God himself is the standard and he is a perfect standard. Jesus laid down absolute principles in his teaching, making no concessions to our desires or our thinking. Right is right and wrong is wrong, regardless of what we think about it. Thinking it right or thinking it wrong does not make it right or wrong. A thing is wrong or right irrespective of what we think about it. Your think-so, or my think-so, does not enter into the picture at all.

Let us note well that the absoluteness of this standard cannot be explained away. Some of my brethren try to do just that. I once heard a gospel preacher devote half of his sermon to trying to explain that the Lord did not mean that the perfection of God is the standard. But all such efforts are to no avail. Jesus plainly declares that we are to be perfect as God is perfect, and all our attempts to make his words mean something else are futile. His word still stands, whether we like it or not.

Let us emphasize also that this standard applies to every aspect of our lives. Our whole manner of life is to be measured by the perfection of God. Our thoughts, desires, words, and deeds, all are to be measured by this rule. Every relationship and all our attitudes are to be measured thus. Jesus gave us an absolute standard in every respect. So let us make a practical application to one or two points so that we may have a concrete example of what Christ means. Jesus sets before us an absolute standard of truth. He teaches us that we must always tell the truth. Each one is to put away falsehood and speak truth with his neighbor. Because we have put off the old man with his doings, we must not lie to one another. Liars, John tells us, cannot enter into the heavenly Jerusalem, but shall have their part in the lake of fire. And Jesus tells us that the devil is the father of lies. In the light of this teaching, can any lie ever be justifiable? Isn't it true that we classify falsehoods as either black or white, and feel that white lies are excusable? But is this the way Jesus looks at it? Is this the standard he has set for us? Can we tell little white lies and measure up to the perfection of God? Eph 5:25; Col. 3:9; Rev. 21:8, 27; John 8:44.

Again, Jesus gave an absolute standard of purity in heart. He tolerated no impurity whatever. Every evil thought and desire must be removed from the heart. Jesus declared that only the pure in heart shall see God. When Jesus says that "if the right eye causeth thee to stumble, pluck it out," he teaches us that purity of heart is to be maintained at any cost. Whatever could create in us evil thoughts, desires, and longings must be shunned. In this, as in every other area of life, Jesus demands perfection. He tolerates no half-way measures. And again we ask, Can we ever justify our selves in harboring evil thoughts and desires? Will the Lord excuse us if we do hold such evil thoughts in our minds? Matt. 9:4, 12:34, 35; 5:8, 29.

It is often objected that this standard is too high and that we cannot attain to it. It is said that a lower standard (continued to page 5)

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EDITORS

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord..... P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant)..... 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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NEW YEAR'S MEETING IN CALIFORNIA

The Stockton, Ca. congregation will be hosting the New Year's meeting in California this year. Brethren Richard DeGough and Don L. King will be in charge. We plan a great meeting this year with emphasis on Gospel preaching and singing. Complete details are not yet available but should be ready by the next issue of O.P.A. Look for the dates, etc in the next issue and make your plans now to attend the meeting. There are plenty of motels, restaurants, etc. nearby; and of course, several homes will be opened as well. Stockton has the facilities available for the services to be held in their building. Hundreds can be seated in comfort, and we anticipate a great meeting.

-Don L. King

CONCERNING SHIPMENTS OF CLOTHING TO INDIA By Gayland L. Osburn

Bro. J. Paul of India has had a great deal of trouble obtaining shipments which have been sent to him. On a crate we sent, customs charges were \$117.50. All of his expenses concerning the crate ran to about \$160.00. Also, he had made four trips from Bitragunta to Madras (about 150 miles) and back. We have reimbursed his expenses.

Bro. Paul was very thankful for the things they received, but he wrote me the following: "In view of the customs not clearing parcels that are received from abroad without a world of trouble, please do not (DO NOT) send any packages other than grape juice until I write for it after making proper arrangements here. Discourage others too please for the present."

-262 Cherry Court, Cottage Grove, OR 97424

May God bless all involved in the work of the paper" — Jim Walker, Bunch, Ok.

"I would not want to be without the paper, enjoy it so much" — Dewey Best, Boynton, Ok.

"We surely enjoy the paper, here is my renewal" — C.G. Rives, Purcell, Ok.

"God bless you in your work, here is may renewal" — Mrs. Vera Blevins, Ratliff City, Ok.

THE 1981 CHURCH DIRECTORY

1981 Church Directories, are still available from Bro. Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434 at \$1.50 each postpaid.

The following corrections are to be made in the 1981 Directory: **LONGWOOD**, (Seminole County) **FLORIDA**. Sunday P.M., service is to be changed to 6:00 P.M., and Bro. Thomas E. Thompson's telephone number should be corrected to read (305) 322-9174.

The Church is no longer meeting at **LA GRANDE**, (Union County) **OREGON**.

If your home congregation shows a **(NO REPORT)** just check the 1979 Church Directory and if the information is still the same. Just drop me a card and atate the name of the congregation and say same as 1979 Directory, but if there has been any changes, just note same as 1979 Directory except, and give me the changes, then I will put that in my file and print it in the OPA. But if it was not in the 1979 Directory, I will need (1). Name and location of the congregation, (2) time of the services, (3) Names, addresses and telephone numbers of not more than 3 of the leaders.

Please send all Directory information to me: Ray Asplin, Star Route 2 Box 67-A, Norfolk, Arkansas 72658 Phone (501) 499-7117.

Appreciation for Church Directory

In June OPA, Bro. Asplin wondered if congregations were getting tired of the church Directory. I would like for all to realize the need for this Directory and exhort him to continue this excellent work. Readers, please open your eyes and see its benefits. Christians should not plan vacations, temporary or permanent moves, or anything else that would take them from their home congregations, before first consulting the Directory to see if there is a faithful church where they are going. To all the workers on the OPA and the church Directory, please keep up the good work!

-John S. Coon Sr., Keithville, La.

VACATION IN EUROPE WITH CHRISTIANS

A number of christians have expressed an interest in visiting Britain and other countries in Europe, who have not been able to do so because they were uncertain about finding acceptable places to worship. A trip of approximately two weeks in length, is being planned that will allow christians such an opportunity. During the latter half of July 1982, the group will visit mainly the countries of England, Scotland, France, and Switzerland. Travel will be organized so that participants can meet on Lord's days with churches that conduct their worship in a scriptural manner. Spaces are limited and currently about half of those available have been subscribed. Although the group will consist principally of mature christians, responsible young people will not be excluded.

Most readers would know that this trip is not sponsored by the church, for it is not the work of the church to arrange vacations. But perhaps just to be explicit, we should say that is a private venture on the part of a small group of christians who want to reconcile their responsibility to the Lord and a desire to see other countries. Notice is being made in the OPA simply as a matter of convenience to interested persons. If you would like more information, write for a brochure.

James D. Orten
8049 Brookshire Drive
Oklahoma City, Oklahoma 73132

GOSPEL RECORD

A small group of brothers and sisters in Christ have produced a gospel record with acapella singing. If you would like one, please send \$6.60 to: Harvesters, c/o Terry Baze, 3107 S. Washington, Aramillo, Texas, 79109.

Continued from page 3

THE CHALLENGE

would better meet the needs of men today. Now certainly this is a high standard, but the question is, Is it too high? Does God demand more of us than we are able to render? Does he demand the impossible of us? Are we to believe that he sets before us a standard which he knows we cannot reach, and then eternally condemns us for not reaching it? Such a view is utterly contrary to all our ideas of God. And the fact that it is so at variance with our idea of God should make us hesitate to criticize the standard he has given. It should indicate to us that this criticism is founded on the wrong basis.

We need to remember also that God could not give a lower standard without condoning sin. To the extent that he lowered the standard from perfection, to that extent would he tolerate and endorse sin. For example, God condemns all evil words. Suppose then, that he should require less of us than the suppression of all evil speaking. That would mean that he would condone some evil words. We could speak some evil words without being condemned. Can we entertain such a view of God as this? Can we believe that he would tolerate and condone sin of any kind? Furthermore, God could not lower the standard without making man the measure of himself. For each of us would want a different standard, one that he was sure he could measure up to. But Paul says that those who measure themselves by themselves are without understanding. Man is not the measure of himself. He cannot set up his own standards or say what sort of life God must accept. He is not capable of directing his steps. God alone can fix the standard by which we are to be judged. 2 Cor. 10:12, Jer. 10:23.

But the standard set before us is not too high, for in the person and life of Jesus, God has demonstrated that such a standard can be attained. Jesus is a living example of a perfect life, a life that is acceptable to God in every

Bonds of Matrimony

Trimmell-Eagleburger-at the Seminole and Fremont Church in Springfield, Missouri, on the afternoon of July 25, 1981 many brethren and well wishers gathered to witness the marriage of Barry Trimmell and Elaine Eagleburger. They will be living in the Washington D.C. area. The writer was privileged officiate.

Dan Wissinger

Romaya-Lay- On the evening of June 5, 1981 at the church of Christ building in El Cajon, Cal., Tanya Lay and Zahir Romaya were united in marriage in a beautiful candle-light ceremony. Tanya is the daughter of Bro. and Sister Fred Lay. Zahir is from Iraq and was recently added to the Lord's church. For both these fine christians our hopes and prayers will be for a long life of happiness in the Lord's service and the joy of a christian home. As brother of the bride I deemed it a special privilege to have been asked to conduct the Ceremony.

Larry Lay**Harvest River**

Life goes on and on forever, Like a river to the sea,
All along its banks are sailors Ready hands like you and me.

We may never see the whole thing, From Beginning to the end,

Till the work has all been finished And the harvest gathered in.

Some sow, while others water, Reapers wait further along.

All pitch in to keep things moving Work and weep and sing a song.

It's the little parts and places Keeps the river rolling down,

Till we're given grace to view it From above on higher ground.

-Pat Hollandsworth

respect. He is an abiding demonstration of what every human life ought to be. That we fall short of this measure and do not attain unto the stature of Christ is no argument against the standard. It is simply an indictment of us for our failure. God sets before us the measure of a perfect life and then in the person of his son we have an example of such a life, showing that what God requires of us is not too hard.

It is altogether unnecessary, of course, to prove that our Lord lived a sinless life. The testimony of scripture is too plain to be mistaken. He met the same temptations and solicitations to sin that we meet, yet without the slightest trace of sin. There was not in him the least hint of self-will or of any inclination to evil. He was perfect as the Father is perfect (Heb. 4:15). He therefore is our example and we are admonished to follow his steps upon this path of purity and perfection. Only the pure in heart shall see God, and all those who hope to see him when he is manifested must purify themselves, even as he is pure. (Pet. 2:21-23; Matt. 5:8; 1 John 3:2-3).

Certainly it is true that by our own strength we cannot attain to the standard our Lord sets before us. Whenever we attempt to reach this goal by our own unaided power we experience the same thing that Paul said he experienced. We may delight in the law of God after the inward man, but we see another law rising up within us and bringing us under captivity to the law of sin. But thanks be unto God that we do not have to depend upon our own strength to attain to the standard set before us. The infinite power of God is available to us to help us overcome every temptation and sin, and we should therefore be strong in the Lord and in the strength of his might. Jude expresses the thought in the closing doxology of his brief epistle, ascribed unto him who is able to guard us from stumbling and to set us before the presence of his glory without blemish (Jude 24,25).

Therefore, my bretheren, let us go on unto perfection. Let us ever keep before our minds the goal which our Lord has set before us in the words of our text, "Ye therefore shall be perfect, as your heavenly Father is perfect." Let us not deceive or excuse ourselves with the claim that we cannot attain to this standard, that it is too high for us to reach. Jesus has led the way for us and has shown us that it is possible to reach it. So let us follow his steps as he leads us ever onward in a closer walk with God.

--Submitted by friends of the late Hood Wilkens**NOTE OF THANKS**

We would like to take this opportunity to express our deep and sincere thanks to all of you throughout the brotherhood, from coast to coast, who offered prayers, sent cards, called and came to our home expressing sympathy due to the tragic loss of our son, Jeremy. Our mailbox became a daily source of spiritual strength as we received your words of encouragement.

Our special thanks go to our dear friends who came and helped with the beautiful service; Bros. Paul Nichols, Doug Edwards—Also Bros. Jack Lee, Delmar Lee, and Sister Debbie Edwards for coming to help in the song service.

Jeremy was so very dear to us. At only 8 years of age, his life had already touched so many. We have received calls from Calif. to Mass., Over 130 cards and letters, books have been donated in his memory to libraries, two memorial funds have been set up, memorials sent to childrens hospitals, and 7 bibles donated in his name.

After almost 2 months, our loss is almost as severe as then--Although we know he's in the very best of keeping, we miss him so badly. Remember us in prayer and thanks to each and everyone of you.

Gerald & Linda Faber
Rt. 1 Box 53-G
Hackett, Ar. 72937

HONDURAS REPORT

One year ago the congregation at 85th & Euclid, Kansas City, Mo. sent my family and me to Honduras to begin a new work. This was the end result of much planning and preparation. However, in reality this was only the beginning. I would like to take this opportunity to let the brethren know more about this work.

My family and I arrived in Honduras, June 13, 1980. When we arrived there was not to our knowledge a faithful or loyal congregation worshipping in Honduras. We began meeting in our home while we looked and searched for those interested in the truth. Russell and Elizabeth Townsend came to Honduras at the same time we did to visit her family and also to help with establishing the congregation here. The Townsends were only with us one month but were a big help in our early days in Honduras. They not only helped with our settling in a house and the starting of all our residency papers, but also we were able to locate a small congregation of people who were interested in studying the Bible. I began teaching them the truth which at the beginning they were reluctant to accept. However after a few months of teaching, about the middle of Nov. they began to worship according to the New Testament pattern. I have been quite pleased with the progress of the congregation. There have been some very difficult problems to overcome, but we have now crossed those bridges. I am sure there will be other problems that will confront us in the future, but I

This Lovely Day

This is the day that the Lord has made, I will walk through it unafraid.

I will not waste one precious minute-I will look for the beauty in it.

I will make use of all its hours, Enjoy its sun, its rain, its flowers.

I will be thankful, friendly, gay, The Lord has made this lovely day.

—**Jessie C. Elderidge in Praying Hands**
(Submitted by Jodie L. Parks)

When you start to say something, Stop and think instead. Because unkind and harmful words, Are always best not said.

If you will gossip about someone else, It's easy for me to see.

When you get with others, You will gossip about me.

Please don't talk about anyone, Unless it's good you have to say.

If you continue to gossip, When judgment comes you'll pay.

So let us work together, For a Heavenly home some day
One way we can help each other, Is be careful what we say.

—Submitted by a reader of the OPA

The Starting Gate

For thee I'd be a prisoner, For thee I'd be a slave,

For all my days a captive, All solitude to brave.

No treasure I'd deny thee, No thing I may call mine,

Possessions naught of value, Compared to love so fine.

Long journeys from beginning, Hard races from the start;
With failing strength I'd run them, With little left but heart.

And when it all is over, At last the narrow gate;

I ask not for one backward look, From where my Lord doth wait.

—**Pat Hollandsworth**

"Extend our subscription two years, enjoy the paper, and appreciate your work" — L.G. Butler, Lubbock, Tex.

"Renew my subscription, I enjoy the OPA so much" — Bonnie Mae Smith, Brookhaven, Ms.

am confident that these brethren will be able to overcome them successfully.

I have been able to make some good contacts with other people in the area of the first congregation. I met one man who wanted me to come to his place and to begin meeting there. He lives about 5 or 6 miles from the Chirina congregation. We began meeting in his home at about the same time the congregation in Chirina began to worship according to the Scriptures. It has been a real joy to work with him because we have not had to undo any unscriptural practices. I am confident that the congregation will begin to grow in the future. We are already seeing some outside interest in the church and have visitors most of the services.

I have had many opportunities to preach the gospel in other areas. I have not been able to take advantage of all these opportunities because of the work I am presently doing with the two congregations. I pray that these congregations will grow in strength so that I will be freer to take advantage of more of these opportunities.

Our first year here has been filled with many varied experiences. We have had many difficulties to overcome. The two main difficulties were the language and social adjustments. I have gotten the language pretty well under control now, but there were times when I felt I would never be able to get it under control. The social adjustments were also hard to make. The living conditions are so much more different than anywhere we had lived including Africa. However, now that we have gotten used to them, we can say we truly enjoy living here.

The work in Honduras is so very young, and there is so much yet to be done. We pray that many will have the opportunity to hear and obey the gospel of Christ. At the present time Honduras is a very peaceful country to live and work within. We hear from a number of people who are quite concerned about the political situation here in Central America. May I say that there are a lot of problems in all of the neighboring countries around Honduras, but at the present time, Honduras is not experiencing these same problems. Therefore, I personally feel that we have an open door of opportunity in which to preach the gospel of Christ.

I would like to thank all for the many prayers for the work here and for my family and me. I would also like to thank all that have supported us in this work because through your efforts we are able to continue this work here. The congregation at 85th & Euclid in Kansas City has been wonderful in overseeing and helping in whatever way they could.

I ask that you please continue to pray for the work and us. Your brother in Christ—**Murl R. Helwig.**

ARISE

(continued from page 2)

our ourselves. And by the power of the Christ who lives within, let us discipline our ourselves. It is only He who can tame our **EGO**. The moment we are able to give Him control over our feeling, then that is the time when we are able to conquer our own self. It is only then that we are able to humble ourself before men and God. It is only then that we are able to direct our feeling, our egos, our desire, even our whole being to serve God with zeal and dedication until death.

Each of us has indeed a share in the task of bringing real **PEACE** to the world. Each of us has his share in the making of a strong and glorious Church of Christ. And truly, each Christian has a share in the development of his own self in order to become a dedicated and willing servant of Christ. So let our work for God speak for us in time immemorial in the history of the Church of Christ in our respective places. So let us arise and go preaching the word of God!

EDITORIAL POLICY

By James D. Orten

In the July issue of the OPA brother Don King explained some of the journal's editorial policy. I welcomed his statement. It is always better to be open about such matters for there is less disappointment when people know what to expect. In addition to welcoming the statement, I agreed with the policy as expressed, viz. that the editor of a journal has a right to accept or reject material for publication.

When one makes a statement orally or in a privately written form, he alone is responsible for its contents. But when he commits it to the public press, the editor(s) shares that responsibility. An editor not only should, in my view he must, exercise his responsibility to decide whether or not an article should be presented to the public in his journal. I might disagree with his decision on a specific article, but I will not disagree with his right to make that decision. Brother King is right too in thinking that personal or local battles should not be fought through the pages of a public journal (or at region-wide or brotherhood-wide meetings either, for that matter).

But a journal's, or editor's, rights are only one aspect of editorial policy. Writers have rights too, and these also need to be made clear. Like those of a publisher, an author's rights are established by custom, ethics, legal precedent, and in some cases clearly written laws. Hopefully no one on either side would resort to the law to protect what he believes to be his rights, for that is clearly wrong between Christians (I Cor. 6:1-7). But we all have an obligation to live by the law (Rom. 13:1-7).

In the following paragraphs I will outline some of the rights of authors as they appear to apply in the circumstances at hand.

1) Writers have a right to a decision regarding their article. Material sent to a journal is not unconditionally given to the editor to do with as he wishes; it is "submitted

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Kent Brown, Rte. 1 Box 154, Long Lane, Mo. 65590
James L. Maudlin, Jr., 7110 Quail Rd., Fair Oaks, Cal. 95628

for publication." An author retains possession of his literary creation until it is "accepted for publication." Once an article is "accepted," like any other gift, control passes to the editor, including even the copyright if the journal is copyrighted. Until a decision is communicated to the writer, the editor is holding "a thing of value" that belongs to another.

2) Authors have a right to know the conditions, if any, on which their articles are accepted. Most journals make three types of publication decisions: a) "Accepted as is" which means the content will not be materially altered, but grammatical corrections and slight changes to improve readability may be made. All editors reserve the right to make such changes on all material, and most writers should be glad they do; b) "Accepted subject to revisions," the nature of which will be outlined by the editor. Revisions may be deletions for the sake of brevity or to avoid offensiveness, further elaboration on some point, or to change an unacceptable direction of the article. These revisions may be made by the author or the editor as they agree. c) "Not acceptable" which means that in the editor's view, for reasons that may or may not be explained, the article is not appropriate for his journal. An editor is not required by law or custom to explain why an article is not accepted but it is good practice in most cases to do so. Some of the common reasons editors reject articles are that they are poorly (unclearly) written, not appropriate for the journal's audience, or that the article does not say anything of importance.

3) Author's have a right to know approximately when their material will be used, even though the date of use may be quite distant. Lag time between acceptance and publication for many journals is 12, and sometimes as much as 18, months. Writers to the OPA generally have no valid complaint on this matter. They do, however, have a right to know, even if the decision is that the material will be "held indefinitely for an appropriate place." Strictly speaking the material belongs to the writer until he knows the conditions of acceptance and has acquiesced to them. If he is unwilling to accept the conditions, he may ask for his material to be returned.

The comments above are made in the spirit of goodwill and not because I have any personal complaint. I have been only an occasional contributor to the journal in recent years and what I have personally submitted has been handled satisfactorily. But open discussion of these matters should profit the OPA and those who write for it. In some cases, unrealistic expectations are simply the result of not knowing what to expect. It would be helpful if brother King, or one of the other editors, would comment on this side of the OPA's editorial policy.

--8049 Brookshire Dr.
Oklahoma City, Ok. 73132

I do not know how long I'll live But while I live Lord let me give

Some comfort to someone in need By smile, or nod, kind word or deed.

And let me do what ere I can To ease things for my fellowman.

I want not but to do my part to lift a tired or weary heart To change frowns to smiles again Then I will not have lived in vain.

And I'll not care how long I'll live If I can give, and give, and give.

(Author Unknown)

I shall not pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any human being, let me do it now.

Let me not defer or neglect it, for I shall not pass this way again.

—Selected

CAN WE KILL TIME WITHOUT INJURING ETERNITY?

By Paul Walker

How often have you said, "I'll be with you in a moment." Or, "hurry now, I only have a moment!" Or perhaps this: "Could you spare a minute?" Yes. Just a minute. Only 60 seconds. It isn't much time, is it? But when used wisely, it can accomplish so much. In his pleadings with the church at Ephesus, Paul urged the Christians to "...walk circumspectly, not as fools, but as wise, **REDEEMING THE TIME**, because the days are evil." Indeed, not only in Eph. 5:15-16, but in all of that chapter he warns that the Christian must always take care of how he walks. Not only Paul, but other New Testament writers urge us to walk with a due sense of responsibility. Bible teaching in regards to "time" is so needful in our day. There are so many things--allurements and temptations that would draw us away from the proper use of our time. We need to be wise in our daily living and pray a lot; otherwise, Satan will lay his traps and we may very well end up acting like simpletons who stumble at every turn in the road.

In his reflections about live--and the time one has to live before stepping into eternity, the early American writer, Henry David Thoreau, wondered if one could "kill time without injuring eternity?" Well, since what we do, think and say--right now--affects what we shall be in eternity, I doubt that we can "kill time" without "injuring eternity." But a greater man than Thoreau, King Solomon, wrote about "A time to be born and a time to die" (Eccl. 3:2). And, in his great wisdom, he indicated that between those two red-letter dates on the calendar of one's life, was a span of time for other, more important things: namely, daily living! So, naturally, **WHAT WE DO** between birth and death, is far more relevant to eternity than the simple facts of "birth" and "death"; for a greater man than Thoreau or Solomon, Jesus Christ, wrote--"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he **THAT DOETH** the will of my Father which is in heaven." What Jesus is teaching the Christian here in Matthew 7:21, is that if he "kills time" and fails to "do" the Father's will, he should not expect to enter into the kingdom of heaven. So many today are neglecting to do the will of God; neglecting to obey and follow the Son of God, the Savior of the world. Yet, they expect to somehow slip through the gate into Heaven! Such an attitude reminds me of a little boy who squeezes through the back fence at the County Fair, to avoid paying the price for a ticket at the front gate. The trouble with that scheme, though, is that he usually gets caught. Jesus made it a clear fact, in John 14:6, that He was "the way, the truth, and the life..." and that no man should expect to ever reach the Father, except by Him. If we waste time down here below; if we "kill time" and neglect our obligations to the God we're supposed to serve, our eternity is bound to be injured.

There are some things that demand immediate attention. Peaches and tomatoes must be harvested at just the right time, or it is too late. Bread must be taken from the hot oven at just the right time, or it will burn. Certain things must be said at the right time, or be forever left unsaid. Certain sermons must be preached today, for tomorrow might be too late. Souls lost in a sea of sin must be fished for today, for tomorrow the fish or the fisherman--or both--may die. Ugly and sinful situations in congregations must be cleared up now, for tomorrow the light may be forever snuffed out and God's hand will remove the candlestick; and what was once a glowing congregation, may only exist in faded memory. "As we have therefore opportunity," says Paul in Gal. 6:10, "let us do good unto all men..." Our opportunity; our moment of truth, may very well be right now! That's the way it is in life. We must grab the seconds, minutes, hours--for they are the things days, months and years are made of. And, the combination of these things make up eternity. The moment of time we call "right now" will never again return to us. Time is like that. Like lightning, it forces

itself upon us. Time is hard to define. The time we call "past" is gone; the time we call "future" has not yet come and the time we call "present" becomes the past even while we attempt to define it. A streak of lightning flashes and splites a dark storm-cloud and at the same time it exists, it expires. Time is like that! Try to define "present time" to someone and the brief time it takes to open the mouth, the present expires and becomes the past.

A wise man once wrote: "**LOST**--yesterday, somewhere between sunrise and sunset, **TWO GOLDEN HOURS**: each set with sixty diamond minutes. No reward is offered, for they are gone forever!" I think Paul, the great evangelist, would have appreciated that bit of wisdom. You remember his message to the Corinthians (2 Cor. 6:2), "...behold, **NOW** is the accepted time; behold **NOW** is the day of salvation." If you should find yourself in the position of an alien sinner--in need of Christ and His precious blood--don't be as foolish as Felix. Acts, chapter 24, pictures him as a governor who lacked true Christian principles and called for Paul to explain Christianity to him. When Paul began to preach about the importance of righteousness, temperance and judgment to come, Felix was so moved that he was terrified. The preacher's bold and timely gospel sermon was about to shatter his hard heart when he shouted that he had heard enough! "Go thy way for this time," the governor said, "when I have a convenient season, I will call for thee." His time was "**NOW**" but he shouted, "**LATER**"--a future time that never came around to him, as far as we know.

Can we "kill time without injuring eternity?" I hardly think so. Then why do we waste so much time? Why do we spend so many idle moments? Why do we allow life to become stagnant? Why?? These are questions that are bound to be raised again--when "the morning comes" and we find ourselves at the place of Judgment.

-2701 Halifax
Odessa, TX. 79762

HONOR ROLL

Again, we express our thanks to all who help by mentioning the paper to others, and renewing promptly so the list continues to be good. We especially are appreciative of our preaching brethren who are so good to mention the paper in meetings and consistently send subscriptions each month. Please, check the following and report any errors to us:

D.B. McCord--14; Keith Holt--12; Paul Walker--6; G.V. Ayers--5; Carl Johnson--4; Ed Ferguson--4; Don Dunlap--3; Roberta Johnson--3; Clovis Cook--3; C.A. Smith--3; Glen Post--3; Dennis Elliott--2; Wm.T. Parker--2; Ray Pate--2; Alvin Smith--2; Don L. King--2; Rosie Painter--2; John Rose--2; Sherman Long--2; Frank Staggs--2; John Coon, Sr.--2; Dean Harris--2; Jerry Dickinson--2; John Stephens--2; C.C. McClain--1; Dennie Whitt--1; Russell Harris--1; Doug Dotson--1; Lee Mohler--1; E.M. Gray--1; Lola Harper--1; Melvin Blalock--1; Karen Knepp--1; Bill Shirey--1; Dwain Tate--1; Ronald Lankford--1; Mrs. Carl Schreck--1; James Sexton--1; E.N. Bullard--1; Bobby Reeves--1; Doug Edwards--1; Addye Clements--1; Mrs. Ernest Gilley--1; Lora Harris--1; Charles Carter--1; M.D. Byrd--1; M. Craig Bell--1; Lloyd Spradley--1; Ray Asplin--1; Betty Cannon--1; Velvia Harris--1; A.R. Noack--1; Claude Barnes--1; Mrs. Deaton Norsworthy--1; W.R. White, Jr.--1; Ruby Agnew--1; John Boettler--1; E.N. Bullard, Jr.--1; Edwin Morris--1; Miles King--1; Artha Wilson--1; Winston Cutter--1; Ola Hollard--1; Mrs. Johnnie Karr--1; Michael McManigal--1; Kenneth McDaniel--1; Mossie Doan--1; Byron Spinks--1; Shelby Taulbee--1; Earl Helvey--1; Dorothy Prochaska--1; Lowell Smith--1; Alfred Baze--1; Clifton Dougherty--1; Grace McDonald--1; C.L. Tate--1; Total--138.

OUR DEPARTED

Wilson— Bro. J.C. Wilson was born Nov. 14, 1911 and departed this life July 20, 1981 at the age of 69. He was a long time worker for the Cause of Christ and the church at Pansey, Ala. Although his seat will be vacant, his influence will live on in the lives of the many who knew and were close to him. Funeral services and burial were at Pansey Church of Christ. I considered it an honor to have been asked to conduct the service.

—Wm. LaDon Croom

Miller— Sister Fannie Willians Miller was born Dec. 31, 1890 and departed this life July 13, 1981. She and her husband, Bro Elbert Miller who preceded her in death, were both charter members of the Murphy Ave. Church of Christ in LaGrange, Ga. She is survived by a son, Bro. E.H. Miller of LaGrange; and 2 daughters, Sister Thelma Haygood of Montgomery, Ala., and Sister Katherine Hamer, of Five Points, Ala. Services were conducted by the writer and brethren Larry Thompson and Bennie Williamson.

—Angus Shelnut

Smith— Sister Georgia May Smith of Washington, Ok. was born July 22, 1906 in Asher, Ok. and departed this life July 2, 1981 at the age of 74. April 12, 1928 she was married to James G. Smith. He preceded her in death in 1960. One daughter was born to them, Jimanell Bowlan of Norman, Ok. She is survived by her mother, Fannie Bingham, Purcell, Ok; her daughter Jimanell: 2 grandchildren one great grandchild; a brother, L.C. Bingham; 3 step-sons, Gelbert, Allen, and Ray Smith; a step-daughter, Allen Wood, Farmington, N.M.; 16 step-grandchildren; 29 step great grandchildren; 4 step—great great grandchildren. She was a member of the church of Christ

HUMILITY

Continued from Page 1

ter than themselves. Rom. 12:3, 16- For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. In the sight of God we are no better than any of His children. Paul said in 2 Cor. 12:11-I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles though I be nothing. He also said in Eph. 3:8 that he was less than the least of all the saints and in 1 Tim. 1:15 that he was the very chief of sinners. This is the attitude that made Paul the great man of God that he was.

We must not condone spiritual immaturity, weakness, false doctrines, innovations nor any sin or attitude which is contrary to God's word. We must exercise discipline when scripture demands it, but whether it's disciplining, teaching, rebuking, exhorting or chastening, it must be done by love and with the frame of mind that Paul had in Eph. 3:8 of being less than the least of all the saints and with the intentions of bringing people to the truth in Jesus Christ.

We dare not be like the Pharisee in Lk. 18:10-14 when talking of weak members, digressive brethren, those who have fallen away or even brethren who may support a different fourth of July meeting than we. Do we thank God that we are not like these or do we simply ask God to be merciful to us for we are sinners?

The whole purpose of being humble is to please God and then God will exalt us- James 4:6,10.

Words of Encouragement

"Your efforts with the OPA are appreciated by so many"
— Lloyd Davis, Broken Bow, Okla.

"I have been enlightened and uplifted many times as a result of reading OPA.

in Washington, Okla. Her last years were spent in a rest home in Norman. Funeral services were conducted at church of Christ in Washington, Ok. The writer spoke words of comfort to the bereaved. We all loved Sister Smith as a faithful christian.

—R.B. Roden

Faber— Jeremy Scott Faber was born January 19, 1973, in Modesto, California, and passed from this life June 9, 1981, near Hackett, Arkansas. He is survived by his parents, Gerald and Linda Faber; his sister, Kristi; and his brother, Jerrod. Jeremy lived a very happy life in his eight short years. Many may live longer than Jeremy, but very few will have as happy a life. He was the product of a loving, Christian home. Gerald and Linda are two of the best Christians I know of anywhere. It is very comforting at times like this to know that Jesus still suffers the little children to come to Him (Mark 10:13-16). Brother Paul Nichols and I tried to speak words of comfort and warning.

—Doug Edwards

James— Two days after the passing of his daughter, Sis. Ethel Varnadore, Bro. Frank James departed this life just a few days short of his 92nd birthday. It seemed only right to have Bro. James and his Daughter's funeral at the same time. I first met Bro. James at the Garr Corner congregation, later he was a member of the Galey, Ok. congregation. He is survived by 2 sons, Bro. J.C. James, and Mr. Olen James; also a daughter, Mrs. Opal Mitchell. Bro James was faithful in attendance at the Lord's house as long as his health permitted. He fought a good fight for well over 60 years. As a result we have the hope that the victory was his. We sorrow not as others which have no hope.

—Joe Hisle

FERMENTED VS. UNFERMENTED

Continued from Page 1

the house of their god. Also, in Amos 5:21 God said, "I hate, I despise your feast and I will not smell in your solemn assemblies". We should conclude from this that the Lord wanted that that tastes and sells right or has a pleasant odor.

Brethren, shouldn't you smell of your wine and see what kind of odor it has before you offer it as the Lord's blood? I want to say again that that which was found in the cluster was destroyed by fermentation. God said not to destroy it. If the Lord had intended for us to have alcoholic wine he would have given us a recipe for it. But we have learned that fermentation changes that which is formed in the cluster, even destroys most of its element. Jesus said that a good tree cannot bring forth evil fruit. The Lord made it just as it came from the vine. The Lord said the earth bringeth forth fruit. No plant, vine or tree, ever produced one drop of alcohol. Therefore, alcohol is not the fruit of the earth but the fruit of fermentation and fermentation destroys this fruit. It does not have the pleasing odor therefore the Lord would not even smell of it. Why not offer the wine of the grape and cheer both God and man? (Judges 9; Isaiah 62:9).

Brethren, have you ever smelled of your wine? When we drink it our breath has a bad odor. The Lord requires the first ripe fruits, unleavened (Lev.2) and that which has a pleasing odor. After all, the Lord is the one we want to please regardless of what man says. Micah condemned the prophet that told them about wine and strong drink before there was a drop tasted, seen, or smelled. There was a false prophet and we have teachers teaching the same thing, therefore, they are false teachers. The Lord wants the first ripe fruits. (Micah 7:1).

Rte. 1 Box 149, Wesson, Ms.

OUR DEPARTED

Varnadore— Sister Ethel Varnadore was born Apr. 16, 1904 and passed from this life July 6, 1981 at the age of 73. She is survived by 2 daughters, Mrs. Joan Ballard and Sis. Ruth Crisp; 2 brothers, Olen James and Bro. J.C. James; a sister, Mrs. Opal Mitchell; and several grandchildren. Sis. Varnadore was baptized into Christ June 20, 1926. After 55 years of service in the Lord's vineyard we trust she shall have her reward. She will be missed at the Lord's house in Galey, Okla.

—Joe Hisle

BROTHER J.D. PHILLIPS PASSES

James Douglas Phillips of Ojai, Ca. was born March 31, 1904 at Eros, Ark., and departed this life April 3, 1981 being at the time of his leaving 77 years of age. On May 30, 1933 he was united in marriage to Edith Freeman at San Angelo, Tx. and they spent the next 48 years of their lives living and working together. The major part of Doug's life was spent preaching and teaching the unsearchable riches of Christ. In addition to his traveling and preaching he published *The Truth* for 36 years. During his long life of service, he authored several booklets, two of which I have republished and reprinted a number of times: *The Voice of One Crying in the Wilderness*, and *The Cup of the Lord*. In my opinion both are unequalled in their scholarly and analytical approach to the subjects discussed. Funeral services were conducted from the Johnson Chapel in San Angelo, Tx. with Johnnie Tate of Wichita Falls, Tx., Vernon Dolin of Ravenswood, W. Va. and Lynwood Smith of Wesson, Miss. officiating. Burial was at Eola, Tx. April 8, 1981. Doug is survived by his wife, Edith, and one brother John of Independence, Mo. I am indebted to Edith for the above information who in her letter to me described Doug as one of the kindest persons she had ever known. It was my pleasure to have known Doug for a number of years, having first met him in the late fifties. Even though there were matters over which we disagreed, we were close friends. The last time we were together was in one of my debates in Ill. Doug came over from his home at Cowden and rendered some valuable assistance by way of advice and information. We corresponded regularly until his health would not permit it. Not too long before his health began to fail, he gave me the copyright to both the *Voice* and *The Cup of the Lord*, two works that will continue to speak the truth long after his earthly voice has been stilled. My sympathy to Edith.

Ronny F. Wade

IN MEMORY OF MOM

When we lived in Charlestown, W. Va. area and visited Sister Della Murphy (whom so many affectionately called Mom), in her little house on the hill, we learned to love and respect her very much. One day we asked permission to write a tribute to her and have it published in the OPA. Right away she had her answer: "No, because you would have a tendency to brag on me and I want my life to speak for itself"! Mom is gone from this life now, having passed away in May of this year, and we will abide by her wishes and not write the many admirable things about her that we could. However, we would like to say a few words and William L. Stidger sums our feelings up like this: "Blessed are the mothers of the earth, they have combined the practical and the spiritual into workable ways of human life. They have darned little stockings, pointed little eyes to the stars and little souls to eternal things". Such a mother and grandmother was Mom Murphy! She lived such a long full life and we are sure that her children and grandchildren will long remember her as a strong courageous Christian who always pointed "little souls" (and big ones, too) to eternal things. We will miss her and so will the St. Albans congregation of which she was the oldest member.

—Frank & Gladys Staggs

Lemmon— Sister Emma Francis Hailey Lemmon was born in Van Zandt County, Tex., Dec. 30, 1902 and departed this life at the age of 78, July 11, 1981. Sister Lemmon was a member of the church of Christ at Hammond, La. Funeral services were at Thibodaux, La. where she was buried. She leaves her husband John Hickman Lemmon of Hammond; a daughter and one son and a number of grandchildren. Sister Lemmon had not been in good health the 10 or 12 years that I had known her but if at all possible you would find her there when the church met for worship.

—Miles King

Gadberry— Sister Marie Gadberry was born April 12, 1918 in Okla. and passed away July 31, 1981 at Fresno, Cal., at the age of 63. She was a member of the Clovis congregation for many years. She is survived by her husband Glen; 2 sons, James and Carol; a daughter, LaJuana Kokesh of San Diego; 2 brothers; a sister; 6 grandchildren; 2 great grandchildren; and a host of friends. Marie will be missed by all who knew her, she was a wonderful person, a good woman who wore the name of her husband with honor, and a good mother who taught her children to do right. May God bless and keep her family is our prayer. The writer spoke words of comfort.

—Glenn M. Lewis

Hammons— Sister Essie Hammons was born in 1897 and died at the age of 83 on June 9, 1981 at Pauls Valley, Okla. She had 3 sons, a daughter, 2 brothers, and 2 sisters. She was baptized into Christ as a young girl and was a member of the Seminole St. Church of Christ at Wynnewood, Okla. At the funeral service several members of the church of Wynnewood sang beautiful songs and the writer spoke words of comfort and warning from God's word.

—Miles King

Witthack,— Frederick W. Witthack was born May 26, 1921 and entered into rest Oct. 8, 1980. Brother Witthack obeyed the gospel on Aug 13, 1978. Bro. Witthack passed away sitting in his truck in Sacramento, Ca. With a heart attack. He is survived by his wife, Sister Clela Witthack; his mother, Lillian White; a daughter, Lillian Anerson; 3 step daughters; and two step sons; and 7 grandchildren. He was the step father of Darlene Hisle of Ada, Ok. He was laid to rest in Cherokee Memorial Park in Lodi, Ca., Oct. 13, 1980. The writer helped Bro. Jerry Harris conduct the service,— Marvin Fitzgerald (I apologize for the late date. Bro. Harris was waiting for me to submit the above, and I was waiting for him M.F.).



Miles King, — 1525 Ann Arbor Dr., Norman, Ok. 73069, Aug. 6 - Our meeting with Larry at Poteau, Ok. was real good, with 3 baptisms and the congregation uplifted. During July it was good to be with the church at Pearlhaven, Miss. once again for a 10 day meeting. We enjoyed having Bro. Don McCord travel with us to Okla. after this meeting. It was a treat to hear Don preach two nights in his meeting at Moore. We also enjoyed two nights of the meeting at Tucker, Ok held by Bro Jimmy Cutter. The last of July we held a meeting at Medina, Tex. with one baptized. I believe we had visiting brethren from San (continued on page 11)

Antonio every service. I began preaching at Medina as a "boy preacher" and it is always a pleasure to return. It is good to have Bro. Paul Little of Gridley, Cal. travel with me this summer. He is a fine young fellow and is improving in his teaching. I have preached recently at Seminole, and Council Hill, Okla. We also baptized a young lady at Okemah. I leave tomorrow for the meeting at Sand Grove, Tex. then later this month plan a meeting at Powe, Mo. At this writing I am at home attending a meeting held by Bro. Tery Baze of Amarillo, Tex.

Michael L. McManigal, — 3013 Jamica Dr., Corpus Christi, Tex. 78418, Aug. 10 - We have recently moved from Newton, Ia. to the above address and are hopeful of starting a congregation here. At present, we are meeting in our home, and it is just my family. We certainly enjoy the OPA.

Wm. LaDon Croom, — P.O. Box 1423, Carrollton, Ga. 30117, Aug. 6 - My work in Norman, Ok. has come to an end, we spent an enjoyable year there and hated to leave. At this writing we have moved to Ga. to begin work with the Temple, Ga. congregation. We look forward to this work. We have hand opportunity to preach once or more at Pansey and Slocomb, Ala., and Columbus, Ga. Attendance and spiritual interest was good at all these places. We look forward to the Southern Labor Day meeting at Columbus, Ga., Sept. 2-6. Plans are being made to make this years meeting the biggest yet. I solicit your prayers.

R.B. Roden, - 112 Kelly Dr., Moore Ok. July 23-Our meeting will begin this Friday night with Bro. Don McCord and will close Aug. 2. We are looking for a good meeting. We all had a spiritual feast at the Sulphur meeting this year. Crowds were good and the young people were there to make the singing outstanding. The young men did an outstanding job with their part of the meeting. Next year will be a good year. We plan work on the tabernacle and will have new rest rooms, Make plans now to be at the Sulphur meeting in 1982.

Gary Barrett, — 1013 W. 17, Huntington, W. Va. 25704, July 27 - The work in W. Va. continues I still preach at Walkers Branch and St. Albans congregations. I recently held a good meeting at Atwater, Cal. with 3 baptisms and 2 restorations. Hospitality was splendid and diner christians could not be found. We also held a meeting at Sanger, Cal. with good crowds and fine cooperation from sister congregations. I enjoyed the association with fellow preachers who helped make the meeting successful. We were privileged to attend the July 4 meeting at Lebanon, Mo. and heard some splendid preaching. We went to next to West Plains, Mo. and it was good to see all there again. Wife and I love them all very much. My next scheduled meeting will be at Fairmont, W. Va.

Ed Bullard, — Rt. 1, Box 26, Tupelo, Ok. 74572, July 14--At the present I am in a meeting at Walterboro, S.C. Recently I have preached at Hillcrest in Brookhaven, Ms., W. Monroe, La., Galey, Ok., Jennings, Ok. and Collins, Ms. We are happy to report that we have had visible results in some of these meetings. We pray that all efforts are blessed; we are so thankful for those that have driven great distances to assist us in our meetings. It is gratifying to become a welcome visitor in the homes of so many brethren wherever I travel. I believe the hospitality is better than it has ever been.

Paul Walker, — 2701 Halifax, Odessa, Tx., Aug. 10 - Our three summer meetings in Pa. were most enjoyable. We sincerely thank the brethren in Indiana, Flemington, and Greenville for their great hospitality. It was good to hear Don McCord at Chapel Grove, Tn. What a fine preacher! Bro. Barney Owens just closed a fine meeting at Andrew, Tx. He did some very sound preaching. It was my privilege to visit with Alan and Tonya Bonifay and

children (Tonya is my niece), in San Antonio before they left for Africa. We pray for them and the work in that part of the world. Bro. Johnny Fisher will be in a meeting at Big Spring, Tx., Sept. 6-13. We continue to enjoy our work here in Odessa. May God bless Christians around world.

Frank Staggs, — P.O. Box 8605, Flintville, Tn., 37335, Aug. 6. - We certainly enjoyed the Lebanon Meeting in Mo, which was well conducted by Brethren Ronnie Wade and Johnny Elmore. It was good to meet some we had never met before and to see those we have known and loved through the years. Two young men (Todd Long and Dewayne Burns) went with us to the meeting and upon our return, Dewayne obeyed the Gospel during the meeting at Chapel Grove with Don McCord. Don did some good preaching and the Lord blessed with fruits for his labor (and no doubt the labors of others). Other visible results were seen, for which we are all so thankful. Our meeting with Allen Bailey closed Sunday evening. Bro. and Sis. Herb Mann's children, Cindy and Eric, were baptized into Christ and there was much rejoicing. We appreciate Allen and his boldness in proclaiming the things he believes to be Truth, yet he manifests such a spirit of love and care. During the meeting we had good interest from the community and from neighboring congregations. We continue to study with those of this community and are having some good questions. Pray for us that we will ever give good answers - Bible answers. May we all in our several areas of endeavor plant the Seed, water and look for the increase from our Great and Wonderful God.

Randy Tidmore, — Rt. 1 Box 111, Valliant, Ok. 74764, July 9. - Since last report the work has been going well. I now have a 30 minute radio program each Sunday and there seems to be several listening. Bro. Jack Lee and I held a two week mission meeting at Soper, Ok., with god attendance every night. The first Tuesday night we had Johnny Elmore as a special guest speaker, and we had our largest crowd, 25 adults from the community. We are now studying with these people individually and are very optimistic. Cynthia, the girls and I really enjoyed the meeting in Lebanon, Mo. It was the first time I had preached in Mo. and the largest audience I had been before. We are looking forward to having Jack Lee move to the area to help with the work. If any of you young men desiring to be preachers would like to get some personal work experience, why not come to this area and work with Jack and I for a couple of Months, or what ever you can. We cannot support you ourselves, but can give you room and board, and help you have some preaching appointments. Write or call me to find out more. (Note- We are sorry this reached us to late for Aug. OPA-Ed).

Jackie C. Lee, - Box 833, McAlester, Ok. 74501, July 9. - Since last reporting a lot has happend, several meetings have come and gone, which were very enjoyable and uplifting. Early in the spring Joe Hisle held a short meeting here with good preaching. Bro Paul Nichols then held a good meeting at Ada. Then our spring meeting with Clovis Cook and good preaching. Last month we were able to hear Barney Owens at Tulsa one night. The Lebanon 4th of July meeting was one of the most enjoyable yet, and I look forward to next year with great anticipation for an even better one. The Lord willing, in the near future, I will be moving to the Broken Bow area to be a little closer to the mission meeting work Bro. Randy Tidmore and I have been doing. The latest one at Soper has been the most encouraging as far as interest is concerned. We are currently holding studies in the homes of those who seem very interested in the true way of worship. We give God the glory and praise for his continued goodness and are reminded "His word will not return unto Him void." Brethren pray for us in His service. The Lord bless you all. (Note - We are sorry this reached us too late for Aug. issue-Ed).

Don L. King, — 41931 Chadbourne Dr., Fremont, Ca., 94538, Aug. 13 - Last Lord's day we closed an enjoyable meeting with the church in Jackson ville, Fla. Interest was good with several outsiders present throughout. One young lady was baptized and all were happy for her. These brethren are special to Pat and Me, and we look forward to future ventures with them. Our next is at McGregor, Tex., Sept. 12-20. Before this, however, is the California Labor Day meeting at Manteca; and we look forward to a good meeting there with Brother Jerry Cutter doing the preaching. Before many more months he and I will be going back to the Philippines to see how the work there is doing, Lord willing. We have been so busy in the Lord's work this year, and He has certainly been good to us. We thank Him. The church at home continues with interest seemingly high. I'm looking forward to some time at home to enjoy them and work with them more extensively. Our building is now completely paid for, and we look forward to the freedom of being able to spend in preaching the gospel. The T.V. program is now in its third year and response is increasing it seems. Over the three years a number have been baptized into christ as a result; and too, millions have heard the gospel preached in a major prtion of California. Remember brethren, we are not duty bound to baptize the whole world, but we surely have a responsiblity to preach the truth to them! Pray for us in the work.

Ronny F. Wade,— 707 Pearson Dr., Spfd., Mo. Aug. 6 — At this writing I am in the midst of a very good meeting in Broken Bow, Ok., crowds are large and to date four have returned to their first love. Brethren Randy Tidmore and Jack Lee are working in the southeastern part of Ok. and are to be commended for their dedication to this area. The weekend of July 19 I was in a meeting in St. Louis, Mo. and must say that I was impressed with what I saw. Bro. James Howard is working hard, and the results are evident. Any church looking for a work to support would do well to look into this work. The meeting at Lebanon over July 4 was both enjoyable and refreshing. We look forward to next year with even greater anticipation. The good reports from Sulphur, Ok. were also encouraging. In this manner so many more brethren are able to enjoy a meeting of this type to stimulate their spiritual faculties. Bro. Lynwood Smith begins our meeting in Springfield, August 16 and we are looking forward to that. Our prayer is that the coming months will bring unparalleled success for the cause of Christ everywhere.

Joe Norton— 828 Spring Brook, Bedford, Texas, 76021, Aug. 4— At the end of May, I had the privilege of conducting the annual Mermorial Day meeting in Jackson, Miss. I appreciate the support of all who came, several driving some distance to be there for the entire meeting. It was also good to be with Bro. Paul Nichols who has done a tremendous work in getting a congregation going in Jackson. During the month of June and into the early part of July, Bro Wayne Mckamie and I visited several churches in England and Scotland with the purpose of establishing closer ties with them. British hospitality was at its best, and we visited and worshipped with many wonderful christians while we were there. We found it mutually upbuilding and encouraging to visit with these brethren. They expressed their delight at learning of so many one cup churches in other parts of the

world, and we were happy to learn of their faithfulness and to find churches there where we could worship cripturally. Digression has boldly taken its toll among the churches in Great Britain, and it has left some deep scars both on the church as a whole and on the hearts of some individuals who have withstood it. We pray for their continued steadfastness in the face of very strong odds at this time. We feel our visit with these brthren was most profitable, and we know that this success came about because of the Lord's most obvious blessings. Doors of opportunity which we did not anticipate were opened for us. Wayne and I publicly want to express our appreciation to all of the British brethren who so warmly received us into their homes and into their fellowship. We pray for the churches in Britain, as well as for those the world over. The Lord has opened up areas for the truth to triumph at various points around the world, and we must take advantage of each opportunity as it comes. The Lord will hold us accountable for any such opportunity which we neglect. I am now preparing to leave for Mexico where I am to assist in the conductiong of studies with the preachers there. We look forward to the opportunities there and pray for the Lord's blessings. Shortly after my return, I will be assisting in the conducting of the annual Texas Labor Day meeting in Fort Worth, Lord willing. The Trentman Avenue congregation has asked Bro. Ron Willis and me to conduct this meeting. We appreciate their encouragement. congregations in the Fort Worth / Dallas area continue to enjoy the peace for which Christ so earnestly prayed long ago. Cooperation in gospel efforts continues to be good. Our sincere petition before our Father is that such peace and harmony will continue. Pray for us in the work.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms 39212, Aug. 7. — We were happy to have Bro. Charles Carter to take his stand for the truth with the Jackson congregation. He is already helping with the public worship of the chruch. Bro. Jim Franklin preached for us last Lord's day. It was an inspiring lesson. It was a joy to be with the Mt. Grove, Mo. and Shreveport, La. (Flournoy-Lucas) congregations again, where I have held several meetings. We have some good people in these places. It has come to my attention that it has been told I put a charge on my preaching. When I first heard it several months ago I jaust laughed it off, and , more or less, forgot about it. But it has come up again, and I do not know how wide the falshood has spread, so I feel it is time I set the record straight. The report is totally untrue. I do not, nor ever have in over forty years, put a price on my preaching. Furthermore, I go where I am invited and appreciate whatever support I receive. Further than that, I do not ask if I can come and preach for any congregation, nor do I ask if I can hold meetings anywhere. When I preach for a church, it is by invitation. Some have asked for an address where they can send financial help to Bro. J. B. Paul in India to help him provide for his orphan children. One can either send to J.B. Paul, 281 Railway Quarters, Bitragunta, Nellore Dr., A.P., So. India or to Gayland Osburn, 262 Cherry Ct., Cottage Grove, or 97424. If a person sends directly to Bro. Paul, he should send a money order or cashier's check by registered mail. Otherwise just send money or personal check to Bro Gayland. Bro. Michael Doss of India reports that he has baptized seventeen more idolators. I appreciate the articles in the O.P.A. by Bro. Virgilio Danao. May the Lord bless his workers throughout the world.

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 ordinances 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 for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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THE WORK OF AN EVANGELIST

By Clovis T. Cook

Recently, in the July issue of this journal, Ronny Wade, one of the editors of this paper, wrote an article on "Supporting Gospel Preachers", which should be well taken. In recent years, more especially, I have become concerned about the work out preachers are doing. Paul wrote: "But watch thou in all things, and endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:5).

Now I realize that I cannot cover every aspect of this subject in one article, but there are a few things which stand out as paramount, relative to this matter, which we need to think about.

The work of an evangelist is not a work to be taken lightly. It is not a work that one can do just because he chooses to wear the name. It is not a work that some congregation chooses to support because they happen to like the preacher. His work should be evaluated by the supporting church, and after many years of work with a certain church, they find it still cannot carry on without a full time evangelist, there is something wrong. Can a church justify its actions by continuing to pour money into a situation like this? There are plenty teachers and resident evangelist who can be called on to help in a situation like this, who usually live in the community.

I believe in gospel meetings. I believe that evangelist can, and are qualified to hold meetings for congregations. There was a time when you could expect many outsiders to attend such meetings. There was a time when you could expect several additions during our meeting. I think times have changed. We can still expect good crowds, usually, during our gospel meetings, but how many are outsiders? We usually preach to the brethren from many different congregations, year after year. Not that this is all wrong, but is this the real work of an evangelist? Its not too difficult for a preacher to go to a strong church to hold a meeting, where everything is set up for a good meeting. He will first look at the bulletin board to see where he eats during the meeting. Some brother will take him to visit the sick, or some old friend, and then the meeting is over. He may hold ten or fifteen of this kind of meetings and report a very successful year as an evangelist. Many of the large and so called strong congregations were one time small. I know, because I was involved with the beginning of many of them. In addition to one gospel meeting at home, many congregations in the past, would also plan one or more mission meetings each year. Congregations should still do this, and preachers should be willing to do the work of an evangelist in helping them. We must take the gospel to the outsider, which will require action on the part of the evangelist, and the churches as well.

The evangelist cannot always pick his place to work. The world is the field, and the evangelist should be ready to go where the work is needed most. In my opinion this is not with some congregation who have proven they can meet their obligations, keep their commitments, maintain

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"T-H-E CUP AND A HOST OF OTHER THINGS"

By Voyd N. Ballard

Recent articles by one Ron Halbrook, indicates that he is rather perturbed over the truth as set forth by Billy Dickinson and myself on "the cup of the Lord" and "A host of other things." To the tune of at least three articles appearing in the August 1981 issues of **GUARDIAN OF TRUTH** magazine Ron accuses all brethren who object to adding cups, classes, and a host of other things unauthorized by the scriptures, to the worship and work of the church of being "A Sect In The Business Of Binding For God."

I do not know Bro. Halbrook, however, his articles leave the impression on me that he is a young fellow that just does not know what he is talking about, and his charge that we are "A sect in the business of binding for God" reminds me that the true church has from it's beginning been branded as "this sect, that everywhere is spoken against." Acts 28:22. I suppose this will continue to be until "the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10.

Halbrook seems to be very upset because Jerry Dickinson showed that when Jesus instituted the Lord's supper he took "the cup". He seems to want to ridicule "the cup". He even spells it out T-H-E cup, then he turns right around and says he believes in one cup and "We drink but one cup". Well, O-N-E cup would be T-H-E cup, and T-H-E cup would be O-N-E cup would it not? And there is no way in the world that Halbrook or any one else will ever get "C-U-P-S" out of T-H-E and O-N-E!

The reason I say that Bro. Halbrook does not know what he is talking about is because he indicates by some of his statements that he is neither informed on what the Bible teaches nor on what we practice in the assembly for the Lord's supper. As an example he says, "surely he can see, by his own logic, that more than one plate destroys the oneness of the loaf..". Then he talks about "sending two cups down the aisles - one cup down each aisle." After talking like this he comes along and claims to be reviewing what some of us have written in **OLD PATHS ADVOCATE**. He says, "The **OLD PATHS ADVOCATE** mentality is that of a sect in the business of binding for God." But Halbrook has never read in the **OLD PATHS ADVOCATE** where anyone was advocating the use of "sending two cups or two loaves down the aisles." My

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THE CHURCH IN GREAT BRITAIN

By Joe Norton

Because of a contact with a brother in England, the Trentman Ave. congregation, Ft. Worth, Tx., decided to send Wayne McKamie and Joe Norton there during the month of June. Several other congregations also participated in this effort. The trip lasted 5 weeks, beginning June 2 and ending July 6. Following is a report of the results of this trip:

The trip to visit the brethren in England and Scotland was one of the most rewarding experiences of our efforts to work in the Lord's vineyard. We found the British to be a warm and wonderful people, and we found many standing firm in their opposition to the digressive movement which has plagued the country for the past 25 years. It was only in 1956 that individual cups were forced upon the British brethren for the first time. It happened in Edinburgh, Scotland, but its influence has spread far beyond that city. There are 3 basic categories of brethren there: those who have adopted the digressive practice of using individual cups, those who still use one cup but see nothing wrong with more than one, and those who have stood firmly against the sweeping tide of digression which has flooded that nation. Our visits were concentrated with the latter category. Our purpose was to meet faithful brethren, to let them know about the faithful churches in American, and to establish ties with them so that we can communicate and cooperate in the future. We were especially happy to find several congregations in the midland section of England which conduct the worship as we do. These congregations were not known about before we went.

During the 5 weeks, we traveled more than 4,000 miles by train in Great Britain, visiting in the homes of more than 20 brethren, worshipping at 7 congregations, preaching each of the 5 Lord's days we were there at 5 different congregations, and establishing many contracts.

We learned that digression has taken a heavy toll on the one cup churches in Great Britain, leaving the church splintered and, in some cases, resentful against Americans who have forced their unscriptural practices on many who did not want them. The pattern there during the past 25 years has followed the same pattern which we experienced in this country earlier this century. Digressive elements began to teach their unscriptural practices privately, gained influence, and then forced out those who stood in opposition to them. It was sad to see brethren so disheartened because of the devastating effect this has had on the churches there. Written records date the church in Great Britain back to the early 1840's and verbal records all the way back to the late 1700's. Before the cups movement came along, the church had already weathered the Christian Church storm and had come out of that several thousand strong. The current digressive movement has reduced greatly the number who are standing against error.

Bro. James Orten first visited England and Scotland in 1966, and then he made a return trip in 1969. No formal contact has been undertaken since that time. James' trips are well remembered by those who met him, but the fact that we have not maintained those ties has been detrimental to the cause there and here. If other brethren there had known about the one cup churches in other parts of the world and had had out moral support some would, perhaps have been encouraged to stand firm against digression. Brethren there were amazed to learn of the more than 300 one cup congregations in this country and also of the congregations in Mexico, Africa, Malasia, the Phillipines, and India.

In spite of the anti-American feeling harbored by some, we were well-received everywhere we went. British hospitality was at its best, and the brethren did not see us in the same light as they do the Americans who have caused so much division and strife among them. The Lord blessed us abundantly during this trip and He receives the

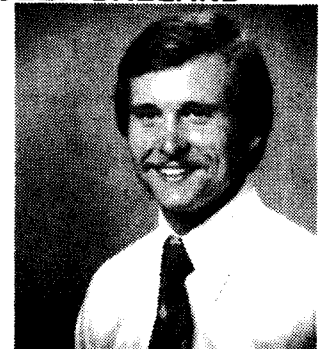
credit for whatever good may have been done by our visit. We pray for many years of cooperative association with our brethren in Great Britain. Our plan is to continue to communicate with them, to maintain and broaden our ties, and hopefully to develop some mutually beneficial work and exchange programs in future years. We can see the benefit of inviting some of their brethren to this country to speak and study together, and likewise for some of our preachers to go to their country for the same purpose.

A special word of thanks goes to Bro. Bill Page of Malasia for making the contract in England, for identifying the need for us to have closer ties with brethren there, and for asking me to make this trip. I also appreciate Bro. Wayne for taking time out of his busy preaching schedule to accompany me. It was an inconvenience to him and to the congregation involved in his schedule, but the Lord showed His approval by blessing us in such a positive way. Wayne is so cooperative that there could have been no better traveling companion or work fellow. We both express our appreciation to the congregation which made this trip possible.

-828 Spring Brook, Bedford, Tx. 76021

MEET BRO. GLEN BALLARD

It is my pleasure to introduce to the brotherhood Bro. Glen Ballard, and to recommend him for the Master's use. Glen has been preaching in various congregations for several years, but recently he and his wife, Becky, have decided to devote their lives to the Lord's work on a fulltime basis. We rejoice with that decision.



Glen had the good fortune of being born into the home of Larry and Marie Ballard of Houston, Texas. Learning God's will, saving souls, and developing christian leadership have been the goals of that family for many years. As a youngster, he was taught to study the Bible and has had a good library at his disposal. The Aurora St. congregation in Houston has put forth a great deal of effort to train and develop their young men spiritually. It has been my joy to observe much of their training first hand. Glen shows the positive result of their efforts with his good talent and maturity. He has shown wisdom in completing his education at the University of Houston, and has shown his ability by securing a good job with a large bank in that city. But he has left that job to preach the Gospel and is presently working with the church in Houston. He will have some meeting time available, and we trust brethren will use and encourage him and that the Lord will bless him.

-Don Pruitt

A TRACT COMMENDED

I take pleasure, with no solicitation to do so, in commending, recommending most heartily the following tract, a booklet really, entitled **The Teaching--A Scriptural examination of how the teaching is to be conducted in the public assemblies of the church**, by Bro. Jerry L. Cutter. If you do not have it, you need it!! It is printed for free distribution by Bro. Robert Strain, 9226 S. First Ave., Harrodsburg, In. 47434. (Postage, I feel sure would be appreciated). Bro. Strain be once more commended for his continuing labor of love in such important matters. God bless him!

--Don McCord

THIS AND THAT

By Don McCord

Summer is past, meeting-time in many places has come and gone, another year is winding down--a good time for reminiscing, reflecting.

This preacher has always benefitted spiritually from meeting time, whether it is he or another doing the preaching. Much gratitude belongs to both brothers and sisters who, because of their hospitality, opening wide their hearts and hearths, their commitment to the church and all noble things, have made it so. The last few summers have seemed to best of all; each one seems to get better and better. There are reasons for this. It may be that the preacher, growing older, more keenly perceives spiritual things and people. Too, it may very well be that we as individuals and congregations are reaching a spiritual plain of attainment and achievement not perceived in past years; and, too, it just may be that as we grow older, we view these precious transitions through eyes of greater appreciation and reverence. Whatever, I would like to humbly share with my readers and friends some summer happenings, so would you please indulge me awhile and let us reflect -- an adventure in place and time that, hopefully, will do us both good.

First, through all my summers, my springs, autumns, and winters as well, there is one who is my companion, though too often she has to be too far from me; my dependable helper, though too often she has to work without me close by -- she is Wanda, my wife now of 32 years, my sweetheart, keeper of our home - the kind who has been able to take any kind of a house and make it home -- mother to our 5 children and theirs, my confidant, my tranquilizer -- without whose help and understanding, my preaching summers could not have been. So, whatever good these summers have been to others, it is largely due to Wanda; one of my regrets is that she has not had the privilege of meeting and knowing those in so many places I have known, whose lives have been to me and my life an abiding benediction. Today, I "arise and call her blessed" (Prov. 31:28).

The day after I closed my classroom door behind me for another year -- getting up close to 30 now, it was to Sonora, in the historic Mother Lode, in the mountains of east central California, to preach to and for folk who have been my good friends through the "thick and thin" of life's maze. This was to be my first of 8 meetings in 6 states of the Union. Cecile and Ernest Johnson gave me safe and pleasant haven, and with others, treated me better than I merit. Valley churches, among whom I have preached for 3 decades, were good to help us. Then, it was to Lodi, in California's lush valley, where again it was my privilege to preach to and for folk, my long-time friends. Betty and Selby Owen made a comfortable place for me, let me come and go as I pleased, and could not have been better to me. Again, those from neighboring places attended commendably. Brethren, I see wherever I go, and other preachers attest to this, too, brethren and sisters spending and being spent -- in spite of an unbelievably escalating, out-of-control economy, gasoline prices out of reason and control, brothers and sisters drive from afar to lend their help in gospel meetings, and this is all over the land. One of the highlights at Lodi was having Brother Homer L. King one night before his flight to Missouri and Oklahoma.

It was then home for a few days, to be with wife and children, before going to Chapel Grove, Tenn., where attentive, gracious crowds surged at times up toward 200; what sweet singing; what commendable spirit! For 2 hours each morning, we studied from the Acts, verse by verse, with comments, questions, observations from men one at a time--what a way to study the Book! What a thrill it was to see folk young and not so young study so diligently, both men and women, boys and girls, in one assembly, one man speaking at a time. This is the way public teaching and study of the Book has always been done - one assembly, one man speaking at a time--under both the Old and New Testaments (1 Cor. 14; Deut.

31:11-13; Josh. 8:34-35; Neh. 8:1-3,8), having Paul Walker come home from Odessa, TX. for much of the meeting was such help to it and me! This is home to Bro. Johnnie Fisher, humble, very capable preacher of the gospel, who needs and deserves to be known far and wide. The many young people there portend many fruitful seasons for Chapel Grove. This is Orten country, where both Billy and James grew to noble manhood, and who are still understandably held in highest esteem. Berniece and Leo Burns graciously kept me; how exemplary for good are these two, and in many ways--hospitality unsurpassed, and so attentive in their home to both their aged, feeble mothers (Eph. 6:2-3). These are the kind of folk whose crossings I would not have missed here.

From Chapel Grove, it was to Monroe, La. where it is always a joy to preach; no apparent bitterness, gossiping, no resentment toward anybody. Monroe keeps house for the Lord; they tend to their own business and allow others to do the same (it appears from the Book that this is the way the Lord wants it to be). More understanding folk of others' faults and failings I do not know, and you will not find a congregation less critical of those who may not understand them, preachers and others. They are not tearing down anybody, and much is to be said for such a quality wherever you find it. David and Diane Smith so unselfishly shared home and board with me and treated me so good. How encouraging to have the James Phillip's drive down from Mo. for 2 nights! Billy Orten's help here was much appreciated too.

In the company of Bro. Miles King and young Bro. Paul Little, one night at Tucker, Ok., it was my privilege to meet fine folk for the first time, and to hear Bro. Jimmie Cutter in a fine sermon; may Jimmie's tribe increase many fold. Time spent in the home of Bro. Boyd Billings was profitable to me; he is a longtime friend, and lives "by the side of the road and is a friend to man," especially his brethren. Thence, to Moore, Okla., where folk from near and far in that great central Oklahoma metropolitan area came to listen. Bill and Eunice Roden, my good, dear friends since the 1940's opened their hearts and doors wide to me, and I am better for the privilege, and am grateful. Kathy and Lloyd Davis, Broken Bow, Ok., dear friends, drove miles to help. So good to have preaching brethren present; among them were Edwin Morris, Rick Cutter, Buddy Brumley, James Orten, Steve Orten, Miles King, Paul Little, Jerry Cutter.

It was then to Pratt, Ks. for a memorable time, where Bob and Cindy Loudermilk, and David and Mary Kramer are doing their best to plant a thriving congregation of the Lord's people on the Kansas prairie. How devout and determined these young families are! What advertising -- door-to-door, newspaper, business store windows, television, in lights on a downtown bank building. Oh, for the godly zeal and zest of youth in every place to compare with that in Pratt, Ks. One of the highlights of this meeting was having a group of such committed young men, preachers and aspiring ones, there to help; every day, they went forth, knocking doors, offering a free correspondence course, preaching the gospel of the kingdom, inviting people of that town to a gospel meeting. I felt so privileged to sit in heavenly places with such men; Bob Loudermilk is due outstanding commendation for what he does to help young men who aspire to preach and teach. God bless him! These young men, whose parents must be grateful for them were: Greg Branch, Kevin Watts, Ken Fielder, John Mark Nelson, Don Coon, Randy Wright, Dwight Hogland, Bill Ferguson, Ty Musick, Jimmy Rogers. The Wichita brothers and sisters deserve much thanks for their part in this meeting -- I have never seen a sister congregation as a whole anywhere equal their concern for this meeting and the cause in Pratt; we need Wichitas all over the world!

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EDITORS

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord..... P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant)..... 41931 Chadbourne Dr.,
Fremont, Ca. 94538

SUBSCRIPTION RATES

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FIFTIETH ANNIVERSARY OF OLD PATHS ADVOCATE

Several have mentioned the paper will be fifty years old as of the January issue and we need to do something special. For about a year we have been thinking of this and planning. It was indeed fifty years ago, January 1932, that the publisher of "The Truth" due to failing health turned the paper over to my father Homer L. King. The name was changed to **Old Path Advocate** as of that Jan. issue and has remained for nearly fifty years.

We do plan a special issue for January 1982. We hope to have a brief history of some of the early editors, etc. written by some of our preachers who were personally acquainted with them. For instance, we have asked that Lynwood Smith write a piece about H.C. Harper. Ronny Wade will write about Homer A. Gay. Clovis Cook will write about Homer L. King (if his health permits) etc. Too, we hope to be able to reprint some of their early writings. We have on file every issue of O.P.A. since 1932. It is a wealth of material from writers such as the above and a host of others. Possibly some early field reports from these old soldiers may be reprinted also. We intend to devote the entire issue to the theme of our fiftieth year. We are open to suggestions from our readers. We do remind you however, that we do not promise to use every suggestion. This would be impossible. The editors will be making the final choices for material to be used since we want to get as much as possible out of this special issue. **Be sure your subscription is current, so you do not miss this Jan. issue!**

CALIFORNIA NEW YEAR MEETING

December 27 (Sunday) will begin the 1982 New Year meeting in Stockton, California. It will continue through the 31st (Thursday) when the new year arrives at midnight. The Stockton congregation has convenient facilities for the meeting and all are invited to attend. Emphasis will be placed on gospel preaching and singing. The meeting affords an opportunity for Christians far and wide to be together in service to God. There are plenty of motels and restaurants nearby and Stockton is conveniently located about mid-state. Brethren Richard DeGough and Don King will be in charge. Make your plans now to attend. For more information call James Mason (209) 477-8704; Granville Mahurin (209) 465-1182 or Don L. King (415) 651-1842.

NOTICE OF INCREASE OF SUBSCRIPTION

Due to increased publication costs (paper, printing, postage, etc.) it is necessary to increase the subscription to \$5.00 per year as of the Jan. issue. The paper has been at four dollars for a number of years, and we regret to change the rate. But we simply have no choice if the paper is to continue to pay its way. All who are involved with the publishing responsibilities donate their time and labor. None receive money, for we are happy to do what we can to extend the Cause of Jesus Christ through the printed page. Were this not the case the paper would cost a great deal more for you to receive. So the issue is merely a matter of economics. The new rate will become effective with the January 1982 issue. **However, all subscriptions received before January 1982 will be accepted at the old rate of \$4.00.** If you wish to subscribe for any length of time, we will send you the paper for the old rate of \$4.00. We feel **Old Paths Advocate** is a bargain at \$5.00 per year (compare other religious journals) but until January you can do even better at \$4.00. Subscribe now, and send one for a friend.

THE KANSAS CITY LABOR DAY MEETING

I would like to say a few words about the meeting, which was hosted this year by the church at 36th and Everett Streets, in Kansas City, Kansas. Crowds surpassed our fondest expectations. The congregations in that area cooperated beautifully. We were greeted at every service with a packed house, and at the night services they were hanging from the rafters (as we sometimes say). There were people there from seven states. There were about eight preachers present, seven who preach full time, and they all did so well with their subjects. It was one of the better meetings of this kind that the Kansas City brethren have had. We have come to expect it in Kansas City 85th. and Euclid Streets congregation in Mo. will host the meeting next year. It was a joy and an honor to have been ask to direct the meeting this year, which was no big order because of so many brethren who helped me.

-Clovis T. Cook

A NEED FOR A PREACHER AND HIS FAMILY

Albuquerque, N.M. is the place. Some of the members have moved away, others died, and Bro. George Battey, Sr. is left alone and of course cannot worship by himself. He is also left with payments on the building and utilities. The church is located at 5701 Coors Rd., SW Albuquerque. We preach mission work, now we should do it. We need a preacher supported by others to go there and work. This is a town halfway between Okla. and Calif. and a needy place with a building already there. Write to: George Battey Sr., 1311 Louisiana St. N.E., Albuquerque, N.M. 87110. Phone-(505) 265-7455.

PREACHERS NOTICE

I am compiling a list of our preachers, with address and phone numbers and hope to get it printed soon. You who have not responded with the information needed, will you please do so as soon as possible, so I can go ahead with it. Send information to me at: 9226 S. 1st. Ave., Harrodsburg, Ind. 47434.

-Robert Strain

TRAVELING THROUGH ALBUQUERQUE?

The congregation in Albuquerque, N.M. is **not** meeting on a regular basis. Those traveling through New Mexico need to make plans to worship either at Cuba or Farmington.

-Geo. Battey, Jr., P.O. Bx. 301,
Sanger, Cal. 93657-0301

"T-H-E CUP AND A HOST

Continued from Page 1

article in the May 1981 issue of **OLD PATHS ADVOCATE** clearly showed that in the Lord's supper we have:

ONE BREAD which is HIS ONE BODY: Matt. 26:26 - 1 Cor. 10:16, 17

ONE CUP which is HIS ONE TESTAMENT: Lk. 22:20 - 1 Cor. 11:25

ONE FRUIT OF THE VINE which is HIS BLOOD: Matt. 26:28, 29

Talk about "mentality," I wonder about a "mentality" that will permit a man to ignore these plain Bible statements and write three articles on The size and shape of the cup, The plate, The table, and "sending two cups down the aisles."

Let Bro. Halbrook and all the rest of these brethren who use cups and loaves answer this one question: Will a congregation please God if it uses only ONE CUP and ONE LOAF in the Lord's supper? Ask one of these fellows why he uses cups and loaves and he will never say "to please God." Never! Oh, he will write article after article talking about plates and tables and someone's "mentality being that of a sect in the business of binding for God" but he will never tell you "these cups please God." In fact he will wind up every time by saying, "We drink but one cup." Why? Because he knows that Jesus took ONE CUP and that the Apostles "bound" but ONE CUP and that "whatsoever thou shalt bind on earth shall be bound in heaven." Matt. 16-19. There is not a passage anywhere in the New Testament that says one word about "CUPS" on the Lord's table and these fellows have the "mentality" to know it. So that is the reason they say, "Oh, we believe in one cup" even though they write pages in their attempt to "bind" their cups on brethren. I know what I am talking about, brother. I have been there!

Bro. Halbrook is unhappy about some of my recent articles in **OLD PATHS ADVOCATE** where I have pointed out that these brethren who claims to be so "conservative" have departed from the old paths in "a host of other things" beside their cups and classes. He says, "When Voyd N. Ballard joined this sect by making a public confession of errors, he committed himself to a "host of other things" besides those we have discussed." He has reference to what I have written showing that these brethren demonstrate a lack of reverence and respect for their public services. This is demonstrated over and over again by their women dressing themselves in slacks, pant-suits, and cutting off their hair until they look more like men than women, and then marching right into their public services dressed in such "attire." This is also the way their women "dress" and look when teaching their Sunday school classes. Halbrook dare not deny this, because he knows that I know it is so and can prove it. As I said, I have been there. So he makes no attempt to deny it. He says we should just apply Romans 14 and not say anything about this "host of other things." Why, he says "Apparently, these people do not even know that Romans 14 is in the Bible." Yes, I know that Romans 14 is in the Bible and I also know there is nothing in the chapter that even remotely indicates we should condone any false doctrine or practice. Bro. Halbrook knows it too. How does he answer his "liberal" brethren when they plead that he say nothing about Instrumental music, Herald of Truth, church of Christ orphan homes, hospitals, and dozens of other things which he opposes? They want him to keep quiet about these practices of theirs and just apply Romans 14. In fact I think Bro. Halbrook better have a little talk with Mike Willis, Editor of **GUARDIAN OF TRUTH** magazine. Willis writing in the Sept. 3rd. issue of that magazine says that the only connection he has with some of the liberal churches is historical. Willis said he had a church bulletin from one of these liberal churches in Memphis, Tennessee in which they have a picture of their Girls' Softball Team. He says, "The Girls' Softball team was pictured in their church bulletin, and as best as I could tell, all of the team was clothes in shorts." Halbrook

will surely tell Willis that Romans 14 is in the Bible and that he should just apply it and say nothing about this "Church of Christ Girls' Softball Team" nor these girls in their shorts. Then when these girls get a little older and are appointed as "women teachers" if they decide to march into their classes on Sunday morning dressed in their shorts Bro. Willis can't say a word against it. If he should Bro. Halbrook will have to tell him, "Apparently, you do not even know that Romans 14 is in the Bible."

Sure, there is "a host of other things" besides cups and classes wrong with these brethren and it does not take a lot of "mentality" to see it!

-3046 North Ashby Road, Merced, Calif. 95340
Phone: 209-723-7822

BACK ISSUES OF OLD PATH ADVOCATE NEEDED

I am still in the process of collecting back issues of the OPA and I need any issue you can send before the year 1956. I am also missing Feb., Mar., April, and May of 1976. If you have any of these issues and do not plan to keep them I would appreciate having them sent to the address below. I desire to have them bound for reference in years to come. I would also like any issues of **Proclaimer of Truth, Restoration Thoughts**, and any other brotherhood paper. Send to me at: P.O. Box 421, Pratt, Kan. 67124-0421.

-Bob Loudermilk

A BOOK OF SERMONS: THE PARABLES OF JESUS

This book by Bro. Wayne McKamie is still available if you have not yet ordered yours. This 232 page book is attractively bound in a hardback edition and includes a picture and biography of the author along with 12 full length sermons that Bro. McKamie has presented in many congregations. This work will be an encouragement to you as each parable discussed contains a theme which is timely for our day. The price is \$10 plus \$1.25 for postage and handling. Order from: Robert C. Loudermilk, P.O. Box 421, Pratt, Kan. 67124-0421, or call (316) 672-5232.

BONDS OF MATRIMONY

Turner-Ramirez— On the evening of June 5, 1981, Brother Keith Turner and Sister Susan Ramirez were united in marriage at the Church of Christ, 300 S.E. 15th St. in Mineral Wells, Tx. A number of friends and relatives were present to wish them well. The singing was beautifully conducted by the Bobby Studer family. Keith is the son of Brother and Sister George Turner and Susan is the daughter of Mr. Al Ramirez and Mrs. Fred Wagnon. Keith and Susan are fine young Christians. We wish for them a happy and fruitful life as they endeavor to build a Christian home.

We regret that we have been so delinquent in submitting this information. We should also mention that since their marriage Keith was critically injured in an oilfield accident. Though he received a terrible head injury that almost cost him his life, we are happy to report that he is making wonderful progress toward recovery. In the words of his father, "Surely prayer is the only thing that saved his life." We are very happy for Keith and Susan and very thankful to God for sparing him.

-Melvin Blalock

SERMONS AND WRITINGS OF HOMER L. KING

This book of sermons and various essays (221 pages, hard bound in blue and gold) is \$5 per copy. Send all orders to: Homer L. King, 1061 N. Pilgrim, Stockton, Cal. 95205.

(continued from page 1)

THE WORK OF AN EVANGELIST

a steady growth, and even in some cases have a resident preacher who already lives in their midst. What's to be gained by becoming a full time preacher for a church like this? If it is a newly formed congregation, or a congregation that has lost their leaders, and many members, and needs rebuilding, that could be different.

When I was a young preacher, I often heard us referred to as "antis". Usually, they meant that because we opposed some things that was troubling the church, for which no scripture could be found to justify it, we were "anti." Among some of the things they would mention, would be the use of instrumental music, Sunday school, cups and loaves, the pastor system (meaning of course the located preacher). But in more recent years we have learned how to whip the devil around the bush, by developing the art of nomenclature. We are practicing the pastor system in some places, but we are calling it by another name. I notice where a brother recently ask the question: "Hasn't the one container group gone out for the located Minister system?" The answer was, "They will have to speak for themselves. However, I doubt that most of them have gone that route." Fellowship Forum P.15 March-April 1981. It is not a matter of how many have gone that route, but is it right or wrong? In my opinion, the majority of our strong churches wouldn't touch the practice with a ten-foot pole. Some of these churches think its alright for other churches but would not have it for themselves under any consideration. The pastor system is not the work of an evangelist.

Some of our more effective and powerful preachers have given up full time evangelistic work in pursuit of secular vocations which take them out of the full time evangelistic field, at least, nine months out of the year. Why! Is it because "...no man hath hired us"? (Matt. 20:7) I doubt this. Is it because you do not like the work of an evangelist? If this is so, then why not give it up completely? Why be a part-timer? Is it because you do not like to be subject to call "in season and out of season"? (2 Tim. 4:2). To be subject to the call of duty as an evangelist, is a part of the work of an evangelist. Is it because of material matters? If it is then you are not willing to endure hardness as a good soldier.

Let us look at one passage and hear Paul: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4). I challenge any gospel preacher to make a complete study of this passage and then see if he can justify in putting the affairs of this life first, and preaching second. When a preacher spends the greater part of his time in secular work, and a much lesser part in gospel preaching, which one is he putting first?

It would be well for the preacher who thinks he is pleasing the one who called him, when he gives only a small part of his time to his calling, to read the rules of war among the Romans, by Grotius. "The farmer leaves his plough, the mechanic his shop, the merchant his store, the student his books, the lawyer his brief, and neither of them expect to pursue these things while in the service of his country." What is your reason my preacher brother? Are you listening?

We (many of us), get concerned when the Lord's money is spent for the upkeep of orphans homes, colleges, recreation facilities, ect., but give very little attention to the real work of evangelism. The Bible does say, ".....for the laborer is worthy of his hire" (Lk.10:7). This was spoken to the seventy sent out by the Lord, but the principle is true. "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard" (Matt. 20:1). "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward" (1 Tim. 5:17-18). This has reference to an elder who does double duty. (1) He rules well (2) He laborers in

word and doctrine. He may be supported for his work. I doubt this passage could be applied to just any person that the church decides they want to support, part time, or full time, to do personal work for them. Usually, the work they hire him to do, is something that every member should be doing. So, support the evangelist well, but do not be afraid to valuate and monitor his work, as a supporting church.

We do not need to be like the many churches about us, but we do need to get back to some good old mission work in this country, like we have done in the past. We need to take the gospel message to the people. It is quite likely, that we take the gospel to more outsiders on one given Lord's day, than any of us preachers will ever preach to in a life time, by just holding gospel meetings. Not that the way we do it is the best way, but it is one way, which we think we are fortunate to have, because we have been able to change churches, convert and baptize many, as a direct result of our television program, which is presently being shown over four stations, reaching thousands and thousands each week. To God we give the glory.

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Aug. 10 to Sept. 10 and opposite the name the number of subscriptions sent. We appreciate your every word in helping increase the reading audience and your renewing promptly. Please check the following and report any errors to us:

Don L. King-17; J.D. Elmore-7; Joe Hisle-6; Johnny Elmore-6; John D. Pruitt-6; Don McCord-5; Clovis T. Cook-4; Wendell Webb-4; Jerry Cutter-3; Miles King-3; Urbane Sutton-3; Mrs. Hollie Bruster-2; Lou Spradley-2; Ron Jordan-2; Sue Cook-2; Mazie Griffin-2; Jewell Brown-2; Ivan Johnson-2; Elgie Thompson-2; Ted Warwick-2; Johnny Snow-2; Mabel Brumley-1; Shelby Freeman-1; Viola Lambert-1; Paul Walker-1; James Hensley-1; Louis Arnette-1; Boyd Pilkinton-1; Mrs. R.B. Finney-1; Bertha Jones-1; Hayward Brown-1; Stacey Smith-1; J.A. Floyd, Jr.-1; James D. Shaw-1; Maverne Cansler-1; Rick Martin-1; Byron Spinks-1; Dwight Hogland-1; Jearl Cromer-1; Madeline Moberg-1; Jesse French-1; Mrs. Lloyd Kornegay-1; J.W. Lloyd-1; Jackie Lea-1; Roger Stone-1; Dorothy Battey-1; Paul Nichols-1; William Daniels-1; George Cook-1; Margaret Murphy-1; Wanda Merritt-1; Ethel Lemons-1; Guy May-1; Edwin S. Morris-1; Mrs. O.R. Miller-1; Alton Bailey-1; Roy Criswell-1; E.J. Anderson-1; Margaret McGuire-1; Ottis Gunter-1; Total-123.

COMING SOON

In November--- Lord willing, of necessity, more on fellowship. When Bible writers spoke of this great relationship between God and us, and among us as brethren, they never spoke of the fellowship as **something we do**, but as a relationship **we have**, and within divinely prescribed limits and under certain divinely mandated conditions. For example, please read 1 John 1.

In December--- A review of Bro. Ron Holbrook's unscriptural, unkind attack on us, *Old Path Advocate*, and truth is practice as appears in Aug. 6, 13 and 20 issues of *Guardian of Truth*. Surely, Bro. Holbrook and *Guardian of Truth* do not think that such an irresponsible attack will go unanswered. I cease not to be amazed at men who attack scriptural truths in practice, who seem to think that these are matters about which no one has ever studied, or thought through, and as though they are a lot of nonsense. Such shall not pass-- never has, never shall!!

-Don McCord

"Thank you for the *Old Paths Advocate*. Such a small price to pay for so much"

-Edna Sherwood, Sacramento, Cal.

THE CHURCH DIRECTORY

The 1981 Church Directory may still be purchased at \$1.50 each postpaid from Bro. Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.

The following corrections and additions have come in for the Directory. The church that was meeting at **MILFORD**, (Oakland County) **MICHIGAN**, is no longer meeting but has merged with the church at **PONTIAC**, (Oakland County) **MICHIGAN**- 87 Lafayette Street.

The following additions may be made: **CLOVIS**, (Fresno County) **CALIFORNIA**, which had met at Second & Pallasky Streets - Now meet at 368 West Santa Ana - 2 Blocks South of Shaw Avenue at Peach Avenue - Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:30 P.M., Wayne DeGough, 3111 Fairfax Street, Clovis, CA. 93612 Phone (209) 291-6448, Alvin Costa, 938 Pierce Street, Clovis, CA. - 93612 Phone (209) 299-3782 - L.D. McKinney, 6922 Argyle Avenue, Clovis, CA. - 93612 - Phone (209) 299-6190.

ALTA VISTA, (Waubansee County) **KANSAS** - 1 Block West of the Post Office - Sun. 10:00 A.M., Robert Nace, Alta Vista, Ks. - 66834 - Phone (913) 499-5254 (call in advance).

PROCTOR, (Lee County) **KENTUCKY** - Take Highway 11 South out of Beattyville for 1½ Miles- Then turn right

at sign and follow signs to building - Sun. 10:30 A.M. and 6:00 P.M., James Hensley, Rt. 11, Beattyville, KY - 41311 - Phone (606) 464-3101, Luther Rose, PO Box 693, Beattyville, KY - 41311 - Francis Gross, Beattyville, KY. 41311 - Phone (606) 464-8047.

DETROIT, (Wayne County) **MICHIGAN** - 15035 Schaefer Street - Sun. 10:00 A.M., & 6:00 P.M., Wed. 7:30 P.M., Harry J. Motley, 3515 Burns Avenue, Detroit, MI. 48214 Phone (313) 924-5567 - Grady B. Blair, 19478 Prest Street, Detroit, MI. 48235 - Phone (313) 345-7061.

ELGIN, (Union County) **OREGON**, Just off 8th. Street - On Cedar. (Formerly met at La Grande, OR.) - Sun. 10:30 A.M., - Dennis Wilsey, Box 559, Elgin, OR. 97827 - Phone (503) 437-0771 - Gary Powers, 1901½ East N. Street, La. Grande, OR. - 97850 - Phone (503) 963-8793.

FRISCO, (Collin County) **TEXAS**, - The Learning Center - On Highway 289 - Just North of Farm Road 720, (Temporary) - Sun. 10:30 A.M., & 5:30 P.M., Doug Jones, 403 South County Road, Frisco, TX. - 75034 - Jack R. Jones, Box 361, Prosper, TX. 75078 - Phone (214) 347-2301 - Marty Wright, Rt. 1, Celina, TX. - 75009 - Phone (214) 382-2004.

If your congregation was listed in the 1981 Church Directory and listed as (NO REPORT) and no one has sent in the information, please do so, as I have you in the inactive file. If these congregations are no longer meeting, I need to know so that I can drop them from my files. Send all information and inquiries to- Ray Asplin Star Route 2, Box 67-A, Norfolk, Arkansas 72658 Phone (501) 499-7117.

TWO BREAD AND TWO CUP ARE NOT THE EXAMPLES CHRIST SETS

1. I Cor. 11:23-25-“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread”.

2. “And when he had given thanks, he brake it, and said Take, eat: this is my body which is broken for you: This do in remembrance of me”.

3. “After the same manner also he took the cup, when he had supped saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.”

The bread and the cup are the examples that Christ sets. 4. James 2:10-“For whosoever shall keep the whole law and yet offend in one point, he is guilty of all”.

A person may not believe in classes, but he may believe in two bread and two cup. When people are using two bread and two cup, they are offending in two points.

-Lavon Petty, Brashear, Tx. 75420

THIS AND THAT

continued from page 3

Besides the evening meetings, we studied 2 hours each day from the book of Hebrews.

After Pratt, it was to Olney, TX., where Bro. Kevin Watts, such a fine young man who had studied with me some this summer, returned home. Dorothy and Kenneth Bishop were so good to me, I can never forget them. The Olney meeting was to me a blessing; we had loved ones in Christ come from as far away as Dallas-Ft. Worth and Lubbock, hours away.

Before coming home, it was my privilege to assist in a “mission” meeting at Henryetta, Ok. my father’s present home. The Rawleigh and Buddy Perkins families, Seguin, TX., brethren, supported me there; I am ever grateful, and want them to know. Brethern at 21st St. Oklahoma City, and Council Hill, Ok., graciously provided funds for advertising, and rental of a nice meeting place. I cannot put down in words the value that Jerry Cutter and Miles King were to this meeting; I can never thank them enough for their efforts for good. Brethren from all around were great to help, driving far, so unselfishly helping, and far beyond my fondest expectations. Our brethren in Henryetta who are digressive in worship and other weightier matters, did a near perfect job of ignoring us. This is no surprise, brethren; this is their present practice all over the country. They cannot scripturally meet the issues, so they choose to ignore us and keep everyone they can from attending our meetings lest they, too, see the truth and be converted. (See 2 Tim. 4:2-4). In time, I am convinced, with the Lord’s help, and the brethren’s there will be a thriving congregation of the Lord’s people in Henryetta, Ok., dedicated to worshipping God in spirit and in truth (John 4:23-24).

Preaching brethren not mentioned elsewhere in these observations, who have been, in meetings this summer, a source of much encouragement to me are: Tim Staggs, James Winchester, Jimmy Winchester, Karl Modgling, Robb Hickey, Orvel Johnson, Benny Cryer, Jerry Harris, Melvin Blaylock, Jack Cutter, Alfred Newberry, Ted Warwick, Bobby Pepper, George Hogland, Frank Staggs, Randy Tidmore, Jack Lee, Roy Lee Criswell, Mike Middick, and Don Pruitt. Lord bless them all!



BAPTIZING IN THE PHILIPPINES

Bro. Garcia baptizing near San Placido, Province of Isabela, Philippines, June 14, 1981 in an irrigation canal.

MISSION MEETING IN JAMESTOWN, N. DAKOTA

By Bobby Pepper

Jamestown is located just off interstate 94, with a population of 16,000; a very friendly town, mostly Lutheran by faith. They know little about the Church of Christ. The nearest faithful congregation that we know of from Jamestown is 540 miles.

Brother Jimmy Blake and family live in Jamestown. Jimmy is head of the English department at the Jamestown College. He and his family made it possible for Brother Alton Bailey, and I to do some work in that area. We did personal work one week, and conducted a meeting the second week. The meeting was advertised on the radio 40 times, and in both papers everyday, and Alton and I passed out flyers from door to door. During the meeting we had local visitors, one from Canada. Brother Bailey and I deeply appreciate, and was encouraged to see faithful members make sacrifices to be with us in the meeting. They were, Bill Page and family, Ardith Ford and her son Larry and wife, Ron Malcolm and wife, Barron Sims, Randy Pepper, Jimmy Frankling, Greg DeGough. Greg was with us all the week of the meeting, and was a great help in the leading of the songs. Greg is

also making his plans to move to work with the new congregation in Jamestown.

In the meeting two obeyed the Lord in baptism, they were Jimmy Blake, and his son; also Jimmy's wife was restored. I am thankful to say before the meeting was over Jimmy and his son were taking part in the services.

We thank God for all the blessings during the meeting, and for the power of His Word. There were many prayers offered on behalf of that work, and sacrifices were made supporting such a meeting. Brethren, please continue to pray that doors of opportunity will be opened, and we as Christians recognize our responsibility to God, and to the lost to teach them the truth before it's to late.

The new congregation will be meeting for worship at 10:30, on the Jamestown College campus at the Kroeze House box 53, Jamestown, N.D. Phone: 701-251-2110.

On the way to North Dakota I had the privilege to be with the fine brethren at 85th. and Euclid St., in Kansas City, Mo. While there Pamela Adams obeyed the Lord in baptism; may the Lord continue to enrich her life.

-Rt. 7, Box 505, Athens, Ala. 35611

OUR DEPARTED

DONGA: A TRIBUTE TO AN AFRICAN BROTHER

By James D. Orten

When I first saw him he was barefooted, in tattered trousers and ill-fitting shirt. He was a small man with gnarled hands and skin weathered by the fierce African sun. His eyes, yellowed from many a bout with fever, did not betray the wisdom he carried behind them. There was nothing in his humble appearance to suggest the strength of character that was the real support for his frail frame. His name was Donga Nakutepa, but most of the time we just called him "Donga". Donga died last month (July), in his mud house, a few feet from the church he built, in his native village of Kayesa, near Lirangwe, Malawi.

It has been over seventeen years, but I remember well the day I met Donga. Bro. Jerry Cutter and I were in Malawi to regroup the work after a five-year absence of missionaries following the pre-independence turmoil. We had just broken fellowship with a powerful but immoral African church leader, whose name many readers of the *Old Paths Advocate* could supply. As yet, we were using the leader's brother as a translator, because he seemed faithful and because we had no good substitute. How much of the church the leader might take with him was a matter of grave concern.

We visited Donga's home church and had a good meeting. As we were leaving our translator gave Donga a letter, but when he assured us it was a personal matter, we let it drop and made the approximately 35 mile trip back to Blantyre. Driving out of the city the next day, we were surprised to find Donga conducting a lonely vigil on a busy street corner.

Through a houseboy's halting English, Donga told us the real story of our translator's letter. It declared us wicked men and appealed to the church there to have nothing to do with us. Our brother didn't even know where we lived, but he came to the city intending to watch the busy streets until he found us and gave us a chance to tell our side of the story. Not only did Donga and his home church stay with us, by the time of his death he had personally established fifteen or twenty churches. Bro. Bill Davis, the present missionary in Malawi, will miss him and his steady influence for good.

People often ask of African Christians, "Do they remain faithful?" Well, they are not all as strong as Donga, but then his equals are not plentiful in America either.

I don't know exactly of what Donga died. It was

probably one of the exposure illnesses that take so many Africans when they become old and weak, and because they live in open houses and sleep on bamboo mats without adequate cover. I don't even know how old he was; most likely Donga didn't either. I suspect the trip he made to Blantyre to see us was as far as he ever got from home, I do know that he was a member of the Yao tribe, most of whom are Moslem. The Yao's were the main one's who in the late 1800's captured their fellow Africans in such great numbers and sold them to Arab slavers. Curiously enough that is where they got their Moslem religion. But there was none of that viciousness in Donga.

I corresponded with Donga on rare occasions, and when Jerry Cutter and I were in Malawi for a few days in 1979, brother Dennis Smith took us out to see him. Things had not changed much where Donga lived. We found him lying on his bamboo mat, in his mud house, by the church he built. In his weakness he was overcome with emotion that we would make a special trip to see him. Before we left we took him aside and, sitting on the dirt benches in his church, gave him a few dollars and told him how much we appreciated him. We knew we would not see him again.

The last time I heard from Donga was by a letter dated May 21, 1980. In his quaint way he said, "I am still doing fine, but not very much, just as you saw me in 1979". Farewell brother Nakutepa--sir!

-8049 Brookshire Dr., Okla. City, Ok. 73132

Hill— Virginia C. Hill was born to Lynnwood and Nora Williams, Jan. 12, 1906 and died July 29, 1981 at Poplar Bluff, Mo., at the age of 75. Dec. 26, 1924 she was married to Howard R. Hill at Blythville, Ark. He preceded her in death in 1974. Also an infant son and daughter preceded her in death. The Hills moved from Blythville to the Poe community in Mo. and had resided there since then. She is survived by 5 sons—Leon, Calvin, Tommy and Donald all of Bernie, Mo., and Carl of Jackson, Mo.; 2 daughters—Carolyn Westphal, Pontiac, Mich., and Nellie Brown, Campbell, Mo.; a brother, William R. Lightfoot; 3 sisters, Helen Dixon, Mary Ridings of Blythville, Ark., and Marie Jones, Rockford, Ill., 14 grandchildren; and 3 great

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grandchildren. Sister Hill was one of the first to obey the gospel at the Poe congregation, and many of our preachers will remember her as a dedicated christian. I had known her for 25 years, she was a great influence in her home congregation and loved by her friends and neighbors. A large crowd attended the funeral.

-B.B. Cayson

Damron— Callie Damron was born August 4, 1907 in Jack County, Tx., and departed this life August 17, 1981 at the age of 74. She was married to Brother Dan Damron, November 8, 1927. She is survived by her husband, Dan; seven sons, Billy, Winfred, Larry, Myria, Marvin, L.D. and Dwight; 6 daughters, Wanda Scarber, Dorothy Slay, Juanita Long, Helen Tilghman, Grace Gary and Karen Strickland. She also leaves to mourn her passing 42 grandchildren, 20 great grandchildren, and a brother, George Smith. Sister Damron was a member of the Church for most of her life. To attest to her faithfulness and devotion I was told that she attended church for the last time just one day prior to her death. Sister Damron suffered from a lengthy illness that must have required much faith and determination on her part to come to worship. Her brethren at the North Side Church of Christ in Jacksboro, Tx., where she worshiped will greatly miss this saintly woman. The writer was honored to speak to a very large gathering of friends and relatives who came to pay their tribute to the memory of this lovely Christian.

-Melvin Blalock

Wilkins— In the morning hours of August 15, 1981, in the home of her daughter, Minnie Armstrong of Montgomery Ala., Linnie Elvira Wilkins, my maternal grandmother died. She was born July 6, 1882, and married Frank Wilkins in 1897. She was 99 years old and had been a member of the Church of Christ for approximately 87 years. Services were held in the church's building in Montgomery on August 16, and graveside services were conducted in Hubbard, Texas, August 18, where she was laid to rest beside her husband who preceded her in death in 1940. Three sons and one daughter also preceded her in death. My mother told me that in the last months of her mother's life, although unable to attend the services of the church, she continued to exhort those whom she knew that were not members of the church to be baptized into Christ. Survivors include four daughters, Minnie Armstrong of Montgomery, Ala., Pearl Hines, Mexia, Texas, Ellie Pierce of Waco, Texas and Ruby Warwick, Sacramento, Calif; a son Lewis of Waco, and several grandchildren, great-grandchildren and great-great-grandchildren.

-Ted M. Warwick

Chaney— Leonard Eugene (Bill) Chaney was born in Douglas Co., Mo., Feb. 24, 1912 and died Aug. 12, 1981 at the age of 69. He had been a member of the Fieldstone congregation for 2 years where he attended with his wife, Ruby and daughter, Letha Gail, both members. He is also survived by 2 brothers, Jack and Roy; a sister, Mrs. Jewell Loomis; many relatives and friends. Bill was an excellent bass singer and will be greatly missed by the community as well as the church. A crowd of over 200 attended the memorial service, with many flowers, and singing done by the Baker family, Marty, Mary and Wyn, and Greg Gay. It was one of the most beautiful services I have ever seen. After being brought to the hospital Bill was in terrible pain, and could not seem to relax. Rev. 21:1,4 was read to him and he said afterwards, "A new heaven and a new earth", some of the last words spoken by our brother. He then relaxed and went to sleep and about 5 hours later went on to a better place. "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1:4). We love Ruby, Jim, and Letha Gail and our prayers are with you. Bill is missed but we

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look forward to that "Great Reunion Day". The writer offered words of encouragement and support during the trying hours.

-Allen Bailey



Paul Walker,— 2701 Halifax, Odessa, Tx. 79762, Sept. 9— The Ft. Worth Labor Day meeting was a great one. It was wonderful to be associated again with so many brothers and sisters. Johnny Fisher is now in a gospel meeting in Big Spring Tx. His sermons are always sound and powerful. Lord willing, I will be in a short meeting with the congregation in Mineral Wells, Tx., Oct. 23-25. The Odessa brethren are striving to spread the gospel throughout this city and my family and I are very glad to be a part of that effort.

Roy Lee Criswell,— Box 1536, Seminole, Ok., 74868— After a busy summer we are settled and working with the new congregation at Seminole, Ok. I believe this congregation has a good future. During Aug. I held a 10 day meeting at Goshen, Ohio with good crowds and cooperation from most of the sister congregations. The brethren there are at peace and good to work with. They have a desire to grow. I go next to Covina, Cal., Oct. 30-Nov. 7. We appreciate so much the prayers of all the saints.

Jackie C. Lee,— P.O. Box 447, Broken Arrow, Ok. 74728, Sept. 9— Since last reporting, quite a bit has happened. Four people who attended the meeting at Soper, Ok. have come out of digression and, along with a fifth person, are meeting with the Church at Valliant. The Lord has abundantly blessed our efforts, to Him belongs the praise and glory. We look for others to follow the example of these and come out of digression and serve the Lord in His own appointed way. If you know of anyone who lives in southeastern Oklahoma who is not attending a faithful church, please send their names and addresses to Bro. Randy Tidmore or myself. Note my new address. The Lord bless you all in His service. Pray for us in His work.

B.B. Cayson,— 1993 Burnham Ave., Memphis, Tn., Sept. 4— It has been sometime since I have written to the **Old Paths Advocate**. Since last writing I have preached in a number of states: S.C., Ala., Miss., Mich., Tenn., Mo., and my home congregation on N. Watkins where 2 were baptized. Increase interest is shown here at the home church. The N. Hollywood congregation has outgrown their present building. May the Lord continue to bless all in His service is our prayer.

B.B. Roden,— 112 Kelley Dr., Moore, Ok. 73160, Sept. 6— Our meeting Bro. Don McCord at Moore was one of the best, we had to bring in extra chairs. The congregations of the state of Okla. and the young people helped make the meeting great. There were 5 confessions of faults. He gave edification to young and old alike, most of all he showed the importance of the church and being a member of it. His studies with the young people each morning Monday through Friday were edifying. We had morning services each morning with one speaking at a time and the women remaining silent. Our meeting at Sentinel was good, with visitors from the area, some of whom we had not seen in years. Wife and I were raised in that area, and it was good to be home once again. I go to Paris, Tex., Sept. 18-27; Houston, Mo., Oct. 9-18; then to Farmington, N.M., Nov.

20-29 for the Thanksgiving meeting. Come and be with us in these meetings and do pray for the work.

Boyd Pilkinton,— 313 Hood Lakes Rd., Lawrenceburg, Tn. 38464, Aug. 18— We are in a series of gospel meetings at Springer Rd. congregation in Lawrenceburg with Bro. Wayne Fussell doing a fine job. Crowds are good and we pray for much success. Here is our renewal for **Old Paths Advocate**, we don't want to miss a copy. We especially enjoy reports of the work in Mexico and the Phillippines, and other foreign lands. God's Word is really spreading! Pray for us.

J.E. Ndelema Madzula,— P.O. Bx. 3216, Salisbury, Zimbabwe, Aug. 19— The work is pushing forward here. Apr. 17, 18, 19, we enjoyed the meeting and preaching at Cam Motor in Gatooma. We had Bro. D.E. Smith from Malawi and he preached very hard with the powerful words of love and strength. Also, Bro. Ron Courter preached with the same words. We are very glad to have a new missionary, Bro. Alan Bonifay and family and he was received with two hands as we do with some missionaries. We beg you brethren not to forget us in your prayers and we do not forget you in ours. We also remember Bro. Jerry Cutter and brethren in Malawi.

W.S. Makhukwa,— P.O. Box 30162, Capitol City, Lilongwe 3, Malawi, Aug. 28— During July it was my privilege to hold 2 short meetings in Lilongwe with Bill, and also in Mzimba north of the country. Brethren were very kind and considerate. Attendance and cooperation were excellent. Bill did a nice job in all these meetings. He also conducted a weeks study and the lessons were fine. The work here looks good with peace and unity. How thankful I am to see the gospel still has the power to prick the hearts of the sincere. At present I am visiting in several areas, preaching, many people are interested. Hospitality is wonderful. Most of all I appreciate the faith placed in me and hope I live up to what an evangelist should be. For the past 8 months I have been busy preaching once or more in Lilongwe; Ntchisi; Mchinji; Ntchewu; and Mzimba. In all these places the Lord blessed with a number of baptisms and restorations. We ask an interest in your prayers for knowledge and courage to show others the way to salvation in Christ Jesus.

Joe Hisle,— Rte. 4, Ada, Ok. 74820, Aug. 25— We began the second half of our schedule in Pansey, Ala. and it was good to be with the brethren there. There were several confessions of sins. We enjoyed a visit with the Jim Coales before our meeting in Piedmont, Ala. This was our second meeting in Piedmont after a 13 year interval, it was well attended and enjoyable. We then held an unscheduled meeting at Napoleon, Ala., our first time there. Brethren were hospitable and we were happy to work with them. Next, we were at Wayne, W. Va. where support and encouragement received was second to none. We are so thankful for them. Time is certainly going by, our oldest daughter started school this fall. This will necessitate changes in the way we arrange our schedule. Please remember us in prayer.

Melvin Blalock,— Rt. 3 Box 180, Mineral Wells, Tx. 76067, Aug. 20— The work here is progressing well, we have recently gained 2 families, 2 families have returned to the church, and we look forward to the Richard Daniels family returning to Mineral Wells next week. Attendance and interest is the best I have seen here. We are about to begin a new work in Weatherford. Lord willing, our first service will be Sept. 13, meeting in the Weatherford Banquet Hall, about ¾ mi. west of Weatherford city limits on Peaster Hiway. Bro. Ron Willis will be working with us in the beginning of this endeavor, and we look forward to working with him. We plan to conduct a meeting there, Sept. 20-27, services at 10:30 A.M. and 6 P.M. Sundays.

Night services during the meeting 7:30 P.M. We anticipate a great work, several congregations will be assisting. Please pray for this effort.

Don L. King— 41931 Chadbourne Dr., Fremont, Ca. 94538, Sept. 5— We were able to hear Lynwood Smith in a mission meeting at Denair, Ca. recently and enjoyed it. Bro. Jerry Cutter is now holding the Labor Day meeting at Manteca, Ca. and crowds are building. We enjoy being with him and others of like precious faith. Lord willing we begin a meeting at McGregor, Texas next weekend and look forward to a good meeting. Brother Benny Cryer is to hold a meeting for us at Fremont in Oct., and we look forward to that. Nov. 29-Dec. 6 we are to be with the Lodi congregation for a meeting. Then on the 27th of Dec., Brother Richard Degough and I plan to begin the New Year's meeting at Stockton, Ca. This will continue until the New Year arrives. Plenty of gospel preaching and singing is planned, and we hope you can all come. In January of 1982 Brother Jerry Cutter and I plan to return to the Philippines for some needed work among those new brethren there. We ask your prayers for us as we continue for Him.

Karl Modgling,— 1232 Sonoma Ave., Modesto, Cal. 95355, Sept. 6— We are now home again after a very enjoyable summer in the Lord's work. We conducted meetings at Okla. City (Capitol Hill), Ok.; Eola, Tex.; and Arlington, Tex. We also had opportunity to preach one or more times at Covina, Cal., Wichita Falls, Tx.; and San Angelo, Tx. We enjoyed all our opportunities to work together with those who place a premium upon things that are above. It is always a blessing to work together with such fine people in Christ and combine whatever abilities we may possess in the gospel efforts. We also appreciated all of those who made their home our home while we were in their area. We look forward to returning next year to some of these places. We also look forward to the work before us at my home congregation in Ceres, Cal. and request your prayers for our efforts in His name.

Paul O. Nichols,— 147 Bay Bury Ln., Jackson, Ms. 39212, Sept. 7— The meetings that we were privileged to hold at Mt. Grove, Mo., Shreveport, La., West Chester, Oh., and Harrodsburg, In. were all places where we had been through the years. It was good to see old friends and make new ones. There were several confessions and restorations. We give God the glory. Last night we had four confessions of faults at Jackson. It is wonderful that people can still be reached with the gospel. We continue to hear from India. Bro. Michael Doss baptized seventeen Hindus after Jim Franklin and I were there. The Lord willing, we are going to try to raise enough money to erect a church building at Bitragunta where Bro. J.B. Paul lives. The cost will be something like \$35,000. At least that is the estimate now. We already have plans drawn up and \$3000 in the bank for this project. We hope that the brethren in this country will arise to the need. If the Lord wills, we will be in meetings at Escalon, Ca., Nov. 6-15, and Cuba, N. Mex., Nov. 20-22. May the Lord bless the faithful everywhere.

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240, Sept. 9— It has been a few months since I have written to the **Old Paths Advocate**. The year has been very busy with us. From the 4th of July meeting in Sulphur, Oka., we went to the northwest for a series of meetings. July 5th, I preached in Denver, Colorado and Lord's day evening at Canon City. July 12-19, we were with the church in Yakima, Wash.; July 20-26 in Cottage Grove, Or; July 27-Aug. 2 in Cardwell, Id. There were good results along the way with baptisms, restorations and confessions of faults. We then went to Jamestown, N.D. where Bro. Bobby Pepper joined us Aug. 4th in a mission effort. We worked all day, prayed, planned, visited and had some studies at night. We did a week's personal work

then held a meeting Aug. 9-16 which results in a new congregation. We surely appreciated all the help we received in this effort. A number came from long distances to be with us and to offer their help. The nearest faithful congregation to Jamestown is about 540 miles away. Bro. Greg DeGough came for the whole week of the meeting and took care of the song services and worked with us all day. We advertised over two radio stations and two newspapers and put out hand bills from door to door and tried something new to us at least. We went to nearly all the garage and rummage sales handing out the flyers and with permission leaving a small number at each place where people could pick them up as they passed by. At times there would be thirty plus at our services. I enjoyed working with Bro. Pepper again; he is a true yoke-fellow in the Lord's work. Lord willing we will be in Potsville, Ark., Sept. 18-20 for a short meeting and Ft. Myers, Fla., Sept. 27-Oct. 4 where Bro. Pepper will join me again for another meeting. This is the new congregation we established earlier this year. We have some other good leads down that way. Pray for these and all other efforts please. The older I grow the more I understand the words of our Lord. "The fields are white to harvest but the laborers are few." We look forward to Bro. Ron Alexander holding our meeting here in LaGrange, Oct. 3-11. Oct. 18-25 we are to be with the brethren at the Blue Springs, congregation in Ky. near Mt. Vernon. Here is a sub. for the **Old Paths Advocate**.

Ron Jordan,— 176 Mizer Pl., Lompoc, Cal. 93436— It has been some time since we reported but we have not forgotten our beloved brethren. Doris and I begin our third year in Lompoc and are thankful to the congregations willing to support the work another year. The Lord has blessed our efforts and we believe He will continue to do so. There has been considerable growth in our new converts and this is a special joy to us. Those of us who have been in the church for sometime become lazy at times and it is thrilling to see new members on fire to the Lord. We need to all remember the zeal we had after learning the truth and our desire to save the lost. Something to think about, isn't it? It was our pleasure to hear brethren Wayne McKamie and Billy Orten in meetings this summer. We had the privilege of preaching at Bakersfield, Clovis, Sanger, Atwater, and Escalon the past few months, and enjoyed seeing loved ones again. The services we conduct each Lord's day at Morror Bay have been rewarding. Several visitors have attended. Sis. Ruby Florence, in whose home the church meets, is to be commended for her stand and faith. Our love to the faithful.

Dennis Smith,— P.O. Bx. 37, Cassville, Mo. 65625— We are thankful to be back in the U.S. arriving safely May 22, from Malawi. Since then we have visited congregations in Ind., Ohio, Md., and Okla., and appreciate the kind treatment at each place. We want to thank all who had a part in helping us during our work in Malawi the past few years. We are thankful God has continued to bless that work, and want to encourage brethren to continue to stand behind and support the Malawi work. In July we held meetings at Joplin, Mo., and Pleasant Grove, In., both meetings enjoyable and the Lord blessed these efforts. We were happy to attend some of the 4th of July meeting at Lebanon and also at Sulphur and enjoyed the fellowship of those we had not seen in some time. I look forward to meetings at Moore, Ok., Sept. 25-27, and Pontiac, Mi., Oct. 24-Nov. 1. Please note my new address. We will be working with the congregation at Cassville, Mo., and ask your prayers. Our thanks to the following for supporting this work: Cassville, Springfield (Seminole & Fremont), Burkhardt, and Niangua, Mo.; and Pleasant Grove, Harrodsburg, and Brazil, Ind. May the Lord bless all.

Atanacio S. Garcia,— Dist. No. 2, Roxas, Isabela, Philippines 1327, July 1981— A very wonderful (Lecture-ship) or study, was held at my residence last July 15th to

18th this year. Congregations who were represented are Roxas; San Placido, Roxas; Dammao, Gamu; Gappal, Cauayan; Villa Domingo, Angadanan; and Bantug Pitinez, Alicia all of Isabela province. The General Theme of the Fellowship was: "**Teachings of the New Testament Church**". In the afternoon of July 15th everyone had a joyful acquaintance. On the eve of July 15th Brother Virgilio O. Danao Sr. preached on the message, "**What is the New Testament Church?**" On the 16th, I and brother Danao lectured on the subjects "**Music in the Church**," "**Benevolence**," and "**Carnal Warfare**," respectively. An open forum was granted after each lecture in order to give a chance for brethren to ask questions. On the eve of July 17th, I preached on the subject "**Worship in the New Testament Church**". We had picture taking the following day and continued our visit. The brethren appreciated all activities and requested to have such like next year. We ate our meals and studied the Word of God together. Visitors and others from Roxas spent three days and three nights at my home. Summing all the activities, we had a very wonderful study although it rained hard during the night. Everyone went home with a joyful heart, thanking God for the study or Lectureship held. Brethren from San Placido where I work are greatly encouraged. Others from the Christian church were enjoined to study with us. We have a very good attendance every Lord's Day. Mrs. Garcia works with me visiting friends, members of sectarian churches, encouraging and strengthening church members. Church members at present are financially handicapped. Although hardships are sometimes encountered, we have to sacrifice for the Lord's cause.. "forasmuch as ye know that your labour is not in vain in the Lord". May family and I express grateful thanks to your concern through prayers and support. May the good Lord bless us all.

Allen Bailey,— 631 Oak Hill Dr., Houston, Mo. 65483, Aug. 16— We enjoy reading in the **Old Paths Advocate** of all the hard work going on. Why not speak to your neighbor this week about his soul salvation- if he knew what you know about Jesus and the church he would want to be saved. So, "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned" (Mk. 16:16). Our meeting in Flintville, Tn. was so uplifting we still talk about it. We appreciate Frank and Gladys Staggs and their hard work. Lord willing, we will be at Radnor, W. Va., Aug. 23-30; Mtn. Home, Ark., Sept. 25-27; Hale, Ark., Oct. 16-25; and Alton, Mo., Nov. 20-22. We are thankful for this work and pray our labors will be beneficial. We are busy in our home area, discussing on a private level the differences between our worship and those using one cup but feeling it is fine to use individual cups and preachers who practice them. We have been challenged for a religious discussion by a preacher from Rolla. Propositions have not yet been signed but if it materializes we will let you know. We will need good moral support as there is not a faithful congregation closer than 45 miles. Houston, Mo. is the closest. Two congregations of the cups and classes persuasion have asked to be informed so they can attend the discussion. Bro. Harlin Conley and family have moved to Abilene (South Park cong.) and we will miss them. He had been speaking at several churches near here. Our prayers go to Bro. Clovis Cook, Don Pruitt, and Sis. Gladys Staggs. May their health be returned to them. (Note— This was too late for Sept. issue-Ed.).

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo. 65804, Aug. 28— Since last report I have baptized 2 adults, man and wife, as a result of the TV program. They attend at Mtn. Home near Galena, Mo. I recently held a meeting at Cuba, N.M. where Duane Permenter is engaged in an effort to build up the church. He and Lori are to be commended. Much good can be done there, it will take time, but these two fine young people are willing to

work and have the cause at heart. Modesto, Cal. is doing a good work supporting them there. Bill Verner and son Mike, took me there and rendered valuable assistance to me and the meeting. I have always loved the Verner family but learned to love and appreciate Bill more than ever on this trip. Farmington congregation cooperated well, a couple came from Albuquerque, and on the last Lord's day 2 families from Ft. Worth (Fossil Creek), were with us. Howard Northcut, from So. Side church in Springfield, with his wife, mother-in-law, and my wife, drove out to be with us 2 nights. What a great thing for a man of God to do, when it was so needed. We do not have many like him. I recently held a weekend meeting in Joplin, (Leawood congregation), good crowds, and an enjoyable meeting. It was like a home coming. They are to be commended for their interest in the Lord's work. I heard Carl Johnson in a good meeting at Mtn. Home, and was able to attend nearly all the meeting Lynwood Smith held at Springfield (Seminole & Fremont). It was well attended and I appreciated his strong teaching. By the time you read this, Lord willing, I will have had heart surgery.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks. 67123-0421, Aug. 20— Since last report (last April), I have had the privilege to preach the gospel in meetings at Hamilton, O.; LaGrange, Ga.; and Midland, Tx. It was good to "go home" to Midland once again. This congregation gave me the opportunity to begin preaching when I was only 18 years old. We worked with them 2 years and grew to love them deeply. My schedule the next few months includes meetings at Kansas City (N. Brighton), Oct. 5-11; and the Northside congregation in Springfield, Mo., Nov. 11-15. The congregation here in Pratt is now 10 months old. Don McCord just concluded an uplifting gospel meeting for us and we appreciate greatly both the man and the message. This summer I have had the privilege of working with young men who desire to preach the gospel. The following young men came to Pratt to assist us in the work and develop their talents as they desire to preach the gospel: Donald Coon, Shreveport, La.; Randy Wright, Seymour, Mo.; Gregg Branch, Okla. City; Kenny Fielder, Kansas City, Mo.; and Jimmy Rogers now from Hamilton, O. Kevin Watts was also here during the meeting as he spent the summer traveling with Bro. McCord. These young men assisted us in this mission work in preparing for the meeting and also assisted in our main effort for the summer—"the Bible Correspondence Course Approach". Together we knocked on 856 doors and invited families in the community to enroll in our 25 lesson Bible Course. The purpose of this approach is to later get home studies with the families. I understand that this approach has been used by other preachers with good success. Last Lord's day 2 were baptized into Christ here in Pratt. They lived next door to the meeting house we purchased. Please remember them in prayer. I want to express appreciation to 2 young preachers who assisted me in getting the congregation started in Pratt- Bill Ferguson and Dwight Hogland, both were with me for over a year. They chose Kansas as a place to come to "get started preaching". They have now moved to other areas to continue their work for the Lord. Dwight was recently back to assist me in working with the young men who came this summer. We grew to love them both. Our next meeting in Pratt will be Sept. 25-27 with Bro. James Orten speaking each night on "Marriage and the Home". Those in the area are urged to attend.

Virgilio O. Danao, Sr.,— Dist. #2, Roxas, Isabela, Philippines, Aug. 3 1981— The brethren here in my country, my family and I extend our warm greetings to all of you brethren in the United States and other parts of the world. We are so grateful and we thank God for your concern and desire to help our Mission work here through mentioning us in your prayers and sharing with us your love and generosity. Please be assured, brethren, that we will do our best to be worthy of the work our Almighty Father entrusted to us. Bro. Loreto Pedres and I went to Bungro, Santo Domingo, Ilocos Sur, Philippines (his native place) on July 2-5, 1981 to follow up a lady I baptized here in Roxas in May. As a result of this we baptized two souls there. A Christian Church was established there years ago. Although most of the members are receptive with the truth, they still need to be taught further of the scriptural basis of the "issues". July 15-17, the local church here in Roxas sponsored a study where digressive preachers and brethren from different places were invited to attend. Subjects taught during the day were **The Communion**, by Bro. Atanacio Garcia; **Carnal Warfare** by Bro. Loreto Pedres; **Concerning Benevolence** by Bro. Mike del Rosario, a preacher of a Christian Church who made his stand with us publicly during the meeting; and **Teaching The Word and Music In The Church of Christ Worship** by me. Evangelistic messages in the evenings were **What is the New Testament Church of Christ?** delivered by me; **How to Become a Member of the New Testament Church** by Bro. Eduardo Agustin, one of those who have been trained to do teaching and preaching work here; and **Worship in the New Testament Church** by Bro. Atanacio Garcia. Five local churches of our group were represented. During the meeting two digressive preachers made public testimonies that they are now fully convinced that our belief of the "issues", the use of one loaf and one cup; non-use of instrumental music, etc. is scriptural. They are: Alejandro Pascual, a preacher of two digressive local congregations, and Bro. Mike del Rosario, who ministered with the Christian Church at Alicia, Isabela, but turned to the New Testament church with the exclusion of one member, through the help of our Radio program and my personal contact with the members. It is worthwhile to note that Bro. A. Pascual together with the whole Baptist church he previously ministered were converted to the Christian Church through my radio program when I was still with them. I do pray that these brethren will eventually be led to the pure and simple New Testament Christianity through Bro. A. Pascual. The digressive brethren are now using the printed page in rebutting our stand in the "issues". Actually an open letter addressed to all the Churches (Christian Churches) in the Philippines, particularly these in Northern Luzon and here in the Cagayan Valley, signed by the Board of Trustees of the Philippine Mission Churches of Christ of Northern Luzon, Inc., my former employer, where one American missionary is included, is now being distributed, primarily intended "to warn" the brethren of my present teaching. To meet them in the printed page, two papers; one in our own dialect and in English are now being prepared for printing. The Church here in Roxas continues to grow spiritually. It still keeps praying that somehow God may touch the hearts of all generous brethren everywhere that they may extend their financial help in its desire to build its own meeting house. The Church here is still too young and weak to shoulder completely this noble project. For further information concerning this, please contact Bro. Don L. King.

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 ordinances 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 for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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LEBANON, MISSOURI, NOVEMBER 1, 1981

(USPS 407-560)

A LIBERAL'S JOURNAL- GUARDIAN OF TRUTH (PART I)

By Billy D. Dickinson

Ron Halbrook, staff writer for **Guardian of Truth**, in the 6 August and 13 August 1981 issues once again goes on the defense in a desperate attempt to prove that he really isn't a liberal after all while in his heart he must have been bubbling over with embarrassment because I proved him to be just that in my previous articles! Now, under the REVEALING title, "A SECT IN THE BUSINESS OF BINDING FOR GOD", he attempts, (and that's all it was an attempt) to answer my article as it appeared in the October issue of **Old Paths Advocate**. I say "REVEALING" because there hasn't been a disgressive yet who when pressed for scriptural authority for their unscriptural practices doesn't cry out in panic, "You're binding laws where God hasn't". I can imagine that Ira North and Guy N. Woods loved that title! Brethren, if there was ever a doubt in my mind that the **Guardian of Truth**, formerly **Truth Magazine**, is a medium for true liberals at heart who wish to oppose only a few choice innovations, Bro. Halbrook has removed all doubt with his latest quibbling, smokescreening, garbling, and distorting of facts. After referring to us as "secterian legalists", he had the audacity to make the following statement, "Some of our moderns would have built a fort of gopher wood, citing the Scripture to "build" and "gopher wood". They would have called Noah a legalist and a literalist for insisting on ark, not fort". Yes, some of our "moderns", and may I add liberals like Bro. Halbrook, would have certainly done that because he calls us a "secterian legalist" for insisting on cup and not cups! When he gets cups out of cup, the "moderns" will get fort out of ark and arks out of "an ark". Instead of going into some great discourse, and soetimes even comical discussion, on Noah and his ark, it seems to me that it would have been more judicious for him to have given us some real proof for his "cups and classes" rather than mere conjectures and opinions at best. But then a favorite verse of Halbrook says, "Ephraim is joined to his idols: Let him alone", Hosea 4:17. I have an idea he'll wish we had left him alone before this is all said and done.

First, he tries his hand at Bible classes again but this time he takes his task much more seriously. I wonder why? You see, I showed that JUST BECAUSE the church is authorized to teach and the aged women are instructed to teach the younger women is a far cry from proving the class arrangement of teaching scriptural with women teaching some of those classes. Incidentally, I also added this little provoking thought, ". . . which his own Bro. Elmer Moore has admitted in public debate are gatherings of the church in the sense they are CALLED TOGETHER BY THE CHURCH;. Interestingly enough, Bro. Halbrook acted as if that statement was never made and said neither yea or nay! I then concluded by saying, "Dear reader, don't be deceived into thinking that teaching the word is ALL that is involved when the "class question" is under consideration and we're going to

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"THE GREATEST OF THESE IS LOVE"

By Paul Walker

The last few words in Paul's love song still ring out across the hills and valleys of the world, "...but the greatest of these is love!" (I Cor. 13:13) Love is greater than Faith? Yes. Love is greater than Hope? Yes. Not that faith and hope are unimportant, you understand. They are. Paul is simply teaching that without the agape, faith and hope are as dead and motionless as fish out of water.

The greatest thing a Christian practices is love. No doubt about that. "And now abideth faith, hope, charity, these three; but the GREATEST of these is charity." If you have trouble with the Apostle's words, compare what he's saying to a river. A river, we all know, consist of a riverbed, banks and water. So, we can rightly say, "And now abideth the riverbed, the banks and the water; but the greatest of these is the water." If we understand that water is the greatest part of a river, we can surely understand that "love" is the greatest part of Christianity.

Now, let us take a closer look at agape, Christian love. Let us see if there is a difference between agape and phileo, both Greek words which are rendered "love" in most of our English Bibles. Too, as we examine love, we wish to see if Christian love is purely objective and unemotional, or whether agape includes the emotional as well.

The most difficult task in studying the subject of love is to determine the best place to begin. When I first sat down to begin a serious study of love, I felt much like a fellow who goes fishing, and the creek has so many good fishing holes that it becomes a dilemma trying to decide where to set down the can of worms and throw in the hook. The Bible has so many good verses on the subject of love: I Cor. 13, John 3:16, that lovely chapter in First John (chapter 4). Well, it was not easy to find a good starting point. For when we consider the subject of love, we find many golden passages.

Frankly, I was tempted to do what a little school boy once did. He was asked by his teacher to write a report on germs and later to give an oral report before his health class. The teacher give the little fellow a bit of advice. He said, "Now son, get all the information you can on the subject of germs; go back as far as you can with your research; but, on the day you report your findings to the class, I want you to be as brief as possible."

Well, the obedient student took the teacher at his word. When the day came to give his report, he arose from his

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"GREATEST NEEDS"

By Wm. LaDon Croom

Today, we live in an Age of Time, that seems almost all are concerned with wanting more money, for the most part many think this to be their greatest need. This fact is so visible by the fact that a large percentage of mothers (mothers with little children) are leaving the home to work so as to have more money. People are becoming more concerned with the INCOME rather than the OUTCOME of their home and their children.

Time is forever passing on, and many are not concerned with their greatest need. They are as Jeremiah 8:20 "The harvest is past, the summer is ended, and we are not saved." Thus the opportunity of the greatest need is forever lost.

Then following this Jeremiah wrote in verse 22, "Is there no balm in Gilead, is there no physician there? why then is not the health of the daughter of my people recovered?" Jeremiah here after the statement in verse 20, ask was there no balm (That is, is there no aid, no cure, no medicine) and was there no physician there?

Then he answered the question with an affirmative statement-- saying why then did not the people recover? Because God was able to help and heal. And they had among themselves God's Law and his prophets which could have brought them to repentance and their ruin might have been prevented. Therefore, Jeremiah here shows that their condition was not for want of a physician--but--because they would not admit the application--nor submit to the methods of cure. They simply neglected and rejected the opportunity to gain their greatest need. Is not this true today as in those days? Do not people continue to neglect and reject their opportunity to gain the great need in this life? They apply all their time, effort, money and interest in areas not spiritual. But listen to the Words of the Master Teacher (Jesus) in Matt. 6:19-21 "Lay not up for yourselves treasures upon earth, where moth and rust doeth corrupt and where thieves break through and steal: But lay up 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." Here Jesus teaches us concerning our treasure, and that our life is governed by what that treasure is.

The words here of Jesus also tell us where to have treasure to fulfil our greatest needs and that is in Heaven.

To have treasure in Heaven is to possess evidence in your life till death as the Apostle Paul. That being---fighting the good fight, maintaining the course, and keeping the faith, (II Tim. 4:7-8) thereby you will have treasure reserved in Heaven--that is an inheritance, incorruptible, undefiled and that fadeth not away. (I Peter 1:4).

Where is your treasure? Is it in areas of your greatest need? That is things spiritual. If not and if you have difficulty in getting interested in the church, the reason is obvious. Getting interest in the church is like getting interest in the bank. There can be NO INTEREST in either before an investment is made. And the more that is invested, such as; Study, Time, Prayer, And Money---the more the interest grows. Involvement pays dividends. It creates an interest in the church and for the Cause of Christ, creates an interest in others, and creates an interest in ourselves---fulfilling our greatest needs.

In Conclusion: Our greatest needs are not in matters of money---but spiritual. For all the money, riches, gold, and etc. in the world cannot buy for you a Mother's Love or a woman's affection or a smile of a child or wipe away the stain of the least sin.

There are some things that money cannot buy. What the world needs is not more money---But more LOVE, more DEVOTION, more KINDNESS, and more PURITY OF LIFE, we need hearts that are loyal to the church and to the Christian ideals. What the world needs are Daddy's that LOVE their homes better than the world; Mother's who guard their children from evil, husbands who cherish and protect their wives, and wives who honor and respect their husbands. We need men and women who hate deceit

and evil. We need more respect for the elder in age and more reverence for the sacred Spiritual things that are so rapidly deteriorating. The madness of the world for money has blinded the eyes of many to the true value of Life. REMEMBER--Our Greatest Needs cannot be bought with money---we can lay up treasure in Heaven ---but not money.

-P.O. Box 1423
Carrollton, GA 30117-1423

**"A MAN TO STAND
IN THE BREACH"**

By William L. St. John

In Psalm 106:23 we find an interesting phrase... "Therefore he said that he would destroy them, had not Moses his chosen **stood before him in the breach**, to turn away his wrath, lest he should destroy them." I understand that in the time of Moses that walls were the main defense of a city. The enemy would often make a breach or broken down place in the wall. When this happened one of the defenders of the city must defend this place, often times with his body itself. It was a perilous place and the warrior usually died for his valor. This term concerning Moses is used of a man who will stand up and be righteous and thus turn aside the wrath of God. The breach is the sin of the people and unless it is made up, the vengeance of God will break through it. There was a time in Jerusalem that such a righteous man could not be found. Because of this God forbade Jeremiah from praying for them... "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgement, that seeketh the truth; and I will pardon it." Jer. 5: 1 "Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble." Jer. 11:14. God would spare the city of Jerusalem in the days of Jeremiah for one righteous man. One man with pure character would avert destruction. In Rom. 6:23 we find that the "wages of sin is death". Further, "All have sinned, and come short of the glory of God." Rm. 3:23, transgress God's law then a breach is made between God and us. The only thing that would prevent the wrath of God from being poured out on us would be for someone who was righteous to stand in the breach for us and suffer the righteous wrath of God in our place. When Jesus suffered the cruel death of Calvary he was standing in the breach for you and me. It was through the death of Christ that the justice of God was satisfied... "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." In Psalm 22:24 (which is a psalm concerning the death of Jesus) we read... "For he hath not despised nor abhorred the affliction of the afflicted..." It was through the great and wonderful love of God for us that he was willing to allow His only begotten Son to be afflicted. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rm. 5:8 Because of Christ's death we can be saved from the wrath of God. "Much more then, being now justified by his blood, we shall be saved from wrath through him." Rm. 5:9. In order to be justified by Christ's blood we must believe that he is the Son of God (Jn. 8:24; Heb. 11:6), repent of our sins (Rm. 2:4; Acts 17:30), confess our faith in Christ (Mt. 10:32, 33; Rm. 10:9, 10), and be baptized for the remission of our sins (Acts 2:38; Gal. 3:27; Acts. 22:16). It is through baptism that we enter into the death of Christ... "Know ye not, that

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EPHRAIMS IDOLS

By Lonnie Kent York

"Ephraim is joined to idols: let him alone." (Hos. 4:17). "Ephraim's Idols" is the caption of Ron Halbrook's articles, which are published in the "Guardian of Truth". Articles published under this caption deal with various departures from the truth, and usually the evidence to prove such departures is also presented. The evident purpose of these articles is to show that those who continue to hold to false teachings are, as Ephraim, who refused to let go of his idols. Usually the material that appears under this caption is accurate and in agreement with the scriptures. However, in Vol. XXV, no. 33, dated Aug. 20, 1981, a review of my article "The Lord's Supper, How Many Times?" (OPA, March 1981 issue), proved that the GUARDIAN OF TRUTH was the one who really holds to its IDOL and will not let go.

It is only honorable, when reviewing another's material, to quote sufficiently from the source document to clearly show the view being examined. However, when Bro. Halbrook reviewed my article, he quoted only four phrases from my article. He did not quote one complete sentence or thought, therefore my arguments were not adequately presented for review. This is, to say the least, dishonorable. This article will present the substance of Bro. Halbrook's review, along with adequate response to his statements.

Concerning my arguments on I Cor. 5: 7, he writes the following: "He fails to mention the provision made so that people hindered from observing the feast at that time could take it later (Num. 9: 10, 11)." It seems that this is his authority for offering the Lord's Supper to those who were hindered from the morning service. However, his next statement voids this supposition, also any logical reason for introducing it in the first place. Notice, "In any case, the only 'fix time' for us is 'the first day of the week'".

He introduced this text as "proof", however this text will destroy his logic for offering the supper twice in one day. There were only two reasons for not being able to observe the Passover on the appointed day (upon that day there was an appointed time, at night, Ex. 12: 8): For being "unclean by reason of a dead body", or "in a journey afar off". Even with these exceptions, Moses warns in verse 13, "But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people:". In short, upon the appointed day and the chosen time, they had the obligation to be there: excepting the previous exemptions. To willfully place oneself in a situation where you cannot observe the Lord's Supper, is the same as forbearth to keep the supper: you have done wrong. The exception of Num. 9: 10, 11 cannot apply to men today, for we cannot be unclean nor be on a far journey in the sense of this text. As can be seen, this text offers no support for his practice. He holds to it, thus it has become his idol.

He poses a good question, "The only question is whether the church can make it possible for Christians hindered from assembling at one hour to assemble with the saints at another hour to partake of the Supper." This question is similar to "How can you serve 5,000 saints out of one cup?" The answer is easy. We possess authority to establish another congregation to fulfill the commands of God, never the authority to alter the Lord's command. We are under commandment to "come together in the church" and "into one place" upon the first day of the week to partake of the Lord's Supper. The time for that assembly is not specified, therefore as long as we come together into one place, to eat the Lord's Supper, we have fulfilled the command. I personally know of congregations where they assemble in the afternoon to observe the Lord's Supper, this because of various reasons. So, this question does not demand that we offer the Lord's Supper more than once for those who were hindered.

He next reviewed my comments on I Cor. 10: 16, 17. After a brief analysis of my arguments concerning communion, joint-participation, and congregational

participation, he asserts that I have missed the whole point of Paul's message in this text. I realize that Paul's main objective is to show that Christian's cannot partake of the Lord's Table and the Table of Devils. Regardless, my point concerning communion as being a "joint-participation" and "congregational participation" still are valid within the confines of this text and its context.

He concludes the following, "It is not a time argument but a unity argument based on a common feast - the one feast given by God, excluding idolatrous feasts. The Supper provided both Sunday morning and evening for the sake of worshippers who were honestly hindered meets this criterion." Without realizing what he said, in part, he agreed with my conclusions. Notice, he said it is a "unity argument based upon a common feast". Time does enter in when you consider "unity" in a "common feast"! How can one have "unity in a common feast" and at the same time have some present who do not partake? The concept of "communion" is the concept of "joint-participation" and "congregational participation".

He concludes these thoughts by the following, "The joint-participation is not in point of time but is in common elements at a common Supper appointed by the Lord, in this passage." His contention eludes the specific meaning of the word "communion". Even the editor of the "Guardian Of Truth", Mike Willis, in his commentary on this passage, defines communion by, "sharing with someone in something" (p. 337). Then he says concerning the communion of the blood, "Hence, the drinking of the cup is a joint-participation WITH OTHER CHRISTIANS (emphasis, lky) in the benefits of the death of Christ". (p. 337). I realize what they practice, however it voids any sensible, realistic, or practical application of the word communion. Ron Halbrook suggest that communion (joint-participation) occurs only through common elements and a common supper (the medium through which such elements are held in common.) This belittles the entire concept of communion. You cannot possess communion merely by possessing common elements in a common supper. You must also possess the communicants. Also, this communion cannot be complete when there is a separation of time between one group (of the same body) and another; communion is a Joint-participation: he cannot escape this reality!

Communion, by contextual usage in I Cor. 10: 16, 17, necessitates Congregational participation. Congregational participation occurs when the congregation is assembled; therefore scriptural communion cannot occur if only a part of that assembled congregation partakes of the emblems of the Lord's Supper. Time, therefore, must be included in our understanding of communion.

Proof of this comes from various sources. The one which is of particular impact comes from the pen of Mike Willis. In his commentary on I Corinthians, page 336, he comments regarding the phrase "The cup of blessing which we bless," (I Cor. 10: 16). "The plural (we bless) indicated that the blessing said over the cup in the partaking of the Lord's Supper was not done by a set-apart clergy; rather, the WHOLE CONGREGATION (emphasis, lky) said the blessing over the cup." Two very important things are indicated in this quote: First, that the Lord's Supper, or communion, occurs when the WHOLE CONGREGATION is assembled. This is strongly implied by Bro. Willis' statement. If the whole congregation says the blessing, or it is the whole congregation blessing, then what need is there of a second serving? Secondly, for years these brethren have affirmed, in debate, that the phrase "we bless" referred to the church at Corinth and at Ephesus, or the church world wide. Now it means the WHOLE CONGREGATION! This has been, and still is our contention. From this day hence, they dare not use their old argument that I Cor. 10: 16, 17, does not refer to "congregational participation".

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EDITORS

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord..... P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant)..... 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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OKLAHOMA ANNUAL NEW YEARS GOSPEL MEETING

The 11th street acres congregation, located on the corner of East 11th St. and S. 141st East Ave. Tulsa, Oklahoma will hold the 1981 new years meeting. Bro. Lynwood Smith will conduct the meeting. The theme will be "HEARTS AFLAME" Jer. 20:9. Date: DEC. 26-31, 1981.

Services will be at the church building on Dec. 26, 7:30 P.M. and Sun. Dec. 27th 10:30 A.M. and 7:30 P.M.

The remainder of the meeting Dec. 28-31 will be conducted at the Foster Junior High School Auditorium, located at 12121 East 21st Street. Services will be 10:00 A.M. and 7:30 P.M.

We encourage you to plan to attend this meeting. The members here will accomodate as many as possible with places to stay. During the month of October we will be mailing out maps and motel information to several congregations listed in the new 81 church directory. If perchance you do not receive this information and would like to have it, please notify me and I will be happy to assist you with this information.

-Gene D. Hopkins
8725 E. 15th St., Tulsa, Ok. 74112
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A BOOK OF SERMONS: THE PARABLES OF JESUS

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THE CHURCH DIRECTORY

The 1981 Church Directory is still available at \$1.50 each postpaid from Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana - 47434.

The following changes and additions may be made. **CEDAREDDGE**, (Delta County) **COLORADO**, Meet in the Legion Hall - On Cedar Mesa Street - Sun. 9:30 A.M., & 6:00 P.M., Joe Sutton, P.O. Box 454, Cedaredge, CO. 81413 Phone (303) 856-3099 - Terry McQueary, Rt. 1 - 1647 Rd. 2725 Cedaredge, CO. 81413 Phone (303) 856-6323, Robert Potts, P.O. Box 611, Cedaredge, CO. 81413 Phone (303) 856-3498.

The church at **PROCTOR**, (Lee County) **KENTUCKY** has merged with the **BEAR TRACK CHURCH**, (Lee County) **KENTUCKY**. The new leaders are: James Hensley, Rt. 11, Beattyville, KY 41311, Phone (606) 464-3101, Francis Grose, St. Helens, KY. - 41311 - Phone (606) 464-2794 and Luther Rose, Rt. 11, Beattyville, KY 41311.

IS ANYONE INTERESTED IN MISSION WORK IN ARKANSAS? The Harding University Graduate School of Religion, Memphis, Tennessee has sent me a bulletin giving all the known Sunday School and Cups, Cups, and one cup congregations. They used my Directory of which they gave me credit, the Cups Directory and their own Directory. From this I have listed congregations by county, and names of congregations in each county, also whether they are SS&Cups, Cups, or One Cup, location, number of members and year established if information was available. There is at least 1 congregation in each of the 75 counties - Almost 700 Sunday School and Cups Congregations in all counties. 39 Cups Congregations in 16 counties, and 31 one cup congregations in 22 counties. There is 1 congregation that I do not have listed in the counties of Boone, Miller, Newton and Yell. I did not get a report for 1 in Pulaski and 1 in Search County and these 2 are listed as No Report. I have had unfavorable information on the one in Miller County.

We and the Cups congregations are mainly located in the northwest half of the state. We do not have a congregation east of Highway U.S. 67 from the Missouri-Arkansas line in Little Rock, and only 2 congregations south and east of Interstate 30 from Little Rock to Texarkana, and they are at Strong and the new congregation at Junction City. The whole southeast half of Arkansas is open territory.

In southwest Arkansas we have only 2 congregations, Mena and Oak Grove. Drew and Grant Counties have only 1 congregation each. Grant County is about 20 miles south of Little Rock with a congregation at Sheridan. Drew county's only congregation is at Monticello. Cleveland, Desha, Lincoln and Montgomery counties have only 2 congregations. So any kind of Church of Christ is spread very thin in southeast Arkansas.

If anyone would like to have more information, please specify county, or if you want a summary of the whole state I would also be glad to send you sheets on it. I would appreciate a business size, stamped self addressed envelope for this material.

Any request for information on the above, changes, or new congregations, please contact me: Ray Asplin, Star Route 2 Box 67-A, Norfork, Arkansas 72658 - Phone (501) 499-7117.

SPECIAL ANNOUNCEMENT

The congregation in Ft. Smith, Ark. (6900 Texas Rd.) is planning a series of gospel meetings Nov. 26-29, with Bro. James Orten of Okla. City as the speaker. Since this is a holiday and many will be off work we hope for a good attendance. We will open our homes and keep as many as possible. Evening services (Thurs.-Sat.) will be at 7:30, morning services (Fri.-Sat.) will be at 10:00. On the Lord's day we will have our regular services. For more information call Taylor Joyce (501) 646-7535, or me at (501) 646-0580.

-Doug Edwards

EPHRAIMS IDOLS

continued from page 3

In my article I quoted Alford on this text: "We, the (assembled) many (so literally)," and Groshuide, "Although there may be many, they all partake of the same bread. Each member eats a piece of the loaf and in that way partakes of the loaf in its entirety." Coffman corroborates this evidence in his commentary on this passage. He quotes T. Teignmouth Shore's comment in Ellicott's Commentary on the Whole Bible, on page 157: "Paul's use of the plural 'we' reveals 'his representing the ENTIRE COMPANY PRESENT (emphasis, lky), and not as individually possessed of some miraculous gift.'" Coffman, being a Church of Christ commentator adds weight to what I have said. With this evidence, it is apparent that we are discussing congregational participation in contrast to partial congregational participation. You just cannot have communion, according to this passage, when only a portion of that assembled congregation partakes of the Lord's Supper: as occurs when the Lord's Supper is offered more than once, to the same congregation, upon the same day.

A MAN TO STAND

Continued from page 2

so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Jesus was willing to stand in the breach and suffer so that you could have eternal life; you should be willing to stand up for him and defend his holy city, the church. Today, we need people in the church who are not ashamed to stand up for Christ.

CALIFORNIA LABOR DAY MEETING-1982

The Clovis, Cal. congregation will be hosting the Labor Day meeting next year. Bro. Carl Johnson will be our speaker. We are making plans for a good meeting. Make plans now to attend. Look for more information on dates, times, and places in future issues of the *Old Paths Advocate*.

-Geary Trent

NEW YEARS MEETING

Dates for the upcoming New Years meeting at Earlytown are Dec. 27-31, this will be Sun. through Thurs. evenings. Bro. Barney Owens from Ohio will be in charge of the meeting this year and we look for fruitful services. The congregations in S. Ala. issue a cordial invitation to all to come and be a part of this meeting. Hotel accommodations can be made with: Opp Motor Lodge, (205) 493-3551; or Anne's Hickory House Motel and Restaurant (205) 898-7513. Services at 7:30 each evening; 10:00 and 6:00 Lord's day.

-Davey L. Sessions

THANKSGIVING MEETING AT SHREVEPORT

The Midway Church in Shreveport, La., invites you to attend our meeting at Thanksgiving time, Nov. 27-29. The emphasis will be on YOUNG PEOPLE, and we especially solicit their attendance. Randy Ballard, a gifted young preacher from Houston, Texas, will be the speaker. Young men who teach are encouraged to come prepared to give a short talk. We will keep as many of the young people as possible in our homes. There are ample motels for the overflow. This is our first endeavor of this kind, and we humbly ask for your help. The church building is located close to I-20 at 3146 Midway. You can call 318-636-0272.

-Wayne Fussell

Previously, Bro. Halbrook emphasized, "In any case, the only 'fixed time' for us is 'the first day of the week'". Yes, we must observe the Lord's Supper on the first day of the week, and this is a fixed time, per se. What is interesting to me is that the same verse which supports the fixed day also supports a fixed time; that time being "when the disciples came together" (Acts 20:7). Notice carefully this text. By implication the phrase "upon the first day of the week", means we must meet every first day of the week to partake of the Lord's Supper. Equally binding is the next phrase, "when the disciples came together to break bread". There is only mentioned ONE "coming together to break bread", not two or more upon the same day! The word translated "come together", according to Moulton and Milligan's, "Vocabulary of the Greek New Testament", page 600, "bring or gather together. The verb is frequently used of the TOTAL AMOUNT, the FULL SUM, received by sale or by purchase." Therefore, the whole congregation assembled together at one time and in one place to break bread. Communion, then, can only be effected when the whole congregation comes together for that purpose. As noted above, communion is congregational participation, therefore only one authorized time upon the first day of the week for the observance of the breaking of bread.

His next comments regard my arguments upon the phrases found in I Cor. 11: 18, 20, or the church be come together. He says, "This confuses assembly with the details of providing for assembly." In the next paragraph he says, "Paul's point is that the memorial Supper of the Lord is a function of the church assembled." Considering these two statements, we must conclude that he believes that every time the church assembles on the first day of the week we must provide the provisions of the Lord's Supper. Where is the Scripture? This logic will force him to have congregational participation, in the Lord's Supper, every time they assemble upon the first day of the week, even when the majority have communed in a previous assembly. This also rules out taking the Supper to the shut-ins, those in the hospitals, et al: which arguments he never dealt with in his review. The text of I Cor. 11: 17ff implies one assembly, when they came together in the church for the specific purpose of eating the Lord's Supper. In his statement, "a function of the church assembled," he also excludes the idea of "individual communion". To be united in the common elements, in a common feast, and a function of the church assembled, by his own words, proves that our practice is indeed scriptural.

There were other comments made, however they dealt with non-specific references, or were circular argumentation. He leaves the impression that we hold to an idol in our practice, and that we violate the precepts of Romans 14 by not allowing the opportunity for those hindered in the morning service, to commune in the evening. In reality, it is Ron Halbrook and his brethren who violate Romans 14, and erect an idol which they refuse to cease worshipping. In the face of scriptural evidence, regarding the communion, they refuse to leave their idols. Leave them alone, for they shall indeed give account to God.

- 2306 Lynn St.,
Springdale, Ark. 72764

BONDS OF MATRIMONY

Cole-Fairchild— On the evening of Aug. 4, 1981 in a beautiful ceremony in the church at Collins, Miss., Bro. David Cole and Sister Kate Fairchild were joined in marriage. For these fine young Christians, we wish the very best in life in the Lord. David is one of our young preachers truly capable in teaching the word. I had the privilege of conducting the ceremony.

-John D. Smith

A LIBERALS GUARDIAN

Continued from Page 1

put his feet to the fire by demanding that he give us real scriptural proof and not just the conjectures and ideas from a liberal mind". Evidently he felt that fire because he has finally been "smoked out of his hole" and he's now ready to add some substance to his position.

Before actually noticing his proof (?) for classes, however, here is more of Bro. Halbrook's gross misrepresentations: "He demands Book, chapter, and verse for the arrangement AS WELL AS FOR THE WORK. . . He wants Book, chapter and verse for the method of women teaching by classes AS WELL AS FOR THE WORK AND THE WOMAN'S RIGHT TO TEACH". If by "the work" in the above quotation, he means I asked for the scripture authorizing the church to teach, I deny that I asked for any such thing and if Bro. Halbrook really thinks that I Tim. 3: 15- 16 alone proves his contention, why does he now feel the need to find arguments elsewhere? Also, to imply that I asked for the verse giving a woman the right to teach in her proper sphere is a gross untruth and beneath honorable controversy. Bro. Halbrook, shame! If this isn't what he meant to imply, he needs to learn to express himself better.

Bro. Halbrook did his best to prove that there is no arrangement that the church must use when the church comes together. I believe there is- that arrangement being an undivided assembly with the men only speaking one at a time and the women remaining silent- he believes the Bible binds no such arrangement, as we will soon see. Remember, we are talking about the arrangement for teaching the church must use when the church comes together. This is enough to answer his arguments (if they can rightfully be called such) concerning a correspondence course, radio or T.V. program. Such things are not "THE CHURCH COME TOGETHER" so do not violate the Bible arrangement! However, according to his own admission, he says, "In a class arrangement, each class assembles to its own room in order and for edification".

Our brother admits, by implication that in his classes an assembling is involved! He knows this is true and that is why he so desperately tries to prove that in I Cor. 14 no such arrangement is bound on the church! Now watch his logic (?): "I Corinthians 14 does not limit the church to making details for teaching in one room where every learner must be assembled together. This chapter forbids any action or arrangement for teaching which defeats the goal of teaching". He then concludes, "When the Holy Spirit forbade an arrangement which destroys edification by disorder, he did not forbid arrangements which are orderly and do edify". First, Paul in I Cor. 14 did not just forbid arrangements which are disorderly but bound an arrangement which applies when the church assembles together so all things could be done decently and in order! What Paul regulates here applies in "all the churches (assemblies) of the saints", I Cor. 14: 33. Also, Paul warns, "If any one does not recognize this, he is not recognized", I Cor. 14:38, RSV. Only a liberal could dismiss an entire chapter with just a wave of the hand. But let's see if he will accept his own conclusion: If it's true that "when the Holy Spirit forbade an arrangement which destroys edification by disorder, he did not forbid arrangements which are orderly and do edify", why did Editor Mike Willis oppose the "Children's Bible Hour" in 27 Sept. 1979 issue? The Geraldine Voice cited Matt. 28: 19-20 as authority for it. You mean you brethren wanted a "Book, chapter, and verse description" for the children's church, as it is being called? It would be interesting for Halbrook to tell us why he opposes the children's church? Couldn't it be called an arrangement for teaching? If so, why doesn't the command "to teach" authorize it? Does it violate some scriptural arrangement? His own Bro. Elmer Moore while in debate with our Bro. Ronny Wade said it violated I Cor. 11: 20 which teaches we are to eat the Lord's Supper in "one place". Of course, if Halbrook had been there he perhaps would have reasoned that I Cor. 11 is not binding

an arrangement for eating the Lord's Supper but merely condemning all other arrangements where a common meal is included. How about it, Bro. Halbrook? May we eat the Lord's Supper in any arrangement that suits our fancy or must we assemble together in one place to observe the communion? He asks the pitiful question, "Must every teaching arrangement used by church be in one room". If we are talking about the church coming together, yes, it must be done in an **undivided assembly**. The phrase "assembling together" in Heb. 10: 25 comes from the greek word "episunagoge" which means "a gathering together in one place". Berry's Greek-English Lexicon, page 40.

Next, he asks, "What about a debate in which overflow crowds necessitate the use of extra rooms with speakers, people listening outside by loudspeaker, or people scattered into assorted groups to listen via radio?". Friends, this is about as good or close anyone has ever come to prove the scripturality of classes. This is not parallel to his classes for the simple reason that you still have only one speaker to one audience. I wonder what Halbrook would say if someone offered this as proof for the children's church? These so-called conservatives are so inconsistent it isn't funny! They argue against the liberals, for instance, that "in New Testament times one church only helped another church when the receiving church was in want (Or need)- unable to do its own work". They therefore argue that this establishes a pattern which cannot be overlooked or disregarded. But isn't it also true that in New Testament times when the church came together for the purpose of teaching the word of God it was always in an undivided assembly? Why doesn't this establish a pattern? These brethren talk out of both sides of their mouth depending on what they're discussing!

Briefly, let us notice his WEAK comments on women teachers. As usual he offers no real proof, just his liberal views. After quoting I Tim. 2: 9- 13 and I Cor. 14: 34- 35, he says, "I Tim. 2 forbids giving women the right to exercise authority over men, whether over them as teachers or otherwise taking the leadership over them. I Cor. 14 deals with the same principle. . .". He then concludes, "The passages deal with the man-to-woman relationship, not with woman-to-woman or woman-to children". Now, be sure and read it again for all the in-depth proof he gives for these uninspired assertions! I suppose with all the proof he has given it would be enough for me to say I deny it teaches any such thing. According to our brother's logic, there is no way he can keep a female ministry out of the church; as a matter of fact, he already has one and just doesn't know it!! Bro. Halbrook, what passages of scripture would keep a woman from reading a passage of scripture in the Bible at the general assembly as long as she did it in a meek and submissive way? Suppose I turn to my wife while in the assembly and ask her to read my text for me? If she did so while I was still in control of things, would she sin in so doing? As I understand it, these brethren often have classes of both men and women and while a woman cannot be in charge of such a class, they will permit her to make comments or ask a question there. Now, if a woman can ask a question in a class of BOTH men and women without violating I Tim. 2: 11- 12 then why couldn't she ask a question or make a comment in the assembly without violating I Tim. 2: 11- 12? The same principle that applies in one will apply in the other! When Bro. Halbrooks teaches the assembly in the presence of elders, while under their oversight, of course, he's not usurping authority over them. Why couldn't a woman then, under at least some circumstance, get up and address the assembly while the elders have the oversight without usurping authority? The difference between Bro. Halbrook and me is this: He believes the ONLY reason why a woman can't be a teacher in the assembly is because men are there. I believe what the Bible says, "For it is shameful for a woman to speak in church", I Cor. 14: 35,

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THE GREATEST OF THESE IS LOVE

(continued from page 1)

seat, walked to the front of the room, and handed over a thick written report which contained dozens of pages of information on germs. He then turned to face his classmates and said, "The teacher asked me to be as brief as possible." Then clasping his hands securely behind him and clearing his throat, he said in a rather high pitched voice, "Germs, Adam had'um!" And having said that, he sat down.

Well, I'm afraid I can't get off the hook that easily. I can't say that I've gone back to the Garden of Eden, found that Adam had love, and stop there. So, I decided to start the subject of love, not with Adam, but with God.

I John 4:8 states that "...God is love," Having established that God is love, we can look at the very first verse in the Bible and find these words, "In the beginning God (the loving God) created the heaven and the earth." People I meet from day to day in hospitals, nursing homes, home studies, on the Greyhound bus, or wherever, say to me, "Now isn't it just wonderful that a loving God made a beautiful world; made us to live in this world; loves us and all we have to do is to feel real good about God, to feel and believe His love—isn't it just wonderful?"

What are these people saying about love? What is their definition of love? Is it this--feeling good about God? While feelings and emotions are fine, and while it is true that they play an important role in practicing Christian love,

REACH OUT, HE'S THERE By Edith Durand

It's a sound like the soft gentle winds,
Blowing in the quiet of the night,
You can easily feel it as it upward descends,
Yes it's there in very visible sight.

It strums with a harp like melody
Even it's lyrics you can hear if you listen well,
It's waves in the darkness you will be able to see,
If you concentrate and on it constantly dwell.

It's a feeling of warmth and gentleness,
Of a pleasantness you'll feel so near,
Reach out and feel His greatness
He is there have no fear.

It's like a Choir of Angels, all combined,
A feeling of lifting you on high,
The beauty that comes to your mind,
Is the blessing He wants you to try.

Perceive the glory that surrounds you,
Reach out again and take His hand,
Listen to what He wants you to do,
Just follow Him and His wondrous band.

Let His closeness be with you forever,
If you reach out you will know,
He will leave you never,
And your love within will grow and grow.

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RSV. Remember this: the Bible nowhere says a woman is not to "teach over the man". See if you can find that phrase in the Bible. Also, the phrase "unsurp authority over" in I Tim. 2: 12 in one greek word.

Brethren, beware of those who will come to you as conservatives, but inwardly, they are true liberals at heart. In our next installment, we will notice what he had to say concerning the proper observance of the Lord's Supper.

—215 Forrest Hills Dr.
W. Monroe, La. 71291

they do not represent the complete definition of love by any means.

What then is Christian love? Perhaps it would be good to ask first what Christian love is **not**. Then we can better appreciate what it really is. It is not a mysterious visitation which comes and goes unexpectedly and beyond the control of the will. It is not that. Love does not necessarily involve liking. Perhaps in the past we got the meanings of the words "love" and "like" confused, or as my mother used to say, "all balled up," and we thought they meant the same thing. They don't. If we are to ever understand agape love, we must strive to untie that knot, because true Christian love does not necessarily involve liking in every situation and may, in fact, be directed toward someone we do not like at all.

Agape is not a spiritual high which propels one into a Jesus movement which practices wrapping arms around all men and uniting all as brothers in Christ regardless of doctrine and manner of worship. It is not that. Neither is agape a "new morality" or "situation ethics" which throws out all rules and Divine authority. Joseph Fletcher, the father of these ideas, is a dangerous man for he has placed a playboy philosophy into the hands of millions; a philosophy that slaps the Bible in the face and contradicts common decency!

Agape is not a state of mind that sends goose bumps racing up and down the spine at the very mention of the name of Christ. Neither is it what I call the O.R. Plan. I mean by that, the Oral Roberts plan which says that love is a "good feeling!" It also says that if you will plant a five dollar bill in an envelope and mail it to your favorite charismatic television evangelist, you will reap a Cadillac! Agape is not that.

In our next installment, we will see what the Bible has to say about Christian love. To be continued.

—2701 Halifax
Odessa, TX. 79762

WRECKERS

I watched them tearing a building down.
A gang of men in a busy town;
With a ho-heave-ho and lusty yell,
They swung a beam and the side wall fell.

I asked the foreman: "Are these men skilled,
And the men you'd hire if you had to build?"
He gave a laugh and said: "No indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."

I thought to myself as I went my way;
Am I a builder who works with care,
Which of these roles have I tried to play?
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan?
Patiently doing the best I can?
Or am I a wrecker, who walks the town,
Content with the labor of tearing down?

—Selected by Miles King

"Please renew our sub. - enjoy the paper so much" - Helen Quates, Kinston, Ala.

"Enjoy the paper, and don't want to miss an issue" - J.H. Gallagher, Waco, Tx.

"Here is my sub. for OPA. Will be anxiously awaiting it and will share with friends and neighbors" - Sherry Alexander, Farmerville, La.

"Sorry to be late - do enjoy the paper" - Mary Coffey, Denison, Tx.

HONOR ROLL

You will find listed below the names of those sending subscriptions from Sept. 10 to Oct. 10 and opposite the name the number of subscriptions sent. We extend our thanks and appreciation to all of you who make the list so good each month and increase that much the good the paper can do. Please check the following and report any errors to us:

Joe Norton-34; Edwin Ball-14; Tommie Jackson-7; Dortha Howard-5; Paul Walker-4; Don L. King-3; James Lankford-3; La Vern Lum-3; Carl Willis-3; LaDon Croom-3; Larry Ballard-2; Kathryn Bukant-2; Geo. Turner-2; Noah Langley-2; Ron Courter-2; Grace Pingleton-2; Gordon Prince-2; Barbara Cole-2; Gareld Stumpff-2; Frank Staggs-2; Geneva Dort-2; Randy Meents-2; Charlene Wilson-2; Robert Johnson-2; Evans Fuller-2; Dorothy Ross-2; Weldon Brumley-1; Alton Jones-1; David Payne-1; Betty Stroud-1; Robert McKeand-1; W.D. Goodgion-1; Dan Rogers-1; Glenn Hatter-1; Gerald Hill-1; Anna Southern-1; Martha Bowen-1; Arnold Davis-1; Hazel Brumfield-1; Jessie Thompson-1; J.W. Weger-1; John Woods-1; James

Blake-1; Loveta Brown-1; Homer L. King-1; Mrs. Emmett Baldwin-1; Mark Robbins-1; Stephen Ellerd-1; Jack Burkett-1; Tommy Shaw-1; Lonnie York-1; Alfred Goodlin-1; Wayne Fussell-1; Wm. St. John-1; David Gilley-1; Lois Stephens-1; K.G. Wilks-1; Zula Gilley-1; Leland Moore-1; Dona Armstrong-1; Bessie Ward-1; Timothy Byars-1; A.H. Phillips-1; Marion Frank-1; Beryl Morris-1; Price Rogers-1; Edith Durand-1; Bill Ferguson-1; Melvin Garrison-1; Nollan Beck-1; Mrs. Joe Gonzales-1; Wanda Navarre-1; Carl Johnson-1; Don Jackson-1; Ron Steffes-1; Ola Holland-1; Viola Wilson-1; Randy Readnour-1; Otis Graham-1; W.V. Towe-1; total-165.

"OLD ENOUGH TO KNOW BETTER"

- selected

A lady was invited to be the guest in a home where cocktails were served before dinner. When she declined the drink, it aroused the curiosity of the little eight-year-old daughter of the host, who asked, "Isn't she old enough to drink, daddy?" In an attempt to relieve the embarrassment of the situation, the father replied, "Perhaps she is old enough to know better." Quickly the child retorted in an earnest tone of voice, "When will you be old enough to know better, daddy?"

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1.

-William L. St. John.

WORDS OF ENCOURAGEMENT

We really enjoy the paper, and appreciate the labor that goes into it"-Tom & Pat Everett, Altus, Ok.

"I really enjoy reading the good things in our paper, especially those from brethren I know personally"- Mary Daniels, Holyoke, Colo.

A NOTE OF THANKS

I would like to take this opportunity to express my thanks for the cards, calls, and prayers that expressed the concern of so many during my recent illness. We are pleased to report that the heart specialist here tells us that there is no heart damage, although it was first reported that there was. The doctor has assured us that with several months' rest, we will be back to normal. I regret that it was necessary to postpone our remaining meetings for this year. We will try to reschedule them as soon as possible. We appreciate the brethren being so understanding with this change of schedule. We look forward to resuming next spring with a full schedule of meetings. Please continue to remember us when you pray.

-Don Pruitt

OUR DEPARTED

Perkins— Bro. Everett Perkins was born June 18, 1912 and passed away Sept. 14, 1981 at San Antonio, Tx., at the age of 69. He is survived by his wife, Sister Della Perkins and 4 sons: Eddie, Gene, James, and Harry; 3 sisters, Mrs. Angie Gunnles, Mrs. Hazel Jones, and Mrs. Doris Surber; 3 brothers, John, Ralieg, and Ralph. Bro. Everett will be missed by all of us who knew him so well and especially by his home congregation, Nacogdoches Rd. church of Christ in San Antonio, and the Medina congregation where he preached so often. I have been acquainted with Bro. Perkins for over 30 years and found him to be an untiring worker in the vineyard of the Lord. In recent years since retiring from his job he was busy in personal work, gospel meetings, etc. in Okla., Ark., Ala., and his home state Tex. I counted it an honor to be called to read scripture and speak words of comfort to the family and friends who gathered for the funeral.

-Miles King

Deatherage— Delbert Deatherage was born Sept. 30, 1910, in Rockcastle Co., Ky. To provide for his family he moved to Ohio living in Hamilton and Warren counties until retirement, at which time he returned to Kentucky, living in Casey County, until his death Aug. 23rd, in Stanford, Ky. at the Ft. Logan Hospital. He was married to Eva (Owens) Dec. 20, 1933. To this union 4 children were born. They all mourn their father's leaving them. Two daughters, Mrs. Lynn Hamilton and Mrs. Patty Koller, and two sons, Kenneth and Garr. He also left 7 grandchildren, 3 sisters, 2 half-sisters, and 2 half-brothers. He worshipped at the Hilltop congregation near Liberty, Ky. "Uncle Delbert" returned to the service of Christ in 1972, and remained faithful until death (Rev. 2:10). As best he could he tried to encourage others to serve

the Lord. He no doubt, is already missed at Hilltop, and I fear we will never know the difference his influence would have made in the years ahead, if the Lord had seen fit to spare him longer. I have known him since I can remember, but I felt that I just met a new and trusted friend after his return to the church. During a meeting there some time back, while staying in his home it was apparent that he meant business, as he was a jolly man, but when it came to the teaching of the Scripture, there was "no foolishness," it meant what it said. Bro. C. Wm. Payne addressed the large crowd who had come near and far to pay their last respects in Mt. Vernon, Ky. Then we laid his body to rest on a beautiful little hillside to await to call of the Master. May God bless Aunt Eva and the children, as they ponder the fond memories of "Dad."

-Barney Owens

Farrar— Brother T.W. Farrar was born December 19, 1906 at Many, La., and departed this life October 20, 1980, at the age of 73. He is survived by his wife, Stella; one son, Don; two daughters, Margie Kelley and Dorothy Centorbi, 3 brothers, 1 sister, 6 grandchildren and 4 great-grandchildren. T.W. and Stella are members of the Midway Church in Shreveport. All three children are members of the church. T.W. suffered with an incurable malady for many years, so passing from this earthly scene came as a great blessing. Many preachers have visited him through the years and were delighted by his quick wit and good humor. Lynwood Smith and the writer spoke at the funeral to a large crowd of loved ones and friends. My apologies to the family for this late report.

-Wayne Fussell

From The Fields

J.E. Ndelema Madzulo,— P.O. Box 3216, Salisbury, Zimbabwe, Oct. 1— I am writing in regards to God's work. Sept. 25, we went to Zambia with Brethren Alan Bonifay and Zirekwa for a seminar. We were invited by our brethren in Zambia who use so many cups. The gathering consisted of 3 churches who later accorded to use one cup. We had a very nice Bible study together on Sept. 26. Our counterparts agreed with us on the use of one cup and one loaf of bread (I Cor. 10:14-17; Mk. 14:22-23). Please, dearest brethren remember us in your daily prayers as we have now started God's work in Lusaka, Zambia. May God bless us all.

Tommie J. Jackson,— 639 W. Park, Apt. A, Ontario Cal. 91761, Oct. 7— We were blessed by being able to attend the Labor Day meeting in Manteca. It was our first time to be in that part of the brotherhood and it was a blessing to meet all the fine brethren. Nov. 11-15, N. Hollywood is to have a meeting with Bro. James Orten, and Covina will have a meeting with Bro. Roy Lee Croswell, Nov. 28-Dec. 6. The church at Covina is doing well, it is good to have Bro. Don McCord home from his summer meetings. We have enjoyed good preaching with Brethren Larry Lay, Mike Fox, Karl Modgling, and others. Our attendance is good. Here is my renewal to **Old Paths Advocate**. Don't want to be without it.

R.B. Roden,— 112 Kelly Dr., Moore, Ok. 73160, Oct. 8— Our meeting at Paris, Tx., was blessed with good crowds. Visitors came from other congregations to help in the meeting. We were glad to have Bro. Bob Sanders and family 2 nights, also some from Dallas and Ft. Worth. We enjoyed the meeting, they have several young people, both married and single, willing to study and learn. We look forward to being with them again sometime. We were invited to hold a weekend meeting at Lone Rock (near Mtn. Home, Ark.), in their new building. With the financial help of good brethren they have a nice place to worship. They plan to have the apartment finished soon, so the preacher and his family can stay in the building while in the area. There were 3 confessions of faults. This was my third or fourth time with them, I plan to return next year. We stayed in the Ray Asplin home and enjoyed it. Oct. 9-18, I go to Houston, Mo., my fourth or fifth time, and Nov. 20-29, we will be in a Thanksgiving meeting at Farmington, N.M. Pray for us.

Paul Walker,— 2701 Halifax, Odessa, TX. 79762, Oct. 7— Last month we had the honor of being with the Midland congregation for two services. We appreciate the brethren there very much. Brother Chase Curley of the Amarillo congregation will speak for us here in Odessa soon. He is a fine young man who has a desire to preach. We certainly need more men to prepare for Christian service. We continue to spread the Good News here in Odessa. The brethren are great to back our efforts for good. I love and appreciate all of them very much.

James Hensley,— Rte. 11, Beattyville, Ky. 41311, phone (606) 464-3101, Sept. 28— The Bear Track congregation is starting to make progress. I have been working in this area for about a year, moving here from Mich. I look forward to the opportunity to work as an evangelist. Bro. Gary Barrett from Huntington, W. Va. is working with us here. I want to work full time for the church, and am available to hold meetings any time. Family and I enjoyed the Labor Day meeting at Huntington, W. Va., and had the

pleasure of staying in the home of Sister Ruth Leonard. There is much to be done here and we need your prayers.

Barney Owens,— 8782 Meadowview Dr., W. Chester, O 45069— Since last reporting we have travelled throughout the summer, seeing old friends and making new ones. We have had some wonderful times with those of the faith, some of whom lent encouragement to me and mine. It is good to be home for a time, we have hopes of good being done here. Bro. Jerry Cutter is to be with us Oct. 17-25. Lord willing my next extended meeting will be with the brethren at Porterville, Cal. Oct. 31-Nov. 8. Then at Bunner's Ridge, W. Va. Nov. 26-29, which should just about wrap up 1981. I certainly need and desire your prayers.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, Sept. 14— Since last report we heard Bro. McCord in Monroe, La. two nights with one baptism. We have heard Bro. Cayson from Memphis, Aug. 14-16, and Bro. Miles King at Powe church. Bro. Paul Little preached for us both services Aug. 30. He has the making of a fine gospel preacher. We had a meeting Sept. 12-13 with Bro. Cayson. Wife and I, Ronnie and Donnie were rebaptized. We plan to have Bro. Miles King here in Nov. 27-29. We have had a few visitors lately which is encouraging. Pray for us. (Note— Sorry this was too late for Oct. issue-Ed.)

Voyd N. Ballard,— 3046 North Ashby Rd., Merced, Calif. 95340, Oct. 10— My preaching during July and August was confined to what I could do in the home congregation in Atwater, Calif. The latter part of June I fell and broke my left foot and as a result I had to cancel all of my out-of-town preaching engagements. I am now able to get around again for which I am thankful. I preached to a good audience in Escalon, Calif. the third Sunday in September. The first Sunday in October I was with the church in Turlock, Calif. where we had good crowds in both services. For a while now, I will be preaching in the morning services in Modesto, Calif. the first Sunday in each month and in the morning service in Escalon, Calif. on the third Sunday in each month.

Don Jackson,— 402 S. 1st, Lanett, Ala. 36863, Oct. 9— The work in San Antonio was completed at the end of Aug., and I have since moved to the Ala.-Ga. area to work with the Roper Heights congregation in West Point, Ga. It was hard to leave the brethren there but I felt it was time to move on. Just before leaving San Antonio we had a meeting with Carl Johnson and as usual he did an outstanding job. I was able to attend the Labor Day meeting in Columbus, Ga., also have been attending Ron Alexander's meeting at LaGrange. He is doing an excellent job also. At West Point we look forward to our meeting next week with Bro. Lynwood Smith. If you know of anyone we can contact in the Valley area, please let us know. Note my new address.

Miles King,— 1525 Ann Arbor Dr., Norman, Okla. 73069, Oct. 9— Since last reporting I have held enjoyable meetings at Sand Grove, Tx.; Powe, Mo.; Mozier, Ill.; and Gilliland, Tx. It was a pleasure to be with all the brethren. For nearly three months Bro. Paul Little traveled with me. Paul was well received and respected by the brethren. This past week I held a meeting at Cedar Creek near Jerusalem, Ark. I have now arrived in Ark., later we plan to live here and do mission work. This fall I have weekend meetings at Pottsville, Ark., Oct. 16-18; Scott City, Mo., Nov. 27-29; and Monroe, La., Dec. 4-6. Our meeting at Wayne, W. Va. is Oct. 30-Nov. 8. It was good to be in the south again and attend the Labor Day meeting at Columbus, Ga. While there I preached at Marietta, Ga., and Napoleon, Ala.

James McKinney,— Rte. 8 Box 121, Athens, Ala. 35611, Sept. 18— In Aug., we had a meeting with Bro. Orville Smith who did excellent preaching. He is to be commended for his faithfulness. We all love and appreciate him. We had local visitors, also visitors from Chapel Grove and Flintville, Tn., and Galey, Okla. congregation. Brethren Ed Berryman and Hollis Hite and families came for the meeting. It is great to see Christians willing to drive so far to a meeting. Bro. Paul Washburn did a good job arranging the services during the meeting. Our number here remains about the same but we are growing spiritually. Pray for the work here. (Note- We are sorry this was too late for Oct. issue-Ed).

James Phillips,— 203 Harvard, Scott City, Mo. 63701, Oct. 5— We had a weekend meeting at Haywood City, Mo. about 17 miles south of Scott City. Wife and I worked house to house for part of 2 days. The response was good people said they would like a weekend meeting, and indicated they would attend. So we called Brethren Cayson and Harris from Memphis, the church here advertised the meeting and rented a building. The preachers were supported by the church in Memphis. Attendance was not good, 2 from Haywood City on Sat. night, 6 the last service from the digressives in Morley, Mo. Both brethren said they would come back and work part time with the church if the churches would support them. If any church is interested in supporting mission work in this area call Bro. Cayson in Memphis at (901) 357-5229. We have a meeting scheduled Nov. 27-29 with Bro. Miles King, services 7:30 Fri. and Sat. evenings, 10:30 and 3:00 on Sunday.

Bill J. Ferguson,— P.O. Box 15207, Tulsa, Ok. 74112, Oct. 5— Please note my new address. I am presently working with the congregation on E. 11th, in Tulsa. Bro. Jack Cutter who is also working here, is instructing all who wish in a method of personal work. We have been studying the method taken from the Book **From House to House** by Ivan Stewart. Several in the congregations are showing great interest in learning this method, zeal and enthusiasm is growing. The Year Year meeting is fast approaching and I would like to invite all who can to attend. Look for more details concerning this meeting in this issue and next months as well. Since last report I have had the privilege of speaking and holding meetings at a number of congregations. I have met new faces and enjoyed visiting with those I had not seen in some time. I would like to express my appreciation for all those who kept me in their homes and showed such great hospitality in making their home my home. My love is extended to all. We need your prayers as we strive to proclaim the Word of God. Always remember- Life is beautiful God's way!

Lonnie Kent York,— P.O. Box 691, Fayetteville, Arkansas 72702, Oct. 2— The Kansas City Labor Day meeting was truly a spiritual feast. To be able to have the fellowship with those of like precious faith is, perhaps, one of the greatest blessings we as Christians can possess. We should strive, in this life, to seek the companionship of other Christians and the hearing of the word of God more often. The work in the Fayetteville area has begun to develop, and Lord willing, we look forward to much progress for the cause of Christ. I am thankful to God that I am able to work with Delmer Lee in this general area for the cause of Christ. Lord willing, I will conduct two meetings this month in Penn., then this will be the end of my schedule for this year. To all who have permitted me to preach for them, I am most appreciative. May God bless the brethren, that we shall all strive for that goal in Christ, putting behind us anything that will hinder, and press forward for the cause of Christ.

Rick Crockett,— 27722 N. Twin Oaks Vy. Rd., San Marcos, Cal. 92609, Oct. 13— Over the past few months

among our visitors we have had brethren from congregations in McGregor, Tx.; Harrodsburg, Ind.; and Panama City, Fla. Many had friends or relatives in San Diego county. If we can be of help in contacting anyone in this area either non members or out of duty, please let us know. This summer I was blessed with opportunity to visit 14 congregations, from Cal. to Ark. It was my privilege to preach the gospel at several of the congregations and hear it preached by others. I was able to attend 6 very fine meetings, Sulphur being the highlight of course. Lord willing, I am already looking forward to the Sulphur meeting in '82. I wish the meeting at Lebanon started on July 4 so I could attend it, too. The Labor Day meeting at Manteca, Cal. went very well, so much so that we look forward to when the meeting might be held there again. My special thanks to the congregations at Tucson, Ariz.; Odessa and Mineral Wells, Tx.; Poteau, Ok.; and Manteca and Stockton, Cal. for their support, encouragement, and fellowship. May we all continue to seek after Him above.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94538, Oct. 17— The church at home continues in peace. We are making final plans for our meeting which begins the 30th of this month with Benny Cryer. Cards have been sent to many and we hope and pray for a good meeting. Recently Pat and I enjoyed a good visit with Gordon Prince and daughter Lynn in our home. We appreciate their coming from Jacksonville, Fla. to visit. One benefit of preaching is the making of such good friends in so many places. Nov. 29-Dec. 6 we will hold a meeting at Lodi, Ca. All who can, plan to attend. We regretfully inform you that brethren saw fit to discontinue the television program in northern California. We do, however, thank God for the baptisms and many leads that were accomplished during the three years it was aired. I personally feel that television is perhaps the most inexpensive means by which the world may be reached. We take some comfort in knowing that Californians were reached by the hundreds of thousands with the simple gospel of Christ. We ask your prayers for us as we continue in the Cause of Christ.

Jerry Dickinson,— 13114 Force, Houston, Tx. 77015— This past summer was one of the busiest I've spent in the Lord's work, and I can unreservedly say that I was strengthened by just being with the brethren with whom I worked. Since the summer's end I have been extremely busy here in Houston, and elsewhere, trying to proclaim the truth. We had a highly successful mission meeting in the Northshore area (in suburban Houston) in September. We advertised the meeting extensively; young people from both the Deer Park and Aurora Street congregations passed out a thousand advertisements and we put an ad in the paper, all of which resulted in outsiders every night. One night a preacher from another church, church attended, and a preacher from another church, though he did not attend, called to ask about the meeting; what we believed and who we were. The Deer Park congregation is directly responsible for the success of this mission effort and I praise them for their desire to sponsor more such efforts in the future. I am looking forward, at present, to a meeting the middle of October with the young church in Corsicana, Texas. I've heard good things about the brethren and the work there and I look forward to helping in any way I can. Remember us, brethren.

William L. St. John,— 1104 Woodslee Str., B'ham, AL 35215, Oct. 7— During this past summer we enjoyed a trip to Paris, Texas to be there during Don Pruitt's meeting. It was uplifting to hear the gospel preached by so able a preacher and to see its results. During the meeting there were three baptisms, one of which was my younger brother Michael, who I was privileged to assist in obeying the gospel. There were also several confessions and my father, who had been out of duty, was restored. It was good to be at "home" again. From there we went to the meeting

at Sulphur. The meeting this year was truly a great meeting. During this past year we have held meetings at West Point, GA, Piedmont, AL, Chapel Grove, TN, and Columbus, GA (the southern Labor Day Meeting). The brethren at each of these congregations were kind and hospitable. We enjoyed each of the meetings very much and trust that much good was accomplished. I have been studying with the young men of the congregation here for several months now and recently they began teaching on Wednesday nights. Lord willing, the congregation here at B'ham has a bright future. The two meetings here this year with Bro. Lynwood Smith and Bro. Billy Dickinson were wonderful. Since the meetings the members of the church here have become more active in the work of the church. We have been working with the church here at Birmingham for a little over a year now. The church has grown in number and spiritually and we have grown as well. Please pray for us and the work here. You are in our hearts and prayers. May God richly bless the faithful.

Frank Staggs.— P.O. Box 8605, Flintville, Tn. 37335-8605, Oct. 8— We thank the Lord for His wonderful blessings. We enjoyed a weekend meeting with the congregation in Memphis (N. Watkins). It was good to visit in the home of Bro. and Sis. Dickson, also in the home of Bro. and Sis. Cayson. Bro. Cayson continues to do a good work in that area. Bro. Cayson was made to rejoice on hearing of the obedience to the gospel of Dr. James Blake of Jamestown, N.D. His wife, a member of the Church, also made confession of faults. I understand Bro. Cayson had studied with them for some 4 years prior to their moving to N.D. Brethren Alton Bailey and Bobby Pepper were instrumental in bringing this to pass. We continue to study in the homes of those in our community. Pray for us that much good will come to the Lord's honor. We thank God, Alan and family are being blessed by the Lord in the work in Zimbabwe. Let us pray for them and all others on foreign soil as we look at it in this life. Of course, we are all on foreign soil in reality as this is not our home for we look for new heavens and a new earth wherein dwelleth righteousness. It was good to visit the congregation at Chapel Grove this past Lord's day and be the speaker at each service. We count that as one of our many home congregations over the past years. May we all rise up as men and women of faith and declare with the saints of old, we are but sojourners here looking for a better land.

Carl M. Johnson.— 1124 E. 8th, Ada, OK 74820, Oct. 5— the Eastern Labor Day Meeting, held at Huntington, WV, was superb. Crowds were large, with visitors from numerous states, including several preachers. The Huntington congregation is to be commended for the excellent job they did in hosting the meeting. Thanks also to the visiting preachers for their willingness to cooperate. The meeting resulted in 20 responses to the invitation including two baptisms. Since my last report, we have conducted meetings at Temple, GA; Mountain Home, MO; San Antonio, TX; and Redding and Modesto, CA, in addition to the Labor Day Meeting in Huntington. We are very happy to report that there were a number of responses to the invitation at these meetings. I am presently conducting an enjoyable meeting at Cable Ridge, MO, and go next to Council Hill, OK (Oct. 16-25). I am looking forward to being at home this winter, and the opportunity of working with Joe Hisle, Don Pruitt, and the other brethren at Ada. We are also looking forward to the annual study, to be held in Wichita Falls, TX, this year, and the New Year Meeting, to be held in Tulsa. Please continue to pray in our behalf, and may God richly bless you all.

Johnny Elmore.— 419 K St. S.W., Ardmore, OK 73401, Oct. 5— My meetings are over for this year, and I look forward to concentrating my efforts toward the upbuilding of the cause in this area. Everywhere I went this year,

I found the church enthused, and we had some very good meetings. At Fossil Creek, in Ft. Worth, June 5-14, we had one restoration; at Houston, MO, June 19-28, two baptisms and one confession of faults; then the great meeting at Lebanon, MO, June 28-July 3, with large crowds and great interest, as others have reported; at Lexington, OK, July 17-26, two baptisms and one confession of faults; and finally, at Conway, LA, Aug. 23-30, one baptism, and eleven confessions of faults. I enjoyed staying with Billy Orten and family at Conway. Billy is a tower of strength, and has made a good many sacrifices to build up the cause in that area. We had a good crowd each night from area congregations. Wayne Fussell drove from Shreveport to be with us one night. The church here enjoyed a meeting with Tommy Shaw, of Ozark, MO, Aug. 19-23. It was good to hear him again. On Sept. 20, we had a solemn ordination service, as my son, Stan, was appointed to do the work of an evangelist. He and his family moved to Little Rock, AR to preach in that area. We were privileged yesterday, Oct. 4, to have Bruce Word preach for us in the morning service, and to hear Ronny Wade that evening. I am to begin a few nights of study in the rudiments of music tonight at Garland, TX, in an effort supported by individuals in that area. I rejoice to hear of so much being done for the Lord, and the many young preachers who are willing to take up "the good fight of faith."

Loreto B. Pedres.— Dist. 1, Roxas, Isabela, Phillipines, Sept. 5— The church I presently am working with was established first in 1973 when we were yet among the Christian Church group. It began following the Bible pattern in a strict way in April 1981. That was just after the visit of Brother Jerry Cutter and Brother Don L. King. After several days of study with the brethren in Dammao, they humbly accepted and believed that the only way of doing the communion Scripturally is by using one loaf of unleavened bread and one cup containing a pure grape juice. They also believed that the following practices are anti-Scriptural: 1) The use of instrumental music in worship; 2) Christians going to war; 3) Church funds for benevolence to non-members; 4) The use of Sunday Schools in any form. Since April (4 mos.) I was able to baptize 9 at Dammao, Gamu, Isabela. We hope for more soon. We presently meet in the home of my in-laws since there is no building for us to meet in. We desire a designated place of worship but can not yet afford one. In Sto. Domingo, Ilocos Sur (my birth place) 2 were recently baptized in Christ. We have no congregation there but there is a Christian Church group. We hear that they are anxious for us to visit with them again. Word has reached us that some of them are willing to join hands with us if someone can go there to lead them in the right way. The Philippines is a vast area, people here are hungry for the truth because of sin. Think of us in a hurry for time is gold. Souls are precious and the very least we can do is demanded. In behalf, therefore, of the Filipino Brethren I would like to extend our sincere appreciation to Brethren Don L. King and Jerry Cutter; Brethren Jim Franklin and Paul Nichols for their alternate visits early in 1981. Brethren, we are so happy and joyful for our restoration to the New Testament teachings! We hope that the Lord continues his guidance to each of us for a successful achievement of the great responsibility laid upon our shoulders.

Gerald D. Hill.— 204 Sellers St., Samson, Al. 36477, Sept. 15— Please notice our new address. Our phone number is (205) 898-2465. We recently completed a most enjoyable year working with the Trentman St. congregation in Ft. Worth, TX. These people have a mind to work and are united in the cause of Christ. We will always be grateful for the opportunity to work with them. In January we conducted a meeting with the Vance Jackson congregation in San Antonio, Tx. It was good to work with Bro. Don Jackson who was laboring there at that time. In February we were in a meeting at Plainview, Tx. We

enjoyed our association with Bro. Jim Hickey and family in this endeavor. In March we conducted a meeting in Slocomb, Al. The meeting was well attended and a number responded to the preaching of the word. It was a pleasure to work with Bro. Bobby Pepper and the Sulphur brethren in the July Fourth Meeting. There were over 40 preachers in attendance, 31 of these preached. As others have commented through the **Old Paths Advocate**, it was the participation of the large number of young Christians that made this an outstanding meeting. July 17-26 we were in Manteca, Ca. Attendance and singing was the best I have witnessed in a while. The meeting closed with 15 responses. We enjoyed the hospitality of Melvin and Lynett Lee during and after the meeting. Our next meeting was with 64th St. in Sacramento, Ca. The brethren were a pleasure to work with. Bro. Roger Scott is presently working with this congregation. I also preached for the church in Turlock, Ca. while in that area. Preaching brethren, Jerry Harris, Richard De Gough, Ed Powell, Roger Scott and Robb Hickey were in attendance one or more services. We appreciate all these men for their work's sake. We are presently working the church in Floral, Al. We anticipate a profitable work with the Floral, Earlytown and Slocomb congregations as well as others not directly involved in this endeavor. We thank God and our brethren for opportunities we have had to preach the gospel. (Note: We are sorry this was too late for Oct. issue-Ed.).

Virgilio O. Danao Sr.,— Dist. #2, Roxas, Isabela, Philippines; Sept. 9— At the outset, I ask you brethren to pray for me and my family and our mission work here. Since our separation from the digressive brethren, we have been victims of harassment. Character assassinations, misrepresentations and persecution-motivated by the opposing brethren. Recently, when I began answering over the radio an open letter signed and distributed by leaders of the digressive church, intruders attempted forcible entry into our house in the middle of the night. Thanks to God, they failed. This occurred three separate times and hence three sleepless nights. Despite of this harassment, however, my family and I are resolved and determined to continue. Furthermore, I am willing to sacrifice my life, if necessary, all because of the noble work of spreading simple New Testament Christianity in my country. Though Satan has been trying with all his might to hinder the mission work here, I am glad to report that the work continues to progress! August 9th Bro. Pedres and I visited Caliguian, Burgos, Isabela because I was invited by the brethren there to preach and worship with them (their second Sunday to worship in accordance with the N.T., teaching after they separated themselves from the digressive brethren there). That afternoon we went to Dammao, Gamu, Isabela where Bro. Pedres works, and after the service where I preached, he baptized one convert. On August 16th, I baptized six in Villa Domingo, Angadanan, Isabela where Bro. Simplicio Agustin works; and on August 31st, I baptized one here in Roxas. Bro. Isidro Pataneg reported one baptism in August also. September 5th, I conducted bible studies with the brethren and some of the prospects at Bantug Petenes, Alicia, Isabela where Bro. Mike del Rosario works and baptized seven the next Lord's day. The congregation there was previously a Christian Church, but through the help of our radio program and Bro. del Rosario (who himself is a converted preacher from the digressive brethren, and my personal contact with the brethren there) the whole congregation with the exclusion

of one member was converted to the truth. My newly acquired motorcycle has played a vital role in making possible my visits to all these and other places not mentioned in this report. We are very grateful because of the visit of Brother Bill Page and his family here in Roxas. Their timely visit only served to bolster our spirits and morale, particularly it gave moral and spiritual support to the still young mission work we started with you brethren here in my country. We are so thankful for while here he made known his desire to extend monthly financial support had been cut off by the digressives. Because of the true spirit of brotherhood, love and concern manifested by Bro. and Sis. Bill Page and their children during their short stay with us, we will always remember them.

Atanacio S. Garcia,— San Placido, Roxas, Isabela-1327— Recently brother William (Bill) Page and his family visited the brotherhood in the Philippines. Although they are now in Malaysia, brother Bill, Mrs. Page and their children, Carrol, Joel, Paul and Sharon left inspiring memories here and contributed much for the encouragement of church members in this area. A welcome party was held in honor of the Page family on the eve of their arrival at the residence of brother Danao. The departure party was held at my residence just after the Sunday Worship Service. Brethren from various parts of the area attended the departure party and were greatly encouraged. We pray that some day we will see each other again. The church at San Placido is growing. The brethren are commended for their patience despite of being so much despised by preachers and leaders of the Christian church of Roxas. A couple of the digressive church, Mr. & Mrs. Collado have already accepted the truth. This couple invited us for the first time for a get-together at their residence last September 27th (afternoon). The church has moved to their house for the meeting place every Sunday. The place is more comfortable and the brethren like it better. God willing, the church will erect a temporary chapel building. We are waiting for fair weather and additional funds to finance the project. We solicit your prayers and help. Please contact brother Don L. King, 41931 Chadbourne Dr., Fremont, Ga. 94538 U.S.A. regarding this or write me at this permanent address: **Atanacio S. Garcia, Vira, Roxas, Isabela, Philippines - 1327**. We will be very happy to hear from you too. There are times that I work with brother Danao and Pedres in Roxas and the neighboring towns and barrios. Last September 17th, we went to San Felipe, Ilagan, Isabela and held a meeting with two others from Catabban with one of the leaders of a sect (Methodist Church), Mr. Isaias Balmaceda. He was baptized at the very moment in a pool near his house. This will be a good start at Ilagan, Isabela. I made a visit at my hometown, Gonzaga, Cagayan last Monday and talked about the issues with some of the Christian church members there. I pray that we will soon start the work there as the brethren know me personally, besides of being immediate relatives. Only, it takes patience and more funds for transportation as the place is far from my present address. It is seven hours ride from Roxas. Brother Simplicio Agustin whose destination is Villa Domingo, Angadanan, Isabela, has invited me again to work with him at his neighboring areas. The places are Gappal, Amubucan and Depaluda. I have already visited these places sometimes April this year. God willing, if the weather does not prevail, I will try to accept his invitation and work with him in these areas.

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 ordinances 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 for your souls.' (Jer. 6:16) "And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in." (Isa. 58:12).

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PREACHING: PART-TIME VS. FULL-TIME

By Ronny F. Wade

Every now and then certain preachers are referred to as "part-time" or "full-time". It is not uncommon for someone to remark that they want to preach the gospel "full-time". What is meant by the term "part-time" preacher as opposed to a "full-time" preacher? Is one a part-time preacher because he holds only seven instead of fifteen gospel meetings a year? Is one a part time preacher because he preaches only two instead of four Sunday's per month? Is he part-time because he chooses not to do extended work with a congregation? Is he part-time because he chooses to supply part of his own support, working with his hands, rather than being fully dependent upon the Church for his support? On the other hand is a man full-time preacher simply because he relies upon the church for full support, regardless of what he might do otherwise? Does he cease being a full time preacher, if for example, he draws social security, or buys some cattle in the Spring and sells them in the Fall? Did Paul the Apostle become a "part-time" preacher when he lived with Aquilla and Priscilla and made tents? Did he do wrong by partially supporting himself, with his own hands, while accepting money from other churches? 2 Cor. 11:7-11.

To answer some of these questions let us consider the following: **First** of all, there is no doubt that a man may preach the gospel and be fully supported for his labor. "The laborer is worthy of his hire..." Lk. 10:7 and Paul decrees that "those who proclaim the gospel should get their living by the gospel." 1 Cor. 9:4 **Second**, a man may choose to preach the gospel at a place and accept no support from that congregation. 2 Cor. 11:9-2 Cor. 11:7 **Third**, while doing this i.e. preaching the gospel, he could "make tents" and partially or wholly support himself. Acts 18:2-3; 2 Cor. 11:7-9 and **Fourth**, while doing such a work i.e. preaching the gospel at a place, without charge to that church, and while working with his own hands, the preacher could receive support from another place. 2 Cor. 11:8; 2 Cor. 11:9.

There is not the least hint that Paul was at this time a "part-timer". Even though he worked at a trade, he was still about his primary obligation of preaching the gospel. During that period he was still a gospel preacher, nothing more-nothing less.

2 Tim. 2:4

In this passage Paul makes it clear that the good soldier does not **entangle** himself with the affairs of this life. Some have implied that when a preacher spends a greater part of his time in secular work he is putting the affairs of this life first. A complete study of this passage reveals that the key to its understanding lies in the proper interpretation and application of the word **entangleth**. The word as defined by most lexicographers means "to weave in". The idea is, no soldier (or any Christian for that matter) who is fighting the good fight of faith interweaves into his spiritual obligations the affairs of this life to the point that

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THE FELLOWSHIP

By Don McCord

That there is such a relationship as the fellowship is abundantly evident in the Scriptures. The fellowship is spoken of at some length and telling detail in I John 1; we may also read of this wonderful relationship in I Cor. 1:9-10, 2 Cor. 6:14, Eph. 5:11, Phil. 1:5; 2:1.

John and the other writers did not speak of "fellowship" as we hear men speak of it today; that is, something we do or not do. Men say, "We fellowship or do not fellowship this one or that one, this thing or that thing". Remember, the Bible never speaks that way. Rather, John, Paul and others speak of the fellowship as something we have or we do not have. It is something we possess, enjoy, and have in common, by virtue of its meaning, with one another, and with God the Father, and with Christ the Son (1 John 1:3). How great!! What a relationship!!

In order to have this fellowship, enjoy its blessings, bask in its security, there is a certain requirement. Yes, one must primarily be a member of the body of Christ, of the church of Christ, if you please, in Christ, but more is involved. Everyone is not in this fellowship, so proven in the Bible, regardless of how much men think and preachers preach to the contrary. We must of necessity "walk in the light, as he is in the light" (1 John 1:7). Suggested strongly is walking otherwise, that is, in darkness; there must be such a thing, so stated by Paul in verse 6. We may ask then what is it to "walk in the light" since fellowship is so contingent upon such a walk?

First, John declares in 1 John 1:3, "That which we have heard, declare we unto you, that ye also may have fellowship with us." In verse 4, he says, "these things write we", and in verse 5, "this then is the message which we have heard of him, and declare unto you". Now, logically, sensibly, "to walk in the light" must have something to do with the message the apostles heard, the message the apostles declared, and the things they wrote. This must include the word of God, the doctrine of Christ, sound doctrine, that is; the Scriptures, a "thus saith the Lord"; that is, commandments, precepts, statutes, law, the gospel of Christ. They who walk not accordingly, walk not in the light, but walk in darkness, are therefore not in the fellowship. Brethren, yes, but erring ones, "erred from the truth", a "sinner" who needs to be converted "from the error of his way", needs his "soul saved from death", and needs "a multitude of sins" hidden, according to James in 5:20. A brother of such description has left the fellowship, walks in darkness, not in the light, and must be considered accordingly.

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A LIBERAL'S JOURNAL - GUARDIAN OF TRUTH (PART II)

By Billy D. Dickinson

I must now apply myself to the task of replying in detail to what Ron Halbrook had to say concerning "The Cup, The Plate, and The Table" in the 13 Aug. 1981 issue of the Guardian of Truth, a misnomer for this paper indeed! After reading his article several times, I get the distinct feeling that he not only doesn't know what the Bible teaches in these matters but he really doesn't understand to a full extent what I or my brethren teach and practice in regard to the communion. This will become evident as we proceed. I really think this has been a learning process for our friend Halbrook and we'll do our best to educate him all we can.

First, he tries to make a big point about the plate. Hear him: "Dickinson's answer of 1 October 1980 discoursed much on the one cup, but he did not bother to tell us about the receptacle for the one food. Surely he can see, by his own logic, that more than one plate destroys the ONE-NESS of the loaf- with all its d-e-e-p theological meaning... Can the one loaf still be one loaf when dispensed from several plates?". Does Halbrook really understand what the issue is all about here? Doesn't he know that I believe that when a local church assembles together for the purpose of eating the Lord's Supper, one loaf of unleavened bread and one cup containing the fruit of the vine must be used? If he does, then why would he ask such a ridiculous and preposterous question as this- "Can the one loaf still be one loaf when dispensed from several plates?". The answer is quite obvious to everyone but Halbrook. The answer is no unless you can get one loaf on a plurality of plates. Why even a magician couldn't do that! I really feel embarrassed for him because he shows ineptness in even understanding what the issue is all about. So much for his d-e-e-p theological studies of the issue at hand! He further states, "...Dickinson's sect is not much concerned about the plates for the bread". Although I don't have a sect, it is true that the plate is of no consequence to me one way or the other for several reasons. First, the Bible makes no mention of a plate and neither does it place significance on one. If it did, I'd argue for one plate, wouldn't you? Second, the plate and the cup are in no way parallel for the simple reason that plate does not violate bread but cups violate cup. Isn't that simple? It would take someone like Bro. Halbrook with a d-e-e-p theological mind to make you misunderstand that!!

Also, he misrepresents what I believe and practice: "...he is not concerned even secondarily about the size, color, or shape of the vessels, only the number, he says. Apparently, "the cup" can be the cup of the Lord in the shape of a bowl, gourd, glass, pitcher, or bottle. When the Lord said "the cup", he meant literally only one vessel, excluding several containers. He did not mean only one vessel in the literal shape of a cup, excluding other shapes. So goes the hair-splitting argument". I challenge Bro. Halbrook to show where I said that a bowl, gourd, bottle, pitcher, etc. could be used in the communion. Here was his question: "Is liberalism determined by the shape, the size, the color, the material used in making, or the number of containers?". My answer was and still is: "The Lord did not bind the shape, size, or color of the cup but the Lord both by example and command (Matt. 26: 27), and Paul by implication (I Cor. 11:26) teaches that when a plurality of cups are used, the one violating such authority is traveling down the road of both digression and liberalism, according to his OWN definition". He thinks because I said the Lord did not bind the SHAPE of the cup, this means a bowl or bottle may be used. Where did he get such a notion? We're talking about the shape of the CUP not the shape of a bottle or gourd! We have several coffee cups here in my home but they are not all necessarily the same shape in every regard- but they're still all cups! These coffee cups certainly do not look exactly like the one we use for the communion here at W. Monroe but they're still all

cups! Talk about hair-splitting!! Bro. Halbrook, so there will be no misunderstanding, I believe in each congregation they are to use a cup of the fruit of the vine and next time before you climb out on a limb and embarrass yourself, you ought to find out what the real issue is all about. Yes, I also said, "Yes, when you take "vessels" as opposed to one, you are liberal by your OWN definition". I thought this was sufficient for him because, after all, we were discussing the CUP!!

Bro. Halbrook wanted to know why I Cor. 10: 16 and his view of it was not enough to satisfy me. Well, here's what I have already wrote about it and he yet has not replied to it: "First, isn't it passing strange that for a people to fight a universal concept of the church as hard as these brethren do, they then turn right around and try to make the communion something that involves the universal church per I Cor. 10: 16. No, I don't believe that this passage is universal in context, as our brother seems to argue, but rather we commune in a congregational capacity per I Cor. 11: 20, 28. And when the church comes together to observe the Lord's Supper, each communicant is to "eat of that bread and drink of that cup". What did Halbrook say about all this, you guessed it- not a thing. He also states, "Dickinson professed confusion over our saying, "we drink but one cup- the cup of the fruit of the vine". Friends, if Halbrook doesn't know the difference between saying the cup which is the fruit of the vine and "cup OF the fruit of the vine," I truly feel sorry for him. It does no good for him to refer to Matt. 10: 42 unless he is going to argue that in the statement, "a cup OF cold water", the cup is the cold water! Surely if he can see through a ladder he can see through that. But notice how Halbrook trips himself up. I have proven that I Cor. 10: 16 is congregational and not universal in application and as of yet he has not delt with the argument I advanced. But he says that I Cor. 10: 16 teaches that we are to drink but one cup- the cup of the fruit of the vine. Therefore, the inescapable conclusion is that since I Cor. 10: 16 is congregational in application, each local church is to have a "cup of the fruit of the vine".

He then ridicules the idea that the cup has any spiritual significance but ridicule is a poor substitute for Bible authority. Even though Jesus said in I Cor. 11: 25, "This cup is the New Testament in my blood...", he insists this is something "new" and sets out to prove (?) that the cup really isn't what Jesus said it is after all. Does that sound like a conservative or a liberal? First, since he says this is something "new", tell us Bro. Halbrook, which is the "newest" of the two- one cup or individual cups? Incidentally, why didn't you answer as to whether or not Jesus took one container when he instituted the communion? I've begged you to already but you have conveniently overlooked it. What's the matter, are you ashamed to tell us? Let us now apply his logic to this statement of our Lord: He says the cup is always the fruit of the vine, therefore, let's read it that way, "This...fruit of the vine... is the New Testament in my blood". Talk about a new position! He has the fruit of the vine representing the blood of Christ which ratified the New Covenant. The point is if he can see the difference between the New Covenant and the blood of Christ, he ought to be able to see the difference between the cup and its contents. So you see, its not a bad argument after all.

Next, he says Thayer is being misrepresented. Hear him: "Attempting to prove that the container itself is a third emblem, the article just quoted offers this from Thayer's Lexicon: "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood, an emblem of the New Covenant". This article perverts Thayer as badly as it perverts Christ". First, if Halbrook is so upset about misrepresentations of Thayer, he ought

Continued on Page 7

"THE GREATEST OF THESE IS LOVE (PART II)

By Paul Walker

In my second installment on the agape subject, I would like to first go to the Greek scholars to see what they have written concerning the words "agape" and "phileo."

Thayer says of agape, "To have a preference for; wish well to; regard the welfare of. To be full of goodwill and to exhibit the same. The benevolence which God, in providing salvation for men has exhibited by sending His son." He further adds, "To take pleasure in a thing; to prize it above other things; be unwilling to abandon it or do without it."

Vine says of the words "agape" and "agapeo"--"The characteristic words of the New Testament which are used to describe the attitude of God toward His son, toward the world and toward His children. They also convey His will to His children concerning their attitude one toward another and toward all men." In regards to the love of God in sacrificing His son, Vine says, "It was an exercise of the divine will in deliberate choice, made without assingable cause save that which lies in the nature of God himself." He further states: "Christian love, whether exercised toward the brethren, or toward men generally, is not an impulse from the feelings; it does not always run with the natural inclinations, nor does it spend itself only upon those for whom some affinity is discovered." And another observation worthy of note from Vine is this: "In respect of agapeo as used of God, it expresses the deep and constant love and interest of a perfect being towards entirely unworthy objects."

Now we look at the word "phileo." Vine has this to say: "Phileo is to be distinguished from agapeo in this, that it more nearly represents tender affection." Thayer says of phileo, "To love; to be friendly to one; to delight in, long for; denotes an inclination prompted by sense and emotion."

In Young's **Greek Dictionary of the New Testament**, this note is made concerning the difference between agape and phileo. 'Agape is wider, embracing especially the judgment and the deliberate assent of the will as a matter of principle, duty and propriety while phileo,' Young continues, "means to be a friend to, have affection for (denoting personal attachment) as a matter of sentiment or feeling." Young concludes by stating, "The two words stand related very much, agape being chiefly of the head, and phileo being chiefly of the heart."

Now, let us look at some examples in the scripture where the words agape and phileo are used. In John 3:35 the verb agapeo is used for the love of the Father for the son. "The Father loveth the Son and hath given all things into his hand." Here we see the higher level--agape love. Then in John 5:20, the word phileo is used (the lower level), "For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel."

Next, we look at the two words as used to express the love of the Father for the believers in Christ. John 14:21 states, "He that hath my commandments, and keepeth them, he it is that loveth (agapeo) me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." But then in John 16:27, we have phileo used to express the Father's love. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

Again we see both types of love used of Christ's love for a certain disciple, the beloved John. First, John 13:23 says, "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." (agapeo) But, in John 20:2, phileo is used. "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved." Thus, it is clear that God the Father possesses both the emotional and the non-emotional love, and so does Jesus, His son.

Now, I think we can pull together from the Greek definitions given by Thayer, Vine and Young, a rather simple definition of agape and say that Christian love is

the willingness to seek another's pleasure or well-being at the sacrifice, if necessary, of one's own well-being. Let's see how this definition fits the word love as it is used in scripture. First, "For God so loved the world..." (John 3:16) How did God love the world? How did he love rebellious man, a sinner? Was He drawn to man by a warm feeling of emotional affection? Did he like man? Of course not! But, He did love man. He loved him so much, in fact, that He was willing to seek man's well-being at a great sacrifice to himself--"...He gave His only begotten Son..."

Second, we are commanded to "love our enemies." (Matt. 5:44) Does Christ mean that we must like our enemies and feel good toward them, feel a warm and tender affection for them? Does Jesus mean that we are to appreciate them for the evil things they say and do to us and to our loved ones? Some say, "Well, yes, we must like our enemies for Christ said, 'love them!'" And, since love means that we must have a sweet and kind feeling toward everyone, Christ is commanding this kind of love toward our enemies. No! Jesus doesn't mean that we must love our enemies with feelings of tenderness and warmth. But, he means for us to "will" the best for the enemy, to desire to lead him, if possible, to the Lord. We love our enemy in the same way that God loves His enemy; we will the best for him!

So, what kind of love are we dealing with here? A non-emotional love. We cannot love the enemy with warm feelings of affection, as we do our friends and loved ones. But, we love the enemy and all sinful men in spite of the absence of such affection and personal appreciation. Thus, in keeping with our definition of agape, we constantly seek the welfare of all men and that, of course, includes the enemy. (To be continued)

—2701 Halifax
Odessa, TX. 79762

STUDY AT WICHITA FALLS

The annual preacher's study will be conducted at the Garden's Edge congregation in Wichita Falls, Texas, December 21-24. Some 19 preachers will be discussing a wide range of subjects that will be of interest especially to preachers, leaders and teachers in the Lord's church. Billy Orten and Wayne Fussell have been selected to arrange the study. The first session will begin Monday morning at 9:00 A.M. There will be four sessions during the day and one in the evening. If you have never attended the study, you have missed some of the best teaching and fellowship possible. For further information, contact the brethren at Garden's Edge or one of the coordinators.

STATEMENT OF OWNERSHIP

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THANK YOU

We would like to take this opportunity to thank everyone for their prayers and thoughtfulness during my recent illness. The Walnut Grove, Ky. congregation was so considerate at such a difficult time. Further tests will be run this month on my condition in Springfield, Mo.

-The Ron Alexander Family

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EDITORS

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
D.B. (Don) McCord..... P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook 1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris 10520 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Homer L. King..... 1061 N. Pilgrim St., Stockton, Ca. 95205
Don L. King (Assistant)..... 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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TEMPORARY ADDRESS - REDDING, CA.

Redding, Ca. is now meeting at 3505 Lagoon, 96001 in the home of Jay Pendergrass. (916) 241-4175. Gregg Gay may also be contacted for further information at 1180 Harpole, Redding, Ca. 96001.

THE CHURCH DIRECTORY

The 1981 Church Directories are still available at \$1.50 each postpaid from Bro. Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434. **Please order from him.**

The following additions may be made to the 1981 Directory: **CALIFORNIA**, Morro Bay, (San Luis Obispo County) - 2468 Greenwood Street- In the Home of Sister Florence (Please Call in Advance) Sun. 10:30 A.M., Troy Boydston, 229 Pine Lane (F.C.I.) Lompoc, CA. 93436 Phone (805) 735-3198. - Ron Jordan, 176 Mizer Place, Lompoc, CA. 93436 - Phone (805) 733-3089.

NORTH DAKOTA, Jamestown, (Stutsman County) In the Kroeze House - On the Jamestown College Campus - Sun. 10:30 A.M., (Please call in advance), Jimmy Blake, Box 53 - Kroeze House, Jamestown College, Jamestown, ND. 58401 Phone (701) 251-2110.

TEXAS, Ash Springs Church of Christ - add - Lerodic Young, Route 2, Box 175, Hallsville, Texas 75650 - Phone (214) 938-5383.

I am not going to publish a directory for 1982. A few have sent in information for the 1982 Directory. I may try to publish one in 1983, but that is still a year in the future. But I will take any changes that are made in the meantime and publish them in the *Old Paths Advocate*. So if there are any changes or corrections please note change of address after November 15th.

-Ray Asplin, 2716 Allen Street
Sulphur, LA. 70663. Phone (318) 528-2347

NEW CONGREGATION

A new congregation has been established in Ringgold, La., currently meeting in the old Southside high school, 2 miles so. of Ringgold on Hiway 7. Services at 11:00 A.M. and 5:30 P.M. on Lord's day. For further information contact Arthur Lynch-phone (318) 687-6289, or Bobby Cunningham-(318) 868-0470.

-Bob Cunningham
8618 New Mex. Cir., Shreveport, La. 71106

ABOUT THE JANUARY, 1982 ISSUE

As almost everyone knows by now, the January, 1982 issue of *Old Paths Advocate* will mark 50 years of publication. It is a "jubilee" for us. We mentioned in earlier issues that a "special issue" will be published for Jan. 1, 1982. The entire issue will be devoted to a look backward over the past one half century to January 1, 1932 when Homer L. King first began his tenure as publisher of this journal. Other men were also very much a part of the humble, yet determined, beginning. Doug Phillips, H.E. Robertson, Homer A. Gay, H.C. Harper (to name a few) worked together side by side in humble service for the great Cause they all loved so much. We will take you back in time in the Jan. issue for a glimpse of their writings, field reports, editorials, etc. We plan to publish a number of pictures also that we think you will find precious to the preservation of our heritage. Some old pictures of early Sulphur, Okla. meetings where preachers gathered to have their pictures taken (see how many you can identify) should be of great interest to many.

Too, we plan to include a number of "tributes" (by preachers of today) to some of those early editors, writers, publishers, etc. A goodly number of our preachers have consented to write something for this coming issue, and we know you will benefit from their research and comments.

The "special issue" will undoubtedly be a larger issue than the normal twelve page paper we usually print. We intend to make it as large as necessary to contain the material we feel needs to be included. In short, we plan to print a keepsake issue. One that you will want to put away for safe-keeping even if you normally discard the paper after reading it. It literally will be a history of the paper and; of course, a great deal of history of the Lord's church will also go along with it. Many have told us they want to purchase extra copies for their children to have for future reference.

Do not expect the usual things in this Jan. issue. There will be no field reports, (except those reprinted from yesteryear perhaps). If there is an editorial, it will be one chosen from an early issue that is contemporary with our problems of today, and reprinted. There will be no advertisements unless one is reprinted that we think will prove of special interest. Also no obituaries unless reprinted from an early issue. The same will hold true with announcements of marriages, etc. In short, we intend to be as nostalgic as we possibly can in this issue.

Purchasing Extra Copies

As we mentioned, many have asked about purchasing extra copies of the Jan. issue, telling us they want extra copies for each of their children, etc. In anticipation of this greater demand we have instructed the printer to print a larger quantity for Jan. Obviously, the supply will not be unlimited but we hope to have enough for the need.

Of course, if you are a subscriber of the paper, your January issue will arrive in the mail as usual at no extra charge. However, in the event you wish to have more than your single copy sent to you, there will be an extra charge of \$1.00 per extra copy. This is necessary due to the enlarged size of the Jan issue (more pages.), the use of several pictures, etc., and the probability of needing to mail these copies to you by hand at 1st class postage rates, etc. Also, you will need to allow a reasonable time for us to get these extra copies mailed to you. We believe, however, that the purchase will be well worth your extra trouble and cost.

There have been few "special issues" printed over the years. The January 1 issue will be a keepsake. We are anxious for you to see it.

---Don L. King

WORDS OF ENCOURAGEMENT

"Renew our sub., it is a small price to pay for so much"-Jean Steffens, W. Chester, O.

PREACHING PART-TIME

Continued from Page 1

he loses sight of his real occupation or purpose in life. Lipscomb and Shepherd on p. 209 of their commentary say "No one who serves as a soldier entangles himself with the affairs of life that he may serve faithfully the government which has called him out as a soldier. So Christians should not be so entangled with the affairs of life that they cannot render faithful service to the Lord Jesus Christ who called them to be soldiers of the kingdom of heaven." Any other interpretation is untenable. If a preacher who works with his hands to support himself and his family is in violation of this passage, then Paul condemned himself, for he did that very thing. He did it at Thessalonica (1 Thess. 2:6,9) he did it at Corinth (Acts 18:3; 2 Cor. 11:9) and he did it at Ephesus (Acts 20:34). Certainly this is not the meaning of the passage.

Some refer to the rules of war among the Romans by

THE CONDITION OF THE PAPER

Several have asked recently about the paper and its welfare. *Old Paths Advocate* is perhaps stronger and on firmer footing than it has ever been in nearly fifty years. It is going into more continents than ever before. Over thirty new foreign subs were added this month. This in several countries. Our subscription list is larger than it has ever been in this country also. We envision great things for the paper in the future. We thank God for the direct role it has played in opening doors of opportunity in the Philippines. We pray that it may be useful in mission fields world wide. For this reason, brethren, consider the wide range of readers we have when you submit material for publication. Be especially considerate to write for the upbuilding of the Cause everywhere.

May we state again our feelings? We would like to see every preacher in our brotherhood feel that the paper can be of aid in his work. Remember, we are in the work to save the souls of men and go to heaven ourselves. We have no designs whatsoever to achieve personal acclaim from anyone. God forbid that anyone connected to the paper have such feelings! We have no axes to grind with anyone and we don't want any. Forget the past and any problems you may have had with some one of a personal nature. Together we have a monumental and tremendous task before us. The world is lost in sin, and we have the truth that will make them free (Jno. 8:32). This is our perspective. Will you join hands with us and together be of service to God in utilizing the printed page to the good of men everywhere? We need your scholarly and well researched materials in this endeavor. We need (and the brotherhood needs) your field reports at least occasionally. Why not let others know what your labors have accomplished on an occasional basis? Your successes are a great encouragement to others to keep up their efforts.

Too, announce the paper where you preach occasionally. You are not soliciting for some profit-making endeavor. Rather you are doing the brotherhood the service of providing them with a means to be constantly made aware of the state of Christians everywhere. Too, when you send your articles, the paper provides you with means to disseminate your knowledge to others who would otherwise never get to hear it.

Yes, the paper is growing...but so is the brotherhood. We are not going into as many homes as we could or should be going into. As we see it, the wider the range of writers the wider the range of appeal to our readers. We need material dealing with a wide range of subjects. You have the material in some cases already in article form. Let us hear from you soon.

In January as we begin our second 50 years, we would like to begin with more of our preachers as writers than ever before. Feel free to send us your comments and suggestions and pray for us as we, together, work for the salvation of men everywhere.

-D.L.K.

Grotius and suggest that these apply to gospel preachers. Not so. The Roman soldier could not marry. The preacher can. Paul said he had a right to marry. 1 Cor. 9:5. Incidentally 2 Tim. 2:4 is the very passage Roman Catholics use to try and prove their clerical celibacy, but it won't work. Even though Paul uses this figure of a soldier to describe our warfare and relationship to the world we cannot stretch that figure beyond its intended bounds.

Putting Things in Perspective

There is always a danger for preachers and other Christians to become so involved in this life and its demands that we lose sight of our duty to God. The result is always tragic. Some let their job interfere with their duty. They should not. But if they do, this doesn't mean it is wrong to work. Some get married and let their marriage interfere with their duty. They should not. But if they do, this doesn't mean it is wrong to marry.

We need all our preachers, those who do nothing but preach and rely fully on the church for support, those who preach and partially or fully support themselves, and those who are in secular work all the time but preach on week-ends and hold meetings during their vacation. We should never suggest of any of them that unless they do nothing but preach, they should give up what preaching they do. To all my beloved preaching brethren, I say--preach the word, whether full time or part time, preach the word!

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).
2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10: 3, 4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).
3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).
4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).
5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).
6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20: 7; 1 Cor. 16: 1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

Don Bookout, Rte. 1 Box 175, Henryetta, Okla. 74437
 Stephen Douglas Mauldin, 3801 Windcrest, Memphis, Tn. 38116
 Susan Ann Mauldin, 3801 Windcrest, Memphis, Tn. 38116

"We enjoy so much the paper, it helps us as we study different subjects"-Evans Fuller-K.C., Mo.

"Congratulations on 50 great years, the paper is just like a sweet treat, you read it as fast as you can and it is over much too soon"-Randy Meents, Greenfield, Mo.

THE FELLOWSHIP

Continued from page 1

Follow please: In Rom. 16:17, Paul issues a stunning ultimatum, a real eye-opener as pertains to brethren's relationship to and fellowship with those who cause divisions and offenses contrary to the doctrine. He says, "Now I beseech you, brethren (he is really saying, "I beg you, please"; he is really begging-- this is serious business), mark them with cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them". Reader, it is a serious matter to "cause divisions and offenses contrary to the doctrine". It is also a serious matter as to how those so guilty are dealt with by those who are not guilty. Remember, Paul told Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine--" (2 Tim. 3:16). So, doctrine and scripture must go pretty much and in hand, regardless of how we may view doctrine otherwise. So, let it be remembered, the fellowship, "walking in the light" in all of its aspects in governed by the Scriptures. Some seem to think to the contrary.

Now, let us get down to some specifics. We repeat, not be belabor, but apparently this needs to be emphasized over and over again, it is the responsibility of those who "walk in the light", that is, walk according to the Scriptures, those in the fellowship, to mark and avoid those who disrupt the fellowship, by causing division and offenses contrary to the doctrine. It is not a matter of mistreating brethren (I get tired of this groundless charge); it is a matter of doing what the Bible says. Now, in view of such plain teaching from the Scriptures, how can those who cause divisions and offenses contrary to the doctrine be recognized as faithful, be used in the public assembly of the church, be encouraged and given solace in their divisiveness? There is no such thing as practicing such and not being divisive. There is to be some marking and avoiding; I did not say that; Paul said that! Now it is a matter of fact, documented, I and countless others of us have seen with our eyes, heard with our ears, that the following things have caused divisions and offenses, and their proponents are guilty, and if the Bible means what it says, and surely it does, they are not in the fellowship, no question about it, let us not deceive ourselves: instrumental music in worship, the Sunday School, or whatever you call it, individual cups on the Lord's Table, fermented wine on the Table. Those causing the division, either by preaching or practice or both, have to be marked and avoided: and again I say, I did not say that, Paul said it.

AN EXPRESSION OF GRATITUDE

I could not begin to name the hundreds (and I do mean hundreds), of you my brethren, who came by to see me, both in the hospital, and here at home, from within the state and out of state. Yes, and the hundreds of cards, letters, and phone calls we received. I want to take this means of expressing my sincere appreciation for this gesture of love and good-will. For my preaching brethren who called or visited me, for the flowers sent by congregations and individuals, which were many and beautiful, we sincerely thank you.

Now just a word about my condition. I am improving by the day, and the doctors have given me a good report. I had to change some meeting dates, but I still plan to hold them. I am resuming my preaching schedule on a limited scale. I had open-heart surgery, for the purpose of making one by-pass graft, which seems to have been successful.

Now, most of all I thank you for your prayers, both private and public. May God bless you.

-Clovis T. Cook

"We enjoy the paper, may God's blessings be on you and yours"-Arvel Brumfield, Kenova, W. Va.

"We enjoy *Old Paths Advocate* and look forward to it each month"-Betty Stroud, Atkins, Ark.

To a pertinent question: How is it that we can refuse to call to those who are guilty as just described, and still use others who do not believe as the Bible teaches on other important issues? Where lies consistency? What is a scriptural benchmark? In trying to answer, we notice the following specifics.

1. How can we use a man whose wife cuts her hair, disregards the covering in 1 Cor. 11, and not use the man who believes, practices, preaches instrumental music, Sunday School, individual cups, fermented wine and any other innovation? The difference is, we have one man causing either directly or indirectly divisions and offenses on one hand, practicing error, and on the other, one who is not. This is the difference. Certainly, 1 Cor. 11 should be practiced by that wife, but using her husband who may believe or not believe as his wife violates no divine directive, so long as he does not cause divisions and offenses contrary to the doctrine. That, reader, is an important indicator. A "walk" is involved.

2. For another example, Bro. E.H. Miller, a leading gospel preacher, holds a position on 1 Cor. 11, has preached it, that many others do not hold, but he has been in the fellowship all along. Bro. Miller, to my knowledge, has not caused division on the position he takes. Using such a man and using one digressive in worship guilty of causing divisions and offenses contrary to the doctrine are in no way parallel. Surely we can see the difference. These are the things the fellowship is all about.

3. For many years, one of the leading preachers on the West Coast, Bro. John Reynolds, dear friend, believed and died believing that fermented wine as well as the juice of the grape were all right on the Table. He was never marked and avoided, never considered out of the fellowship. Why? He would have been the last to cause division and offenses over this. I believe Bro. John was wrong as do many others, but he was in the fellowship, and for very obvious reasons. He is not parallel with men who cause division on this issue, and other issues mentioned.

4. For years, brethren have been considered in the fellowship who have believed in carnal warfare. They have not caused divisions and offenses, and that is the difference between using such and not using those who digress in worship.

5. The late Brother Tom McBride, another dear friend, of Woodson, TX, believed in the so-called millennium, told me one time he expected to be living when it began on the earth, but was never marked and avoided. Why? He did not disrupt the fellowship and thus leave it by causing divisions and offenses. Bro. McBride, too, did not believe it matters how the bread at the Table is broken. He did tell me that as long as he lived and had any say, the brother at the Table at Woodson would break his portion and everyone else would do the same. No division, no disrupting the fellowship by such, no practice contrary to doctrine, so no marking and avoiding. Such examples, dear reader, are not the same as those mentioned.

Conclusively, if in all things we would only preach, practice those things about which there is no question, those things that are grounds of unity in the church, what a difference there would be. Yes, such has to do with the fellowship, fellowship with one another, with the Son and with the Father. What a blessed relationship!

FILMSTRIPS WANTED

If you have or know of anyone who has the Jule Miller filmstrips and are not using them, I would be glad to buy them from you. I can purchase them new but thought I'd try this approach and use some that are perhaps stored up somewhere. If you know of any please call me collect at 417-967-4550 or write to me at 631 Oak Hill Dr., Houston, Mo. 65483. Your cooperation would be greatly appreciated.

-Allen Bailey

PRAISE FOR GOOD WORKS

By K.G. Wilks

It is a fact commonly known by all managers of people, be they managers of children, men or women, laborers or professionals that well earned praise does much to establish good relationships, tranquility and cooperation in group performance. Consider well what the Apostle Paul wrote to the Corinthians in I. Cor. 11:1, 2 "Be ye followers of me (R.V. 'imitators of me'), even as I also am of Christ. (2) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

Paul wrote to his beloved son in the gospel, Timothy, in I. Tim. 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation (R.V. 'manner of life'), in charity, in spirit, in faith, in purity."

Matt. 6:19-21 tells us "Lay not up for yourselves treasures upon earth...(20) But lay up for yourselves treasures in heaven..." (21) For where your treasure is, there will your heart be also."

I John 2:15, 16 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (16) For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

2 Thes. 3:13, 14, "But ye, brethren be not weary in well doing. (14) And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

James in 4:17 wrote "...to him that knoweth to do good, and doeth it not, to him it is sin." Comment: Common charity demands a compliment, or praise, for a job well done. Do we not sin when we withhold praise, thanks, compliments for good Christian citizenship; for good service to the church; for well done labor of love for brothers and sisters in Christ? Do not grow weary in well doing. That statement is as much a command as any other Bible statement or command.

Who are we serving -- God or men? Christians are obligated to keep the commandments of the Lord. But living the Christian life is not all to receive praise and compliments. Listen to the Apostle Paul in I Thes. 5:14 "Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." The same verse in the Revised Version reads thus, "Now we exhort you, brethren, admonish the disorderly, encourage the faint hearted, support the weak, be long suffering toward all men."

Verse 15 reads, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

So often our elders, preachers, teachers are not appreciated, never thanked for their service as those who must give account for the flock. See Hebrews 13:17 "Obey

CARD OF THANKS

We owe a great deal of gratitude to many for their goodness toward us at the passing of our Dad, A.M. McCord, Sr. Those who came from far and near on the day of the service will never know what it meant. For the many cards, calls, the pretty flowers we are grateful. For the superb efforts of the preachers, and singers we are all so thankful. We appreciated so much the food provided by sisters of the congregations at Okemah, Council Hill and Stidham, OK. Special thanks are due Dr. and Mrs. Gary (Donna) Lovell, faithful members of the church, respected members of the medical and nursing community, for opening their home to my people and others for the luncheon the day of the funeral. I continue to be convinced that I preach to, work with, worship with the finest people on the earth. This is true in times of both joy and times of sorrow.

-Don McCord and family

them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

This is not to say that those who have the rule over the church are not subject to sin, for see what Paul had to say to the Ephesian elders at Acts 20:28-31, to see what a terrible burden they have and what a great risk they run for the sake of the church and their own welfare. The rulers of the church are worthy of respect and appreciation. Tell them about it, but charge them their sins if they are guilty, before two or three witnesses.

-528 North Main
McGregor, Texas, 76657

A LIBERAL

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to take his own Bro. Hoyt Houchen to task for implying in the 22 Jan. 1981 issue of Guardian of Truth that after Thayer defines cup as a drinking vessel he then shows that the way it is always used in the Lord's Supper is by metonymy. Talk about a gross misrepresentation. Thayer nowhere says that the term cup in the Lord's Supper is always used metonymically. As a matter of fact, Thayer lists cup in Matt. 26:27 under literal usage and it would be interesting if Bro. Halbrook would tell us whether or not Thayer was correct in this. But back to this so-called misrepresentation. I have read his discourse on this and fail to see his point because no one as far as I know believes the cup represents the blood of Christ. We believe the cup, which, of course, contains the fruit of the vine, an emblem of blood, does represent the New Testament of Christ. Thayer says that something is "an emblem of the New Covenant". Bro. Halbrook, in your explanation of this, why didn't you tell us what that something was?

Bro. Halbrook is short on proof but long on poking fun, building himself a straw man, and allowing himself to let his imagination run wild. He next supposes that we will soon believe in a fourth element, the table, and even a fifth element, the bread plate. You see, he can't meet the issue so he would much rather argue over something else eventhough there really isn't anything to argue about! All this talk about a fourth and fifth element is merely a smokescreen and personally, I think it denotes some immaturity on his part!

In one of his articles he asserted, "Some folks of the one-container persuasion send separate CONTAINERS (emphasis mine) down opposite aisles". I asked him for proof of that statement and how they could be of "the one-container persuasion" and use separate containers. Here is his answer: "Dickinson also professes not to know about one-cup brethren sometimes sending two cups down the aisles- one cup down each aisle. We have met numbers of brethren from several states who grew up in churches of this kind". Brethren, I challenge this statement. Bro. Halbrook, we want some documentation. Since you have met many brethren who grew up in churches that were of the "one-container persuasion" where they sent separate containers down opposite aisles, document it for us. Tell us who these brethren are and the congregations they represent! Now, you might know of a church that uses two containers but they are not and neither can be of the "one container persuasion". Why am I stressing this? Because it shows a basic misunderstanding of the issue at hand and a failure to look before leaping. To claim that people who believe in one cup use different cups is about as ridiculous as one can get. However, if he can document his case, we'll be glad to take a look at it.

-215 Forrest Hills Dr.
W. Monroe, La. 71291

REPORT FROM ZIMBABWE

By Alan Bonifay

The work in Zimbabwe continues to go forward. As many of you know, when Jerry Cutter moved here in 1971, to our knowledge there were no congregations meeting according to the N.T. pattern of worship. Now some ten years later there are some 80 faithful churches in this country. Since our arrival here in June, three new congregations have either been established or been converted from digression. This, of course, is due largely to the labors of Bro. Courter and the African brethren.

In addition we recently journeyed to Zambia to visit a faithful congregation. For many years we have been trying to gain a solid base of operation in Zambia, and now we believe we have. One of the leaders of a congregation in the Salisbury area moved to Zambia some time back. Largely through our contact with him we received an invitation to visit in Sept. Bro. Wickson, one of our Zimbabwean preachers, had visited this congregation earlier this year on his way home from Malawi. On that occasion he had corrected a number of errors in their worship practices. In Sept. when Wickson, Ndelema and I visited we found the brethren still meeting faithfully and to our delight the brethren at Kaunda Square in Lusake introduced us to a neighboring congregation which had also adopted the N.T. system of worship.

Friday evening, Sept. 25, and also the next morning, brothers Wickson and Ndelema spent laying some valuable groundwork and establishing a good rapport with the brethren. On Sat. afternoon I conducted a 4 hour

Bible study on worship with many questions and answers. The people were very receptive to the truth. We had 22 adults gathered for the study and on Sat. evening they all returned plus a few more for a preaching service in which we emphasized and reiterated the afternoon's points, the distinction between us and the digressive, and the Bible plan for unity.

On the Lord's Day some of the leaders from a neighboring congregation worshipped with us. We enjoyed a crowd of over 80 people who were again very receptive to God's Word. I preached on the "Identity of the Church", again stressing the scriptural plan of worship. After the services the brethren repeatedly asked us to return soon and promised to advertise our next meeting widely among the churches of Christ in Lusake.

Upon taking leave all of us were elated that the Lord's face had shined upon us so brilliantly. We plan to return there the first week in Jan., Lord willing. An extra advantage to us is that there is no church of Christ missionary working in Zambia at this time. With the Lord's continued blessing the faithful church will soon be solidly entrenched there. We are now certain of 2 congregations there and possibly a third. We believe that the potential for growth there is very good. So, as you can see, the gospel of God's grace is still as powerful as ever.

I have received a number of inquiries about our work here; so let me summarize my work schedule for you. The day to day work here in Zimbabwe consists of training and educating our 4 African preachers in the Word of God. We have a monthly Bible study together for two and a half days. Second, we are involved with visiting as many congregations as often as possible. We encourage weekend meetings and Sat. Bible studies. Third, a great deal of time is consumed in making and implementing administrative decisions necessary to the effective functioning of the work. Fourth, we spend quite a few hours writing and studying each month. There is a desperate need for good Bible tracts here and we are currently working on two. Also, I have plans to write a new correspondence course to complement those already employed here.

We appreciate very much the prayers and support of all of you and bid you to continue. Zimbabwe is a fruitful vineyard and we must gather the harvest while it is ripe. May the Lord richly bless all of His faithful. Please feel free to direct any inquiries you might have either to me, to one of the brethren who has worked here before, or to the brethren sponsoring this work- the 85th & Euclid congregation in Kansas City.

Take care and God bless. Pray for us as we for you.

BONDS OF MATRIMONY

Brown-Dampier— In the afternoon of August 15th Bro. Mike Brown and Sister Mary Dampier were united in marriage, in the presence of family and friends, at the Lee Summit church building near Lebanon, Mo. Mike and Mary Esther are fine young Christians dedicated to the service of Christ. I have known Mike most of his life, and had the privilege of baptizing Mary several weeks before the wedding. We wish for them a long and happy life together.

—Ronny F. Wade

Branstetter-DeGraffenried. In the afternoon of Oct. 7, it was my privilege to perform the wedding ceremony for Bro. Frank Branstetter and Sister Carol DeGraffenried. The wedding took place in the home of the bride's parents, Lowell and Nadine Richardson, Lebanon, Mo., in the presence of family and a few friends. We wish for these two fine Christians a long and happy life together.

—Ronny F. Wade

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Oct. 10 to Nov. 10 and opposite the name the number of subscriptions sent. Again, the list is good for this season, and we extend appreciation to all who have been such a help in increasing the circulation. Please, check the following and report any errors to us:

Miles King--4; Don L. King--4; Jim Stockam--4; Kenneth Middick--4; Susan Johannesen--3; Gerald Faber--3; Mrs. Carlton Stephens--2; R.E. Lee--2; A. Barwick--2; Jim Coale--2; Albert Scott--2; Mrs. Charlie Warren--2; Mrs. Edward Witt--2; Doris Derrick--2; Dwight Patton--2; John J. Bennison--2; Everett Stephens--2; Voyd Ballard--2; Grady Carroll--1; Wm. St. John--1; Dan Parker--1; Wanda Huff--1; Nina Newman--1; Melvin White--1; Oscar Golden--1; G.F. Graham--1; Clifford Arney--1; Dave Doing--1; Goldie Lee--1; Betty Lawson--1; Robert Snodgrass--1; Roy Coon--1; Carl Willis--1; Randy Stark--1; Mrs. W.A. Petree--1; Anna Lauderdale--1; Glane Harris--1; Joel Smith--1; H.W. Bragg--1; Mary Coffey--1; Della Stone--1; D.C. Kelley--1; Jerret Caffey--1; Lois Pruitt--1; Esther Kleopher--1; George Culbertson--1; Mack Walker--1; Jim Lackey--1; Bill Richards--1; Lucille McVey--1; L.A. Franklin--1; Paul Walker--1; Frank Staggs--1; Clovis T. Cook--1; Claude Smith--1; Randal Coon--1; James Smith--1; Carmel Williamson--1; M.E. Mountain--1; Harry Reece--1; Howard Roy--1; Randy Odom--1; Bobby Cunningham--1; John Ellerd--1; Alan Bonifay--1; Richard DeGough--1; Benny Cryer--1; Laura Lay--1; Ed Ball--1; Ray Lackey--1; Cheryl Sanders--1; L.H. Frizzell--1; Eugene Kinser--1; Gary Robinson--1; Total--102.

HELP NEEDED

The congregation at Davis, Okla. is in need of someone to come here and work with us. Brethren from Healdton, Ardmore, Ada, and Wynnewood have been helping out the past several months, but it is plain the congregation is dwindling away and we are looking and praying for someone to come work with us. Contact Harold Deatherage, Rte. 1, Davis, Ok. 73030, or the writer at 805 E. Hanna, Davis, Ok. 73030. (Note- We are sorry this reached us too late for Nov. issue-Ed).

—Gerald Goodson

CALIFORNIA NEW YEAR MEETING

Dec. 27-31 the Stockton congregation (3305 Mission Rd., intersection of Mission Rd. and Alpine Street) will host the 1981 California New Year Meeting. Brother Richard DeGough and myself have been asked to conduct the meeting and we anticipate a good meeting. Preaching brethren Tim Staggs, Rob Hickey, Voyd Ballard, Bennie Cryer and Don McCord are also scheduled to assist in the preaching. "Is Not The Whole Land Before Thee?" (Gen. 13:9; Mk. 16:15, 16) has been chosen as a general theme and special emphasis will be given to the preaching of God's word, and gospel singing during the week's time. This with a special view to saving the souls of men throughout the world. The Stockton meeting house is

large, plenty of room for comfortable seating. The brethren are friendly and hospitable. Many of their homes will be opened to visitors. For those who prefer to stay in motels, etc. a number of reasonably priced ones are close by. Services are at 10:00 A.M. and 6:00 P.M. on Lord's day, 7:30 P.M. weeknights. Lunch will be served by the sisters on the 27th (Sunday) at 1:15 P.M. and a gospel singing will begin at 2:30 P.M. We will sing the new songs, so plan to be with us. New Year's Eve, after services we will have a singing to sing in the new year. For more information call Granville Mahurin (209) 465-1182.

-Don L. King

OUR DEPARTED

Hedrick— Frances Marie Hedrick was born Aug. 19, 1922, the daughter of Floyd and Mildred Ellis. She departed this life Oct. 8, 1981 at the age of 59. In 1948 she was united in marriage to Harv Hedrick who remained her faithful companion to the end. In 1973 Fran obeyed the gospel under the preaching of Bro. Jim Hickey at the 85th and Euclid church in K.C., Mo. For a number of years she and Harv regularly worshipped in this congregation. Fran had suffered from cancer for quite some time. Even though she experienced pain and discomfort, she remained happy and optimistic until the end. The past few years were spent living in the Shell Knob area of Southwest Mo. and worshipping with the Mt. Home congregation near Galena. She is survived by her husband, Harv, of the home, one son, one daughter, and seven grandchildren. The funeral was conducted in the Stumpff chapel in Crane, Mo. with burial in El Dorado, Ks. She will be missed by her loved ones and many friends. May the Lord bless those who wait, a little while, on this side of the rolling river. The writer officiated.

-Ronny F. Wade

Davis— Anna Josephine Davis was born in Galloway, Ireland, April 16, 1907 and departed this life Oct. 27, 1981 suddenly at her home following a brief illness. Anna was the wife of Bro. Barney Davis and both worshipped with the Claxton congregation near Competition, Mo. She obeyed the gospel over twenty years ago, and had remained faithful until called away. Shortly before the funeral service Barney told me there was not a more loving, tender-hearted, obedient wife than Anna had been. In fact he said "there's no way you can say enough about how kind and loving she has been to me," a real tribute from a husband of 45 years. During her life she knew the sorrow of losing two of her children, one at age 17 in a car accident, and also the loneliness of being separated from her family by an ocean and thousands of miles. She is survived by her husband, one son, seven grandchildren, and a host of other relatives and friends. The writer conducted the funeral service from the Wood Chapel in Hartville, Mo., with burial in the Durbin Cemetery.

-Ronny Wade

Hillhouse— Bro. Dale Hillhouse was born April 2, 1924, he passed from this life on Oct. 7, 1981. Bro. Dale was a member of the church at Claxton, Mo. During the 57 years that Dale was allowed in this life, he was a great influence on the lives of many and a friend to all as was evidenced by the huge crowd that gathered to pay their last respects. The funeral chapel was filled to capacity, with almost as many standing outside. We did the best that we could to comfort the family with the hope allowed in Christ and to warn all of judgment to come. Our heartfelt sympathy to Dale's wife, Jane, his sons, Mike and Eddie and his mother Sis. Bessie Hillhouse.

-Joe Hisle

Brown— Sister Hazel Campbell Brown was born Aug. 20, 1913 in Scotland, Ark., and died at the age of 68, Oct. 27, 1981. She had lived in the Jerusalem, Ark. area for some years, and was a member of the church of Christ in Mt. Zion, Ark. She is survived by her husband, Richard of the home; 2 sons, Harold of Jerusalem, Ark., and Richard of Little Rock; 3 daughters, Dorothy Wilson, Jerusalem, Ark., Mildred Hays, Little Rock, and Maudine Reynolds, Prattsville, Ark.; 2 brothers, Ray and Archie Campbell; 3 sisters, Olamay Brown, Syble Cato, and Jewell Thomas; 9 grandchildren, and 2 great grandchildren. Sister Brown had been bedfast about 2 years before her death. She was a good Christian mother to her family. God bless them. The writer assisted Bro. Irvin Barnes in the service where a large crowd attended. I feel her passing will be remembered for years to come, her prayers and concern was for unity in the church. I had first met her and her family in the early sixties.

-R.B. Rodden

Guthrie— William (Bill) Guthrie was born July 16, 1886 at Lowry, Arkansas, and passed from this life Oct. 28, 1981 at Okmulgee, Oklahoma, being 95 years plus. Bro. Guthrie was a faithful member of the Council Hill Church of Christ ever since the mid 30's, and will be greatly missed by these brethren. He is survived by two daughters, Rose Bookout, Council Hill, and Lillie Bookout of Laton, Calif.; 4 grandchildren; 7 great grandchildren; and 2 great great grandchildren. Knowing brother Bill for over two years, he always possessed a smile and greeted all with Christian love. He lived a long life upon this earth, and using this as my theme, I offered words of comfort to those who attended. For precious indeed is the death of His saints. Their lives should prompt us to follow in the steps of faithfulness, so that we too can die the death of the righteous. His presence will be missed by all.

-Lonnie Kent York

Cohea— Sister Ruth Elizabeth Cohea was born Feb. 12, 1900; passed from this life June 22, 1981 at Dallas, TX. In 1926, she was married to Bro. Tom Cohea, who preceded her in death in 1972. She lived in California for 46 years before having to be moved to Texas due to failing health. For years, long-time readers of *Old Paths Advocate* will remember, Ruth Cohea was a friend of the paper, her name appearing consistently in "Our Helpers" and "Honor Roll" lists. In southern California, she was at various times numbered with local congregations at Siskiyou St., Los Angeles; Compton, Lynwood, and Montebello. After our last visit with her, when she was very much at herself, my wife complimented her like this: "It's refreshing to visit with someone in the church with as much religion as Ruth". She is survived by brothers, Claude and Foy Wallace Warwick, Axtell, TX, and Charlie of Dallas; sisters, Mae Hunter, Dallas; Opal Norman, Hewitt, TX; Elinor King, Houston. Among other relatives is my good friend and preaching brother,

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OUR DEPARTED

Ted Warwick, a nephew, son of Ruth's late brother, Joe. It had been my privilege to conduct Bro. Tom Cohea's service in 1972, and was expected to do the same for Ruth; but due to being away from southern California in my summer meetings, Bro. Mike Fox, whom Ruth had known all his life, graciously consented to conduct the service at graveside at Rose Hills, Whittier, CA. Mike said among other things, "In recent years, Ruth's vessel limited her spirit. Today, we're only retiring the vessel; the spirit has finally broken free of its limitation, and gone to Jesus where it yearned to go for years."

-Don McCord

Jackson— Bro. George Wright Jackson was born Sept. 15, 1884 at Mt. Hersey, Ark.; passed from this life, Oct. 14, 1981, at Bakersfield, Calif., at the age of 97 years, 19 days. Bro. Jackson was a long-time member of the body of Christ, for a long time a member of the congregation at Arvin, CA. It was my privilege to know him many of these years; he was a king, humble, unassuming, hospitable man. He would often say, "We must all surrender to old age." He did just that with as much grace and resignation as any man I have known. Though in his 98th year, he was able to be up and about until not many days before his passing. Bro. and Sister Jackson were, and are, blessed for many reasons. I do not know of children who have honored their parents more (Eph. 6:1-2) than the Jackson children; to wit, it has been years that the Jacksons have not stayed alone at night (their children taking turns leaving their own homes to stay with them, thus keeping their parents in their own home, where they in advanced years, felt most at home); that home is kept immaculate by children who have homes and responsibilities of their own. This includes Jackson in-laws, too. This is wonderful! I am grateful that I can number among my friends such folks. Bro. and Sister Jackson were married over 70 years (reader, please note that); the sanctity of the marriage tie meant much to these two. What an example to leave this side! During Bro. Jackson's span of years, longer than most on this earth, he was blessed in knowing the best of two worlds. First, and most important, he was a subject of the kingdom of God, and enjoyed blessings that even the prophets and sages of old could not enjoy; they could only anticipate them, but he embraced them by virtue of living in the gospel age, such as the church, remission of sins, ministration of angels, the fellowship, and communion of the body and blood of Christ. He saw the best of this world, too. During his years, greater advancement technologically, medically, scientifically, historically was made than in all the years before him since creation. For instance, he lived during a time that the population of the U.S. climbed from 50 million to more than 226 million; when he was born, there were only 38 states in the Union; during his life, the number grew to 50. He saw these and many other things coming during his 97 years: radio, television, long-distance telephoning, graphophone, wireless telegraphy, the automobile, bus, jet propulsion, helicopter, metallic filament lamp, linotype, the milk bottle, glass bottles, cash register, the diesel engine, air conditioning, washing machine, x-ray tube, woman suffrage, air-inflated tires, automatic self-starter, Ethyl gasoline, the zipper, rubber heel, Kodak camera, fountain pen (the year he was born), organized labor, rayon. Surely, he lived during the golden age of time. Bro. Jackson is survived by Elsie, his devoted wife, for nearly three-fourths of a century; 2 sons, Ashley of Ark., and Scott, Lake Isabella, CA; 6 daughters: Helen Campbell, Mt. Judea, AR; Clara Hefley, Hazel Dyer, Bonnie Johnson and Mildred Forrest all of Arvin, CA, and Hildred Childers, Bakersfield; 16 grandchildren, 18 great grandchildren, and 4 great great grandchildren. It was my privilege to speak words of comfort to those present, and words of respect for Bro. Jackson, and to have share

the podium with me Bro. Buddy Brumley, dear friend. The singing was beautiful, done by members of the church in the area. The service was at J.W. Sams and Sons Chapel, Arvin; bearers were brothers in Christ; interment was in the little beautiful cemetery in the country nearby.

-Don McCord

McCord— Bro. Andrew M. McCord, Sr. was born Sept. 25, 1893 in Ark., the son of the late Bennett and Cora McCord; he departed this life Oct. 16, 1981 at Henryetta, OK at the age of 88 years, 21 days. When they were both in their teens, he was married to the late Bess Thompson, to which union 4 children were born: Naomi, deceased; Andrew, Jr., Logansport, LA; twins, Dortha Scoles, Plano, TX, and Don, this writer. As a young man, Dad obeyed the gospel, becoming a member of the body of Christ, the most important thing he ever did in his long life. He was by no means a perfect man, but the finest compliment I, as his son, can pay him today is, had it not been for that man, chances are so great, I would have never known about the church, the remission of sins and true worship. What a heritage in such matters he left my brother, sister and me! I shall always be grateful. It was my privilege to spend several days with him this past summer, when he talked to me of many things, among them his soon departure from us, and "repenting in sackcloth and ashes", to use his words. Our parting words will always be precious to me; mine to him -- "Lord bless you"; his to me -- "God bless you and me both". Besides us children, he is survived by his wife, Rachel, such a sweet lady, without whom we do not know what he and we would have done these last few years; 5 step-children, 9 grandchildren and 4 great grandchildren. There are 2 brothers, Bill of Hutchinson, KS and Thurman, Ferron, Utah; 4 sisters, Aurora Shelton and Ruby Murry, Shreveport, LA, Marie Buchanan, Oil City, LA, and Jimmie Williamson, Klamath Falls, Or. Very personal, special attention is made of my twin, Dortha, a registered nurse, who during the last critical days cared for our Dad in ways I and others of us could not; she said, "Though he suffered greatly, he was one of the best patients I have ever had". The service was conducted the morning of Oct. 19, a beautiful autumn day, at Hayhurst Chapel, Henryetta, OK. Bro. Jack Cutter was a master at exhorting, warning, comforting my people; Roy Lee Criswell assisted him. At the graveside, Miles King assisted in reading, and Don Pruitt had the prayer. The songs, "Be Still, My Soul", "Be With Me, Lord" and "No Night There" were beautifully sung by Don Pruitt, Bill Ferguson, Tommy Teel, Norita Cutter, Kathy Davis and Christine Elmore Allen. Interment was in Westlawn Cemetery. I considered it an honor to join my brother, Andrew, Jr., our brother-in-law, Fred Scoles, and our 3 step-brothers, in bearing Dad to the grave to await the resurrection.

-Don McCord



James Smith,— Rte. 2 Box 343A, Ethridge, Tn. 38456, Nov. 9— Bro. Don Jackson held a weekend meeting for us at Springer Rd. in Lawrenceburg, two weeks ago. It was our first time to hear him. He is a good speaker and we enjoyed his sermons very much. Here is a sub.

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Kenneth Middick,— 4710 Rice Rd., Columbia, Mo. 65202— Things are going pretty well here at Columbia. We have been here a little over a year. Recently, a young couple were added to the Lord. To God we give glory. We feel much more can be accomplished with our faith in Him. We anticipate a trip to St. Louis once each month, since there are two meeting places now I am sure more help would be appreciated. If you are passing our way please drop by, or just make a special trip and visit us. Our prayers for the work everywhere.

R.B. Roden,— 112 Kelly Dr., Moore, Ok. 73160— Our meeting at Houston, Mo. was a good one, we enjoyed working with the congregation and Allen Bailey. Other congregations helped and we are thankful. A good Christian couple, the Lloyd Langfords, made their home ours and we enjoyed it. We were in Dallas (Boulder Dr.) for two services, they are such good people and we always enjoy going there. We look forward to the meeting at Farmington, N.M., Nov. 20-29, then to the Levelland, Tx. congregation, Dec. 13-16. Do pray for us in these meetings and come see us.

Miles King,— 1525 Ann Arbor Dr., Norman, Ok. 73069, Nov. 9— Last night closed a 10 day meeting at Wayne, W. Va., my first effort with these brethren in 24 years. Interest was good with brethren attending from Huntington (18th St.), Twelve Pole, St. Albans, and Radnor. Gospel preachers in attendance were J.W. Kornegay, Richard Nichols, Gary Barrett, and Charlie Ross. There was one baptism and 2 confessions of fault. Enroute to W. Va. I heard Bro. Alton Bailey one night at Blue Springs, Ky. The weekend meeting at Pottsville, Ark. was well attended with local visitors as well as brethren from Cedar Creek, Mt. Zion, and Little Rock. We look forward to the New Years meeting at Tulsa.

Carl M. Johnson,— 1124 E. 8th St., Ada, OK 74820, Nov. 2— We just concluded a good meeting at Council Hill, OK, which resulted in one baptism and three confessions. One of the confessions was a woman who took a stand against digression. In spite of inclimate weather, attendance was generally good. Especially helpful were brethren from Muskogee, Tulsa, and McAlester. The Church here at home seems to be doing well. We have had several responses lately, including the baptism of Darin Cosby, son of Roger and Tina Cosby. We have known Darin since his birth and his obedience to the gospel certainly thrilled us. Please pray for our continued efforts for the Lord's cause. God bless the faithful everywhere.

Lonnie Kent York,— P.O. Box 691, Fayetteville, Arkansas 72702, Nov. 2— My two meetings in Pennsylvania went well. In both places the brethren felt that good was accomplished, although there were no visible results. Often times we tend to deem the success of a meeting on the visible results, not realizing that when the brethren are strengthened in the most holy faith, that in reality is a visible result. Brethren are seeking truth, and deeper teaching from the scriptures. We need to supply that need by digging into the truth and bring forth the will of the Lord more perfectly. Of recent date we have baptized three souls into Christ in this area, for which we are thankful to God. We now possess the responsibility to teach and ground these precious souls in the truth. As we continue in our labor for the Lord, we seek always the prayers of the saints. May God richly bless all who seek the truth that saves.

Paul Walker,— 2701 Halifax, Odessa, TX. 79762, Oct. 5— Our weekend in Mineral Wells was very enjoyable. Brother Melvin Blalock has done a fine work there. The brethren have a nice building and a fine congregation. It was so good to see again the Tandy Allen family who live and worship in Mineral Wells but who lived in Oakland, Ca. when we all worshipped in San Pablo, Ca. back in 1965. Also, Frank and Betty Jones were down for one night of our meeting. They, too, lived in the San Francisco Bay area whenever we worked there. What a joy to be with friends and brethren! The work here in Odessa continues with interest. I especially enjoy the radio work and the home Bible studies. It is a real pleasure to work with Mearl Van Stavern. Lord willing, he will retire from Sears soon and I look forward to having him by my side even more as we visit and work together to build up the church here. Later this month my family and I plan to be with the church in Jacksboro, TX. for a weekend meeting. May God bless all our brothers and sisters in Christ.

Bobby Pepper,— Rt. 7 Box 505, Athens, Al. 35611— Brother Alton Bailey and I are working together in mission meetings, we closed a meeting in Sevierville, Tenn. Nov. 4-8, with good crowds. Members from Kentucky, S.C., Ala. and Ga. attended, as well as visitors from the area. There were five confessions of faults, and two families took their stand for the truth. They were Brother Wilson Messer and wife, and Terry Ball and wife. Brother Messer had preached for three years for the cups and classes brethren. We thank God for all the blessings and give Him all the glory for the power of His Word which converts the lost from the error of their way. Brother Alton is a true yoke fellow, I appreciate him very much, and feel very comfortable working with him in the Lord's work. In Athens, we are happy to have the Marshal Davis family worshipping with us; Richard their son does a good job teaching. In Decatur, Al., Brother Dan Seay has taken his stand for the truth. He was doing some teaching for the Grant St. church of Christ in Decatur. He saw the truth on the communion and classes, and is now doing a fine job teaching, and working in Decatur. Also, we welcome Brother Melvin White and wife who moved here from Cal. Brother White is also doing teaching and other work in the congregation there. The members in Athens and Decatur have a greater determination to work than I have ever seen. I thank God for this, and pray God will continue to bless us in this area.

Bill J. Fergerson,— P.O. Box 15207, Tulsa, Ok. 74112 November 2— Truly my sympathy is extended to the Don McCord family in the loss of Brother Don's father and our dear Brother in Christ. Don, to you and your family, I'm very sorry. We just concluded, a little over a week ago, a very enjoyable weekend meeting with Brother Lynwood Smith. While he was here, we discussed and made our concluding plans for the New Years meeting that will be conducted here in Tulsa on December 26 and continuing through the midnight hour of December 31st. Notice the article written in this month's issue. If you have any questions concerning the meeting, motel reservations, etc., then write me or anyone else of the Tulsa congregation and we will try to get the information sent to you before the meeting begins. Hope all that can will make plans to attend the annual feast!! The work here is continuing and the interest appears to grow day by day as well as the zeal of the brethren. For this we are extremely thankful to the Father above. Please pray for us and ALL those throughout the Brotherhood, in our endeavors to proclaim the Good News of Jesus Christ to those who are in need of it so badly. Love to all!

Frank Staggs,— P.O. Box 8605, Flintville, TN 37335, Nov. 7— We continue to enjoy the work here with such loving brothers and sisters in Christ. To ask for better cooperation would be hard for me to do. One evening each week, in our homes, we have singing and fellowship, which always seem to build up any congregation. Wednesday evenings we are having chapter study in the book of Romans with some good audience input. Our young brother, Eric Mann, is helping in song leading and doing quite well. The young sisters pour their hearts into the singing, also. (These we mention because they are all new converts in Christ.) It was good to hear Bro. Don Jackson at the Springer Rd. congregation in Lawrenceburg last week. He does a fine job. We believe Don to be a dedicated christian. We continue to have from one to three home studies each week with our neighbors. They are enjoyable folks to live by and work with, and most of them seem so interested in learning more of the word of God. We thank all of you for your prayers in our behalf; especially for Gladys. She has helped me much in my life as a Christian and has been a great influence for strength in the Lord for our children; thus finding them in the work we trust pleases Him. Saints of God, arise and with every piece of armor in place, be valiant in the face of the enemy! The Lord is in His heaven and all goes well. Let us never forget that.

Orvel Johnson,— 2832 Kay St., Ceres, Ca. 95307, Nov. 9— Since last reporting I have been privileged to preach at the Ceres congregation a number of times, and at Modesto congregation and Davis, Okla. for one service with one confession of wrong at Davis. Voice problems has curtailed my preaching as extensively as in the past, but thanks be to God we are still able to be of some help. Our trip to Okla. was a sudden trip due to the death of our daughter's husband, Junior Bumgarner. Bros. Johnny Elmore and Phil Cimea conducted the funeral service on Oct. 28th. Singers from various congregations rendered beautiful songs. All of us want to express our sincere appreciation to the folks of Davis and especially the church there for the many things they did to lessen the grief at a time like this. Johnny and Phil did such a wonderful job in the service. Lorene and me had lost a daughter-in-law just a month to the day of Junior's passing. She was the wife of our oldest son who lived in Rancho Cordove, Ca. Even though grief has been ours, we take courage and press on. We are assisting in plans for a great Gospel Meeting at the Ceres congregation. This will begin on Dec. 4th and go through Dec. 13th. Robb Hickey will be the speaker. We are anticipating that every member will be working for this effort. Our goal is to have at least 100 people present during the meeting who are not members of the church. Have heard Paul Nichols twice in the meeting at Escalon. As usual, he continues to "preach the Word." We are not able to attend meetings as we once were but our prayers are with all the efforts put forth. We appreciate the number of requests we receive for meetings and to work with congregations, however; we know folks understand when we must decline these invitations. May the good blessings of God be to His children everywhere. Pray for us as you can. Come to the Ceres Gospel Meeting.

Richard D. Frizzell,— P.O. Box 80, Western Grove, Ark. 72685, Nov. 5— The work that I am engaged in, in the Mt. Judea, Ark. area, has progressed slowly. However, from all indications, things are beginning to pick up. Brother Jimmie Smith, of the Harrison congregation, has been

real good to go with me to visit and study with people around Mt. Judea. A couple of weeks ago we had a good study with a digressive preacher on the cups issue. As we were leaving he indicated that he would like to study the class issue with me at another time. We also had a good study this week with two families present. Since we moved to this area we have worshiped with the congregation in Harrison. The church there has grown spiritually and in number since we moved from this area almost five years ago. I have been impressed with the work Bro. Jimmie Smith has done. Recently a young couple made their stand with us and for the truth. Jimmie had studied with them on the cups the week before they made their confession on Sunday. Once they were taught the truth they not only could see it, but they accepted it and would not worship in error one more time. We need more people like that! Oct. 28--Nov. 1 the congregation at Harrison had a good meeting with Bro. Bruce Word. We all enjoyed, and were benefited from, being with Bruce and hearing him preach. I commend him to the brotherhood. We were able to hear Bro. Allen Bailey a couple of times, up at the Hale congregation, and enjoyed it very much also. If anyone has time open next year (or thereafter) for a meeting why not consider me? I am available and would love to hold more meetings. Please pray for my family and I as well as for the faithful everywhere. God bless all who stay in the straight and narrow, and help us to seek to save those who are not.

Allen Bailey,— 631 Oak Hill Dr., Houston, Missouri 65483 Oct. 15— It does not seem possible that November is already here. It has been a good year and I pray that the preaching of the gospel done throughout the brotherhood has been successful in winning many lost souls. Our last meeting in Radnor, W. Va. was well attended with one baptism and several confessions of fault. We so much appreciate open and honest hearts. Lord willing, we will return in October of 1983 and also to Garrets Creek in Wayne during May of 1982. We enjoy our West Virginia meetings and look forward to a return trip. We were in Mtn. Home, Ark. for a weekend and it too was enjoyable. It had been three or more years since I had been there. Lord willing we leave tomorrow for Hale, Arkansas to be in a ten-night revival. We pray for good results and look forward to our visit with Bro. and Sis. Barnes and nearby preachers. We were sorry to hear of the passing of Sis. Fran Hedrick, she was an inspiration to us and a very good christian. We look forward to the reunion day in the future. The religious discussion that was in the making for Rolla has been called off due to the opposition cancelling out. We pray that good may still come from the work, please pray for us. During this past month we have enjoyed visits with Bro. Jim Howard, Bill Ferguson, and Donald Coon. It is always an enjoyment to be with fellow laborers. Presently we are in a meeting with Bro. Bill Roden with good visitors, cooperation from community, we hope and pray that visible results will come from these efforts. During the month of November we plan to be in Alton, Mo. for a meeting covering fourth weekend unless changes occur. We have had several call for meetings lately and appreciate them all. We pray that as time comes for these meetings that much good will be done and God's name will be glorified greatly. Please everyone study your Bibles in view of the great and final judgment that lies ahead. Discuss salvation with a lost person today, for tomorrow may never come. Our love to all. (Note- We are sorry this was too late for Nov. issue-Ed).