

Ye num'rous sects
which all declare
"Lo Christ is here,
Lo Christ is there."
Your stronger proofs
divinely give
And show me where
the Christians live.

OLD PATHS ADVOCATE

"Where is Thy Church,
O, Savior, where?"
I heard the cry,
and then I heard:
"Here is My Church
where men still dare
To take Me at My word."

"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).

VOL. 5 VOL. LIV

LEBANON, MISSOURI, JANUARY 1, 1932 (JAN. 1, 1982)

No. 1

Fifty Years

FROM PUBLISHER OF "OLD PATHS ADVOCATE"

I have reluctantly accepted the responsibility as Publisher of this religious journal, for I have thought that if I had any ability in the services of my Master, it was in the evangelistic field. This I still believe, but it seems to be the will of the editors that I undertake the arduous task of publishing the paper, and to this will I resign.

I appreciate very much the confidence manifested in selecting me to undertake this responsible duty, and I trust that I may ever merit this confidence. I feel very keenly my inability to carry on the work in the splendid way in which Bro. Harper has served as Publisher of "The Truth." I have nothing to promise you but a conscientious effort to give the best there is in me, and to the best of my ability, give to all a square deal.

With Brethren Homer A. Gay, J.D. Phillips, and H.C. Harper on the editorial staff with me, with their influence and assistance, I feel that my burden is made lighter. I believe that these are true and tried friends, upon whom I can rely. And, too, Bro. H.E. Robertson, a consecrated gospel preacher, of this community, has promised to assist me with mailing out the paper and otherwise as I may need his assistance. This will enable me to continue in the evangelistic work as I have in the past; otherwise I would not have undertaken the publication.

Finally, brethren, I ask you to be patient with my humble efforts and mistakes; pray for me that I may ever strive to keep the "Old Paths Advocate" true to the name, and that it may be a means of bringing us all closer together and of learning more of the Lord's will concerning us. To Him who loved us and died for us be all the praise, glory and honor.

Yours for the "Old Paths,"
Homer L. King.

EXPLANATION

It is with much consideration and hesitation that I give my consent to allow my name to appear as an editor. My past experience with papers has been very unpleasant.

My observation has been that each religious journal endeavors to become a **Ruling-Head**, drawing a circle around certain preachers who will boost the paper; consigning all those who do not, to the regions of endless night; thus forming factions. Many brethren desiring to find out where a man stands, will ask with what paper he

stands identified. The **Bible only**, and not papers, man, men, or set of men, is the "Measuring Reed" with me.

We believe, however, that the brethren and others will enjoy reading a clean religious newspaper, such as we propose to make of the "Old Paths Advocate." We purpose to run a **paper**— not a bragging, begging machine.

I have much confidence in Brethren Homer L. King and H.E. Robertson and their ability to manage the publication of the paper.

Finally, my prayer is that we will all study the Bible more; love God and respect His word more; love each other better; and make a stronger effort to get closer together, instead of farther apart. Hear Paul, "Let nothing be done through strife or vain glory." (Phil. 2:3). "Let us therefore, follow after the things which make for peace." (Rom. 14:19).

Yours in Christ,
Homer A. Gay

Remarks

Like Bro. Gay, no doubt many others have had "unpleasant experiences" with religious papers, and have thus held aloof from them for sometime. We are asking, however, that you follow the example of Bro. Gay in giving one more trial, sending us your subscription. We promise you a fair and honest deal.

Publisher

WHY WE ADDED "ADVOCATE"

It was announced in the December issue of "The Truth" that the name of the paper would be changed to "Old Paths," and we began immediately to make our arrangements to that effect. Just about the time I was ready to send the copy to the printers, I received word from Bro. J.D. Phillips, relative to the fact that he had received word that there was already in existence a publication by that name, and advising that we change the name to something else. Hence, we have added the word "advocate" to the name, which does not materially change the thought expressed by the name, "Old Paths." We hope that all will be perfectly satisfied. This has made us a few days late, getting the copy to the printers.

Publisher

Brethren, let's all get behind the "Old Paths Advocate"—we know it is a great work and worthy of our best support.

FIFTY YEARS OF OLD PATHS ADVOCATE

By Don L. King

With this issue we begin our fiftieth year of publication under the name "**Old Paths Advocate**." We sincerely hope you will treasure this keepsake issue for we have spared no expense to make it truly special. Nostalgia is really the theme because we are taking a backward look over the half century of our existence. If you love to reflect upon recent church history, you will appreciate this January 1, 1982 issue.

ABOUT THE FRONT PAGE

Look carefully at the front page of this issue. You will notice that it is dated January 1, 1932- 1982. We have reprinted the front page exactly as it was in that first printing fifty years ago. A careful survey of the "flag" (printed in gold this issue in honor of fifty years) will show a slight difference to your last month's paper. You may need to compare it to last month's paper to see the difference. However, the flag on this issue was the original and was used through December of 1943. On January 1, 1944 the slightly changed format and arrangement appeared and is still in use. We thought it appropriate to use the original flag but printed in gold for this issue.

REPRINTED ARTICLES THIS ISSUE

You will notice several reprinted articles and field reports by various writers with which some of our younger readers may not be familiar. However, for many these will be as nuggets of gold for their value is golden to us. These men (and the **Old Paths Advocate**) have been through good and bad times, periods of tremendous joy and accomplishments and times of darkest sorrows and discouragement. This in constant quest to promote the truth in God's holy word. We pause to thank God for their writings which continue to promote truth today. In some cases the writers are no longer living, having long ago departed this earthly stage of action. Others have more recently passed away or become physically unable to preach and write as they once did. Still others whether alive or deceased are no longer among us for reasons of religious differences. Such differences, though tragic, saddening and heart breaking, are not at issue in this particular number of **Old Paths Advocate**. Such men were, at the time of their writings, in full fellowship with us, working for the furtherance of the Cause of Christ and the betterment of this paper. What a joy it has been to peruse the old issues for relevant and pertinent material from these able men. We are more than ever dedicated to the task of helping to guide this journal in the Old Paths in the coming era. May God help and bless us all in this worthy task.

PHOTOGRAPHS

We have included several old photographs in this special "keepsake" issue. These (from my parents personal collection) could not be valued in terms of money. They reflect a period of our heritage unbelievably rich in personal sacrifice, love for the Cause, dedication to the Truth, eagerness to "earnestly contend for the faith," and genuine love for all those who thus contended. Such men (and many others) often left homes and families for weeks and months at a time to preach the ancient gospel of Christ. They were often forced to do this with little or no pay whatsoever. In fact, they rejoiced to be of service. Their motto was "If you love to preach, you'll find a way and nothing will stop you."

One of the things that impressed me as a boy (I was raised around gospel preaching and preachers) was the real joy shown when preachers were together for a visit. It was common to see them embrace each other and even shed tears of happiness because they were together again. They had been through so much together, accomplished so much together, that a great bond of affection existed. They had been penniless, homesick, brokenhearted,

encouraged and discouraged, together. When they buried parents, wives, brothers, sisters, children and loving brethren it was often together. When they baptized souls into Christ, held mission meetings and established new congregations, settled church troubles, etc., it was often together. No wonder they looked forward to, and enjoyed so much, the fourth of July meetings that were first held in various places and finally in 1947, at Sulphur, Oklahoma; they were **together** again. So we hope you will enjoy these old pictures. They are old and not in the best of condition but the printer has attempted to reprint them. As you look at them note that many of our current preachers are there, but much younger. Others you may hardly recognize, or perhaps not at all, but they were in the fight for truth and right at that time. We are what we are today largely because of their efforts and dedication. God bless and be thanked for them!

TRIBUTES BY PREACHERS OF TODAY

There also several tributes written by preachers of today honoring those old soliders of the cross. We believe you will enjoy reading them. We appreciate everyone who wrote for this special issue. We wish that every preacher could have had an article in our "keepsake" issue. Obviously, this is not possible; but we love and appreciate them every one. Keep in mind too, tributes to these men are not written because they were great men of the world, but because they were God's men. They were (or are) great because of the greatness of the gospel to which they gave their very lives. In some cases these preachers were basically uneducated, and they certainly were not wealthy or men of great worldly influence. Some were just farmers or such; and lofty positions in the world were never theirs to hold, nor did they have such wishes. They were just "preachers" the like of which someone wrote:

I do not ask
That crowds may throng the temple,
That standing room be at a price,
I only ask that as I voice the gospel,
They may see the Christ

I do not ask
For churchly pomp and pageant,
Or music such as wealth alone can buy,
I only ask that as I voice the gospel,
He may be nigh.

I do not ask
That men may sound my praises
Or headlines spread my name abroad,
I only pray that as I voice the gospel
Hearts may be lead to God

I do not ask
For earthly place or laurel,
Or of this world's distinction any part,
I only ask when I have voiced the gospel,
My Saviour's heart."

Our preachers are "great men" and we consider it a privilege to be called a "preacher" and stand before men in declaration of the saving gospel of Jesus Christ.

-Jan. 1, 1982

SONG BOOKS

Order your song books through the OPA. It will help the paper. We sell both Slater's and Frank Grammer's song books.

-Dec. 1, 1940

A BRIEF HISTORY OF THIS PAPER



H.C. HARPER
about 1928

As we begin our fiftieth year of publication with this special issue, we thought our readers might benefit from a brief historical outline of the paper.

Our beginning was actually before 1932. A powerful gospel preacher and skillful writer, Brother H.C. Harper, (see Lynwood Smith's piece elsewhere in this issue) had been publishing a religious paper entitled **The Truth**, since 1928. Its format was very similar to ours, and many of the same men were involved in its publication. Homer A. Gay, Homer L. King, Doug Phillips and others were regular writers for that journal also. However, Brother Harper began to experience failing health and finally decided to ask a younger man to assume the publishing responsibilities. After a great deal of consideration, asking advice of others, etc., he asked thirty nine year old Homer L. King (now eighty nine) to take the job. He agreed, and in the December, 1931 issue of **The Truth**, an announcement appeared to this effect. It was also announced that the name would be changed to the **Old Paths** once the new Publisher took over.

Shortly before sending the first copy of the new paper to Laycook Printers, in Jackson, Tenn., (who had been printing **The Truth** and subsequently printed **Old Paths Advocate** for the next 43 years) Doug Phillips reported the existence of a paper with that name (**Old Paths**), and so



HOMER L. KING
about 1937

the name was changed to **Old Paths Advocate**. You will notice on the front page of this issue (reprinted from Jan. 1, 1932) an explanation of why the term "Advocate" was added. The first number of **Old Paths Advocate** came off the press and to the readers early in January, 1932. Times were hard then; it was depression times and a subscription cost \$1.00 for the O.P.A. which was then only 8 pages. In looking at the "Honor Roll" in the first issue, I notice that there were but 13 subscriptions received that first month and only 21 the next; but the paper was as Brother Gay often said, "faint but pursuing" and has continued through the years. Our subscription list is much larger now, our readers number in the thousands, and several countries receive O.P.A.

The staff for the new paper consisted of some great men. Their names are now unfamiliar to many of the newer generation for so many years have come and gone. Names such as H.C. Harper, of Sneads, Fla.; J.D. Phillips of Montebello, Ca.; Homer A. Gay of Eola, Tex.; Homer L. King of Lebanon, Mo. and H.E. Robertson also of Lebanon, Mo. These men helped guide the paper through difficult times and many victories. (Wm. Freeman Jones, Iberia, Mo., served as an editor also from Aug. 1933-Dec. 1940). They were assisted by many able men who served as writers and contributors of field reports, etc. for many years. Some of the names appearing at the head of articles often through the years were Paul Hays, T.C. Hawley, C.H. Lee, O.B. Perkins, J.L. Musgrave, J.E. Tidwell, J. Ervin Waters, E.A. Lowry, T.F. Thomasson, Barney Welch, L.L. McGill, B.F. Leonard, Paul O. Nichols, Arthur Wade, Clovis Cook, T.E. Smith, Carlos Smith, J.R. Stewart, E.H. Miller, Lynwood Smith and on and on the list could read. Many others wrote regularly and the paper seemed to benefit from a wide variety of writers from the very beginning. Moreover, the material was often written about some specific issue or problem. The articles were of **excellent quality** (are you listening brethren?) and **pulled no punches where sin was evident**. Brother Harper often reviewed letters or articles from digressive preachers, and the page would almost sparkle with the power and personality characteristic of his writing. Much later Bro. Gay wrote a column entitled "Timely Suggestions" which was one of the most popular portions of the O.P.A. for quite some time.

From reading the early issues, I have noticed that it was difficult to make "ends meet" financially during those early times. However, with the April 1, 1932 issue,

another paper, **The Loyal Guide** published by Brother O.B. Perkins merged with O.P.A. With the addition of **Loyal Guide's** readers, the paper was well on its way to becoming more stable financially.

So much has happened since those times. Years have flown away. Bro. Harper, Bro. Gay, H.E. Robertson, and many of the older writers have passed away. Some have departed from the faith as the pages of inspiration warned would happen. Others, still living and faithful, have had their pens stilled by reason of age or poor health. Death has reared its ugly head many times and deprived us of able men. A new generation has arisen to fill the empty spot, thank God!

In 1962 due to a severe stroke, while preaching in the San Francisco Bay Area, Homer L. King was forced to turn the publishing tasks of O.P.A. to Brother Don McCord. Shortly afterwards, the names of our present day editors were added to the mast-head on page four. Brother McCord assisted by editors Clovis Cook, Ronny Wade, Edwin Morris and Homer L. King piloted the paper through the next fourteen years of good times and bad, joy and sorrow until March, 1976. At that time, Bro. King reassumed his position as publisher and editor, and my name was added as assistant publisher. Our heart-felt thanks to Don McCord for the years of labor and service he provided. We are fortunate to have him remain as an editor of the paper where he does a great work and proves to be of invaluable assistance continually.

Yes, we are fifty years old with this issue. Our prayer is that we have rendered assistance to the faithful, warning to those who were not and instruction to those who honestly longed to be. We sincerely believe that we have filled this need to a degree. We look toward the future with bright expectations. It is desperately important that all feel the paper is a **friend** to them. No, we cannot fill **every** need, and not **every thing** needs to be written within our **columns**. Some situations should be taken care of locally by those who are directly involved. However, where matters of doctrinal importance are concerned we want to do our best to be on the side of right, and welcome well-written articles by our brethren submitted in love. I'm going to do my best to personally contact preaching brethren regularly in solicitation of their articles.

Yours for Truth
Don L. King, Jan. 1, 1982

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SUBSCRIPTION RATES

Single Subscription One Year \$5.00

INCREASE OF SUBSCRIPTION RATE

With this issue, Jan. 1, 1982, the yearly subscription rate increases to \$5.00 per year. This was announced several months ago due to increased publication costs, postage, etc. From now until further notice, please send your subscriptions in the amount of \$5.00 for each year you wish to receive the paper. Four year subscriptions (\$20.00) are encouraged and gladly accepted.

-D.L.K.

CLIPPINGS AND COMMENTS

By H.C. Harper

A few who are standing for "the Faith of the Gospel" have not yet "passed on." And to read the following from the pen of Brother C.M. Pullias in the G.A. of January 12, 1933, under the title "The Spirit of Christ," makes one think of the spirit of the early preachers of the "Restoration," when preachers "shunned not to declare the whole counsel of God." There is very little of "the spirit of Christ" in the pulpit or in the pew today. As one says, "The pastor, who is apparently in perfectly good humor with the devil, and the devil with him, virtually advises the young people to 'put the love of God in your heart and sin all you want to.'" Again: "The church has just raised the white flag and surrendered to the devil, that's all.

"THE SPIRIT OF CHRIST"

"The Spirit of Christ is the most talked of and the least understood of almost any Bible subject. It is usually understood to mean to compromise with error and contend for nothing—either to agree with everybody and everything or be quiet and take no issue.

"Christ was the greatest controversialist that ever lived. He never allowed an error to pass unchallenged if it had anything to do with human life and destiny. He never waited to be challenged; he challenged. And yet there are those who think a man is not Christlike who would challenge anybody in error today. But those who have the Spirit of Christ are never too timid to oppose error and condemn those who teach it. The Spirit of Christ will tolerate no innovation and wink at no sin. The Spirit of Christ clings tenaciously to things that are written. When Christ was tempted of the devil in the wilderness, he met every temptation with 'It is written.'

"To do anything in religion without Bible authority is not the Spirit of Christ. People are led by the Spirit only as

Continued to Page 8

BROTHER H.C. HARPER

By M. Lynwood Smith

As a Child brother Harper followed his mother and the Bible from a church where instrumental music had been introduced, thus manifesting at an early age a stand against digression from the ancient order of God. This was a foreshadow of the concept, life and work of the man; the die had been cast. Brother Harper was a pioneer in about every movement of restoration for scriptural worship. Years later, as an able preacher of the Gospel he was among the first to condemn the "Class teaching" with its divisions and women teachers. Brother W.J. Rice (A co-founder of the **Apostolic Way**) said, "We give brother Harper credit for being the first to make a fight against the digressive Sunday school". His effort to see Truth prevail in every phase of worship did not stop there, as was the case with many preachers who followed the crowd; for when the controversy was over the communion arose later, it was he who led the fight against cups and other things in the service. In earlier years "cups" had been opposed by J.W. McGarvey, J.J. Moss, Winifre, et al. However, the fight had abated, except in some local places where they believed they were all alone, but brother Harper renewed the fight in dead earnest. We owe him a great debt. I consider him about the last of the great Restorers.

Harry Charles Harper was born October 24, 1874, at Schannahon, Illinois. He was the son of staunch Christian parents, David Harper and Eliza (Newcomer) Harper; being the youngest of three children. His father was a school teacher and his mother accomplished in music.

To him his education was never complete; he was adding more each day. The romance of words thrilled him. He finished grammar school, graduated from Berta-Mimms High School in Minnesota, attended Silver City Normal School, Silver City, New Mexico, Madison Normal School, Madison, Florida and the University of Florida, Gainesville, Fla.

He began his education teaching at the age of twenty, and it embraced a period of twenty five years. He wrote many articles and poems for various papers such as: "The Outlook," White Oaks, New Mexico, "The Courier", Capitan, New Mexico, "The Florida Educational Journal", Tallahassee, Florida.

One finds the earlier life of brother Harper somewhat unknown. Those who knew and loved him would know more of his childhood and youth and those early things that make one's life so real and colorful, but of this people seldom heard him speak. We know enough, however, to know that his life was pious and deeply religious. His father was baptized by Alexander Campbell, so we know that he had a close link with the great Restoration Movement, a fact that seemed evident in his life always.

At age nineteen, December 19, 1892, he was baptized into Christ and began preaching at the evening services. He was studious and deep and possessed an analytical mind. He always wanted to know the "truth." His motto and guiding star was, "Ye shall know the truth, and the truth shall make you free." It is little wonder that in later years he published a paper called, "The Truth."

At a summer Normal school in New Mexico he met the fair Ruth Catherine Martin. They were wed at high-noon, March 20, 1904 at her home in Capitan, New Mexico. For four years they resided here. During these happy days he taught school, wrote in the evening and many times preached on Sunday. On June 13, 1908, he arrived via train with his wife at Largo, Florida. "Florida, the land of flowers" --there was no place like Florida to make a home for him. To this union two daughters were born, Harriett Veta and Ruth Cleo.

The year 1917 brought him and his family to Sneads, Florida. This was to be his last home. There he practically gave up teaching and began evangelizing with great zeal; realizing how much the brotherhood needed help during the World War Crisis. But he continued writing as he

Continued to Page 8

THE NEED, THE TIME, THE MAN!

By Clovis T. Cook

Alexander Campbell once said: "When Luther died, there was no Joshua to lead the people out of the mists in which he died." "Unfortunately when Campbell died, there was no Joshua to finish the task he had so nobly begun!" (J.D. Phillips O.P.A. 1934). But Campbell knew his work was not finished. He wrote concerning the restoration that it "may yet deserve the construction of a large vessel in a more propitious season."

In the latter part of 1931 the need arose for someone to edit and publish a religious journal that could help us put back together a brotherhood that had been torn asunder by division. This is what our beloved Bro. H.C. Harper was trying to do in publishing the Truth. Because he feared sickness, and perhaps for other reasons, he asked Bro. J.D. Phillips and Homer L. King to take over the paper. It was decided that Bro. King would assume this gigantic undertaking. The need was there, the hour had come, and the man was chosen.

In January 1932, Bro. King put out the first issue of the **Old Paths Advocate** under this name. He said, "I feel very keenly my inability to carry on the work in the splendid way in which Bro. Harper has served as Publisher of 'The Truth.' I have nothing to promise you but a conscientious effort to give the best there is in me, and to the best of my ability, give to all a square deal." Thus, fifty golden years of the **Old Paths Advocate** had begun.

In 1932 the country was in the throes of a financial upheaval, now referred to as the great "depression." Starting a religious journal in times like those, when a dollar bill looked like a saddle blanket, and about as scarce as hen's teeth, meant that the publisher of the "**Old Paths Advocate**," had to be a good financial manager. Bro. King was one of the best in the field I have ever known. However, good management was not all that was needed to make the "**Old Paths Advocate**" a success. It took great sacrifice, which Bro. King unselfishly made: because he was so devoted to the cause to which he had dedicated himself.

Bro. King set aside a week out of every month to prepare the copy for the paper. While he was doing this he wanted no distraction, nor to be interfered with in any way. We, of the family, soon learned to respect his wishes in this matter. It is a very conservative estimate that this man spent over one month out of each year, for approximately thirty years preparing copy for the paper. Which means, when it is all said and done, some where between two and a half and three years of his time was given to the paper during this period of time: and all this, to the best of my knowledge, without financial reward.

Needless to say the paper grew. Bro. King increased the exchange list with other publications. Foy E. Wallace, who once came to hear Bro. King preach in West Texas, a year or so before he died, after I have given him a copy of the paper said: "This is a good paper." He was on the exchange list for years.

In 1939 Bro. King was challenged by Bro. N.L. Clark for a written discussion on the cups question. Bro. King did his work well and with great care and expertise. This discussion was run in the Church Messenger and **Old Paths Advocate**. It was later put in tract form and can still be obtained today.

Bro. King believed in getting the paper to its readers by the first of each month. When the paper arrived from the printers we made ready to mail it out that night. The girls cleaned off the dining room table and the addressing, wrapping, and sorting, began as soon as those who were to help arrived. These were good times and everyone worked hard to get the paper in the mail. When Bro. King was away in meetings and we didn't get the paper mailed out by the next day, it took a pretty good excuse to satisfy him.

In 1940 both Bro. King and Gay, began to talk about the need of an office for the **Old Paths Advocate**. It was estimated that it would cost about \$52.00 to build it.

\$50.00 was donated by individuals and the office was built by voluntary labor. Feb. 1941 found Bro. King in the new office preparing the copy for the next issue of the paper. Bro. King was a little concerned because he underestimated the cost (which amounted to \$61.00) but the office building served us well.

Needless to say, the paper had its hard times and good times. Once the editorial staff consisted only of Bro. King and Bro. Gay, after some resigned and others were dropped from the editorial staff because of doctrinal differences. It was during this time that both Bro. King and Bro. Gay asked me if I would consider going on the editorial staff with them. I didn't feel like I was ready to move up from the "minors" to the "majors," so I declined the offer. Later, I did go on the editorial staff along where Bro. Don McCord was publisher of the **Old Paths Advocate**.

I met Bro. King, in June of 1934. I had been preaching for two years and was acquainted with the paper he published. In fact, my name had appeared in the paper by others soon after Bro. King began to publish it.

There were very few young preachers in our brotherhood at the time I began to try to preach. J.L. (Lewis) Musgrave, and T.R. (Reed) Chappell, were two with whom I worked at that time. Bro. King knew how badly we needed preachers and persuaded me to travel with him for awhile, which proved to be very valuable and educational. I entered into the fight on innovations and departures from the word of God early. To this day I have never worshipped where any of these departures from the Bible, or true pattern, were practiced and I have no plans to do so.

May 23, 1935, Velma (Bro. King's oldest daughter) and I were married. Becoming a part of the family, I can say that Bro. King always treated me as such. I learned to love and appreciate him in many ways; and now, as he gently, but gracefully, fades into the sunset years of his useful and productive life, he can rest assured that the **Old Paths Advocate** was never in better shape. Don King, Bro. King's youngest son a good gospel preacher, serves as assistant publisher. Helen King, the wife of Bro. Homer L. King, who assisted in preparing the copy for the paper for years, is back doing so again. She knows how Bro. King wants it done. So, the **Old Paths Advocate**, under the knowledgeable management of the King family lives and thrives as it enters the fiftieth year, its Golden Anniversary. I hope the paper will be able to increase its friends, and add to the number whom we have known through the years.

So, a "Joshua" did arise to continue the restoration in the form of many loyal gospel preachers, while the **Old Paths Advocate** led the way. The need for such a work, became apparent; the hour had arrived, and there stood the man, Homer L. King. "...and who knoweth whether thou art come to the kingdom for such a time as this" (Esther 4:14).

1503 E. Crestview
Springfield, Mo.
Jan. 1, 1982

LOVES UNITY

Dear Brother King: Although you are hundreds of miles away, yet it is good to feel that you are the same Homer L. King I have always known- always promoting peace, love, and unity. I would to God we had more like you, and I mean that. I have seen so much envy, strife and division in these last few years until I am sick and tired of it. God forbid that I should ever in the future be a party to any of it. My firm desire is to build up the Cause and not to tear it down.

Lots of love,
-Tom E. Smith

HOMER AMBROSE GAY

By Ronny F. Wade

It is difficult for me to realize that a generation of young men and women now work in the church who never knew Homer A. Gay. This outstanding man who touched the lives of so many has been gone since May of 1958. To know Homer Gay was to love him, to love him was to appreciate his wisdom and dedication to the cause of Christ.

When I was fifteen years of age I made a talk one Sunday afternoon in Sulphur, OK. when the young men spoke at the annual campmeeting. Bro. Gay came to me afterward and said he would like to have me travel with him. Since as far back as I could remember I had wanted to be a preacher, when the invitation was extended, I accepted. Thus began a long and close relationship with the Gay family. It was my privilege to hear him preach many many times. We traveled thousands of miles in each others company. I shall never forget our last visit together. He lay gravely ill in a clinic in Dallas, Texas. When I entered this room, I could see the combined strain of time and illness on his face. He raised from his pillow and we embraced. Through tears we exchanged our love and appreciation for each other. Not long afterward he went away. I have learned by personal experience the futility of living in the realm of "what if", but I have often wondered how things would have been had he been permitted to live longer. I firmly believe some of the problems and division we have faced would never have occurred.

The story of Homer A. Gay began Nov. 19, 1894 in Yelville, Ark. While a young boy he moved with his family to west Texas settling around Ft. McKavitt. His mother died while he was yet young, thus leaving him to shoulder many responsibilities unknown to children his age.

His religious background consisted mainly of teachings from the Baptist denomination. He heard his first gospel sermon in 1910 from D.L. Pettie. Before that series of meetings closed, he obeyed the gospel. Because the church was small and leadership scarce he soon began to take active part in the services. This eventually led to preaching not only at home, but other places as well. Thus began his career as a gospel preacher, a career that would last for almost forty-eight years and cover a greater part of the United States; a career that included preaching, writing, debating, and living in the service of God.

On April 4, 1922 Bro. Gay was united in marriage to Susie Handy of Brady, Texas. The marriage lasted until God called him away. Susie was his faithful companion through good times and bad, through lean and full years. To this union two children were born, Luvilla and Homer Jr., only Luvilla survives. Susie and Sonny have both been called away.

I must say a word about Sonny. He was like his Dad in so many ways. Such a good man. It was a great shock and so disappointing when he suffered a heart attack and left so suddenly. We still miss him here in Missouri.

Brother Gay began writing for the **Apostolic Way** in 1918. In the Dec. 15, 1919 issue there appeared an article by W.G. Ashley along with a picture of Bro. Gay introducing him to the brotherhood as a faithful and capable gospel preacher. From 1928-31 his articles appeared regularly in "**The Truth**" published by H.C. Harper. When Bro. Harper turned the paper over to Homer L. King and J.D. Phillips, Bro. Gay joined the editorial staff, remaining until his death in 1958. In the Jan. 1, 1932 issue of the **Old Paths Advocate** Homer Gay wrote, "It is with much consideration and hesitation that I give my consent to allow my name to appear as an editor. My past experience with papers has been very unpleasant. My observation has been that each religious journal endeavors to become a ruling-head, drawing a circle around certain preachers who will boost the paper; consigning all those who do not, to the regions of endless night; thus forming factions. Many brethren desiring to find out where a man stands, will ask with what paper he stands identified. The **Bible Only**, and not papers, man,

men, or set of men, is the "measuring reed", with me." The foregoing quote says a lot. In fact it is still valid today, and we need to consider it carefully.

During his years as editor Bro. Gay authored many articles covering a wide variety of topics. For several years he wrote monthly under the caption "Timely Suggestions", using the space to notice current issues and problems. I have asked Don, if possible, to include two of Bro. Gay's writings, (1) "Letter To Brother Champie" which I feel is among the finest I have ever read, and so timely, and (2) **Brother H.C. Harper Passes**. The latter is a masterpiece in its own right. Please read and enjoy both.

In 1934 Bro. Gay moved to Lebanon, Mo. where he lived until his return to Texas in 1957. At the time of his death he was serving as an elder of the Denley Dr. church in Dallas. The funeral service was conducted by Bro. Homer L. King, long time friend and co-worker, assisted by Fred Kirbo and this writer. Since that time it has been my task to conduct the funeral services for both Susie and Homer Jr., and in addition the funeral of Simon, Homer's brother who preceded him in death by a year or so. I am the better for having known them all.

-707 Peason,
Springfield, Mo. 65804
Jan. 1, 1982

JAMES DOUGLAS PHILLIPS

By Ronny F. Wade

J.D. Phillips, preacher, writer, debator, analytical student of the Word, was associated with the **Old Paths Advocate** from the beginning, being one of its original editors. Doug had worked with Bro. Harper during the years 1928-31 while **The Truth** was being published, in fact he had two articles in the first issue Jan. 1928, and in 1930 became an editor at the request of H.C. Harper. In January 1932 he, along with Bro. Homer L. King and others, assumed the duties of publishing and editing the **Old Paths Advocate**. Doug was a prolific writer, an excellent student of the Word. He preached, debated, and wrote extensively about the issues confronting the church during the 30's and 40's. In 1936 he published "**The Voice of One Crying in the Wilderness**," which dealt with the bread breaking question as well as individual cups. This, along with his booklet "**The Cup of the Lord**," represent two of the finest works ever produced on these subjects. The research that went into their production is staggering. It has been my pleasure to reprint both a number of times.

In the late 30's the "Order of Worship" became a subject of much discussion and disagreement. Bro. Phillips believed that Acts 2:42 represented an order to be followed in carrying out the acts of worship in the assemblies of the church. Bro. King and Gay felt that no such order was specified in that passage. Because of this disagreement and other matters, Bro. Phillips resigned from his editorial duties in the June 1939 issue of the paper. This was a sad day for all concerned. Very close ties and dear friendships were involved. This was to mark the beginning of a period that would see these men drift gradually apart.

Brother King and Gay continued with the **Old Paths Advocate**. Bro. Phillips began to write for "**The Truth**" published by A.H. Pinegar of Memphis, Tenn. Sometime later Doug enlarged and began to publish **The Truth** himself, and did so until his health no longer permitted, at which time he ceased publication.

I have often thought of what might have been had this separation never occurred. The Cause of truth no doubt suffered tremendously. Would God that it had never happened.

My first introduction to J.D. Phillips came in the late fifties, in Austin, Texas. I found him a kind and genial

Continued to Page 7

HUGHLETT EARL ROBERTSON

By Howard W. King

We would like to mention the contributions of my late "Uncle Hughlett" who served as Assistant Publisher of the *Old Paths Advocate* from 1932 until Dec. 1947.

My father, Homer L. King, and Homer A. Gay were often away in evangelistic efforts when it came time to mail out the paper. I can remember his coming to our house and spending many hours in the unglamorous tasks necessary to get the paper out on time.

He was an able Gospel preacher and excellent personal worker in his own right. During much of the above time period he owned and operated a grocery store so his preaching consisted mostly of weekend efforts at neighboring congregations. Because of this he was nearly always available and willing to assist in the myriad duties of publishing. He was an occasional writing contributor also and the following article, "**Back To The Old Paths**" was first published in the December 1937 issue and is still pertinent after 44 years. (Bro. Robertson was born Jan. 13, 1893 and passed away as a result of a heart ailment Nov. 30, 1979).

"BACK TO THE OLD PATHS"

By H.E. Robertson

The efforts to come out of the influence of the dark ages and return to the Old Paths, restore primitive Christianity have been great. Great men have given almost all their lives in this effort, and much has been accomplished, yet I sincerely doubt if we have fully returned. I believe there are a number of phases of the work of the Church, and Christian living that we do not fully comprehend.

One that is being sadly neglected is the spread of the gospel in mission fields, sounding out the Word. Our efforts in this direction are not meeting divine requirements. In the course that we are pursuing we are not walking in the Old Paths.

Thousands of souls are dying for want of the "Bread of Life." Yet, so little is being done. Surely, there is no Christian, who if he had a neighbor actually starving, dying for want of food, who would make no effort to help him. Yes, we would divide, we would help, it makes little difference how poor we are. We would be willing to do what we could. We have been taught that until we can see the importance of it. Now, that is right. That is a part of our Christian life and if Christians would really put in practice what they know, especially in visiting the sick, instead of saying, "I know I ought to," it would mean much to the cause. That, however, is not the important side. The apostles at Jerusalem said, "It is not reason that we should leave the word of God and serve tables," thus, teaching that the important thing was preaching the Word.

First: I believe the preachers to be greatly responsible. We have fallen into the custom of just going where called, to the congregations already established, and holding them a meeting, and that is about the extent of our efforts. The Apostle Paul, whose life's work was the preaching the gospel, said he strived to preach not where Christ had been named, Rom. 15:20. The record says, "the apostles went everywhere preaching the Word," Mk. 16:20. The command to them was to "go into all the world." Question, Can a preacher today pursue the course that most of us are pursuing and be following the examples of the apostles? Walking in the Old Paths?

When we view the work of some sectarian preachers, those who are putting forth a great amount of zeal and determination in their efforts, and see the spread of those institutions, we are made to wonder. If we, with the Truth, had the zeal and determination they have, it would mean the salvation of many souls.

I wonder sometimes if those of us who go only where and when called, and then only where we know the support will be good, if we are not nearly as unscriptural as the hired pastor.

Of course I realize the preacher must be supported, but, Brethren, it is up to us to teach the congregations their

duty. Cry aloud from the pulpit and through the press until we can pursue the scriptural course and be supported!

Second: I want to insist that it is no more the duty of the preachers to go, than it is of the congregations to send them.

Paul clearly teaches in Rom. 10:14-15, that salvation depends on the gospel being preached and that the preaching depends on the preacher being sent. The churches of today have reversed the divine order. We have the custom of calling the preacher, instead of sending him out. Congregations seem to think, when they call in a preacher and have a meeting at home once a year, their responsibilities have been met.

I am sure that no congregation can be scriptural in practice and never support the gospel in mission fields, making no effort to "sound out the word." Paul says in Eph. 3:10 that it is by the "church the manifold wisdom of God should be made known." If we fail I am sure that there is no other source to look to. The Devil does not even want people to be saved.

Let every congregation that now exists plan a mission meeting for next year, select the most suitable place, arrange with some preacher to do the preaching, support him and keep him there until he has had time to teach and convert the folks and get them established in the work. If each congregation would only establish one more congregation next year this would double our forces. And this would be no more than the Lord expects of us.

I would like to see the *Old Paths Advocate* make mission work one of its special features in the future. The churches need to be taught on this subject, thus we need a number of articles from different preachers and readers. We also need more reports of the mission work that is being done. This will arouse more interest among others in mission work.

-H.E. Robertson, Dec. 1, 1937

JAMES DOUGLAS PHILLIPS

Continued from Page 6

man, an ardent student of the Bible. He possessed an analytical mind. His knowledge of the restoration movement and its principal contributors was second to none. His library contained hundreds of volumes, some of which were "one of a kind." On occasion he sold a number of Alexander Campbell's original edition works to the library of Texas Christian University, Ft. Worth, Tx. It was my profit to have know him. He helped me in debating and studying some of the finer points involved in the individual cups controversy.

On April 3, 1981 Brother Doug went away. Of him, his wife Edith of forty eight years, who now resides in Wichita Falls, Texas said, "he was one of the kindest persons I have ever known." A wonderful tribute, to a wonderful man.

-707 Pearson,
Springfield, Mo. 65804
Jan. 1, 1982

WORDS OF ENCOURAGEMENT

"I am enclosing another subscription with my renewal to the OPA. I certainly do enjoy the paper. I think you did a fine work in the discussion on the cups. I wish you much success in the Lord's work."—W.I. Blanton, Calif. Dec. 1, 1940.

"I am enclosing two subscriptions with my renewal to the OPA. I do hope the paper will continue to grow. I send my best regards to all."—Sam Finto, Texas. Dec. 1, 1940.

Continued from Page 4

BROTHER H.C. HARPER

traveled all over the United States and preached the gospel. His earlier writing was done in the great brotherhood papers--even they were not too liberal in those days. Many people had their own positions but were allowed to write for those papers; and the preachers were not too numerous. This gave him an opportunity to get what he believed to be the truth before the masses. He wrote for the **Firm Foundation** as far back as 1900, and had a good relationship with A. McGary, the founder of the paper, and whom brother Harper asked to write the Introduction to his booklet, "The Review of Daniel Sommer" on the Rebaptism question. McGary shared brother Harper's view. He also wrote for the **Pacific Christian**, and for the **Gospel Advocate**.

He was a great scholar as well as a good teacher. However, it seemed that most of his work dealt with the Negative side of the question. He was a "Reviewer"--most of the writings that he left are reviews. Although this rendered valuable services to people who were seeking the truth, yet I catch myself wishing he had written more articles in an affirmative style because the ones that we have are great. But in view of the day in which he lived and the search for truth that was evident, his style and manner is perhaps well advised.

Brother Harper still had no regular medium through which to convey his thoughts to the brotherhood; but events were shaping up for the future work of this great man. Brethren W.J. Rice (I believe originally from West Virginia) and Dr. G.A. Trott, of Munday, Texas, were teaming up to bring into life what was to be one of the greatest religious journals in history, the **Apostolic Way**. This they did in the year 1913. Brother Harper agreed with these two great men and came into the trio as a director in May of 1913. Then, he more fully allied himself with the paper and threw his strength and support behind

CLIPPINGS AND COMMENTS

Continued from Page 4

they mind the things of the Spirit, and the things of the Spirit are those things the Spirit reveals in the Bible. To do anything the Spirit does not teach is not being led by the Spirit. The Spirit of Christ is manily lacking in any case where the work and worship of the church is not according to the things written in the New Testament. It is not 'progression' to deviate from the work and worship of the church as revealed in the New Testament."

Comments

Brethren (and this includes preachers) who prate about "the spirit of Christ" as a refuge to keep from meeting the errors of their "innovations" on the "work and worship of the church as revealed in the New Testament," or who are led by the influence of such innovators to talk "the spirit of Christ" to keep those who are standing for "the Faith of the Gospel" from bombarding the strongholds of Satan held by such innovators are, in fact, "enemies" to the cause they profess to champion. They make "peace" a refuge of lies and a boost for the devil. Satan will rage when his armor is pierced or his strongholds demolished, and we may expect him to resort to every means attainable to have the darts of truth and "the sword of the Spirit" parried or stopped; and he succeeds quite well in getting some "loyal" brother to let the brethren know that brother so-and so has the truth and he does not fail to tell it—but—well—but—"He just hasn't got the spirit of Christ, and we better get Brother Blarney or Brother Compromise or Brother Sweetspirit to preach.

When we started the **Apostolic Way** twenty years ago, we realized, as Brother Trott expressed it, that we had "a Herculean task of cleaning the Augean Stables." But soon Brother Sweetspirit and Brother Compromise and Brother Hypocrite—yes, and Brother "Spirit-of-Christ," turned the filth right back into the stables while others were turning it out.

-H.C. Harper. Mar. 1, 1933

it by becoming an editor in 1914, with the second volume, sixth edition. His great articles and reviews began a regular flow to the brotherhood. He then obtained partnership in the ownership also. He remained as an editor until 1926. Unfortunate circumstances changed the policy and purpose of the paper. It had grown so well that a printer had been secured to print the paper who agreed with the original founders; but an accident took the life of this great man, and another printer was appointed who, in the passage of time, diverged from the thinking of brother Harper and many others. This main divergence came over whether or not the cups question should be condemned and exposed. The matter became unbearable and in 1928 he started "**The Truth**," published in Sneads, Florida. Brother J.D. Phillips, who had been closely associated with him, soon came to his aid and worked somewhat with him. It was a hard task that he entered upon. He was ailing and very discouraged. He said little about why he had left the **Apostolic Way**, but one by one the brethren began to rally to his side and the prospects began to look some brighter. Much had to be done all over again; but, this was the man who had walked out of a church with his mother and the Bible as a child because of unscriptural teachings and now as an old man he could still do it, if need be. In 1930, brother J.D. Phillips was asked to join the editorial staff. Then, a few months later, they both asked brother Homer L. King, of Lebanon, Missouri to go on as another editor. This arrangement continued for a number of years.

Now in 1932, with health gone, brother Harper asked the other editors to take over the paper in December of that year. Brother Homer L. King was selected as publisher and the name was changed to **Old Paths Advocate**, with the name of brother Homer A. Gay added as an editor and brother H.E. Robertson as assistant publisher. He remained as an editor and left his large collection of writings to be published in this paper.

Some of his outstanding articles and pieces are:

Second Advent Church Exposed

The "Review" (American Christian) and Daniel Sommer--

Rebaptism (Apostolic Way, 1920)

Harper-Cowan Debate on the Cups Question

Harper-Clark Debate on the Cups Question

Harper-Trail Debate on the Wine Question (in O.P.A. in 1933)

Mercy's Door Is Open Now

According To The Pattern

Besides this he debated W.G. Tucker orally at New Salem church, Lincoln county, Miss. in 1925, or thereabout. Also He debated W.T. Grider in South Alabama on the Sunday School question. Too, he debated J.N. Cowan at Graham, Texas, on the cups question. There were others, of course.

As was said of the apostle Paul, "his words were weighty and powerful". He was the briefest man I ever read from--could say the most in the shortest space. Some say he did much better in writing than in oral delivery. His pen was pungent. Those who knew said this was the case in the two debates with Cowan. Although well prepared and eminently qualified, he just didn't fare too well with his opponent in this oral debate. He was never satisfied until he settled the score with Cowan by a written discussion. There he had the mastery, and Oh! how his pen bristled with fire in that written exchange. (I hope to reprint this debate).

When he spoke in person with people, even over the most trivial matters, he was tender and kind. He was easily touched by small matters. A compliment of his sermon could bring a tear to his eye; but when he attacked error he unleashed all his fury and his pen seemed dipped in fire.

As best I can remember he seemed somewhat aloof and alone: not to say he was distant or cold, for he was very warm, easily approached and easy to visit with. He was thoughtful and appreciative--thankful for whatever one could afford for him. The sisters in the homes found him to

Continued to Page 9

Continued from Page 8

BROTHER H.C. HARPER

be respectful, dignified, and in every sense a Christian gentleman. No question was thought to be too simple nor shallow for him to explain. Children loved him. My job was to shine his black shoes, for which he always gave me some small payment, which meant much to a penniless country kid of that bygone day. He was an unassuming, gentle soul, easily noticed as a man of dignity and of letters, yet living on the level of the people wherever he chanced to be. He delighted in making no show of his breeding nor putting on special airs or bearings. In his presence the Sisters could feel comfortable, even amidst their limited means and circumstances. He was easy to keep during a meeting and for years afterwards the Sisters would report, with almost a trace of reverence, "Brother Harper used to make his home with us."

His demeanor won for him a wide admiration and devout following all over the country among those who loved the truth. He also had many foes among those who considered his views as "hobbies." Brethren adored him because of his goodness, purity of life and for his devotion to "the Cause" that they themselves had been standing so nobly for all those years, thinking they were all alone in their community. But in him they found a champion and they loved him because he would challenge those big time preachers and digressive pastors and call them to account. Time and again he went into a community for work and didn't get enough to pay his way. This, of course, was the case of many devoted men of that day and time. There were times at my own home when the support was lacking and my grandpa would wire brother Harper that we would not be able to have a meeting that year at New Salem, but his answer was, "Have everything ready and I'll be there". So he continued to preach and write at his own expense many times. The places that he preached are too numerous to mention. His work carried him to the West coast and into many of the Eastern states.

All through the years (years that seemed so filled with a much more simple way of life) when people would come to hear the Gospel preached and would heed it too, brethren seemed to think Harper would be with them forever. Life was spent routinely and in uneventful manners. Church was the biggest thing in our life. Our regular protracted meeting the first week in August always meant seeing brother Harper for many years. And so the days of our years slipped by.

I was but a child, but I well remember the last trip made by brother Harper. He was going west on a preaching tour and, of course, stopped by for the summer meeting at New Salem. After the meeting closed, there was a baptism on the Monday following. When people had left the old baptizing hole in our creek, Brother Harper returned to the house but didn't go onto the front gallery with the other menfolk as he was wont to do in other days; but sat down on our long back porch by himself, with head bowed as if absorbed in deep reflection. I was only a child but I even remember that he seemed sad, and that made me sad for him. Then, as if he realized this would be goodbye for awhile, he brought the picture that appeared in the Memorial issue in 1937 of himself and his family and showed it to my grandmother. She, thinking that he meant to only show her the picture, returned it and said, "That's a good picture." But with a quiet and sad voice he said, "This one is for you." We learned later that he had worried before he left home on that trip because he thought he would not be able to have the picture made due to the cloudy weather. We told him goodbye that August day, and he resumed his ill fated trip to the west coast. He returned home to his beloved Sneads, Florida, a very sick man, unable to do much more of the great work he loved so much. On March 19, 1936 he had a stroke. He was unable to talk much. My grandpa, T.E. (Nong) Smith, made a trip to visit him and although it was very hard on both of them a great amount of love was manifested. He tried to talk so hard; after all, they had spent hours talking Bible

in earlier years. The "Wine Question" they helped to bring to light for the brotherhood. While there he showed grandpa a large stack of articles that he had in reserve to be published. After awhile it was time to part and as grandpa walked out the door this good man led him to the end of the walk and held open the gate for him, with tears in his eyes, unable to express what he felt in words. On September 30, 1936 he had a second stroke that left him bedfast. Then, December 1, 1936, the old Soldier left his poor, afflicted, earth-bound body and went away to be with Jesus. He was laid to rest in the loamy earth of Pope Cemetery, Sneads, Florida, on December 2, at 3:00 P.M. Brethren and Sisters came from Mississippi and Alabama to attend the funeral. Singing was done by these Christians: T.E. (Nong) Smith, Mrs. T.E. Smith, L.J. Smith, J.T. Smith, Frank and Fulton Smith, Docia Smith and Garland Smith, all from New Salem in Mississippi. Also Lennie and Mattie Reynolds and Lucy Drinkwater of Kinston, Alabama. Brother W.H. Reynolds preached the funeral, assisted by T.E. Smith.

Brethren all over the nation sent their messages of condolence to the Harper family and the January issue, of the **Old Paths Advocate**, edged in black, 1937 gives a beautiful outpouring of heartfelt messages of love and esteem for their former publisher.

Years have passed since brother Harper went away. Most of those who knew him have passed on too. Few preachers ever met him; but we are thankful, in the large, that things remain much as they were when he was among men. The **OLD PATHS ADVOCATE**, one time known as **THE TRUTH** still comes to our boxes once a month. And we all join in a sense of celebrating on this its **GOLDEN ANNIVERSARY**.

(In January of 1961 I did what I have wanted to do for a long time. I visited the Harper home in Sneads, just across the street from the school where he taught sometimes. The rest of the family had long since dropped out of the church and Sister Harper had been dead for long years. But I noticed floral arrangements and pots of flowers about. I met a granddaughter and a grandson of his, two handsome young people. I learned that their mother had just been buried. She, too, had been a beloved teacher at the school. The children and some close friends were clearing away the old things from the old Harper home and were hauling them to the dump. One of the friends said to me, "Would you like to have this?" and she pointed to an old valise. I said, "Yes, if I may" and it was given to me. That's the bag that had been all over the nation and in hundreds of homes. It is now in my study and has been the delight of many young preachers and others as well). Time passes on!!

--M. Lynwood Smith
Wesson, Mississippi
Route One, Box 151
Jan. 1, 1982

MY GRANDFATHER

Homer A. Gay (my Grandfather) was an editor and contributor to the **Old Paths Advocate** from its beginning until his death in 1958. On an envelope, the corner of a notebook page, or on the back of a sermon outline I often find where he recorded a name and address for another sub. to the **Old Paths Advocate**.

In a letter to him dated Dec. 14, 1931 a brother wrote "...Bro. J.D. Phillips...told me the paper was to be changed in name and to be edited by Homer L. King and Homer A. Gay. So I told him send it to me and gave him the \$1."

Fifty years later people are still saying "send it to me". The **Old Paths Advocate** continues because able men past and present have the desire that all would walk in the Old Paths and find rest for their souls.

--Gregory P. Gay, Jan. 1, 1982

THE MAN ON THE OTHER SIDE

The following article was written by J. Ervin Waters and appeared in the May 1, 1940 issue of *Old Paths Advocate*. Bro. Waters was about 22 years of age at the time of this writing, having been born Feb. 23, 1918 in Texas. Though he never served in an official capacity with *Old Paths Advocate*, Ervin was a prolific writer during the early 1940s and into the late 1950s. His writings were excellent, well written, timely and firm for the truth. He defended the truth in many debates and in many locations. He felt the fifty year history of *Old Paths Advocate* should include a sample of his able writings. The following is characteristic of the skillfull style usually employed by Ervin. It is as true today as then and should be heeded by all.

-Don L. King

THE MAN ON THE OTHER SIDE By Ervin Waters

There are some points upon which the Christian may be on the "right side," but sees fit to "step aside"; when he steps aside, he becomes definitely "on the other side." The Levite and the priest sought merely to step aside when they saw the man, who had fallen among thieves and was beaten and robbed, in need of their support, but Christ says that they "passed by on the other side" (Lk. 10:31-32). In refusing him their assistance and support, when he was in sore need of help, they, although they did not rob or wound him, became "on the other side." This a Christian does when he seeks to side-step either an issue which needs his support, or a binding obligation which needs his execution. In stepping aside he becomes "on the other side."

This principle is forcefully taught in Obadiah's prophecy against Edom, which he sounded the doom of that nation. The prophet introduced a specific case, an occasion when Israel was being besieged and overrun by an enemy nation, to show the merit of her condemnation. Edom rejoiced in the destruction of Israel, although the two nations were related, both having descended from Abraham through Isaac. Of the incident the prophet says, "In the day that thou stoodest on the **other side**, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, **even thou wast as one of them.**" (Obadiah 11) Although not "one of them," yet when he "stoodest on the other side" he became "as one of them." In becoming as one of them, Edom must perish as the nation that destroyed Jacob, (v. 18).

Today God's nation is a "holy nation," comprising a "peculiar people," (I. Pet. 2:9). As respects this nation and himself as its founder, Jesus Christ has clearly declared the religious position of every man when he said, "He that is not with me is against me; and he that gathered not with me scattereth abroad" (Matt. 12:30). This leaves no middle ground in the spiritual warfare.

There are declared enemies of Christianity today, men who are definitely on the other side, comprising the "other side" itself: Infidels, those set for the destruction of Christianity; blasphemers and the lawless, who scoff at it, and who are set on immorality and crime; and false prophets who deliberately set about to foster the world a false religion. Among the latter are such persons as Mohammed, Joe Smith, Mrs. Eddy, Judge Rutherford, and the like.

Then, there are those who are "as one of them." The man who would be neutral, a moral man, but not a Christian; his influence is against Christianity. Oftentimes he is more injurious as an enemy of Christ than the outright infidel, because of his hindrance to those who recognize him as a "good moral man."

There are those who preach theoretical speculations to the disruption of the church and who introduce innovations into the church, thereby causing division. These, likewise, become definitely "as one of them" men "on the

other side." There are those whom I love, that favor, or at least permit, the S.S. and Cups to be used in the church. I recognize that they are "as one of them," men "on the other side."

It grieves me to observe some of my brethren who claim to be "with us," compromising with the innovaters. I know of congregations, who claim to believe in only one cup for each congregation, but who will support those preachers who permit cups to be used. In bidding "these men God-speed," they become "partakers of their evil-deeds. (I Jno. 2:9-11) When I do not take my stand wholeheartedly for the truth and when I stand by and permit, without a dissenting voice and active opposition, unscriptural customs to be introduced into the church, I am "on the other side." Furthermore, when I support a man who is not "with us" and thereby encourage his course, I am "as one of them."

Every Christian is called by Jesus to combat. It is while the battle rages and issues hang in the balance that God expects the hardest and most determined effort on the part of each. When every ounce of life and fight is put into the battle waged, God promises the victory. To simply "step aside" or "fail to take a side" is to become "on the other side;" and with the side of error doomed by the eternity of truth, one thereby sounds his own death knell. Let us not shirk our responsibility in the fight of the church for spiritual and numerical growth. Let us do our part in this crusade against sin and error in every form, and let us take sides on every issue involving the life of the church. Then, as a full panopied warrior, let us take our stand in the focal forefront of battle, face the oncoming foe, and, without compromise, fight those "on the other side" and those "as one of them." Remember, God made the success of his cause dependent upon the efforts of his people.

-Temple, Texas. May 1, 1940

Many men owe the grandeur of their lives to their tremendous difficulties.



Can You Identify These Men?

(We know some of them). Top row 3rd from left, Fred Kirbo; 5th from left, Clovis T. Cook; front row from left, Paul Triplett, Frank Cope, Homer A. Gay, Homer L. King and Burley F. Black. Location unknown. About 1935.

"GO FORWARD"

By Homer L. King

"Speak to the children of Israel, that they go forward" (Ex. 14:15).

I find so much inactivity and negligence in the Church of Christ, that the above text suggests to my mind a basis for the lesson to, if possible, arouse some from their slumber and to greater activity and usefulness in the cause of the Master. The text and the setting surrounding it is suggestive of a "forward" movement and action. Back of it is the bondage of weary years; the wonderful manifestation of the power of God; the journeying from place of their captivity; the relentless pursuit by the Egyptian host; the fear of Israel; and the charge of Moses—"Stand still and see the salvation of your God."

Did he mean that they were to be saved in inactivity? Certainly not, for in inactivity men are never saved. A do-nothing policy neither brings deliverance nor commands success. They had reached the end of the command, and now they must wait for further orders from God. May we not also learn that important lesson—to stop when we get to the end of the command from Jehovah and patiently and reverently wait for orders from above. The orders came—"Speak to the children, that they go forward." Hence, they were to be saved in going forward!

To advance was not an easy task. A sea lay before them; unfamiliar paths lay before them; and progress was a test of faith and a challenge of obedience. Only in "going forward" could Israel prove their faith and in the Power of their God. The parted waves before them, the cloud, were symbols of the Divine Presence over and about them; the definite union with their leader in baptism in the cloud and in the sea; the destruction of enemies; and the song of deliverance.

The New Year is a challenge to us to advance. "Hitherto hath the Lord helped us." And the pathway of the past has been strewn with the fragrant flowers of His gracious Providence and illumined by the brightness of our Redeemer's Presence. The past year has had its blessings and triumphs. But we dare not rest satisfied there. As our bodies are replenished by the fresh food of each new day, even so must our spiritual life be renewed by further gifts of grace and continued consecrated service.

In every walk of life we have to beware of stagnation, to guard against the danger of being satisfied with present progress and attainment. "In the last days, your old men shall dream dreams." And dreams usually link with the past, and we are glad for those whose days of enforced inactivity are enriched by the memory of glad experiences and glorious victories in the days which have been. "And your young men shall see visions" is a promise that there would be those among the people of God whose incentive would be toward the future and the newer challenge of life.

There is the important and essential question of our individual progress in the divine life. Are we stationary Christians? Or are we growing in grace and in the knowledge of our Lord Jesus Christ? Are we resting in the past, or reaching forth to the prize of our high calling of God in Christ Jesus? As we measure our height or test our weight physically, so should we make a record of our spiritual advancement, and where there is deficiency remove the cause and accept the challenge of this New Year.

There is the further important question of the progress of the Church. It is not a static body. It must advance, or it will retreat. When it ceases growing it begins to die! It cannot rest in the progress of past days. It must be inspired to fresh endeavor, challenged to new tasks and new triumphs.

There must be increasing delight in the worship service of the Church. That of the family under the direction of the Great Head of the body. "Forsake not the assembling of yourselves together" is an exhortation to which church members must give more heed. Where "two or three are

gathered in His name" there will He be in their midst. That, surely, is encouragement for those who are scattered abroad, away from congregations of larger numbers, to meet and remember Him. The Devil scores a great victory when he causes church members to neglect the worship of the Lord's Day. Faithfulness in this sacred privilege will strengthen for every other phase of the Christian life.

There must be a going forward in more willing sacrifice for the support of the Lord. He loves the cheerful giver! But how few give in that spirit. Financially, church members possess the means to carry on the work of the Church in the most efficient manner, with the assurance of glorious triumphs. But because of failure to give proportionally, systematically and regularly, the work is hindered. Let the New Year bring with it to us a great purpose to make our giving a definite transaction with the Lord. "Let every one of you lay by in store, as the Lord has prospered him," is the Divine instruction given by Paul (1 Cor. 16:2). The "fields are white to harvest" the golden grain of precious souls. Shall we "go forward" here or shall we "stand still" as we have generally done in the past. Let me urge that every church plan now to carry the glad message to "regions beyond" in 1938. Have you planned for at least one mission meeting this year? If not do so at once! The church is ordained to be the "pillar and ground (support) of the truth." How about it, brother?

We need to make **advance** in definitely seeking after others for the Lord. We want the family to grow! We are all in contact with those who need the Savior. Loved ones, friends, companions, neighbors, present to us opportunity of personal service. We are responsible for our influence telling on their lives for Christ. Public preaching may not move them. Personal prayerful interest and effort are much harder to resist.

The New Year demands of us a fuller consecration of life to the Saviour Who redeemed us. He seeks our best. Less than that is unworthy of us and unfair to Him. We may not be able to bring some costly gift, some talent, which, out in the world, would bring us fame and favor. But we can give ourselves to Him. And He can take the humblest life and fill it with the Divine Spirit, and make it a mighty instrument for His own purpose and glory. But we are to "present ourselves unto God." We are exhorted to "present your bodies a living sacrifice." Have we done that?

In conclusion, for all cannot be written or said on a subject so vital, may we "put on the whole armour of God," and go out to do battle for, and under the leadership of, our Lord, Jehovah. May we set our hearts like steel, turning neither to the right nor left, nor looking back, but pressing onward to the goal. Our task is great, but the endeavour is worthy of our very best efforts; the accomplishment so full of reward, as to merit the sacrifice and service of every soul. In view of this shall we not exclaim with the Apostle of old: "Forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Let us "work for the night cometh, when no man can work." "Let us run with patience the race set before us." "Be strong in the Lord and the power of his might." "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." May we ever hear the Eternal Voice say: "Speak—that they go forward!"

If by these feeble efforts, some soul or church have been moved to a greater sense of duty and activity in the service of our dear Master, then I shall have accomplished my purpose.

THE TRYING OF OUR FAITH

Homer A. Gay

Faith is the foundation upon which our Christmas system is built. So important is it, that we are told in Rom. 14:23, "Whatsoever is not of Faith is sin." We also read in James 1:2-3, "My brethren count in all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Too many of us, if the Savior were here today, would hear Him say as He did one time to those about Him "O, Ye of Little faith."

There is only ONE faith, as we learn from Eph. 4, but there are different degrees, or conditions of that Faith. In Heb. 11:1, we find that "Faith is the substance of things hoped for; the evidence of things not seen." That is, faith is the belief of the evidence rendered, as we learn from Rom. 10:17, "So then Faith comes by hearing and hearing by the word of God."

The faith which we have in any one determines the amount of confidence we have in that one. Many times in life our confidence is shaken in some one, because we believed them to be one thing and found them out to be something else. If in religion, we place our faith, and trust in some man, or men, and they betray that confidence, then our religion is weakened. But the Lord does not want us to put our faith in Men, but in God and the Lord Jesus Christ.

Jesus says in Jno. 8:24, "For if ye believe not that I am he, ye shall die in your sins." Again, in Heb. 11:6, we are told that "without faith it is impossible to please God: for he that cometh to God must believe that He is and that He is a rewarder of those who diligently seek Him." Faith is so important that every step we take should be by faith. For Paul says in 2 Cor. 5:7, "For we walk by faith and not by sight." Some have thought that because faith is so necessary, that Faith is all that IS necessary; but this is not true. For James says "Faith without works is dead." Jas. 2:26.

Surely, we could not be benefitted by a dead faith. Neither should we be satisfied with that "Little faith," that Jesus mentioned in Matt. 6:30. Then, there is a "Weak faith" that we read about in Rom. 14:1. In 1 Tim. 1:19, we read of a "shipwrecked" faith. And this is certainly a dark picture to gaze upon—a ship-wrecked faith!

But the bright side of faith is Working, availing faith. In Gal. 5:6 Paul says "For in Christ Jesus neither circumcision availeth any thing nor uncircumcision; but faith which worketh by love." I believe that this is the condition of faith we should all desire and can have. A faith that avails,— that really accomplishes something. That is a faith that works, and that works by love. This is the kind of faith which caused the Saviour to say in Mk. 15:28, "O woman, great is thy faith." This is a faith that can be seen. In Lk. 5:20, we read "and Jesus seeing their faith." These people believed that Jesus could heal this sick man, so much so, that, being crowded out from him by the crowd, they went upon the house and came down through the roof to Him. People of God today need to have some of that faith that can be seen.

Abraham is called the father of the faithful, and we are told in Rom. 4:19-20 that Abraham "Being not weak in faith he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able to perform." Now, when we have just that kind of faith, then, the trying of our faith will work patience. But a weak faith, or a little faith, or a dead faith will find spooks all along the road; will try to walk by sight instead of walking by faith, and when the waves of trials and disappointments begin to lash about their feet, like peter, they begin to sink; their faith is ship-wrecked.

If our faith is centered in Christ and his blessed word, then nothing should cause us to stagger at His promises. God has always kept His promises. Jesus proved himself to be the Son of God from on high, by the many infallible

proofs of the fulfilled scriptures; and the many miracles which he performed, and finally, by his resurrection from the dead. I feel that all of this should cause us to be strong in the faith of God and His Son; Jesus Christ.

There are many things that come up to try our faith. So, today, the Lord and the world around us can see our faith, whether it be little, weak, dead, great, or strong. We prove our faith by our works, as we learn in James the 2nd Ch.

Faith is produced by hearing the word of God, Rom. 10:17. Then begins the trials. The Lord, in whom one has learned to believe says for us to repent of our sins. In Lk. 13:3 He says "I tell ye except ye repent ye shall all perish." In Acts 2:38 believers are told to "repent and be baptized for the remission of sins." In Lk. 24:47, Jesus says that "Repentance and remission of sins should be preached in His name among all nations." In Acts 17:30, We read "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because He hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that He hath raised him from the dead." If our faith is strong, then we believe that there is to be a judgement, and we will repent of our sins. Repentance is a decision of the mind, in which one simply says, "I will quit sinning, and begin to do righteousness." In Matt. 21:29, Jesus told of two boys whom their father told to go and work in his field. One of them said he would not go, but afterward he repented and went. The repenting was one thing and the going was another. Going was the result of the repenting. If one's faith is not strong enough to cause him to repent and turn away from sin, it surely is not the faith that avails. We read in Rom. 2, "And thinkest thou this, O man, that thou shalt escape the judgement of God? Or despiseth thou the riches of his goodness, and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God." This repentance is unto life, as we learn from Acts 11:18. Thus we begin to let our faith be seen, by breaking off our sins by righteousness.

But another trail of faith comes to this one who has repented. Jesus says, in Matt. 10:32 "Whosoever will confess me before men him will I confess before My father, and whosoever will deny me before men him will I also deny before my father and his holy angles."

Here, too, is some more of our faith that can be seen, for we are to make this confession before men. Also we are to make this confession with the mouth. For we read in Rom. 10:10 "With the heart man believeth, unto righteousness and with the mouth confession is made unto salvation." We see too, in the ninth verse that we are to confess "the Lord Jesus." In Matt. 16:16 Peter confessed him thus: "Thou art the Christ, the Son of the Living God," and Jesus blessed him for so doing. In Acts 8, when the eunuch was questioned about his faith, he answered and said "I believe that Jesus Christ is the Son of God." Phillip, the evangelist, saw no need of any other confession, but upon that, baptized him into Christ. My friends, a fuller confession than that could not be made. If Jesus is the Christ, the son of God, then he is the saviour of the world, and all that he says is true, and all that He commands is just, and right. If one neglects or refuses to make this confession, then their faith is not strong enough.

This confession is unto—toward or in the direction of salvation, Rom. 10:10. One makes this confession in order to get to where his sins may be pardoned. Thus step by step we are walking by faith. Here is one who is not staggering at the promises of God through unbelief, but is strong in faith, giving glory to God, as did Abraham. Hence he must keep on obeying God, trusting him for the promises.

But, this faith is tried again when it comes to being

Continued to Page 13

WORKING FOR THE BENEFIT OF OTHERS

By Tommy Shaw

Over thirty-one years ago I boarded a train in Pennsylvania to go to Missouri. My ambition was to become a preacher of the gospel. Brother Homer L. King had agreed to allow me to travel with him in his meetings for a time, and to teach and train me as a preacher. It was during this time I spent traveling with brother King that I came to know the mighty effort he put forth to see the **Old Paths Advocate** distributed each month. As editor, appropriate articles had to be selected or written and arranged for publication. Attention had to be focused on problems that arose which concerned the brotherhood, effort had to be put forth to insure funds were available to pay the costs of publication, and the monotonous tasks of addressing, wrapping, and mailing the paper performed. I suppose most of the people who read its pages never suspected it was the product of a huge amount of work and worry. For all his efforts brother King received no pay in money. I suspect, however, that his labor of love has given him some deep satisfaction in knowing that the **Old Paths Advocate** has been an instrument that has promoted the spread of the truth. Through the years the **Old Paths Advocate** has been beneficial to me in the following ways.

First, it has served as a watchman. Isaiah said, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth (62:6-7). Watchmen on city walls were common in ancient times. They warned of danger, and called the defenders to do battle when necessary. Various writers, using the **Old Paths Advocate** as a medium or means, have called our attention to dangers confronting Christians. The need of such an agency is no less urgent today than fifty years ago, and I expect the future will need it even more. There will be many looking to the preachers and brethren who write words of warning in the **Old Paths Advocate**, and asking "Watchman, what of the night?"

The second benefit I derive from the **Old Paths Advocate** is the news of many brethren and their labors. When Paul and Barnabas returned from their first missionary journey "they rehearsed all that God had done with them...." (Acts 14:27). It is with pleasure that I read of preachers and their work, of the brethren and their care for the church, and of the marriages, anniversaries, and other events that mark the passing of time in service to our God.

THE TRYING OF OUR FAITH

Continued from Page 12

baptized for the remission of sins. Jesus said in Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," again in Mk. 16:15-16, "Go preach the gospel to every creature: he that believeth and is baptized shall be saved." Notice that the salvation that is desired is obtained when one believes and is baptized. Now, the apostles, in obeying their Lord to preach this gospel to every creature, were asked, (Acts 2) Men and brethren, what shall we do? Then, Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." And those that gladly received his word were baptized: three thousand souls were added to them that day and the Lord added, or continued to add, to the church daily those who were being saved. On a command like this one to be baptized, is where a little faith, a weak or dead faith will fail. But, in this, too, both God and the world can see our faith. For we walk by faith—every step of the way. "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. ** And if ye be Christ, then are ye Abrahams seed and heirs according to the promise. Gal. 3:26-28.

Jan. 1, 1938

And lastly, there are many articles that appear in the **Old Paths Advocate** that serve to enlarge and expand our knowledge of the Bible. Though often we fail to pay a direct compliment to the many writers who labor to edify us, we do appreciate their efforts.

The sum of the matter is that we owe a debt of thanks to brother Homer L. King, and to the other faithful men who have kept the **Old Paths Advocate** coming to our home each month. Keep up the good work.

-Ozark, Mo. 65721. Jan. 1, 1982

"MAILING OUT THE PAPER"

By Hugh Milner

As I look backward through the means of memory, I remember how we used to gather at the homes of Bro. King and Helen, or Clovis and Velma Cook, and take care of this phase of getting the **Old Paths Advocate** to its subscribers. We would gather, knowing we had a few hours of work to do, and along with the work, some laughter, fun, and always refreshments from the host. Good memories!

Those who had good penmanship were always assigned to putting the addresses on the wrappers so they would be easy to read. Then would come the folding or rolling of the papers so they might be sealed for mailing and handling. The sealant or glue was a home-made mixture made of flour, water, and some mysterious ingredients I do not remember. But this home-made mixture did the job beautifully! Next, those assigned to wrapping would fold the paper itself into the addressed wrapper, paste smeared on, and then sealed, and it was ready for the post office. Lastly, the papers were checked for correctness of wrapping, addressing, and checked on the books.

Tired, but happy, over our labor of love and the good association, we would then partake of the host's food and drink! After the repast we would depart for home knowing we had been a part of "Mailing out the paper."

To bring this small article to a fitting conclusion, let me submit a fitting word picture of compliment to Bro. King. Please note the following:

Footprints In The Sand

"One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand: one belonging to him, and the other to the Lord.

When the last scene flashed before him, he looked back at the footprints and noticed that many times along the path there was only one set of footprints in the sand. He also noticed that this happened during the lowest and saddest times in his life.

This really bothered him, so he questioned the Lord. 'Lord, you said that once I decided to follow you, you would walk with me all the way, but I noticed that during the most troublesome times of my life, there was only one set of footprints. I don't understand why, when I needed you the most, you deserted me.'

The Lord replied, 'My precious, precious child, I love you and would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you.'

-Author Unknown

Bro. King, as you look backward over your past walk with God in yesteryear, you will see, as in the little story, only one set of prints in the sands of time in recent years. But, **Fear not, you are not alone, God is carrying you the last miles of your way!** "The Lord is my Shepherd, I shall not want". Amen.

Your Son-in-law,
-Middletown, Ohio
Jan. 1, 1982

LETTER TO BROTHER CHAMPIE

Note of Explanation

(In the Feb. issue of the **Apostolic Way**, Bro. Clarence Teurman wrote an article in which he revealed the fact that Bro. Sam Champie, at one time a faithful gospel preacher, was now accepting work with the Christian Church brethren and endorsing their practices. Bro. Gay and Bro. Sam were close friends, hence the letter. Please read it carefully, it is so timely. R.F.W.)

Ft. McKavitt, Texas
February 15, 1920

Sam. H. Champie
Eden, Texas

My Dear Bro. Sam:

Unbidden tears filled my eyes last night when my last issue of "The Apostolic Way" brought me the following:

"Just as I am ready to lock our forms for completing this issue I have a letter from Brother Sam H. Champie saying he will accept work with the 'Christian Church'."

I first thought my eyes were deceiving me, and had to take a second and third look before I was satisfied.

I have not forgotten you, Brother Sam, and you may be sure I still love you. Well do I remember the hours we spent together some five or six years ago, when we were together almost every day. Those were happy days with me. I remember the unbounded confidence I had in your sincerity and how I loved to be with you: I always felt better after being with and talking to you.

We were young then, especially as preachers. I needed your advice and help and you needed my encouragement.

BROTHER H.C. HARPER PASSES

Brother Harper:— In this world it is December 2, and I just received the word this morning that yesterday you left this world to go on to your long sought reward. I am thinking of when I met you for the first time—about twenty years ago, and of how you helped and encouraged me, and recommended me to the brethren for meetings.

I am thinking, too, of how you have always stood firm for the truth against all odds, and of how you "have fought a good fight, have kept the faith and have finished your course," then, the "crown of righteousness" that is yours.

It is sad to think of getting along here without you, Bro. Harper. I wonder if you can look back from over there and realize how much we need you here. You will be missed from shore to shore here, but you will have a wider field in which to circulate "over there." Here you could neither talk nor write for the last few months you were here, but "over there" it will not be so. Here you were opposed and fought by the enemies of truth, but "over there," "the wicked cease from troubling."

I am wondering today, Bro. Harper, if while we are weeping over your departing, that you are shaking glad hands with Dr. G.A. Trott and others of those old battle scarred soldiers over there. I hope that you get to see all the boys. You will find Clarence Teurman, W.G. Ashley, Jim Tidwell and A.V. Nowlan over there. I remember how faithfully they fought side by side with us here. They will be glad to see you coming home.

Tell them that we miss them down here, too. Tell Walter Bray and Edward Freeman and the others, that we will still carry on down here as best we can. Though one by one our ranks have been thinned, still our cause (the cause of the Lord which you loved dearer than you did your own life) is growing. And for every brave soldier who has fallen in the battle a score of young stalwart, brave men have risen up to grab the flag-pole before it fell, and the blood-stained banner still floats in the air.

And now, our eyes fill with unbidden tears, as we say good-bye, but I am glad that after all of your troubles and sorrows here, that at last, you have reached HOME.

-Homer A. Gay. Jan. 1, 1937

Well do I remember the encouraging things you said to and of me; and, Bro. Sam, without your assistance I could not have been what I am today.

Many changes have come since we were together in the old Fort; we have both learned a whole lot in these six years- both by studying and from experience.

I have been put to the test in many ways since I last saw you; and many times, during severe temptation or persecution, I have wished that I were with you so we could "bear one another's burdens and so fulfill the law of Christ".

When I was with you we both held the same views that I now hold- "Who hath bewitched you?" Has God's eternal word lost its meaning and power with you? "You did run well; who hath hindered you that you should not obey the gospel?"

Bro. Sam, I cannot think of you as losing faith in God's word; but as one who has been deceived by the doctrines and commandments of men.

We have long fought for the same cause; but, if you have lined up with the apostate "Christian Church", we have come to the parting of the ways.

I am ready and willing to accept any views you may have that are founded on a "Thus saith the Lord". But I refuse to take the wisdom of men in preference to God's word. For we know that the world by wisdom knows not God. (I Cor. 1:21).

I hope I have not been too harsh with you, Bro. Sam, for I am writing this in the spirit of love, and hoping to restore you to the Faith you once loved so well.

Just here let me sound a warning note in the language of Paul- "Take heed, lest there be in you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

Your old friend and brother in Christ,

Homer A. Gay

REMARKS

In a postscript Bro. Homer suggested that I forward this letter to The Apostolic Way. His appeals are all to the heart and the prejudices, and can best be answered privately. But the letter is such a splendid one, written by such a splendid young man, that I shall be glad to have it published. I have received such letters from Wm. Guy Ashley and others. I could wish that I had no head to protest and prompting of my heart, and that I were free. But many years ago I dedicated my life to the service of Christ, and am no longer free to please whom I would. All the fruit of my training, development and opportunities I owe to his service; and if to some it appear unworthy and misshapen I must think it is due to the point of view. My past impels me to my present and future. But to all who come in need or in kindness the latch string of my home and heart hangs ever out.

-Sam H. Champie
Eden, Texas. March 1, 1920

THE NEED OF THE HOUR

Not long since a brother asked me to point out the one outstanding need of the church today, I replied: "The one outstanding need of the church today, as I see it, is a REALIZATION of the worth-whileness of the Christian profession."

Let Christians get a REALIZATION of what heaven, with all its joys, means and what hell with its attendant associations with the devil and his angels (Mt. 25:46) means, and it will end bickering and backbiting, caviling and crookedness. And it will not be hard to get brethren to come face to face with the Bible as the rule to measure all worship and service to God.

-H.C. Harper. Oct. 1, 1932

MEMORIES AND THE OLD PATH ADVOCATE

By Johnny Elmore

Both Jesus and Paul warn against the backward look when it is detrimental to progress, but God called on Israel repeatedly to remember his providential care when it served to inspire greater victories and more loyal service. For this same reason, I join others in calling to mind a few memories on the occasion of the fiftieth anniversary of the **Old Paths Advocate**.

I am only a month older than the **Old Path Advocate**. I come from a long line of people who were mostly members of the church of Christ. My great-grandfather, Reason Elmore, who migrated to Texas from Indiana before 1880, was a gospel preacher of some note in Texas and Oklahoma, and was a first cousin to the famed Alfred Elmore, who at his death had baptized some 8,000 persons. In 1917, my parents settled at old Zita, near Healdton, OK and later began worshipping with the congregation known as the Bit Shop church of Christ. It was in that vicinity that my family became acquainted with such men as H.C. Harper, Homer L. King, Homer A. Gay, H.C. Robertson, James R. Stewart, Tom E. Smith, and others. I can vividly recall lying on a pallet at my mother's feet under a brush arbor, listening to great preaching, enhanced by distant sounds of lowing cattle and oil field pumps.

One of my treasured papers is a copy of the **Old Paths Advocate**, October, 1934, preserved by my parents, possibly because it contained an account of my youngest sister's funeral. I have copies addressed to my dad from 1936, when he evidently became a regular subscriber. Since that time, the **Old Paths Advocate** has found a place on the center table in our home, second only and always to the Book of Books. Through the years, it has faithfully chronicled the most important events in our lives - gospel meetings, singings, weddings and funerals. We cherished the good spiritual food found therein, also.

In 1937, we moved to Ardmore, OK and soon began worshipping with the church at Equal Rights, about ten miles north of town. There I remember hearing Abe Smith, Tom E. Smith, Ervin Waters, and others. In those days, we would drive far and near to support every gospel meeting within reach. In 1943, Fred Kirbo held a mission meeting in Ardmore which resulted in some additions and in the church at Equal Rights moving to town. I shall never forget Fred Kirbo. At that time, he lived at Wilson, just west of Ardmore. About every two weeks in the summer, he might come walking up to our home, then on Highway 70. He would get a drink of water, play a tune or two on the old family organ, and then walk to the highway and "thumb" a ride to his next appointment. I loved to hear him preach because he made the gospel so plain that a child could understand, and on occasions, he could speak, as it seemed to me, "with the tongues of men and of angels." His sermons were unique and powerful. In those days, he reported regularly and wrote articles of the **Old Paths Advocate**.

Another preacher who reported on events in our area was Tom E. Smith. What an influence for good he was! "Brother Tom," as he was affectionately and respectfully called, conducted hundreds of funerals, held numerous meetings, and assisted in many other ways while working at a secular job. He might be speaking at the funeral of a veritable renegade, but he could always find the right word to say to lift drooping spirits. I learned many valuable things about preaching and public relations from him. He was ever helpful, and encouraging, yet fearless and uncompromising.

In 1945, I met Lynwood Smith, and that year he baptized me into Christ. Lynwood was probably the first preacher to make a wide appeal to young people in Oklahoma. Many successful preachers today can trace their first efforts to his encouragement and support. He and Tom Smith conceived the idea of having a service in which young men could have an occasion to make a short

talk or lead a song. I made my first talk at that meeting at Sulphur in 1947. The New Year meeting, as it came to be called, met with such success that it became an annual event and it has encouraged hundreds of young people through the years.

The Fourth of July meeting is another effort which has excited much interest for a long time. It was the custom of some of the older preachers to have a "time apart" from rigorous schedules so they could rest and listen to the word preached twice each day. At first, they met at different places, but after about four years at Wichita Falls, TX, it was decided to have the meeting at Sulphur, OK because of the national park there, and the availability of an open-air tabernacle. The first meeting there was in 1947. In the announcement of this meeting, Homer A. Gay mentioned that cabins were available for \$12.00 per week, and warned that reservations should be made because a large crowd was expected and those who waited would "not likely find a cabin." (Some things change, and some never do!) I remember that great meeting. There was a large crowd. The war years, with rationing and limited travel opportunities, made us hungry for association with each other, and for the bread of life. So successful was this meeting annually that in 1951 a tabernacle of our own was built. It has continued to be a high point for many each year. One of the appealing things about this meeting is the number of young people who attend. At home, a young person might be in the minority, but at Sulphur, there were scores, sometimes hundreds, who shared the same convictions and interests.

In 1950, I left home with Lynwood Smith to begin a preaching career which has taken me all over the nation. The **Old Paths Advocate** preceded me into most of the homes and churches. I met brethren who previously had been only names on the pages of this journal. Lynwood encouraged me to write field reports so that brethren would come to know me. The **Old Paths Advocate** has helped many young preachers get started in this way. The young preachers I met were courageous, dedicated and loyal, and many are still faithful to their calling.

Some of the most treasured items in my library are my bound volumes of the **Old Paths Advocate** back to 1939. As I peruse its pages from time to time, I can understand why a youth, whose heroes were gospel preachers, would catch the spirit of gospel preaching. The field reports, with correspondents writing of successes in such places as Lightning Ridge, Possum Trot, and Cedar Gap, encouraged it. Debate reports, with little Davids meeting Goliaths in polemic combat, and truth rising victoriously, fanned the fire burning within. Who knows? Even yet, some unborn generation of the church, one and indivisible, may trace its impetus to a faithful few who determined that the spirit of division and innovation would no longer go unopposed. I congratulate the editors of the **Old Paths Advocate**, past and present, for fifty years of service and I pray that the paper may thrive and grow to serve many others.

419 K. SW,
Ardmore, OK. 73401
Jan. 1, 1982

Jesus Christ, looking down through the stream of time, laden with the destiny of human souls did not fail to perceive and provide for every emergency that could possibly arise in the passing of future generations.

-Dr. G.A. Trott
-Sept. 1, 1935

I have no objection to instruments of music being in our chapels, provided they are neither seen nor heard.—John Wesley.

No prison can shut out God.



Sulphur, Oklahoma early 1950s

Top row from left: Bennie Cryer, Ronny Wade, Leon Fancher, Johnny Elmore, Wayne DeGough, James Orten, Wayne Fussell, Alton Bailey, Miles King. (Brother at far right is unidentified). Standing on ground from far left: Nelson Nichols, Lynwood Smith (barely visible), Billy Jack Ivey, Billy Orten, Cyrus Holt, Tommy Shaw, Homer Gay, Eddie Nichols, E.H. Miller (barely visible behind H.L. King) Homer King, Bill Roden, Edwin Morris, B.F. Leonard, "Pinky" Bryant, J.R. Stewart, Bro. Tidmore, Barney Welch and Don McCord.



"Preaching Pals"

Left, Homer L. King, right, Doug Phillips. Location unknown. Circa 1930's.



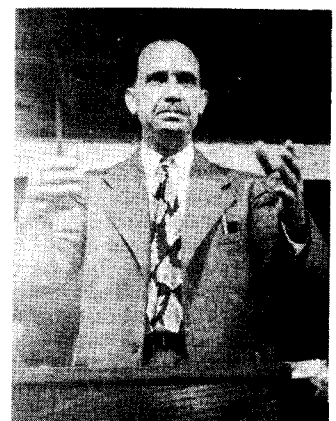
"In The Pulpit"

Gayland Osborn, Sulphur, Okla. July 5, 1948.



Sulphur, Okla., early 1950s

Top row (left to right): James Orten, Leon Fancher, Dorman "Pinky" Bryant, Jimmy Shaw, Wayne DeGough (barely visible, Johnny Elmore), Don McCord. Second row down: Bennie Cryer (most of this row not visible, but DeWitt Palmer and Barney Welch can be seen near end of row). 3rd and front row: Wayne Fussell, B.F. Leonard, Wayne McKamie, Gayland Osborn, Homer L. King (nearly hidden), Eddie Nichols (nearly hidden), Homer A. Gay, Jerry Cutter, Paul Nichols, Jack Cutter.



"In The Pulpit"

H.E. Robertson, Sulphur, Okla. July 5, 1948.



"In The Pulpit"

Don McCord, Sulphur, Okla. July 5, 1948.



"In The Pulpit"

Clovis Cook, Sulphur, Okla. July 5, 1948.



"In The Pulpit"

Homer L. King, Sulphur, Okla. July 5, 1948.



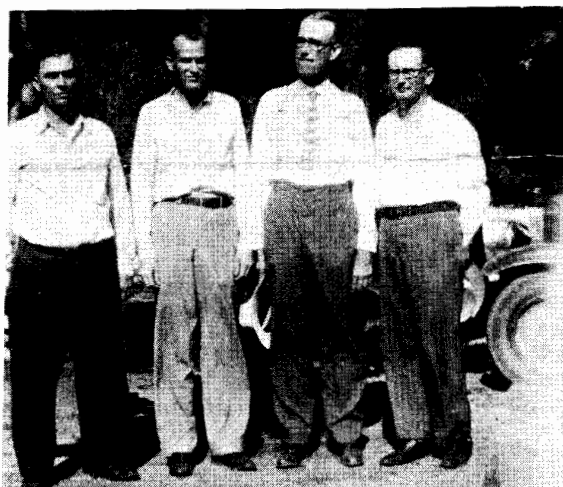
Homer and Susie Gay

April, 1951, Lodi, Ca. He was holding a meeting at Lodi at the time.



"In The Pulpit"

Paul Nichols, Sulphur, Okla. July 5, 1948.



"Preaching Pals"

Left to right, Homer L. King, Doug Phillips, T.F. Thomasson, Homer A. Gay. Bennett Spring, Mo. About 1935 (4th of July Meeting).



"In The Pulpit"

Tom E. Smith, Sulphur, Okla. July 5, 1948.



Sulphur Oklahoma early 1950s

Top row from left: Bennie Cryer, Ronny Wade, Leon Fancher, Johnny Elmore, Wayne DeGough, James Orten, Wayne Fussell, Alton Bailey, Miles King, Ted Warwick. Standing on ground from far left: Clovis Cook, Lynwood Smith, Billy Orten (barely visible) Cyrus Holt, J.D. Corson, Tommy Shaw, Homer Gay, Homer King, Bill Roden, Edwin Morris, B.F. Leonard, "Pinky" Bryant, J.R. Stewart, (the brother barely visible is unidentified) Bro. Tidmore, Don McCord, Larry Robertson, Ervin Waters and kneeling at far lower right Fred Kirbo.



"In The Pulpit"

Lynwood Smith, Sulphur, Okla. July 5, 1948.

THE AFRICAN WORK

It has been suggested that more details of the work here should be included in the OPA than that usually appearing in a report. Also, it is indicated by letters we receive, that brethren in the U.S. are interested in more details.

We left Ceredo, W. Va., for N.Y., Sept. 22. In N.Y. we boarded the Queen Mary two days later. In less than a week we had arrived in England where we spent four and a half days. During this time we were successful in securing passage on the SS Kenya Castle which the travel agent in Los Angeles was not able to do.

We sailed Oct. 4, for Nyasaland. After being on the trip for more than seven weeks, and having traveled approximately 11,000 miles, we arrived at our destination. The last few miles we made by antiquated train. (Our coach was 39 years old). Bro. Severe met us at Limbe, and needless to say, we were certainly glad to reach Nyasaland. We were also happy to meet the man that was interested enough in the gospel to have someone bring the Truth to him and his people.

When we arrived, we found the church engrossed in error. So many things they had borrowed from their religious neighbors, not being able to separate right from wrong. Bro. Severe said that we found them three-fourths unscriptural. But many of the Africans have proven that they want what is right. They have been willing to cast aside their "broken cisterns," and serve the Lord in His own appointed way. The Lord's ways have taken the place of man's. The Lord has blessed our efforts, and we are thankful. The African preachers have assisted me. They would learn some Truth and then go forth and teach others. Now the scriptural worship is established in Nyasaland.

The Africans of this country are a very versatile people. They certainly know how to use the resources at their disposal. They can take earth, water, poles, and grass, and provide shelter for themselves and their families. They make hoes, with which to till the soil. They dig clay and make pots. Yesterday, I saw boys make a fire without the aid of matches. Yes, I have learned quite a lot by being with these people who utilize the natural resources of the Lord.

Our house is of home-made brick, mud, and poles. The walls are plastered with mud, and we have a thatched roof. We sleep on army-type cots, use gasoline and kerosene for our lights, and cook on a two-burner camp stove which has no oven.

Wendewende village, I have been told, covers about 50 square miles and has a population of about 10,000. It is 22 miles to a shopping center, and it takes us about an hour and a half to drive the distance. Many of our roads are nothing more than bicycle trails and foot paths.

This is the rainy season of the year. So far, it has not been bad. Things are growing rapidly, including the wild grass, which is almost shoulder high in places. Also, wild flowers are blooming. Orchids grow wild here, and are ours for the picking, for the Africans have little regard for them, and think it strange that we like them.

This is the land where the mamba and the cobra snakes run rampant. There have been three poisonous snakes killed within yards of our house, which has a tendency to make us a bit cautious.

I am on a five day a week schedule teaching singing to the school children. We have services three days a week, and the preachers and I get together on Saturdays and discuss the Bible. In addition to these, Bro. Severe and I have begun to translate songs into Chinyanja, which we plan to do three days a week. We are trying to make our time count while we are here.

Our services are conducted in such a way that those who speak English and those who understand only Chinyanja can worship the Lord and be profited by the teaching service. The first two songs are in English; the next two are Chinyanja. We then have a prayer in English and one in the African vernacular. Then we have preaching in English, which is translated into Chinyanja.

The Lord has blessed our efforts, and things generally are running pretty smoothly now. There have been several baptisms and confessions of faults in the last few weeks.

We have learned to love many of the Africans. They are generous, helpful, and above all they love the Truth.

Financial Report:—Two of my brethren suggested that I give a financial report of this work to date for the benefit of the readers of the OPA. The above brethren are much interested in this work, and they make this request not because they have any suspicion of unwise spending of funds, but that all others may understand that all is above board. "Love thinketh no evil," said Paul.

Of course, it is impossible for me to produce absolutely accurate figures as to expenditures in detail over a period of two years. I tried to keep a record of all donations, but since I understand that all the money was to be used for the African work, naturally, I could see no use in keeping a record of each penny spent in preparation for that work.

Expecting to leave the U.S., early in 1952, for this work, I cancelled meetings booked for 1952, but due to unexpected delay in receiving the required papers, the wife and I spent about five months in West Virginia, waiting to sail; during which time I conducted ONE protracted meeting. During this time of waiting, no one, or congregation, contributed one dollar to our support, except the faithful church in Huntington, where we attended services and assisted in various ways to advance the cause there. Also, the wife and I obtained jobs, while staying with in-laws there. During this time, under the circumstances, we and others of the donors believed it would have been perfectly legitimate for us to have used some of the money donated for the African work, yet we used not one dollar of it. Although, at the end of the year, we were in debt hundreds of dollars. We sold our trailer-house and applied every penny on our indebtedness, without even cashing the check. Preachers do not tell all their troubles, even to their best friends.

These figures are only approximate. Some are more accurate because expenditures are more recent. You will note that the trip over here was not as expensive according to distance travelled as some made by others in the U.S. Following are the figures:

Miscellaneous expense (supplies, transportation by car, train, taxi, shots, telegrams, cablegram, long distance phone calls, medicines, and etc.), \$1378.80; Fare to England, \$330.00, England to Africa, \$811.20; expenses in England (four days), \$58.00; Nyasaland Immigration, \$450.00; purchased car for transportation while in Africa, \$622.00; support from Sept. 24 through Jan. 31, \$1230.00; reserved for transportation from Africa home, \$794.00; Total—\$5674.86.

Brethren, you who have had a part in this great work ought to "thank God and take courage" that we could do something to fulfill the will of the Lord—something constructive and worthwhile. "Go ye into all the world, and preach the gospel" (Mk. 16:15). "How shall they preach except they be sent?", asks Paul (Rom. 10:15).

—Paul O. Nichols.
Mar. 1953

(NOTICE:—A sister has sent a contribution (\$5.00) for the above work, and not knowing where or to whom to send it, directed it to me. Of course, I shall kindly and gladly pass it on to Brother Carl N. Nichols, Paul's father, whose address is 849 Wilcox, Hollywood 38, California. Bro. Carl was chosen to handle such contributions after Paul's departure, and you will avoid delay by sending all contributions intended for the work in Africa to him, directly. We trust that brethren in sympathy with the hazardous evangelistic effort on the part of Paul and his Christian wife will hold up their hands, financially, while they carry on in that far-away land. We pray for the work there and their health and safety while doing it.

—H.L.K.).
Mar. 1953

"STAND FAST IN THE FAITH"

By Edwin Morris

It is with pleasure and I count it an honor to be asked to write an article for the 50th year of the "**Old Paths Advocate**". Our title of this writing expresses the true purpose of the paper from the beginning up to the present time. In the Jan. 1932 issue Bro. Homer L. King wrote, "Pray for me that I may ever strive to keep the **Old Path Advocate** true to the name." As I read from many of the issues of the paper from its beginning, it thrills my soul to know that the writers have always insisted on a "Thus saith the Lord". The truths they have stood for are found in the word of God. The same truths taught by Jesus and His apostles.

There were many discussions and many articles written on the innovations that were being brought into the church. Among these were discussions and articles on the cups and classes. It is real interesting to note that they used scriptural authority for the one cup, one bread and the undivided assembly. As we read the scriptures today, they still read the same. The digressives could not find scripture for their practices then, and they still cannot find scriptures today for their practices.

Many of these writers in the 1930's and 1940's wrote many sound and scriptural articles on these and other subjects. They remained faithful until death, and some are still living and still firm in the faith. Some have digressed or will not openly defend these truths. It is noteworthy that those who have given up the Bible truths cannot go to the scriptures and refute their previous stand for the truth.

These men used the Lexicons to find the meaning of words. They had a clear understanding of figurative language. One writer wrote in Dec. 1934 "Metonymy is a figure of speech in which a thing is presented to the mind not by naming it, but by naming something else that readily suggest it" (Ib); and hence my proposition is true, namely: It takes "a cup" Matt. 26:27 and "the fruit of the vine" Matt. 26:29 to constitute "the cup of the Lord" 1 Cor. 10:21.

In April 1940 a writer who now advocates fellowship with digressives wrote an article on "He that is not with me is against me". It would be real interesting to see him deny the arguments he made. Notice some of his statements "Jesus clearly declared the religious position of every man when he said, He that is not with me is against me, and he that gathereth not with me scattereth abroad (Matt. 12:30). This leaves no middle ground on any issue involving the integrity of the King, his Kingdom, or the doctrine and obedience of His covenant: which three are inseparably united by Himself". Now notice further in his article "I suppose that these compromising brethren desire non-combative service but Paul said, War a good warfare (1 Tim. 1:18) and Fight the good fight of faith (1 Tim. 6:12). If we are not against all unscriptural innovations and if we will not oppose by teaching and practice all sin and error, then we are against Christ. Some say Bro. —, let us work along with the apostate church and **love them out of their errors** (Emphasis mine ESM) But Jesus said, As many as I love, I rebuke and chasten Rev. 3:19." Over 41 years later this is still the truths of God's word. If not, let the writer of that article point out where it is not God's word. Further he wrote "Recently a preacher told me, I will wait till the fight is over and then I will take sides. Oh yes, wait till the war is over and then join the army! He that is not with me is against me."

As the writer stated then, you cannot love people out of their sins and errors. Yet in love and love for the salvation of their souls, you can teach them the gospel; and at the same time stand fast in the faith. Those who advocate otherwise only drift farther and farther from the truth. Should you not believe this, just look back and follow the gradual departures they have made.

Today the "**Old Paths Advocate**" strives to "Stand fast in the Faith" by holding to the Gospel. I want to be counted

among that number that "Earnestly contends for the Faith". Sin is too rampant, and the battle has been too hard to turn back now.

As I read past issues of the paper, there are so many that have been true soldiers for the Lord. I would like to mention my sister in the flesh as well as in the Lord, Sister Elizabeth Byford. She passed from this life in Nov. 1968 and was preceded in death by her husband, Leslie in 1955. They were devoted to the cause and helped so much in seeing that the paper went into many homes. Even after the death of her husband she subscribed to the paper for others. She sent the paper into many foreign homes. She was willing to spend and be spent in the service of the Lord. When I first began preaching she was a great encouragement. She gave me much encouragement to hold my first meeting. When I began preaching full time in 1950 she was a true helper and backer.

As I read many of the past issues of the paper, Bro. Clovis Cook's name and his articles appear many times. In the years I have know Clovis, I have had much respect and love for him because of what I truly believe he is. In my observations he has always worked hard for the church and had a great love for it. He has been a strong pillar in the church, and you can always depend on him to be standing fast in the faith. He has moderated in several religious discussions and even did the debating in some. Recently, after heart surgery, I visited with Clovis and utmost in his conversation was the church and his looking forward to being busy in the Lord's work. May God richly bless him.

Bro. Tom Smith was a dear friend to me, and I note in the early years of the paper his name appeared. Even though he held a secular job, he spent many of his vacations conducting meetings. Tom was a great pillar in the church and did much more work than most of us realized. It was my privilege to ordain Tom and J.D. Elmore elders of the church in Healdton.

Through trial, oppositions, false accusations, disappointments, and many other things, truth will always stand. In all of these things, there is comfort, consolation, happiness, and many joys. Finally, dear reader, be perfect be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

-10520 N. McKinley

Oklahoma City, Ok. 73114, Jan. 1, 1982

We make a living by what we get, but we make a life by what we give.



"Fishing"

(On the way to preach). Left to right: Homer L. King, Don L. King, Tommy Shaw. About 1949.

E.H. MILLER

I have enjoyed over fifty years of preaching and I'm still preaching strong for the Bible all the way! I preached my first sermon June 21, 1931, and it was a long time before I failed to preach one or more sermons per week after that. I worked five to six days per week for a living and preached weekends to save souls in Ga. and Ala. After a year or more I was called for my first eight day meeting, and my overseer let me off from work to answer the call. I began to get more and more calls, and was still able to get off to answer them. Later, a member of the digressive congregation became my overseer. He refused to let me off for meetings or funerals anymore, so I gave him a two week's notice and trained a man to take over my job. Times were hard in those days, but my home congregation began supporting me \$25.00 per week. With my good wife's help, we made "ends meet" and gave \$5.00 in each Lord's Day collection.

We once received a call to hold a meeting in Texas. I drove there, enjoyed a good meeting and the church gave me all they had at the close of the meeting. (\$5.00) Fortunately, a brother traveling with me loaned me enough money for gas to get back home. As I said, times were hard in those days. Brother Homer L. King could tell you more about those years and years even worse then we younger preachers had to go through. I wish all could realize what a wonderful time we are living in, take advantage of it and do more work for the Lord.

Brother Clarence Teurman established my home congregation the latter part of 1920. My father and mother (as well as myself and several others) were baptized, but now Sister Smith and I are the only original members still living in the congregation. Brother Teurman was a strong faithful preacher and deep in Bible teaching, and he established a strong, faithful congregation. He was the publisher of the **Apostolic Way**, and died shortly after his work here. A cups brother later became publisher of that paper, but he couldn't uproot the seed that had been planted in so many hearts. Unfortunately, I hadn't had enough teaching to understand the "cup question," but Brother Burley F. Black, of Iowa, learned I could take it either way. He wrote me, and sent some papers which made it plain one cup was all the Lord wanted on His table. I wrote the publisher of **The Church Messenger** for help because I thought surely he could prove the material sent to me wrong. I was shocked when he couldn't and wrote for more teaching on the subject from Brother Black. I learned no one could prove cups scriptural, but I had a time converting some of my brethren at home. I put out a book, **Proof cups and classes Are Not Scriptural**. Thousands were printed, and many saw the truth by reading the Biblical proof therein. A brother in California sent a copy to his friend in a cups congregation in another state. His friend was convinced cups were unscriptural and he let others read it one by one until all of them saw the truth! Those members all made things right with the Lord and sent for me to conduct their first meeting after the congregation became scriptural all the way. Brethren, stop and think about "...the dead which die in the Lord...and their works do follow them." (Rev. 14:13) I never personally met Brother Black who converted me to the truth on the cup question. I was converted by the **letters and material** he sent me, and he passed away shortly after my conversion. I later worked with his home congregation, and many others across the nation; I've converted many cups people to the "cup of the Lord," so Brother Black's works are following him. I've helped develop many faithful preachers, so his works are following him in the work they do also. There may be a chain of workers thus following him to the judgment seat of Christ. You can't all preach, (I don't think Brother Black could either) but we can all spread the truth as Brother Black did. He might be the cause of more souls being led to heaven than any preacher living today. Let us all watch for souls we may lead to the truth by letting them read the very articles they need in the **Old Paths**

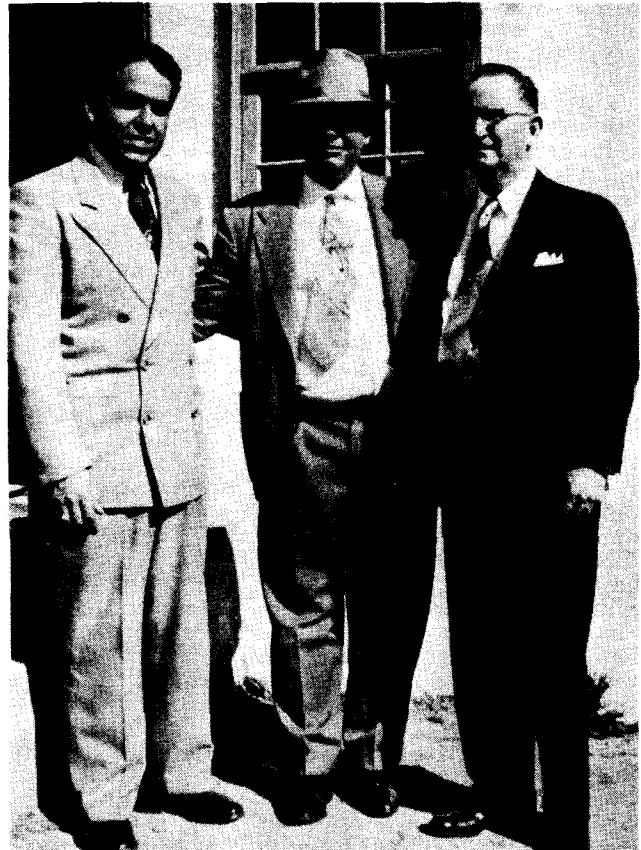
Advocate. Many might be led to the Lord by such articles who might never have contacted the truth in any other way!

Too many, I fear fail to read the good articles in the **Old Paths Advocate**. They may think they know it all; but brethren, I've been preaching over fifty years across our nation and I'm always looking for a better understanding of Bible subjects. I've often learned a lot from some young preacher's article in the **Old Paths Advocate** which brought out a point I had never thought of. I always look forward to the next copy. I wish it could come once a week instead of just once a month. Too many, I fear, read material that weakens them rather than strengthening them for the work of the Lord.

Brethren, there is work for everyone in the Vineyard of the Lord. Let us strive to get people who are not attending services to attend with us. Let us be more careful about visiting members who are not present at the services of the church. They may be sick spiritually or physically, and let's remember Matthew 25:41-46. If we allow the sick to die physically or spiritually, when a visit could save them, we may hear the Lord say to us at the judgment: "Depart from me." Let us all do our best to convert the lost and strengthen the saved.

I fear too many of us learned the little prayer to say at bedtime, "Lord, now I lay me down to sleep, I pray thee Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." However, like myself, many didn't learn the prayer to follow the next morning until we were grown: "Lord, now I get me up to work, I pray thee Lord I do not shirk. If I should die before tonight, I pray thee Lord, my work's alright."

-P.O. Box 538, LaGrange, Ga. 30241
Jan. 1, 1982



"Preaching Pals" (Left to right)

Don McCord, Homer L. King, Homer A. Gay. About 1951, Manteca, Ca.

THE TWO RENDERINGS OF "EK" IN MATT. 26:27-29

By J.D. Phillips

A certain professor (P.C. Key) of A. and M. College of Texas has this to say in a recent issue of the "Church Messenger":

"But does Matt. 26:27-29 show that all drank out of the same container? We know that 'of' in this passage does not mean out of. Notice the passage. 'Drink ye all of (out of) it...but I will not drink of (out of) this fruit of the vine.' The parts of the statement are parallel, and the word of is the same in both parts. Notice that it is clearly absurd to say that the second of means out of. Then the first does not and cannot mean out of. No standard translation, if any at all, so gives it; and if any individual translation does so render it, an error is made."

Reply

Certainly an appeal to ignore, a common trait of those (even educators) who know their position will not bear rigid investigation! All words and phrases must be translated according to usage and the idioms of the languages. The word **sabbaton** is rendered both "sabbath" and "week," in Mt. 28:1. Bro. Key will not say that "an error is made" in the two renderings of the word here.

"Of" in Mt. 26:27, 29 is from "ek." "Ek means 'out of.' Mt. 26:27 has a literal meaning (drinking out of a cup)" (R.H. Pfeiffer, of Harvard University). "Ek" (out of) is a preposition governing the genitive case; while "eis" (into), the exact antithesis of "ek," is a preposition of governing the accusative case. "Eis" is rendered "into," "unto," "toward," etc.; while "ek" is rendered "out of," "from," "of," etc. The context must indicate the word by which either is to be translated.

To drive the point home, I mention the fact that we have always emphasized the fact that one believes "unto (eis) righteousness," repents "toward (eis) God," confesses "unto (eis) salvation," and is "baptized into (eis) Christ" "for (eis) remission of sins." Likewise, that Christ, when He was baptized, "came up out of (ek) the water"; and that we are "born of (ek, out of) water."

Goodspeed renders "ek" "from" in Matt. 26:27, thus: "You must all drink from (ek) it," and the second "ek" here he renders "of," thus: "I will not drink of this fruit of the vine." Benjamin Wilson, in the *Emphatic Diaglott*, renders the first "ek" "out of" and the second "of."

Robert H. Pfeiffer, curator Semitic Museum, Harvard University, a specialist on all Biblical languages, Hebrew, Chaldee, Syriac, Aramaic, and Greek, shows that the first "ek" should be translated "out of," for he says: "Ek means 'out of.' Matt. 26:27 has a literal meaning (drinking out of a cup)" (Letter).

Walter Miller, head of the Greek Department, University of Missouri, says of "ek"; "It ought to mean literally 'out of it'" (Letter).

Ben F. Battenfield, graduated under McGarvey at Transylvania University, a master of Hebrew and Greek, says, "A literal translation of the Greek would read, 'And he took a small drinking vessel, and gave thanks, and gave it unto them, saying, "You must all drink out of it"' (Kingdom Harbinger).

The professor of Greek in the Mississippi University says, "Matt. 26:27, 'Drink ye all out of it' (that is, you must all drink out of the cup)" (Great Controversy, p. 281)

The professor of Greek in De Paw University (Green Castle, Ind.) says, "Matt. 26:27 reads not, 'Drink ye all of it,' but 'You must all drink out of it'" (Letter).

The professor of Greek in the University of Cincinnati says, "I translate Matt. 26:27, thus: 'Drink ye all out of it'" (Great Controversy, p. 283).

Frank M. Bronson, a professor in Cornell University, translates Mt. 26:27, "Drink (out) of it all of you" (Ibid).

Prof. Pfeiffer, of Harvard, says, "Ek is used in Matt. 26:27 and I Cor. 11:28 to show that all disciples present should drink out of the one cup."

Thayer, the standard New Testament Greek Lexicographer, knew the force and idiomatic meanings of "ek"

as well as any man of modern times, and all Greek scholars have his Lexicon, it being the universally acknowledged standard. No scholar who cares for his reputation among educators will deny what he says on "ek." He says "ek" in Mt. 26:27, which Prof. Pfeiffer says "means out of it" and "has a literal meaning (drinking out of a cup)," denotes "out of," and that "ek" in verse 29—"drink ek the fruit of the vine"—denotes "of." He says: "Pinto (drink) ek (out of), with a genitive of the vessel out of which one drinks, ek (out of), tou (the) poteerion (cup, drinking vessel), Mt. 26:27; Mk. 14:23; I Cor. 11:28" (Lexicon, p. 510), further stating that Christ uses **poteerion** literally as "this cup containing wine" (p. 15). "Ek," therefore, denotes that "they all drank out of the same" drinking vessel, just as two or more of us might drink out of the same gourd, tin can, dipper, etc., at a spring of water. Thus the great lexicographer is agreed with the translations and eminent scholars quoted above. What about "ek" in Mt. 26:29—"I...drink of (ek) this fruit of the vine"? The idiom here used requires "of" as the translation of "ek" All translators so recognize it. Thayer is clear on this point. He says: "Ek with a genitive denoting the drink of which as a supply one drinks, Matt. 26:29; Mk. 14:25; apo...with a genitive of the drink, Luke 22:18" (Lexicon, p. 510), thus showing that we "drink of the fruit" of the vine in the cup by drinking "out of the cup" containing it.

"We, receiving of one loaf and of one cup, are receivers and partakers of the body of the Lord" ("St." Ambrose, died, A.D. 307, just 200 years after John's death).

Matt. 26:27-29 shows "that all drank out of the same" cup, and no "error is made" by Wilson and Goodspeed in their correct renderings of this passage.

-June 1, 1934

BEACON LIGHTS By Richard DeGough

There are beacon lights of history that have influenced all our lives. One such light in my life has been the **OLD PATHS ADVOCATE**. Through this vehicle of expression such staunch men as Homer L. King and Homer A. Gay, as founding editors, with many godly men, have lent encouragement and spiritual instruction for many years. This worthy journal came to our home when I was a young boy. Through the years I have watched the **Old Paths Advocate** stand firm against departures from the truth and serve as a "watchman on the wall" for the brotherhood. Like all endeavors worthwhile, it has often weathered the storms of sceptics, critics, and people disgruntled with its stand for primitive Christianity in worship, work and living.

For 50 years, good men have contributed to its purpose of "speaking the things which become sound doctrine" (Titus 2:1) and informing us of the work and progress of the Cause we love. May it continue with its original prospectus—"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).

May God's blessings be on the editors of this journal in the days to come.

Route 2 1907 Tully Road
Hughson, CA 95326 - Jan. 1, 1982

"The Christ we will not share we cannot keep."

He who waits to do a great deal of good at once will never do anything.

A cold church, like cold butter, never spreads very well.



"Preaching Pals"

(Left) Homer A. Gay (right) and Homer L. King. Note: This picture was made May 4, 1958 just 20 days before Brother Gay passed away of a heart attack. Bro. Gay had been called to preach the first sermon in the new church building at Lebanon, Mo. on May 4th. It was there this picture was taken. Perhaps the last for him. His sermon was "Unless the Lord Build The House They Labor In Vain That Build It" Psalms 127:1. This was the last visit for the "two Homers."

BIG CAMP MEETING

For a number of years Brother Gay and I have been asked to have a camp meeting near our home in the Ozarks, at the Bennett Spring State Park, twelve miles from Lebanon, one of the most beautiful spots in the Ozarks and one of the largest cold water springs in the world. Hence we have set aside the last half of August, 1936, for this spiritual feast. Begin now to make your plans to attend this meeting and have the pleasure of being associated with brethren from various parts of the United States. Many families have already promised to come from Texas, Oklahoma, Indiana and New Mexico.

-Homer L. King, -Homer A. Gay.

-Sept. 1, 1935

NOT THERE

"The apostolic pattern omits the instrument. If we're going to 'restore' that pattern we dare not inject the instrument" (A.R. Sommer, in Apostolic Review).

And in "the apostolic pattern," we read: "He took a cup" (Matt. 26:27). He said: "This cup (which, of course, contained wine) is the New Covenant in my blood" (I Cor. 11:25). There is but one covenant for God's people and this age. "The apostolic pattern omits" the cups. Therefore, "If we're going to 'restore' that pattern we dare not inject the" cups. To do so is to go beyond "that which is written" (I. Cor. 4:6), which is condemned (2 John 9). Cups and musical instruments belong to the apostasy of Babylon.

-J.D.P.

-Sept. 1, 1935

A HUMBLE BEGINNING TRIUMPHS!

By Chester B. King

Could it be a half century since the good old days when it was "paper mailing" time? The calendar shows it is true.

I am thankful to have been a little part of that time in the early thirties. All was not easy, those were depression years, money was scarce and a new publication was trying to make its way among the already many religious papers. It made its way and prospered an hundred fold. What was then **hundreds** is now **thousands** of copies each month.

The first office was Bro. Homer King's dining room and his "desk" was the dining table. It was there the paper was first published and mailed out. The circulation wasn't all that large in those days and a good thing it wasn't because every thing was done by hand, all the addressing and papers had to be individually wrapped for their respective post offices. This all took place when Bro. King lived down the hill in back of the old Lee's Summit church building. It was in the cobblestone house, made of native rock, that my father helped build. We called it, "down in the hollow by the creek." There were several houses by the creek but there was something special about this one; mainly, the men that met and labored for the Lord in this one.

There were some good things about the winter months. We had our hardships walking through the snow and cold to get there, but all was soon forgotten after someone had put another log on the fire. Brethren Homer Gay and Homer King were home for the winter from their summer meetings. While listening to their experiences I wished so much that maybe I could preach some day. Those far away places they had visited seemed impossible then for me to ever see, and of all places to ever get to go to Calif., so far, from the Ozarks! I also learned the responsibility and serious side of a preacher's life; all was not joy. One evening as they were exchanging news from letters from over the brotherhood, as they often did, one letter was different from any I had heard before. Faithful brethren had been forced out of their meeting place by the digressives. For the first time I realized what division and digression meant. Those men spent that evening in tears.

Besides spreading the gospel the **Old Paths Advocate** has been a bulwark of strength, as Bro. King expressed it, "to stem the tide of digression." Through the years it has been attacked by large and small papers and prolific pens, but it continues to grow. To those who oppose the truth and practice of the New Testament church as taught in the **Old Paths Advocate**, we reply that Ahab considered that Elijah "troubled Israel," (I Kings 18:18) and placed all the blame on him, when the truth was, that Ahab had forsaken the Lord and turned aside to worship Baal. The blame is always saddled on those who stand for the truth.

If time permits, may the next half century be a better one. May there be more love, fellowship, unity, and greater growth in the church. The possibilities and opportunities are much greater now than at the beginning fifty years ago.

-809 Lyons, Kansas City, Kansas 66118

Jan. 1, 1982

"I like the OPA, and it has done a lot for me. Don't think because I do not write often that I have forgotten you."—Fred Kirbo, W. Va. Dec. 1, 1940.

"I am sending along another subscription with my renewal. I shall try to get others soon, and will try to get some orders for the tract."—Tom Smith, Okla. Dec. 1, 1940.

"I am sending a list of 16 subscriptions this time. I hope that others are working to increase the OPA mailing list. Thanks for the samples. I am also ordering another 100 copies of the 'Clark-King Discussion'. I find them to be a great help in converting the 'cups advocates'."—Ervin Walters, Calif. Dec. 1, 1940.

FROM CROSS TO CROWN

By Lynwood Smith

From studying the Scriptures we learn that "crosses" and "crowns" are both literal and figurative. Cruden's Concordance tells us that "crosses were so common among the Romans as a penalty, that pains, afflictions, troubles, and unprosperous affairs, were called crosses." We are also told that "crowns," in a figurative sense, "signifies honor, splendor or dignity, and was given to conquerors and those who had won certain victories." But they are in a certain order: first, the cross—then the crown. Our Lord obtained his crown by first suffering a cross. In Philippians 2:8 we read: "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Yet, in the next verse we find, "Wherefore also God hath highly exalted him." We see that now He is being exalted, and in Rev. 19:12, we see him as the "King of kings, and Lord of lords," and on his head is many crowns. Thus it was, that through the cross he obtained the crown.

Peter tells us, (1 Pet. 2:21) "Christ also suffered for us, leaving us an example that we should follow in his steps." Then, why should the Christians think some strange thing had happened to them, when they meet with trouble and afflictions? Why should many turn and "walk no more with their Lord," when the crosses seem heavy? Our Lord tells us in Matt. 16:24, "If any man will come after me, let him deny himself, and take up his cross and follow me." He also says in the tenth chapter, thirty-eight verse of the same Book. "He that taketh not his cross and followeth after me, is not worthy of me." We must deny ourselves of all the sinful pleasures that we would desire. We must submit to whatever afflictions and persecutions might be thrown upon us. We sometimes must even submit to death itself.

Peter wrote unto the Christians (1 Pet. 4:12), "Beloved, think it not strange concerning the fiery trials which is to come upon you as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings." He then tells us in verse sixteen, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf." It surely is nothing to be ashamed of to bear a cross for Christ, and partake of his sufferings. For if we would some day receive a crown, we must bear a cross as our Lord did.

Regardless of how many crosses we bear, or how many pains we suffer for Christ, if they are not for the right purpose, in right way, they will avail us nothing. For in 2 Tim. 2:5 "a man is not crowned except he strive lawfully." So, we should examine ourselves and see if the crosses that we are bearing are for the glory of God, and will they bring us any profit?

As we daily bear the crosses and grow weary and faint, we should find courage enough to keep following on, by reading those consoling words in Rom. 8:18: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

In Rev. 2:8, 10, there is a message to the church of Smyrna from Jesus Christ. He informs those people that he is aware of the crosses that they had borne for his name: they were poverty stricken, (yet rich), they were suffering tribulations, and they were the victims of blasphemy. He also informs them of the forthcoming sufferings that they must endure: they were to be cast into prison, they were to suffer more tribulations, but he closes the letter by encouraging them to "be faithful unto death," and he promises them a crown of life.

Paul was also a bearer of many crosses for the Lord. In 2 Cor. 23:28, he enumerates the crosses he had borne. (Are we bearing any greater than these? Then why should we give up?). Yet, when came his time to depart and be with Christ and receive his everlasting reward, he wrote to Timothy and said: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteous-

ness, which the Lord, the righteous judge, shall give me at that day. And not to me only, but unto all them that love his appearing." (2 Tim. 4:6, 8).

As we go upon this earthly pilgrimage, and our crosses and trials are many, we should look away with the eye of faith to the beautiful crown that awaits the faithful in that glorious home of God. "Look away from the cross to the glittering crown.

From your cares weary one, look away.

There's a beautiful home where no sorrow can come.

And where pleasures will never decay."

Wesson, Miss.,

Jan. 1, 1943

Beautiful things attract beautiful souls. What things attract you?

The color that is in your soul gives the world a corresponding tint.

OLD PATHS ADVOCATE -- VALIANT FOR TRUTH THROUGH THE YEARS

By Don McCord

That *Old Paths Advocate* has stood for scriptural ideas throughout these 50 years is evident to all who are really and sincerely aware of its history. It is readily agreed that mistakes have been made, that some matters could have been handled differently and better; we would be less than fair to concede otherwise. All in all, however, its tenure has been commendable, noble, helpful, strengthening.

Old Paths Advocate through these years has been an inveterate foe of all digression, innovations, radicalism, and liberalism among brethren in the work and worship of the church. Its record speaks nobly, loudly, clearly for itself. In the corporate worship of the church, it is known for its scriptural opposition to instruments of music, the Sunday School arrangement for public teaching, a plurality of cups and loaves on the Lord's Table, fermented wine; breaking of bread other than by, and only by, every communicant.

In organization, *Old Paths Advocate* has opposed all institutions, whether inter-congregational, extra-congregational, or intra-congregational, proposing to do the work of the church. This includes so-called orphans' homes, hospitals, old folk's homes, schools, colleges as institutions supported by the church. In local congregations, writers have opposed the modern pastor system, unscriptural elderships in name only, the gross misuse and abuse of the name Christian.

When liberalism was sweeping the church in the 1960's, it was *Old Paths Advocate* that stood foursquare against the departure, and I am convinced played a more significant role than some know. During war and peace, it has stood against carnal warfare, combatant and non-combatant. *Old Paths Advocate* is known for its scriptural stand relative to the Holy Spirit, miracles, healings, tongues, the kingdom, the headship and its covering relationship, inspiration of the Scriptures, the creation, the fellowship and priesthood of believers.

Finally, the stance *Old Paths Advocate* has assumed in all scriptural essentials is not only eminently right, but this stance, too, sincerely offers to brethren everywhere, and the religious world in general, grounds of religious unity not found anywhere else, other than in the Bible itself. Reader, observe this carefully, please -- even if *Old Paths Advocate's* stand could not be proven scripturally sound, surely its stand on grounds of religious unity alone commends it to all unity-loving brethren. May this always be.

P.O. Box 1773,
Coving, Ca. 91722, Jan. 1, 1982

"MY PEOPLE DOTH NOT CONSIDER"

By Clovis T. Cook

Isaiah, the son of Amoz, through the vision he had in the days of the Kings of Judah, saw their universal corruption, and said: "Israel doth not know, my people doth not consider" (Isa. 1:2-4). How long will the people of today continue to drift with the tide without stopping to "consider"? There are some things we "do not know" and some things "we do not consider." "My people are destroyed for lack of knowledge" (Hos. 4:6) "Till I come give attendance to reading, to exhortation, to doctrine." (I Tim. 4:13). We must read the Bible to obtain this knowledge. There is no excuse for our ignorance in this day of freedom.

But there are some things we "do not consider," but they are vital. The word "consider" means more than to merely "think"; it means, "Attend to"—Webster. We may think, but never do anything about it. We must "attend to" as well as "think." The Lord said to Satan: "Have you considered my servant, Job" (Job 2:3)? Perhaps, Satan had thought of Job, but he had not "considered" him until he had tried him. If we fail to "attend to," we fail to "consider." If we consider our word of any value, let us attend to do that which we promise. Are we better than Israel if we fail to "consider"? Isaiah said: "They have provoked the Holy One of Israel unto anger, and have gone away backward." Preachers in the pulpit and out of it will speak many things that give rise to new born theories and ideas, of which they have not "considered." Elders will allow things to come into the church slowly, but surely, because they "do not consider." When they finally awake and consider, they find the unity of the church disrupted, and possibly, the elders are left on the "outside, looking in," having lost the church building because they failed to "consider." Some will say improper things about a brother or sister, that may cause them to quit the church and a score of sinners to make shameful comments, all because they did not "consider." Brethren will promise to give a preacher a meeting at a certain time, but they seem to forget all about it, or remembering it, they will many times call it off just a short time before it is to begin. They were not forced to make this promise, and I wonder if they really meant it, or just did not "consider," thinking that it would make the preacher feel better for the time being. But in addition to being wrong this is discouraging to preachers, and often causes the work to be hindered elsewhere. If we are untruthful about one thing, can we

expect people to believe us about others? There is an "All-Seeing Eye" watching us, and yet "my people doth not consider."

Some seem to think that because we can take the Bible and put the innovators to flight, the fight is over; but we must also launch an aggressive war against all sins, including these seemingly little things, which are not little after all, for they are hindering the growth of the church.

Jesus said: "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19, 20). This is half of the great commission. I recently talked to a preacher who seemed to think this half was all that applied to him; but we have 21 books of the Bible devoted to the latter half, "Teaching them to observe all things, whatsoever I have commanded you." Certainly, preachers and others are not fully "considering," when they follow only half of that commission. They usually obey the part they like best. Of course, it makes us quite unpopular, when we teach all of the latter half of this commission. Brethren, if we are honest, we will "Consider (attend to) all, and not just a part of this divine instruction.

More and more, I see the need of brethren "considering" the preachers who labor with and for them. We have seen preachers who claimed to be with us, but their hearts were far from us, and the process of time, they like Judas sold out. It is a terrible blunder to allow such men to preach in the pulpit of the loyal churches, yet some do it. **They "do not consider"!**

Some admit that the way we worship is acceptable and safe, yet they are continually trying to change that way, especially privately, and teaching others to worship some other way. Again they "do not consider." Are we sliding backward, brethren? It is not time to "consider," lest we be found sorry, when too late?

"I stand upon the river's brink,
Two cities I behold,
One dull as lead, friend, stop and think!
The other bright as gold.

The masses go to the one below,
They float, their sports are rare,
But the faithful few, with prize in view,
Go up through toil and prayer."

-Spring Hill, W. Va. Aug. 1, 1940

REQUEST TO RESIGN

Another thing bothering the young preacher at Speegleville is that he has been asked to resign. One of the elders, aided by three or four others of the congregation, after a called meeting of themselves asked the preacher to resign. They gave as their reason for this request that he was "ever-shooting" the congregation, his preaching was going clear over their heads. And, too, he had not quite come up to their expectations in visiting their families. Of course they requested that he slip out "quietly," just as quickly as he could find another place, and the other officers and the congregation generally must know nothing of their meeting and their request that he resign. While it is a fact the elder who took the lead in this "ouster proceeding" has never liked the preacher, it is said for the reason the preacher did not pay enough attention to his dictation, yet they want to make the impression the preacher goes of his own accord, and the congregation is to never know of their secret meeting and request he resign. Now, brother preacher, just what would you do? Would you be thus railroaded with a murmur, would you allow the congregation to think you are going of your own accord and that it is wholly because you desire to go to other fields, or would you bring the matter before the congregation and all them to have some voice in the matter? At any rate it presents a very peculiar and difficult case for the

young preacher at Speegleville to handle. Probably, he'll move on.

-W.D. Bills in F.F.

He "gets" hired, and he "gets" fired, yes, "requested to resign," and yet "we don't have the pastor,"—we just lie about it as "we" did in saying "We don't have the Sunday school," and "we" don't have "confusion" with classes and teachers operating in the same room. But finally "we" got the "classrooms" put in or on "to prevent so much confusion." And now "we" hire the thing, and fire the thing, and yet "we don't have the pastor system." I see, yes, I see; it is just in the Christian Church that these things are digressions. Poor souls, can't see they are trailing along after the Christian Church.

-H.C. Harper. Aug. 1, 1940

"I shall send in my renewal to the OPA soon, and I think I shall have some subscriptions to send, too."—James R. Stewart, Texas. Dec. 1, 1940

"I am sending another subscription with my renewal. I should have sent it sooner, but was so busy. We send our love."—J.S. Thomas, Okla. Dec. 1, 1940.

OLD PATHS ADVOCATE'S WORTH

By Bennie T. Cryer

The Old Paths Advocate has been a good part of many church member's homes for the last fifty years. There it has served many noble purposes the least of which is I could always tell my age by looking at its masthead since it had its beginning about the same time I had mine. And, like my own life, it has had its good times and bad times, its ups and downs. But it is hard to keep something down if it has the right purpose and its time is right.

The brotherhood has grown and so has the **Old Paths Advocate** along with it. We have more of an international flavor now and it's easy to see this paper has become more international in its outlook. In fact, it has been the forerunner in most of our mission activities overseas. Men in other nations would read for the first time of the attempts to encourage honest, sincere seekers of truth to "walk in the old paths wherein is the good way" and would contact the publishers so they could learn more about primitive Christianity. As a result of these contacts, new fields have been opened for the church and brethren who speak another tongue and live in a different clime have become regular contributors to this journal as they also seek to carry out this purpose of going "into all the world."

During this time the number of preachers has multiplied here and abroad. There can never be too many godly men willing to be sent forth into different areas of the world and it seems increasingly difficult to find qualified men. But the **Old Paths Advocate** has always shared in the responsibility of assisting men in the beginning of their preaching careers. How many of us who had dreams far beyond our talents and capabilities of disciplining the whole world and righting every wrong in the church first sent in our "reports" to the **Old Paths Advocate** with the hopes this would help launch us on a successful preaching career so we could begin these mighty tasks?

Too, who could properly estimate the value of this journal in acquainting Christians with the burning issues of the day? During its fifty year history, Satan has hurled many of his "fiery darts" at the faithful only to see them harmlessly glance off their "shield of faith" partly because the most talented of the Lord's mighty men would write one or more articles that easily exposed the attack as one that originated in the deceptive mind of Satan and soon it was no longer an issue that troubled the brotherhood.

In these ways, and a dozen or more others, **The Old Paths Advocate** is filling its noble purposes in a time when

WORDS OF ENCOURAGEMENT

"We like the paper better all the time and wish the publishers success. We are so glad to have men that stand for the truth in these times when so many are going after the commandments of Men."—O.M. Satterfield, Calif.

"I certainly enjoyed the June issue of the O.P.A. May the Lord bless you in this great fight, is our prayer."—R.H. Peel, Texas.

"Bro. Hall gave me a copy of the O.P.A. and I think it is just fine. I hope that it may continue true to its name. I am glad they selected you as the publisher. I don't think they could have done better."—Elmer L. Sutton, Missouri.

"Find enclosed one dollar for my subscription. I appreciate so much the paper you have been sending me in the past. I wish I could send you more, but I haven't any home."—Sarah E. Brown, Texas.

"The last issue of the O.P.A. came to me all right, and I thought it real good. In fact they have all been good, to my way of thinking. That you may have the best of success and get along fine with it, I do pray."—Mrs. G.A. Trott, Texas.

"I am sending in a few subs. for the O.P.A. and if I had any source of income, except my husband's daily wages, I would surely pay off the indebtedness of the paper and then feel that I am not doing half what I should."—Mrs. B.M. Chisholm, Washington.

-Oct. 1, 1932

it is needed. And, as more and more preachers contribute their wisdom to its pages we all feel a little more secure because the words of Solomon are still true that, "Where no counsel is the people fall; but in the multitude of counsellors there is safety." (Proverbs 11:14).

May God's blessings continue to rest upon you as you celebrate your fiftieth year of publication!

-4635 Larkin Rd., Live Oak, Ca. 95953

Jan. 1, 1982

"STICK TO THE BIBLE"

"If Baptists would stick to the Bible, they would go pretty straight, and we would not have all the confusion that now mars our passing history" (**Baptist Sword and Shield**).

Yes, Baptists should "stick to the Bible." Alexander Campbell discovered this over a century ago. He knew they were a long ways from the Bible. Consequently, he began a Restoration of Primitive Christianity right in the Baptist ranks.

If you will "stick to the Bible" one of the first things you will do is to discard the Baptist name for the name Christian (Acts 11:26; 26:28; I Pet. 4:16; Acts 4:12). The next thing you will do is to obey Acts 2:38—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." "For" here expresses the purpose of baptism. It is from eis, into, unto, with a view to, in order to, in order to obtain.

Baptists, who have been baptized with the Baptist dogma of "remission of sins before baptism" in their hearts, have been baptized "because of the remission of sins" and upon a confession that "I feel that God has, for Christ's sake, pardoned my sins." This is the very opposite of the command in Acts 2:38. Hence, their baptism is wrong!

-J.D. Phillips, Aug. 1, 1933

REMARKS

I thank you, Brother Tom, for your nice words, which I do not claim to merit, but most of all, I appreciate the spirit of love and unity manifested by you. If we all had that same love and spirit and would always maintain such, we could never have division, for our love would keep us humble, meek, kind, long suffering, patient and considerate in all our words and actions. This would keep us from becoming jealous and envious of each other, which to my mind is the foundation of most of our troubles in the church, yea, and most of the divisions. Generally, jealousy and envy are the foundations of a false issue to cover up the real reason. Most preachers and leaders are ashamed to admit that they are jealous, hence they begin to look for a doctrinal issue to cover up the unbecoming disposition or attitude.

My God help us to be big enough and Christ-like enough to overcome every hindering cause of the unity of God's people. May we love, not merely in word, but in deed and in truth, the cause for which Christ died and our every brother. God, help to have vision and wisdom to look ahead and avoid the pitfalls of envy, strife, jealousy, and division. I humbly pray.

August 1, 1945. -Homer L. King

"The last issue (November) of the OPA was certainly fine. Brother Water's article was enough to make us all look around to see if we are guilty of 'sleeping'."—L.L. Red, Miss. Dec. 1, 1940.

"I am sending a subscription with my renewal and am order for some of the tracts on the cups. We get much good from the OPA."—F.E. Bixler, Calif. Dec. 1, 1940.

AN INFLUENCE FOR GOOD FOR FIFTY YEARS

By Paul O. Nichols

It has been my pleasure to be acquainted with the **Old Paths Advocate** for more than forty years. In all of this time the paper has served a very useful purpose. It has been a medium through which the greatest minds in the brotherhood have been able to express themselves. Today we are the beneficiaries of the rich thoughts of able men who studiously burned the midnight oil researching the scriptures and who have shared with us the results of their investigations through the columns of this paper, which has always been dedicated to the propagation of the truth.

The staff of the **Old Paths Advocate** through the years has been historically conservative, abhorring unscriptural trends. Fanaticism and liberalism alike have been discouraged as opposed to truth.

This paper has been the means of contacting precious souls in foreign fields as well as domestically. In some of these places mission work followed, where we now have brethren and sisters worshipping God in spirit and in truth. Congregations have been established in other

countries because the **Old Paths Advocate** paved the way and introduced people to the will of God.

One great aspect of the **Old Paths Advocate** is the field reports. It helps keep us informed of what is taking place in the world where the Lord's work is being done. And this is one of the first features of the paper read by many when it arrives each month.

It was under the preaching of the publisher, Bro. Homer L. King, that I obeyed the gospel at Montebello, Ca. in 1937. Through the years since then many have been the times that I have visited in his hospitable home. One of the characteristics of Bro. King that has left a lasting impression on me is the fact that he was a friend of young men who aspired to preach the gospel. There seemed to be no spirit of rivalry or jealousy.

Bro. Homer A. Gay, an editor of **Old Paths Advocate** for many years along with Bro. King made a team that helped to keep the brotherhood stable. They were opposed to all digression from the word of God and innovations in the work and worship of the church. They were both men of peace, and they encouraged others by their example and writings to seek peace and ensue it. After Bro. Gay passed away in 1958 Bro. King continued to lend his influence or peace in the brotherhood.

Men have arisen from time to time during the past fifty years and have troubled the brotherhood with their hobbies and strange ideas, yet this paper has weathered all these storms and has continued to steer a straight course. It still stands for the same things and upholds truth as it always has. We have lost some to the heresies that have sprung up among us from time to time, but the policy of the paper and the course held by it has remained the same through the years. Many papers have come and gone (and some even forgotten) since the **Old Paths Advocate** began, but this paper continues to live and do well. Now Bro. Don King, Homer's youngest son, is assistant publisher, and we have confidence that he will maintain the same attitude toward digression and innovations as his predecessors, and we believe the paper is in good hands.

We trust that the **Old Paths Advocate** will continue to operate for many years to come and keep on wielding the influence for truth it has for the past fifty years.

—Jackson, Ms. Jan. 1, 1982

JAMES R. STEWART

By Don L. King

We could not publish a fifty year history of **Old Paths Advocate** without recalling our beloved J.R. Stewart. He was "born at Mason, Texas, March 12, 1898. He was reared by Christian parents, his father, J. Howard Stewart, being a faithful gospel preacher, a music writer and teacher of much ability.

James R. obeyed the gospel in 1911, at the age of thirteen, under the preaching of C.H. Kennedy. That same year Bro. Stewart succeeded in causing some others to obey the gospel, which work has been his lifelong aim." Thus is the recording of **Old Paths Pulpit** published in 1944. Brother Stewart has been in the fight a long time, having begun his preaching in 1920. He has basically preached from coast to coast and only eternity may accurately measure the good accomplished by this good man. Bro. Stewart is a humble man and did not write a great deal. However, he did report regularly to the paper and we are including one of his field reports for you to enjoy.

Recently, while in a meeting at McGregor, Texas, I was privileged to enjoy a meal and several hours of enjoyable visit with Bro. and Sis (Mary) Stewart in their home at Waco. He is confined to a wheelchair now but still enjoys company and conversation regarding the church he loves. He showed me the records he has painstakingly kept over the years of his work for the Lord. He has the time and place of every person he has baptized or taken their confession of wrongdoing. He has records of every meeting, the place, results, etc. It was very interesting and I enjoyed reading them. I remembered some of the stories my own father had told me of brother Stewart and I asked him about some of them. He enjoyed it and remembered most of the cases.

Brother Stewart is among the last of the old time preachers. He doesn't have an extensive education but he certainly has a wonderful life of service to his lasting credit. While speaking with Brother Wayne McKamie concerning Brother Stewart, I learned the following humorous quote from him. Brother Stewart once said something to this effect: "When I was young, brethren said Brother Stewart will be a great preacher when he gets older. Now that I'm old brethren says, Brother Stewart must have been a great preacher when he was younger. I don't know just when, or how, but somewhere in between I must have made it." Yes, Brother Stewart, you made it and God bless you for it! It was a thrill to preach with you in my audience.

—Jan. 1, 1982

"LOUD-MOUTHED PREACHER"

In his report in the Church Messenger, a cups paper, Geo. Phillips calls me "a loud mouthed preacher." But George evidently heard himself braying when he said that, as anyone can testify who lives within two blocks of the place where he hangs out in Ardmore. And what he says about my debate with Wiggs is not true. It was six years ago, not two, as he has it. It was agreed by us that the debate should be published in "The Truth." Brother Harper's paper, and the Apostolic Way. And I wrote my first affirmative of 640 words, and it was sent to Wiggs. He replied and sent the articles to the papers. Brother Harper then notified me that Wiggs' article contained about 1500 words, an excess of about 860 words. I asked Wiggs to cut it down. In his reply he said some very ugly things, but finally agreed to the word limit. But when he came to furnish his medium for the discussion, the Way refused to carry it. And so the debate failed to come out. And they are but talking about themselves when they talked about anyone being "unreliable and untrustworthy."

—Tom E. Smith.
Dec. 1, 1934

"I received my paper on time, and we are glad to see the work going along nicely."—G.W. Tolar, La. Dec. 1, 1940.

AN INTERESTING QUESTION

Bro. Phillips: Bullinger says in "Figures of Speech Used in the Bible" that "the breaking of bread" is used of eating, as in a meal, and that it means not to partake of the Lord's supper; while you say it means to partake of the Lord's supper and you offer Bullinger as proof. How do you harmonize your position with Bullinger?

—J.B.J.

Answer: There is nothing to "harmonize," for we evidently do not understand either Bullinger or me. Bullinger says under SYNECDOCHE (the peculiar usage of words) that the word "bread" is used of food in general, and *lechem*, the Hebrew word for bread is rendered "food" in Lev. 3:11 and many other passages, because the translators knew the figure synecdoche is used and that "food" is the correct idea. And when "bread" is used in synecdoche, it cannot possibly have reference to the Communion.

As an IDIOM (the peculiar usage of phrases), "the breaking of bread" means to break and eat, *paras lechem*. This is usually called "a Hebrew idiom," but it is more accurately styled an Aramaic idiom, for the idiom is deeply rooted in the Aramaic language, it sometimes being expressed by the word *basac* or by the phrase *pereth lechem*. The Greek expression corresponding to the Hebrew *paras lechem* and the Aramaic *pereth lechem* or *basac* is *klasai arton*, and means "break and eat," it being the literal rendering in Greek of the Aramaic-Hebrew idiom. For proof, consult any work on Hebrew Idioms.

A form of the same Hebrew idiom is used of eating the bread in the Jewish passover, as can be seen by consulting the Jewish Talmuds and the Tosephta (the Temple ritual). In this service, the father of the household took an unleavened loaf from the Passover Table (Hebrew: *Sedar*) and pronounced a benediction over it, and broke and ate, and then gave it to the guests, one at a time, and each broke and ate. See *Berakoth*, 49a, in which it is said of Rabbi Rab that "He broke the bread (*basac*) (after the benediction) with his right hand, and partook with his left, before handing it to the guests at the table."

Following the same idiom, the writers of the New Testament use the expression, *Klasai ton arton*, "the breaking of the loaf," to denote the Communion. It is precisely the same idiom, only the form of expression is changed from "the breaking of bread" to "the breaking of the loaf" (Greek; *ton arton*, "the loaf" being a definite statement to distinguish the communion from an ordinary meal. This is the form of expression in Matt 26:26; Luke 22:19; Acts 2:42, 46; 20:11; 1 Cor. 10:16, etc., the Greek, in each case, being "the loaf." We thank God that the Living Oraeles translation and the Emphatic Diaglott usually preserve the distinction. The American Standard Version sometimes preserves the distinction by putting "a loaf" or "the loaf" in the margin. Most versions, however, have clouded the meaning by leaving *ton*, "the," out and altering "loaf" to read "bread." "Breaking th loaf" means to break and eat, as Professor Pfeiffer, Curator Semitic

Museum, Harvard University, Cambridge, Mass., points out. Professor Riddle, Greek of the N.T. Period, Chicago University, says the same. So also J.E. Paxton, Professor of Greek in the University of Oklahoma, Norman, Okla. "He broke" (Luke 22:19 means that Jesus broke off a piece and ate it, as Professor Pfeiffer points out, and as Pickering in his "Greek-English Lexicon of the New Testament" confirms. Pickering defines the Greek word to mean "to break off a fragment from a whole." Of the noun form, he says: "a part broken off from a whole; a fragment."

Winer is the most outstanding Grammarian of the Greek New Testament, his "A Grammar of the Idiom of the New Testament" being referred to in all critical lexicons. He recognizes the fact that "the breaking of the loaf" is a form of the Aramaic-Hebrew idiom, for he says on page 35 of his work, under "Hebrew-Aramaic Tinge of New Testament Diction," "*Klan ton arton* (the breaking of the loaf) is used of the holy repasts, the agape with the Communion," thus showing that "the breaking of the loaf" means to break the loaf and eat (of it) in the Communion, exactly as in the Aramaic and Hebrew languages.

No authority on Aramaic, Hebrew, and Greek will deny a single word of what I have written, and hence there is nothing to "harmonize." It is a misunderstanding of Bullinger that led to this inquiry. If this seems paradoxical, it is for the want of an understanding of language.

—J.D. Phillips.

—March 1, 1937

QUESTIONS

Who does the writer admonish respecting the things stated in Heb. 6:1-7?—B

Ans. The Christians to whom he wrote. In the last of the preceding chapter he contrasts the "infant" with the "fully grown," and by this he illustrates the spiritual condition of the one who knows but the "elements" the beginnings, of the life in Christ and those "skillful in the word of righteousness." And he urges the beginner on to the "fully grown," saying, "For this reason, we should go on to the full growth, having left the teaching of the beginning of the Christ; not laying again a foundation of repentance from dead works, and faith in God; of the teaching of baptisms, and the laying on of hands, and of resurrection of the dead, and eternal judgment; and this we will do, the Lord permitting it," that is, go on, on, on, the Lord willing.

He goes right on, showing the danger of apostasy on the part of those who remain *noothros* (sluggish). He encourages them with God's promise and love, and the noble example of Abraham. On, on, on, he urges, lest they sicken and die (spiritually).

Hands were laid on in bestowing spiritual gifts; dead works were such as man devised, not God, which made them "workers of iniquity" (Mt. 7:23). Baptisms.—John's, that commanded of Christ, Mt. 28:19; that promised to the Apostles in the Holy Spirit, which they received, Acts 2:1-4, the antecedent of "they" being "apostles," in the preceding chapter; that in fire; that of suffering. The resurrection that of Christ, and "the just and the unjust." Judgment.—Acts 10:40-42; Acts 17:31; 2 Cor. 4:10, 11.

Oct. 1, 1934. —H.C.H.

On one occasion, John Smith preached at Sparta, Tenn., where several lawyers and judges were in attendance. He was asked if it did not embarrass him to speak before such learned men. He replied: "Not in the least; for I have learned that judges and lawyers, so far as the Bible is concerned, are the most ignorant class of people in the world; except Doctors of Divinity."

—Old Paths Advocate

Oct. 1, 1934

HONOR ROLL

We wish to extend our thanks and appreciation to the following persons for their assistance in securing subscriptions and aiding in the campaign to increase our reader list:

J.D. Phillips—7; Homer L. King—4; J.R. Stewart—3; D.F. Nichols—2; W.H. Reynolds—2; Donie Trott—2; Henry Young—1; G.W. Paisley—1; A.A. Patterson—1; M.C. Case—1; H.C. Harper—1; B.J. Tidwell—1; Ira Jorden—1; M.E. Busby—1; W.E. Covy—1.

If you should receive a bundle of sample papers, you may regard it as a modest invitation to solicit subscribers. If your paper on page three is marked "Time expired" you should renew promptly. If you move or change addresses, you should notify the publisher in advance of your change.

—Publishers. Dec. 1, 1934

Subscribe to the O.P.A.

TURNING ON THE LIGHT

By J.D. Phillips

"Bro. G.W. Phillips used the same scripture introduced by Bro. James D. Phillips showing that it was used in a figurative sense, sense, by Metonymy, 'fruit of the vine,' is the thing referred to and not the literal cup at all" (Terrance Wiggs, in "Church Messenger" for May, 1934).

But when Terrance Wiggs and Bro. George Phillips admit that "cup" is used by metonymy in any scripture or other literature, they unwittingly admit my contention in the debate Wiggs was pretending to report, for it takes a "Container and the thing contained" (Williams' *Rhetoric*, p. 220) to constitute this kind of metonymy: for "Metonymy is a figure of speech in which a thing is presented to the mind, not by naming it, but by naming something else that readily suggests it" (Ib.); and hence, my proposition is true, namely: It takes "a cup" (Mt. 26:27) and the fruit of the vine" (Mt. 26:29) to constitute "the cup of the Lord" (I. Cor. 10:21). Thayer gives us some valuable information to the same effect. See his *Lexicon*, p. 533. Since John R. Freeman, of "Church Messenger" fame, says "Study Thayer, p. 533, article *poterion*, and you will learn that *poterion* in Mt. 26:27 connotes a literal "cup" with "the fruit of the vine" (v. 29) as its contents. No wonder Terrance did not give what I gave from Thayer!

"Bro. G.W. Phillips used as an illustration which

involved Bro. J.D. Phillips in such a way that he could not extract himself and went down as a rank materialist on this point" (Terrance Wiggs, in "Church Messenger" for May, 1934).

Yes, Bro. Geo. Phillips, to use his own phrase, "frustrated the grace of God" by his false claim that I was a materialist. But he refused to deny the proposition that man is composed of "spirit, soul and body" (I. Thess. 5:23). You heard him refuse this. You know that you misrepresent me on this point, and you further know that Bro. George Phillips was wilfully misrepresenting both me and the word of God when he detoured around the above-given Scripture reference.

J.D. Phillips teaches, in harmony with the disciples of Christ in general, that man is composed of a mortal body—a body that is **subject to death**—and a spirit that is not **subject to death**—an immortal spirit. "Your mortal body" (Rom. 6:12). "The body without the spirit is dead" (Jam. 2:26), and hence the spirit is immortal. All Bro. George Phillips did in the debate was to vilify, and misrepresent. All you did in your report was to misrepresent. What kind of "Church" does this "Messenger" represent?

-Dec. 1, 1934

TIMELY SUGGESTIONS

Two or three witnesses: Jesus, when giving instructions on how to settle differences says, "That in the mouth of two or three witnesses every word may be established" (Matt. 18-16). But, this is a quotation from Deut. 17:6, where the Lord said "At the mouth of two witnesses, or three witness, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." This is also quoted by the Apostle Paul in 2 Cor. 13.1, and applied to straightening out some trouble in the Church at Corinth.

I think that I can see the wisdom of God in this expression, and if all would always keep this statement in mind, you know, it would stop and most of the gossip before it ever gets started. You can not multiply by one. Often folks have tried hard to get me to be "mad" at some one because they are. But, I have always thought that before I should accept anything bad that is told on any one, and more especially one of my brethren, for whom Christ

died, that it must be established in the "mouth of two or three witnesses."

If before any one tells anything, they would first stop and ask themselves the question "can I prove it by two or three witnesses?" Many things would never be told. I believe, too, that another thing that would help, if some one tells you something bad on some one if you would make a practice of saying, "Now, let us just go and prove that in the mouth of two or three witnesses;" this would do away with a lot of gossip. Suggestion: Try it.

Life is short; let us hasten to be kind.

Keep quiet and people will think you are smart.

A wife who belittles her husband never gets any place—because he does not.

A preacher should spend as much time in the preparation of the preacher as in preparation of the sermon (1 Tim. 4:16).

The beginning of the juvenile problem is the unspanked parent.

One can give without loving, but you can not love without giving (Jno. 3:16).

It is not hard to "make a mountain out of a molehill"—just keep on adding "dirt."

The work in Africa: Late this year, Paul and Welma Nichols will be coming home from Nyasaland. They have been very brave and sacrificing to go over there and do the work that they have done. I feel that much and everlasting good is being done by them. But, now the problem faces us: who will be next? Who is willing to go? And Who shall send them? This is something that cannot be done "in a corner," there must be some reasonable and Scriptural plan for this.

Here is my suggestion: Two couples should go, with the understanding that they stay for two years or longer. One congregation should sponsor this work, with the help of all the others. If you like this idea, or, if you have a better one, let us have it. But by all means we need to be talking and laying our plans, that we may be ready (II Cor. 8-9).

Final suggestion: "While men slept his enemy came and sowed tares among the wheat, and went his way" (Matt. 13:25).

A WORD

My attention has been called to an erroneous statement made about me by Bro. George Phillips, who generally goes off half-cocked, not knowing whereof he speaks, in a recent issue of the *Christ Messenger*, which seems to have plenty of space for mudslinging about brethren, but none for an honorable discussion of the cups. When George says that I wrote the articles of Brother Tom Smith, for his debate with Wiggs, he says what is not true. And if George thinks he can, with Wiggs and all the other cups advocates combined as his helpers, carry the load involved in affirming their teaching and practice. That a church can speak where the Bible speaks and be silent where the Bible is silent" for its practice of using drinking cups in the communion worship, we are ready to begin any time the *Church Messenger* furnishes its endorsement of him for this task, and furnishes equal space with us in its columns. Now who wants the truth? Who is willing to affirm his faith and practice as a thing spoken of "where the Bible speaks"? Is the *Church Messenger* willing? It strikes me that they do not want the truth. Let them speak out if they do. And if they will deny our teaching and practice, just put a **drinking cup** in the proposition instead of "drinking cups," and we will affirm it.

—H.C. Harper.
Dec. 1, 1934

—Homer A. Gay
Mar. 1, 1953

A REPLY TO AN EVOLUTIONIST

(Personal reply by Alfred Newberry - Oct. 25, 1981)

Editor
Oklahoma City Times,
P.O. Box 25125,
Oklahoma City, Okla. 73125
To the editor:

As a "creationist" with a technical education, I must take strong issue with the article appearing Oct. 22 entitled, "Despite Mass of Evidence, Darwin Furor Revives". The author, Flora Lewis may be quite informed about Darwin's studies but is amazingly ignorant of the evidence supporting the Divine creation and of those who believe in Divine creation.

Creationists are branded as being opposed to the continuation of "the disciplined quest of variable knowledge". This I deny. We are not afraid of truth, as is implied, like proverbial ostriches with our heads thrust into the sands of time quivering with fear what we will be exposed to some truth which will destroy our belief in Diety. Quite to the contrary! We welcome truth, knowledge, and learning, for all of these ultimately fortify, not destroy our faith in Divine creation.

The author makes a pitiful attempt to "pooh pooh" the creationist for insisting that Darwin's thesis be correctly regarded as and only as a theory. Amazingly, those who claim to lift high the banner of science violate one of its most solemn principles which is that no theory may be regarded as a law of science until proven beyond question with unimpeachable proofs. In addition, a careful study of the article reveals it is quite subjective and biased, violating the very principle of scientific methodology which demands the objective not the subjective attitude.

Evolutionists tout the **theory** of evolution while ignoring, for example, the Second Law of Thermodynamics. This proven law of science indicates that the universe did not come into existence by natural means. This law states simply that some of the processes necessary for the creation are impossible because they are negative entropy processes. This proven law states unequivocally that negative entropy processes are impossible. Creation was supernatural not by natural means.

The real "Goliath" of the evolutionists is the variations in types of life forms which seem to indicate a progressive evolutionary process. The author cites "13 different types of finches and variations in the type of turtles exclusive to each island". The author goes on to state that this, "could hardly be explained by some luxuriant whimsy at a moment of creation". The very phraseology used betrays an ingrained bias and negative attitude against creation by Diety which is quite unworthy of an objective, scientific mind.

This "Goliath" falls quite readily, however, to any David who will use a bit of scientific objectivity in accessing the matter. First, we do not observe a smooth continuum of life forms displaying an almost infinitesimal change from one to the next, but rather, we see literally quantum differences between each different species. The illogic which the evolutionist is guilty of might be thusly illustrated. If one were to see a two foot square in

Oklahoma City, another in Amarillo, a two by four rectangle in Tucumcari, another two foot square in Albuquerque, and finally a two foot diameter circle in Flagstaff, it would be quite insane to conclude that a child had been playing hopscotch with these squares, rectangle, and circle even though these are the basic components of the game. The reason is clear-- the components are separated by a vast distance. In the same way, life forms might appear at first to indicate evolution, but they are separated by vast differences.

Second, creation by evolution means creation by chance, happenstance, or accident. As is clear, the vast majority of changes which occur due to chance are destructive, harmful, and regressive. Let us grant, though, for argument that chance, given enough time, could produce all life forms. But, where do we find evidence that for every change which caused life to progress up the scale there were 1000 or 1,000,000 or more which created harmful, regressive, and horrible results. In other words, where are the countless "freaks"-- the countless trillions of life forms which evolved with all sorts of bizzare features? The answer is they don't exist because creation was by an intelligent creator not by the "god of accident".

Many other points could be made which verify creation by a creator and which deny creation by chance. Enough points have been made to establish creationists are hardly as they are portrayed by Lewis, and that evolution is far from being as "iron clad" as inferred. I close with the words of one of the most important scientists of all time, Dr. Wernher Von Braun, "Anything as well ordered and perfectly created as in our earth and universe must have a Maker, a Master designer. Anything so orderly, so perfect, so precisely balanced, so majestic as this creation can only be the product of a Divine idea... There must be a Maker, there can be no other way".

—6668 NW 10 #F,
Okla. City, Ok. 73127

THE MISTAKE OF THE REVIEW.

I.F.R.--Did John know Christ before he baptized Him? (Answer)--He was a near relative, and would know His personal life as being very good. This is what is meant in Matt. 3:15. John had the same idea the re-baptism folks have today, that baptism "is FOR the remission of sins" only, and that when that "design" is not present no use to be baptized. And since John had never been baptized himself, he naturally thought that of the two he needed baptism more than Christ. But when the baptism was performed and the demonstration took place previously predicted to John, then he knew this is the Messiah of the prophets.

When one is without sin, as was Christ, such a one might reasonably claim the design and example of Christ in being baptized. But where is such a one? There is none. Then why does the Review claim "John had the same idea the re-baptism folks have today"? Nothing is farther from the truth.

Is an alien sinner without sin before he has "obeyed from the heart that form of doctrine." Rom. 6:17,18? No. Then on what ground can he claim the right to ignore the command to "Repent and be baptized" FOR THE REMISSION OF SINS, Acts 2:38? Will the Review tell us? Is there a command in the New Testament to be baptized for anything else than for the remission of sins? Where?

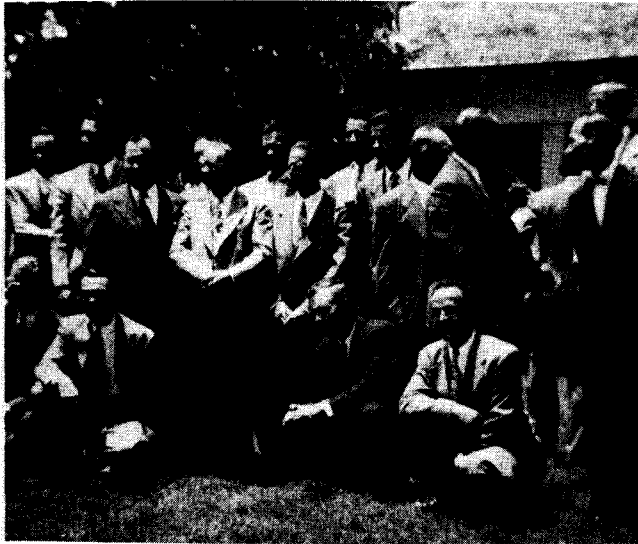
Does the Review practice the baptism of "children of God"— "those who are already saved"? Does it indorse such a practice? If it will receive into the fellowship those who have been thus baptized, is this not an indorsement of the practice of thus baptizing "folks"? The Review in this matter is unscriptural and inconsistent.

H.C. Harper
Dec. 1, 1932

"Find enclosed a dollar to apply on my subscription, but if I am still behind let me know."—J.E. Spear, New Mexico. Dec. 1, 1940.

"I am enclosing my renewal and another subscription, as I am certain he will enjoy having a good paper to read. I thank you for continuing my paper."—Ray Roe, Oklahoma. Dec. 1, 1940.

"I want to subscribe for the paper just as soon as I can. I hope God will bless you in all your undertakings for good and keep you from all harm."—Mrs. Albert Spurlock, W. Va.



**Sulphur, Oklahoma,
July 4, 1947**

Standing left to right: Bill Harmon, Joe Castleman, Tom E. Smith, Homer A. Gay, Ervin Waters, Arthur Wade, Barney Welch, Nelson Nichols, J.R. Stewart, Homer L. King, Ray Kessinger, DeWitt Palmer. (Kneeling) from left: Bill Roden, Clarence Kessinger, Clarence Snodgrass and Gayland Osborn.

**OPA, YOU'RE HERE TO STAY!
By Paul Walker**

OPA, you're here to stay! Others have died an early Death, but you--unlike the rest--have remained In good health and growing stronger.

Long before I loved you I knew you. Mama, who loved you in your infancy, would hurry me off to The leaning mailbox by the road And stand waiting at the door to see If you were there. Back then I was young, And cared not about your mission. But, as I watched her Read you close by the fire, I sensed that there Was a sweet union of hearts.

Today, I like to gather from the shelf copies she Once read to me. The leaves, I will admit, Are yellow with age and faded abit, but I love to Read them while my mind Remembers a name or a face that time Cannot erase. Yes, OPA, you've been a part of us all. And we Have loved you most when you gave us those "Field Reports" telling of progress made. They have been to us like a sudden shower of apple Blossoms in a soft, spring rain. Or, in winter, like wood stacked high behind the stove.

We give thanks to the many men--and women--who have Faithfully nursed you over the years. Some Of those years, we know, were dark and stormy. Yet, With patient love they nursed you And sent you out to us unspoiled! They worked And prayed and made you a friend we can trust and Lean on as we walk together the path Toward Heaven.

-2701 Halifax
Odessa, TX. 79762

ADDENDUM

"One way there is and only one"
Revealed to us by which to go;
And if the world is brought to Christ;
This way we all must know.

Revealed to us by which to go
This way we find in John seventeen;
And in this prayer of Christ he said,
"Be one," as may be seen.

This way we find in John seventeen,—
The way to win the world he gave:
They who believe must all "be one,"
And this the world will save.

The way to win the world he gave;
Hence 'tis "his will," as plain as day;
And to "live Christ" none ever do
Unless they live his "way."

—H.C. Harper
Sept. 1, 1936

Don't forget to say a good word for the O.P.A. to your friends. We need the support of all lovers of the truth.

When in need of any kind of printing work communicate with Laycook Printing Co., Jackson, Tenn. They will appreciate your business.

Have you renewed your subscription to the O.P.A.? Ask your neighbors and friends to take it.

SPURGEON IS RIGHT "He that believeth and is baptized shall be saved." It says the two together, and what God hath joined together, let no man put asunder; what he has ordered let no man disarrange.

—Charles H. Spurgeon, a Baptist.

That is what we say, and have said for the past 100 years. It is God's eternal truth, and no man can meet it! The gospel order as here given is--(1) Faith, (2) Baptism, (3) Salvation. In Acts 2:38, Peter, addressing believers, put it this way-- (1) Repentance, (2) Baptism, (3) Remission of Sins, (4) Gift of the Spirit. But this kind of talk is called "Campbellism," in America.

—J.D. Phillips
Nov. 1, 1935

**SOME ONES
By Chas. Waller**

- 1. One grape juice contents;
- 2. One cup container;
- 3. One body church;
- 4. One instrument heart;
- 5. One class church;
- 6. One Missionary Society church.

—Dec. 1, 1940

"I think the OPA is a good clean paper to read. I just cannot wait patiently until it comes."—Buster Bennett, Okla. Dec. 1, 1940.

"I am a reader of the OPA and your brother in Christ, because I do the will of the Lord. We are ordering 50 Songs of Truth."—L.H. Stafford, Calif. Dec. 1, 1940.

"I want to congratulate the editors of the OPA for their fine work, for there is no middle ground. My prayer is for the good work to go on. I want an interest in your prayers. Best wishes—J.T. Broseh, Texas. Dec. 1, 1940.

A VOICE OF APPRECIATION FOR THE OLD PATHS ADVOCATE

By Alton Bailey

I just received my Dec. issue of the *Old Paths Advocate* which is now budding on 50 years of service to the brotherhood. It still carries the same type of uplifting articles and brotherhood news as in many years gone by. To my knowledge never once has my name been off the mailing list in about 30 years. The paper has served as an outstanding work in the Lord's church as well as contributed to unity among brethren. It has fought error, digression and liberalism as well as defended the truth. It has turned the hearts of many to the point they have changed their views which could have affected their destiny. It has assisted many young preachers who had the ability to preach to become known across the nation. From the time I first subscribed to the *Old Paths Advocate* many writers have finished their work on earth and are long since gone; however, due to the writings in the paper their influence lives on and still has an impact on the lives of many. The paper has always been in dependable hands, and I trust it always will. If the world stands for 50 more years, I trust the same can still be said. The whole brotherhood is greatly indebted to Brother and Sister Homer King for their lives and work in this paper for so many years. Also to Brother Don McCord for the untiring efforts he donated to the paper as editor and publisher for a number of years. Our appreciation goes to Brother Don King as assistant publisher today for his time and ability to keep the *Old Paths Advocate* a high quality journal. May it be long lived.

-La Grange, Ga. Jan. 1, 1982

POWERFUL PREACHING

Ed. Howe says: "Behave yourself; let others go to the devil, if they please.—If you behave yourself, and do well, that will be the most powerful preaching you can indulge in; noting your example, many on the way to the devil will turn back, and follow you to safety.

"Let the advice sink in. Fathers often preach to their sons. But the sons are in the position of Emerson who once exclaimed, 'what you are speaks so loud that I cannot hear what you say.'"

This will do to think about.

-Bob Strain, Harrodsburg, Ind.
Sept. 1, 1935



H.C. Harper,— Jonesboro, Ark., Aug. 28, 1934— I have just closed a meeting here, and the few who have been meeting in a private house have rented a public place right in the heart of this city of 15,000 or more, and are now to meet the first day of every week, at 10 A.M. for worship and edification. The elders being Ryan Bennett, of 407 East Washington, and C.E. Perry of 220 Fisher Street. Preaching brethren in passing this way will do well in stopping over and meeting with these brethren to build them up and encourage them. These brethren will need a little help for a while to pay the rent on their building, and any donation sent to either of the elders will be thankfully received and gratefully acknowledged.

Homer L. King,— Route 2, Lebanon, Mo., Oct. 18, 1933— I am just home from a mission meeting, near

Lebanon, which continued ten days. Considering everything, I believe it was the greatest meeting of my life. It was in a Baptist stronghold, there being but two members of the Church of Christ there, and they had become inactive or gone in with the sects. The results were twenty-five baptized and the two restored. Nearly all of those baptized were from the Baptists, among whom were the main families and workers of the Baptists, including their S.S. superintendent, secretary and pianist. At the inclusion of one discourse nineteen made the "good confession," right in the face of the Baptist "pastor" and two of their other preachers, but it was too much for them to stand—they walked out of the house. We succeeded in finding a few more members a few miles away who will meet with them, making a congregation of thirty-five members. Bro. H.E. Robertson will be with them next Lord's day and thereafter as he can until I return from Ark. and Tenn., when I shall expect to return for another effort. On with the good work!

J.D. Phillips,— 252 So. 4th St., Montebello, Calif., March 1933— Two families, who for the past eight months, have not worshipped with us, have, since the debate at the Siskiyou Street Church in Los Angeles, come back to that congregation and are worshipping there now. Three families from the S.S. church in Glendale have taken their stand with us and will meet at Siskiyou St. in Los Angeles and at Montebello. Some families have recently moved here from Texas, and will worship at Montebello. Two were immersed and one restored at the Siskiyou St. church last Sunday night, Bro. N.E. Kellems doing the baptizing. I have recently held a mission meeting at Hughson, Calif. About fifteen faithful at Hughson, Calif. About fifteen faithful Christians meet for worship in Bro. W.E. Murry's home. From there, I went to Taft and preached twice. I will leave for Texas in the near future. Address me at Littlefield, Texas, care J.V. Speights.

Tom E. Smith,— Healdton, Okla. July 6, 1933— Bro. Homer A. Gay closed a very successful meeting here July 2. The results were fifteen baptized and five confessed their faults. Most of those baptized were young folks. Bro. Gay certainly knows how to preach the Gospel. He is uncompromising, yet presenting his lessons in such a manner that will not justly offend anyone. It was estimated that from four to five hundred people heard him each night. The church has been much strengthened, and we are looking forward to great things for the Lord. We shall do our utmost to bring these babes up in the right way that they may grow to be strong in the Lord. And, too, we want to train up the children who have not reached the age of accountability so that they will obey the gospel in due time. Let us press the work!

James R. Stewart,— Abilene, Texas, July 7, 1933— My wife is doing fine since the operation, and I am back in the work again. While she was in the hospital I held a mission meeting at Cedar Gap, about fifteen miles out of town. The results were twenty-two baptized and fourteen restored. Sixteen of those baptized were Baptists and two were from the Methodists. One of the Baptists was president of the B.Y.P.U., while another was a lady S.S. teacher. This leaves the Baptist church badly confused. Was very thankful that wife was able to be with me the latter part of this meeting. Bro. Clarence Snodgrass and my brother, T.F. Stewart, have been doing some fine work at this place recently and have baptized several, making about fifty members in all. They are working with much zeal and believe in following the Bible plan, using only one cup in the communion, as well as following the Bible in all other work. We are leaving today for Brown County, where we expect to continue about ten days. We go from there to Ft. McKavett; then to Winters; and then to Oklahoma for some work. I expect to go this fall into Arizona and

California for some work. If any should desire my services in this section, you may write me at 749 Willow St., Abilene, Texas. Let us work while it is day.

Homer A. Gay.— Lebanon, Mo., Oct. 17, 1943— I had the pleasure of attending a part of Bro. Fred Kirbo's meeting in Lebanon, which closes tonight. Bro. Chester King began our meeting at Lees Summit this morning with a fine crowd and a good sermon. Bro. Chester is one of our home boys, having been born and reared here. I am expecting a good meeting. I plan to go to Miss. for some preaching the first of November, and will likely visit some points in La. on my way back home. I am to hold a meeting at Eola, Texas, the first two Lord's days of December, and will likely visit other congregations while in that state. There seems to be quite a bit of interest in the proposed book of sermons and in the song book. We hope to have the song book ready pretty soon.

C.H. Lee.— Phillipsburg, Mo., Sept. 9, 1932— Bro. H.E. Robertson and I recently closed a good meeting in Texas County, Mo., with six baptized and eight reclaimed from the Sunday School innovation. The interest was good throughout the two weeks we were there. They asked us to return for another effort. Our next was at Seymour, Mo., where he continued for one week, without any additions, but the interest was good. We have promised to return soon for a longer stay. Both of the above places were mission points, and such work is being much neglected, due to the fact that there is little or no support for such work. Why not try the "by-ways" awhile, brethren? People in such places are eager to hear the truth. On with the good work?

Lynwood Smith.— Wesson, Miss., Rt. 1, Box 150, Oct. 15, 1943— I began a meeting at the 4th St. church, Waco, Texas, Oct. 1; closed the 10th. There were no visible results, but we do not think the effort was in vain. I certainly did enjoy the meeting. They are very fine brethren, with whom to labor, for they have a zeal to work for the Lord. I enjoyed my visit in the home of L.N. Byford, as well as the others I visited. I have a short meeting soon, near Lawrenceburg, Tenn. I was about to forget to mention that we were pleased to have with us in the meeting at Waco, Brethren J.E. Jones, James R. Stewart, and their families, also Sister Jesse E. James and Sisters Ben Frentrup, of San Antonio. They were a great help in the meeting. Should anyone desire my services I shall be glad to do what I can.

E.H. Miller.— 1003 Truitt Ave., LaGrange, Ga., June 30, 1944— The church here has just closed a very profitable meeting with Bro. Homer L. King doing the preaching, continuing for ten days. The attendance was splendid throughout, and three obeyed the Lord in baptism, also one confession of faults. All were well pleased with the splendid sermons delivered by Bro. King each service, and I believe the whole church was lifted to a higher plane. The church has asked Bro. King to return in 1945 for another meeting. I feel that no church will make a mistake in calling him for such work. Bro. Gillis Prince, my fellow laborer in the gospel here, is to conduct a meeting at Napolian, Ala., the latter part of July. He just recently closed a good meeting at Thomaston, Ga. I am to

begin a Wedowee, Ala., the first Sunday in August. Bro. Gillis and I have been preaching and conducting meetings as our boss would let us off, but we have decided to hold as many meetings in 1945 as possible, even if it means our jobs. So, if anyone needs either or both of us, just let us know it, and we are at your service. In addition to being a good preacher Bro. Gillis Prince is a good song leader and teacher. (Note: I rejoiced to hear that these good brethren have decided to enter the evangelistic field if needed. I hope the brethren will call them out, for they are worthy and capable. We expect to hear more from them soon.—H.L.K.)

T.E. Smith.— Rt. 1, Wesson, Miss., March 1933— Brother H.C. Harper held our meeting again this year at New Salem church, and Brother Maynor held the meeting at Auburn, Miss., baptizing 27, and we look for much good yet to result from these meetings. It is generally conceded that Brother Harper did some of the best preaching that has ever been done in this part of Mississippi. He knows the Book, and he can tell it in a plain way. There is no "uncertain sound" in his preaching, and he leaves no more to be said on a subject when he has finished. Brethren should see to it that he is kept busy all the time for the following reasons; 1. He is true to the Book. 2. There is not a stronger man in the brotherhood. 3. He is humble, and always ready to hear what others may say. 4. The Cause we all love so well will suffer when such men are not kept on "the firing line" to face enemies of righteousness. We are planning on building a large tabernacle and having Brother Harper with us again next year and perhaps another preacher. Bro. J.D. Whitten, Stockdale, Texas, was also in meetings in this county. He seems to be unsettled on some very important points of doctrine that are necessary in "keeping the Unity of the Spirit" in the bond of Peace." (Eph. 4; John 17) No unity is pleasing to God but that which is secured on the Word of God, backed by "A 'Thus saith the Lord'." May the Lord help us ever to "Earnestly contend for The Faith which was once for all delivered to the saints." (Jude 1).

Clovis T. Cook.— Lebanon, Mo., Dec. 15th. Jan. 1949— Recently, I was called to Calif. where I moderated for Brother Waters in a four nights debate. I had to resort to several different modes of travel before I arrived. I started in my car but due to tire trouble I was turned back. Next I tried the train, but due to bad weather it was running very late. Then, I tried the airplane. It wasn't late nor did we have any tire trouble. That was what one might call a "flying trip." While in Calif. which was less than a week, I preached at Lodi, and Stockton. I enjoyed meeting many of my good friends once more while out there. I want to take this opportunity to thank the congregations that contributed to my expenses on that trip. I begin a meeting in the new church building in Healdton, Okla., Dec. 26th.

B.F. Leonard.— 1714 Jackson Ave., Huntington, W. Va., Jan. 3, 1944— We have begun work on our new church building, and we hope to have it completed for Brother King's meeting, beginning the first Lord's day in May. It is to be 30x45 feet. We do not have enough money to complete it, but we are going forward anyway, even if we have to borrow the money. We hope to make a full report later on the building and cost.

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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FORBIDDEN BATTLEMENTS

J. Wayne McKamie

Jerusalem was God's beloved city; in infinite mercy he had tended her. Through foul and fair, for many a weary year, God had upbuilt her into queenly beauty; and now when the sun had vanished from her sky, and the enemy was thundering at her gate, Jeremiah delivered what must have seemed a very bitter and heartbreaking message. "Take away her battlements, for they are not the Lord's." Jer. 5:10 Those battlements were the city's pride. They were the hope and comfort of the capital. Broad-based and firm-set with tower and bastion—they could defy attack and laugh at the invader. Like the wail of a cold winter wind came the cry, "Take away her battlements, for they are not the Lord's." How harsh and cruel it must have sounded. It was, however, the very opposite. Judah was building upon foundations and trusting in securities that had no sanction in heaven. And God commanded that they be swept away that His people might be brought to lean upon the everlasting arm. That was the cry which rang in the streets and high places of Jerusalem. That cry has gone ringing down through the ages. And there is a very great need to catch the echoes of it even now.

Think of the Word of God, that to which our debt is infinite; that revelation of the love of God, crowned in the priceless gift of a Redeemer. It is the book whose words we learn in childhood; it is the book we turn to when we die. It is the book that comforts us in trials, cheers us in battles, and uplifts us in toil. It is higher than our highest thought, and deeper than our deepest need. It reveals that Sacrifice without which we cannot live and without which we must not die.

The Bible is indeed an inspired book. Valid proof of God in scripture is necessary and we are to ever be ready and able to give a reason of our faith. God, being God, does not insult us with a faith which is irrational. And while we must be able to move against powerful and sophisticated foes on the battlefield of inerrancy, verbal accuracy, literal rendering of historical detail, etc., we must be careful about erecting battlements that are not the Lord's. In our time there are treatises on saving faith that would turn us into skeptics. There are volumes on the atoning death that handle the subject as if it were a problem of geology. Elaborate, bloodless arguments are very much in evidence on every hand. Such are battlements the Lord has never owned.

Consider the Church. The cry of both the Reformation and Restoration was "Take away the battlements, for they are not the Lord's." Our thoughts turn to the medieval church, that scarlet woman upon the seven hills. Never has a greater array of defenses been raised. What buttresses and bulwarks she built! Battlements deep as hell and high as heaven, against which kings and emperors seemed to fling themselves in vain. She and she alone could give pardon; it was through her that the bliss

Continued on Page 5

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"AVOID THEM"

By Homer L. King

"Now I beseech you, brethern, mark them who cause divisions and offences contrary to the doctrine, which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you" (1 Thes. 5:12). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily (privately) shall bring in damnable heresies * * * And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:1,2).

From the above and such like quotations, it is plain to be seen that the Lord foreknew the danger of unfaithful, disloyal, unsound teachers, hence gave us plenty of warning, that we might avoid many troubles and divisions. However, in the face of all these plain and solemn warnings—yea, commands, many of the so-called loyal churches are continuing to encourage, sanction, receive and employ unsound and disloyal teachers and preachers. This has been and still is one of the greatest handicaps, with which the sound brethren have to contend, in restoring and maintaining the Apostolic Order in the work and worship of the church. If the so-called sound churches, especially the leaders and elders of those churches, would co-operate with the sound preachers as they should, much of the maintaining work and troubles could and would be eliminated. Thus making it possible for the evangelists to devote all their time to the noble work of restoring the Ancient Order and of sowing the "seed of the kingdom" into new fields.

One of the most discouraging and vexing experiences of my evangelistic work, has been, after I have warned the brethren of the danger of using and allowing unsound men to take an active part in the work and worship of the church, to be called upon to come to their rescue to, if possible, and settle and straighten out, the troubles, divisions, and difficulties as a result of allowing unsound men to teach in said church. "Experience is a dear teacher, but some will learn by no other," it seems. Surely, these words are in order here: "My people are destroyed for lack of knowledge" (Hosea 4:6). "Where there is no vision the people perish; but he that keepeth the law, happy is he" (Prov. 29:18). Are we "ever learning and

Continued on Page 5

"THE FAITH"

By H.C. Harper

We now come to a very important distinction made in the word of God—that between faith (personal faith) and "the faith" — "the faith of Jesus Christ," —the faith that came by Jesus Christ. And we shall take the text, the third verse of Jude—"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."

We found (Jn. 1:17) "the grace and the truth" that came by Jesus Christ in distinction from the law that came by Moses. And now we shall find "the faith" set out in distinction from the law. We read: "But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. But before the faith came, we (Jews) were guarded under the law, having been shut up unto the faith about to be revealed; so that the law has been our pupil-guard to Christ, that we might be justified by faith. But the faith having come, we are no longer under a pupil-guard; for ye are all sons of God in Christ Jesus through the faith; for as many as were baptized into Christ did put on Christ." —Gal. 3:22-27.

Again: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God by the faith of Jesus Christ, unto all and upon all them that believe; for there is no distinction; for all have sinned and fallen short of the glory of God." —Rom. 3:21-24.

And when Peter wavered to bring the Christians under the law, Paul met him with—"if thou, being a Jew, livest as do the Gentiles, and not the Jews, why dost thou advocate to Judaize the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." —Gal. 2:14-16.

Again: "Let us run with endurance the race lying before us, looking unto Jesus the institutor and completer of the faith." —Heb. 12:2. (It is not "our," but "the," in the original.)

Again: "But they only heard that he who once persecuted us, now preaches the faith which once he ravaged" (Gal. 1:24), showing that all preached the same gospel, "one faith" (Eph. 4:5), "the faith." (This is a plain refutation of those who claim that Peter and Paul preached a different gospel.)

Again: "The word of the faith, which we preach" (Rom. 10:8), shows that it was "the faith" which all preach. Yes, it is "the" —"the faith" here in the original; and Paul goes on here to show that this is the same thing as "the gospel," in saying, from Isaiah: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." —v. 15. Again: "But they have not all obeyed the Gospel." —v. 16.

Now we see "the faith" is **preached**: and we learn that "A great multitude of the priests were obedient to the faith." —Acts 6:7. And Peter says of the Gentiles, after he commanded (Acts 10:48) them to be baptized, that God "Put no difference between both us (Jews) and them, having purified their hearts by the faith." —Acts 15:9. (Yes, it is "the" —"the faith," in the original.)

We have seen (Rom. 3:21-24) that "the faith" is now God's "righteousness," that is, God's way of making people, sinners, right with him. And the Jews that rejected "the faith of Jesus Christ" were left unsaved, as Paul shows in Rom. 10:1-24.

Now, the **commands** in "the faith" to be obeyed are: "Believe on the Lord Jesus Christ" (Acts 16:31; Rom. 10:9, 10; Mk. 16:16). "Repent ye" (Acts 2:38; Acts 17:30; Lk. 24:47). "Confess with thy mouth the Lord Jesus" (Rom. 10:9, 10; Mt. 10:32; Acts 8:37; Acts 22:16). "Be baptized" (Acts 2:38; Acts 10:48; Acts 8:38; Mt. 28:19; Mk. 16:16).

"With the heart man believeth unto righteousness." —Rom. 10:10. This makes **faith** in Christ as the Son of God come **before** righteousness is obtained. "Then hath God

also to the Gentiles granted repentance unto life." —Acts 11:18. This makes repentance come before "life," spiritual, is obtained. "Confess with thy mouth the Lord Jesus. . .with the mouth confession is made unto salvation." —Rom. 10:9, 10. This makes confession with the mouth of Christ as the Son of God (Acts 8:37) come **before** "salvation" is obtained. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." —Acts 2:38. This makes repentance and baptism come **before** "the remission of your sins" is obtained.

"Dead in your sins" **before** baptism, Col. 2:11-14. "Dead to sin" and "alive unto God" **after** baptism. (Rom. 6:2, 11).

"Ye were the servants of sin; but God be thanked that ye obeyed from the heart that form (form, **tupos**-burial and resurrection of Christ; **tupos** the burial and resurrection by baptism) of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." —Rom. 6:17, 18. This obedience comes **before** "made free from sin" —obedience in baptism.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. . . .If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." —Col. 2:12, 13; 3:1,2. "Salvation **before** baptism," is a doctrine of the devil. The unbaptized is "dead in your sins." When baptized, he is "dead to sin, but alive unto God." —Rom. 6:11; I Pet. 2:24.

At baptism, the sinner comes "into Christ." —Rom. 6:3; Gal. 3:27. At baptism, the sinner come into the death of Christ." —Rom. 6:3. At baptism, the sinner comes "into the name of the Father, and of the Son, and of the Holy Spirit." —Mt. 28:19. And no one outside this name is saved, for only those baptized are to be taught to live as children of God— "teaching them to observe all things whatsoever I have commanded you." —Mt. 28:20. Thus teach whom? —Those baptized.

Only those baptized have "put on Christ." —Gal. 3:27. No one of Christ is saved. "He that believeth and is baptized shall be saved." —Mk. 16:16. This makes belief and baptism come **before** "saved."

Again I say: The doctrine of "saved" before baptism is not true.

OPA Dec. 1, 1937

PLEASE NOTICE

Anyone traveling in the Northwest and planning on attending services in the Corvallis area please call one of the brethren listed in the church directory beforehand. We are in a temporary facility and in the process of building a new place of worship in another location.

-Brethren at Corvallis, Ore.

WORD OF THANKS

I want to thank all of my good brethren and sisters in Christ for the many get well cards, sweet letters, which came to my bedside while I was so sick, but most of all for the fervent prayers sent in my behalf to the One above. I had my right leg amputated below the knee. I am in a wheel chair but able to get from wheelchair to bed and back without help, and am getting along fine.

-James R. Stewart, 709 Dickens, Waco, Tx. 76710

"We appreciate the OPA and look forward to it each month. May the Lord richly bless you in your labors" - J.W. Sutton, Mulkeytown, Ill.

SALVATION THROUGH FAITH

By Virgilio O. Danao Sr.

Many people today claim that faith alone is the only pre-requisite of salvation. They try to substantiate their erroneous beliefs by citing scriptural passages such as John 3:16, which says: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Well, since I believe Christ, I accepted Him as my personal Saviour. In fact, I am saved by grace because salvation is a free gift from God," they further claim. The above mentioned arguments only show ignorance and lack of proper Biblical training.

Is it really true that faith is essential to salvation? If so, can faith alone without works save us? Is our faith in Christ enough? When I believe Him as my personal Saviour, am I sure of salvation? Well, of course, these are vital questions for us to ponder. But since we believe the Bible as the Word of God, and the only authority regarding these kinds of problems, let the Scriptures answer for us.

Faith is essential to salvation! We can never win favor from God without faith, "for without faith it is impossible to please Him: for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" Heb. 11:6. Our beliefs in God, as the sustainer of our lives, and our beliefs in Christ, as the only Sacrifice offered --to redeem us from the bondage of sin, in order for us to have the promise of everlasting life, are the factors that compose faith. That faith motivates our conscience to examine our inner feelings, inner bodies, our spiritual beings, whether our wills, our feelings, our plans, our activities --our everything, are executed in harmony with the will of the Almighty. By faith we are convinced that we are sinners, and that we need Christ as our personal saviour. Through faith, the door of our spiritual lives is opened. But faith itself only comes "by hearing, and hearing by the word of God" Romans 10:17.

However, although it is essential to salvation, faith alone can not save us. Claiming that we have faith in God and Christ as our Redeemer, still we need to do something in order to prove our claim. And proving the authenticity of a claim is to present evidences to substantiate it. Just as a girl wants her suitor to prove to her that he is sincere and true, God also expects us to show to Him the kind of faith we claim to have. But to show is to exhibit, to display or to make manifest. Anything that physically exists is concrete, and it can be perceived by any of the five senses, such as anything that can be seen by our naked eyes.

On the other hand, however, faith is abstract. It is a conviction, a feeling, a desire, a belief. To show our faith seems impossible for us to do. But the epistle of Elder James gives us the appropriate answer --"Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" James 2:18. Therefore, faith is shown by works.

Faith without works is nothing. It is useless and undesirable. It is barren. Since it does not give profit, it can not save man's soul. This is the kind of faith that Satan and his angels possess --". . .the devils also believe, and tremble" James 2:19. "Even so faith, if it hath not works, is dead, being alone. . .But wilt thou know, O vain man, that faith without works is dead?" James 2:17, 20, 26.

But one's salvation is by grace! It is the gift of God. "Not of works, lest any man should boast." However, the promise of salvation can only be obtained through faith (Ephesians 2:8,9). But faith without works is dead. Therefore, works --the manifestation of faith --are necessary for us in order to receive the gift of God -- the manifestation of grace --which is salvation. Because through the preaching of the Scriptures we are convinced that the promise of salvation is only given to the body of Christ (Eph. 5:23), in order for us to obtain such promise, we must be added to the Church.

Nevertheless, there are pre-requisites to be accomplished first before we can be members of the body of Christ.

Believing Christ as our personal Saviour, we repent of our sins. Then follows our personal and public declaration, the honest confession of our faith, and we are immersed in Christian baptism. Becoming, therefore, members of the Church, automatically we are included in the assembly of people who have been saved. If we reject the body of Christ --the only Church Christ promised to save, we can not obtain the hope of everlasting life. The steps we accomplished are the works, and the manifestation of our faith in Christ.

Thus we obtain the promise of salvation. But we have to maintain that promise by a continual working "out our own salvation with fear and trembling" becoming "faithful even unto death" Phil. 2:10; Rev. 2:10.

THE TRYING OF OUR FAITH, No. 2

By Homer A. Gay

We also learn in Rom. 6:3-4, that we are baptized into Christ, into His death--Buried with him into death in baptism, and raised up to walk in newness of life. Still walking by faith. The word of God is the source from which faith comes. The word of God promises salvation, that is remission of past sins, to those who believe in Christ; repent of their sins--turn away from them; confess Jesus Christ before men, and are baptized for the remission of sins.

Now, a little, weak or dead faith, may stagger at the promise of God, and think that God should save them some other way; but those who would walk in the steps of the faith of our father Abraham, will not stagger at the promise of God, but will be **strong** in faith, believing that God is able to perform that that he promises.

You should know and realize that a God that could speak this world into existence, that could hold the waters of the seas in the palm of his hand; a Saviour who could cleanse the leper, feed the hungry multitudes with only a few loaves and fishes, who could open the blind eye, and call the sleeping dead back to life again; a Holy Spirit, that could guide the Apostles into all truth, could give them power to speak in every language under heaven, and show them things to come-- I say that you should realize that they are capable of giving us a way in which we can walk by faith and not by sight.

Many times we will have to give up a friend, for lack of faith or confidence in that friend. In the church of Christ, I have had to lose confidence in some of those, whom I loved very dearly and had learned to put great confidence in them. But that does not weaken my faith in God. If someone else betrays my confidence, why should I lose confidence in you also.

Let us remember in living the Christian life, James says, "The trying of your faith worketh patience."

Paul, in walking by faith, met with the disciples upon the first day of the week to break bread, Acts 20:7. This is something else where our faith is tried. A weak, little, or dead faith, will neglect this: but those who are strong in faith, will follow the examples set by Christ, the apostles and early Christians, and meet with the faithful few on Lord's day for the communion service.

The faith of the Apostles was tried when they were caught and whipped, and commanded to not preach in the name of Jesus any more. But Jesus had commanded them to **preach**, and they replied by saying "whether it is better to obey men than God: judge ye"; and they preached. Even some of their brethren objected to them preaching to the Gentiles, but they continued to walk by faith and preach **everywhere**.

You, too, Christian friend, will find many trials of your faith. Some will object to your declaring the whole council of God to the world; some will object to you worshipping

Continued on Page 7

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SUBSCRIPTION RATES

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By Don L. King

We sincerely hope you all enjoyed the special issue last month. There were several months involved in the actual work. We made many calls to the editors and others in search of sound advice in the selection of materials. As you now know, it was a backward look over many years and writers. We wish material could have been reprinted from every year since 1932, but that was obviously impossible and we know our readers understand that. However, we propose to use this **fiftieth** year of publication as a time to reprint more of the excellent material from yesteryear as space and propriety allows. Let us hear your thoughts, if you wish, on this.

THE FUTURE

As we look toward the future, we are certain it will contain its share of troubles, trails, heartaches and sorrows, departures from the right way, etc., as the past has for the church. Perhaps **Old Paths Advocate** may play a part in the fight against wrong for the next fifty years. We sincerely plan to guide it in those paths! We believe we are upon the very threshold of yet another era among God's people. We pray that we are mistaken, but it seems there is a weakening in some places, and among even some preachers, to sin. There is a great desire to deepen our Bible knowledge, to be "deep" in difficult subjects, etc. Make no mistake, we are one hundred percent in favor of being just as "deep" as God's Word enables. However, we believe in being "deep" in matters concerning sin, worldliness, liberalism, weakness in moral areas, weakness in matters of fellowship, etc. too. There appears to be entirely too much tolerance of sin in some places. This can be remedied and we preachers must be in the lead against all wrong.

How long has it been since you heard a sermon (or preached one Brother) on the sin of sisters cutting their hair? Are we really fighting this as we ought? "It's worn out" you think, but as long as the sisters cut their hair (or brethren don't) the need for **strong** preaching is evident. Do we just give it up and go on to other matters as denominational people do? We dare not! Church members have been overheard discussing the latest movie they have

EDITORIAL

seen on the very steps of the meeting house. They discuss the ladies(?) who "started" and their nudity or near nudity as though it were a recipe trading session. Can this possibly be right? Is it sinful to attend such places or not? Do you preach against them, brother? So long as we remain silent just that long will the unlearned or rebellious member continue to sin. We would welcome some well-written material just here brethren, we need it among us. Our duty demands that we attempt to stem the tide in such matters.

What about fellowship? There is precious little teaching along these lines in most places. Our fellowship is precious, dear to us. If it is finally severed because of sin and that unrepented, it is a very serious matter. Those who are guilty of dividing the church are not to be babied or tolerated. Paul said, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17) We either do as Paul commanded or we don't do as Paul commanded. There is no middle ground. We can not "kinda" obey Paul, we must do it as he said. So far as we are concerned, if a brother is publically withdrawn from yet is fellowshipped by you and others we consider our own fellowship violated. Brethren, it's time to stand up and be counted in the fight, are you with us?

Paul wrote, "...Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians 5:14) Yes, we are aware that the sleeper just here represents one not converted. Paul thus urges those who are asleep or dead in sin to arise and walk in the light of Christ. He did not remain silent where sin was involved and neither can we. In 1 Corinthians 11:1 he commanded: "Be ye followers of me, even as I also am of Christ." We must, therefore, learn from his examples. Worldliness must not be "winked at." It will rise up and destroy the purity of the church eventually.

Certainly, we need to be continually searching the Scriptures for Truth. It is the only thing that can free us from sin (Jesus in John 8:32). However, we dare not remain silent in our pulpits, or papers concerning such baneful monsters we have mentioned in this writing. If the practice is right prove it (1 Thess. 5:21), if it isn't let's put our voices together against it.

THE JANUARY "KEEPSAKE" ISSUE, PURCHASING EXTRA COPIES.

By now most of you have seen the January 1, 1982 "keepsake" issue. Many have already written and ordered extra copies for future generations. We anticipated this and had extra copies printed. If you didn't get to purchase as many as you wished at the Oklahoma New Year meeting, you may contact us and we will be happy to mail you as many as we can spare. They are **\$1.00 each**. We honestly believe that this is a bargain and many have told us that it certainly is. Order from **Old Paths Advocate** 1061 N. Pilgrim St., Stockton, California 95205. Specify plainly as to the number of copies you wish and include your check, money order, etc. We will hold this offer open as long as the present supply lasts. Order soon.

DLK

"LET HER BE COVERED"

We are still receiving requests for the tract "**LET HER BE COVERED**" dealing with the covering for women as per 1 Cor. 11:2-16, by Don L. King. We hope to have this reprinted soon and will inform you through this journal as to the availability, price, etc. just as soon as it is ready.

"Enjoy the paper so much. Here are 3 subs." Carl T. Jones, Ft. Towson, Ok.

"Don't want to miss an issue - it is like getting a letter from loved ones, plus all the good articles" - John Saunders, Strong, Ark.

HONOR ROLL

You will find listed below the names of those sending subscriptions from Nov. 10 to Jan. 10 and opposite the number of subscriptions sent. Due to the Jan. issue being a special issue, we did not have an honor roll in it. Our brethren continue to be just great in soliciting subscriptions and in renewing promptly and for this we are ever grateful. Please check the following and report any errors to us:

Lynwood Smith--27; Don L. King--15; Carlos Smith--9; Allen Bailey--8; Alton Bailey--7; Orvel Johnson--7; Gillis Prince--7; Mahlon Garrison--6; Bonita Randolph--6; Miles King--6; D.B. McCord--5; J.D. Elmore--5; Jim Meskill--5; Vince Sartain--5; Jewell Alexander--4; C.M. Tidmore--4; Larry Ballard--4; Dennis Fenter--3; Charles Jordan--3; Irvn Tompkins--3; Darlene Smith--3; Wayne Pearce--3; A.E. Grant--3; Janet Brooks--3; Johnny Elmore--3; Lena Roberson--3; Johnnie Broughton--3; Eugene Lockard--3; Merle Parker--2; Clovis Cook--2; Geneva Davitt--2; Yvonne Green--2; B.E. Terry--2; Morris Reynolds--2; Wm. St. John--2; Dwight Hogland--2; Hugh Bentsch--2; Mrs. Roger Parker--2; M.D. Byrd--2; Denver Ratliff--2; Chester King--2; Cude Smith--2; Edna Becker--2; Ivan Johnson--2; James Batson--2; Melvin Blalock--2; B.B. Cayson--2; Ron Alexander--2; Mary Gentry--2; Francis Lance--2; Deaton Norsworthy--2; Harvey Nelson--1; Stephen Shy--1; J.H. Gallagher--1; Geo. Powell--1; Newton Byars--1; Alan Doggett--1; Larry Drennan--1; Ross Mitchell--1; Judy Brown--1; Maxine Gum--1; Carol Haught--1; David Duke--1; Pearl Cornett--1; Delmar Lee--1; Mrs. Willie Sisco--1; James Mason--1; Bessie Fancher--1; Judy Campbell--1; Nina Fancher--1; Greg DeGough--1; Joann Cryer--1; W.F. Little--1; Paul Nichols--1; E.H. Miller--1; Boyd Pilkinton--1; Lucy Bassman--1; Ada Fields--1; Irvn Barnes--1; Vernon Lash--1; Harlan Howell--1; Clarence Claypool--1; John Gates--1; Van Butts--1; Nelson Hoover--1; R.P. Pope--1; Jeanne Van Brunt--1; John Martin--1; Yual Hammons--1; Myrtle Vanzandt--1; Lola Hopkins--1; Leonard Hendrickson--1; Thelma Branch--1; Charlene Wilson--1; Trella Stevens--1; Charles Malley--1; Calvin Crews--1; Stephen Chambers--

AVOID THEM

Continued from Page 1

never able to come to a knowledge of the truth"? If there ever was a time that we need men to take the "oversight of the church," who have "vision" (foresight, judgment) and "knowledge" of God, it certainly is now. My heart has been sickened a number of times, when I have observed that the leaders of the church would allow or call upon just anyone, who may pose as a preacher or teacher, to teach the congregation or to serve at the Lord's Table. This, too, without any knowledge of whether the man was sound or unsound, clean or unclean.

So long as the brethren will take no more interest in the welfare of the congregation than to do as above described, the congregations, over which they have the oversight (?), will never make much progress. For such practice will keep them always torn into contending factions and fighting among themselves. Do you want the congregation to become and to remain sound, brethren? Then, remember that the stream does not rise above its source, nor the congregation above its teachers and leaders. As your leaders, teachers, and preachers are, so will your congregation be.

"What shall I do," some one inquires, "when we have a preacher or teacher present, who is not quite sound?" Let him be a good listener, until, if ever, he declares his loyalty. The same is true of those, whom you do not know. "They will not say anything about our differences in their teaching," says one. How do you know? If not publicly, they will privately, and besides you are not obeying the command given by Paul, viz, "mark them **** and avoid them" (Rom. 16:17, 18).

-Homer L. King.
OPA Sept. 1, 1936

1; J.W. Sutton--1; Jackie McCarty--1; Gloria Faye Early--1; Jimmie Smith--1; Viola Lambert--1; Jimmy Winchester--1; Al Wilburn--1; Floyd Lechner--1; Bernice Burns--1; Roy Clark--1; Duane Permenter--1; Rodney Martin--1; Harvey Hedrick--1; Jack Lee--1; Darryl Morton--1; Julia Langford--1; Hosea Sifford--1; Vonna Kendrick--1; Christine Humphrey--1; Foy Wade--1; Lloyd Sartain--1; Michael Cain--1; Wilma Nichols--1; Lee Olmstead--1; June McKinney--1; Robert Holmes--1; R.L. Pope--1; Henry Link--1; Zelma Harrison--1; Ledona Groves--1; Sidney Phillips--1; Mike Biber--1; Becky Lasiter--1; Mrs. William Oxner--1; James Hurst--1; Pansey Hundley--1; Mrs. Ronald Morris--1; Tommy Elmore--1; Cloyd Peek--1; Leora Renner--1; Lyndle Crowder--1; Benny Cryer--1; Lila Phillips--1; Dovie Page--1; Ina Martin--1; Robert Chancellor--1; Wm. E. Myers--1; Burney Johnson--1; Frank Staggs--1; Stan Elmore--1; Flora Helvey--1; Lavon Petty--1; Wm. LaDon Croom--1; Beverly Norris--1; Dorothy Short--1; Gene Welshons--1; Herbert Ash--1; Woodrow Black--1; Velma Myer--1; Bell Simmons--1; W.A. Harless--1; Charlie Risener--1; Mrs. Lola Trueblood--1; Royce Gibbs--1; Elaine Adams--1; L.W. Alexander--1; Elmer Pierce--1; George Wright--1; Blanche Path--1; Vernon Williams--1; Robert George--1; Darryl Morton--1; Mrs. John Saunders--1; Ricky Martin--1; Total--329.

FORBIDDEN BATTLEMENT

Continued from Page 1

of heaven was gained; through her the pain of purgatory was shortened. Her wealth was boundless--her civil power supreme--she could make monarchs and cast them down again; to be her favorite was to be blessed, and to be excommunicated was death. Battlements they were, battlements forged and fitted with such intricacy as to defy the batterings of time. And then, across the whole of Europe passed a heroic figure, crying, as Jeremiah cried, "Take away her battlements, for they are not the Lord's." And wonder of wonders, they were taken away! Her walls were ruined, her defenses shattered, and her pride and glory humbled to the dust. And as the earthly settled into ruins, the divine began to shine forth. Faith revived, the Word of God was read and the bride of Christ began to outshine the concubine of Caesar.

Although we have no part with the scarlet woman, the Lord's people must ever be careful of building ungodly defenses. An unknowing zeal of God can cancel the cross. Let us never forget that God hath chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things that are mighty, and base things, things despised, things which are nothing, to bring to naught things that are. Senses exercised through reason of use should be aware of modern forbidden battlements. Surely all are aware of a sort of busyness in the religious marketplace; a busyness that has replaced teaching and converting the lost. The pep talk, the cheerleader philosophy, and a get-the-numbers-at-all-cost attitude has replaced the long, arduous planting, watering, and cultivating process outlined in the Word. So easy it is for us to become enraptured with numbers and success that we become discontented with precept upon precept, line upon line, here a little, there a little. Strange when we turn to the enemies of truth to learn how to preach the truth! Stranger still when we trade the Sword for unproven armor and weapons of the world. "Take away her battlements, for they are not the Lord's." Take them away; they are a mockery. Such is no fortress for the bride of Christ. Take them away, and give us back again a Church whose battlement is faith in God; a Church whose prayer is uttered from the heart, whose music is the simple voice of praise, whose preaching to the souls of sinful men is the message of everlasting truth.

-Rt. 1, McGregor, Tex.

UPON THIS ROCK

By: Voyd N. Ballard

Jesus Christ is set forth in both the Old and New Testaments as that eternal Rock upon which all men everywhere can build. David, in the long ago, prayed thus, "Lead me to the rock that is higher than I." Psa. 61:2. By faith the Israelites "passed through the Red Sea as by dry land" Heb. 11:29 and by faith "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." I. Cor. 10:4.

God, through Isaiah, foretold the establishment of the Kingdom or church of the Lord saying, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isa. 2:2. This house of the Lord was to be established in Zion or Jerusalem for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:3.

Christ would be the corner stone in the foundation of this spiritual building for, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isa. 28:16.

In answer to the question, "But whom say he that I am?" Peter said, "Thou art the Christ, the Son of the living God." Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:16, 18. Jesus did build his church upon this sure foundation despite the fact that the forces of hell tried every known tactic to prevail against it's establishment. They "made an agreement with hell" but, "your covenant with death shall be disannulled, and your agreement with hell shall not stand." Isa. 28:18. The fact that they rejected the Christ did not prevent the building of his church "upon this Rock". The apostles, on the first Pentecost after the Lord's resurrection, preached, "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 Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32, 33.

Of this Christ they said, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12.

The preaching of the dead, buried and resurrected Christ in Zion or Jerusalem caused the people to cry out saying, "Men and brethren what shall we do?" "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." Acts. 2:37, 38.

"Then they that gladly received the word were baptized: and the same day there were added to them about three thousand souls." Acts 2:41. These went about, "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2:47. Thus, in fulfillment of the prophecies of the Old Testament the church of the Lord was built or established in Zion or Jerusalem "UPON THIS ROCK" -- A sure foundation.

Wherever the apostles and all other gospel preachers went they preached this Christ as the resurrected Son of God, and by so doing they laid the foundation. "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3: 10, 11.

No man can be saved until he is reconciled to God, and no man can be reconciled unto God out of the church that Jesus built "upon this Rock", for Jesus died that "he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." Eph. 2:16. The

one body in which men are reconciled unto God is the church according to Col. 1:18 and Eph. 1:22, 23. Salvation or reconciliation is therefore, in the church built "upon this Rock."

When men "hear the word of the gospel, and believe" (Acts 15:7) they will turn in repentance, (Acts 17:30, 31) and upon a confession of Christ as Lord (Rom. 10:9) be buried in baptism (Rom. 6:3, 4) for the remission of sins (Acts 2:38) the Lord will add them to the church he built "upon this Rock."

"O Rock in the desert, I fly unto thee, When tempest and storms sweep the sky, I hide in the cleft that was riven for me, For safety on Thee I rely. O Rock in the desert, I'm hiding in Thee, Till the storms of life's journey are past; Thou Rock of my refuge, my soul safely keep, O receive it in heaven at last."

-3046 North Ashby Rd.
Merced, Calif. 95340

CHOOSE GOD ON YOUR SIDE

By Edith Durand

God gives us sunshine, the stars and the flowers,
The years, months, weeks, days and the hours,
Without His help we could never survive
We would never have the strength or drive.

God is always there day and night,
Even when we are upset and not always right,
He's always there ready to take our hand,
And lead us to more protective land.

He's always there whatever task we've done,
Hoping we'll always smile and make it fun,
Yes He's there stronger than the wind,
Always with good confidence to lend.

God is there helpful and sound,
Always ready to pull you to firmer ground,
If we don't have God on our side, we aren't together,
He gives us health, courage and pulls us through difficult weather.

If we have God as our chauffeur and guide,
There will always be answers when we confide,
That's the way He works, in a glorious manner,
And those who work with Him, never carry a banner.

God always helps, if we give Him a little of our time,
One of His rewards is a strong peace of mind,
To thank Him for all the things He does for us,
Is a pleasure and we must in Him put all of our trust.

God has love, much more than we know,
And He is always there ready to bestow,
In return we must love and obey,
Try to help others each and every day.

He rewards us in His own special way,
By helping us overcome the trials of a day,
Yes, He is there ready to help and guide,
If we love Him, He will be on our side.

"We enjoy the paper very much - keep up the good work"
- La Vern Lum, Porterville, Ca.

"Want to let you know how much we enjoy the OPA, it has some interesting articles. Please renew our sub. for 2 years" - K.C. Williams, K.C., MO.

"We enjoy the paper, keep up the good work" - Wilmer Hunter, Heltonville, Ind.

BONDS OF MATRIMONY

Rogers-Fritz— On the evening of November 6, 1981 Bro. Floyd Rogers and Sister Diane Fritz were united in marriage at the Church of Christ 79th and Kansas Ave., Kansas City, Kan. The marriage vows were made in the presence of many relatives and friends. The beautiful floral and candle arrangements made a very impressive setting. The singing was by Dale, Hazel and Kenneth King. Floyd and Diane are Christians and a very fine young couple. I had the privilege to baptize Floyd into Christ several months ago. We wish for them a long happy life together. The writer was honored to officiate.

—Chester King

Ferguson-Dooley— On the evening of Dec. 4, 1981, Bro. Bill Ferguson and Sis. Ruth Dooley were united in marriage before a crowd of relatives and friends. The candlelight ceremony took place at the Hamilton, Ohio meeting house, with singing provided by area brethren. I consider it an honor to have been asked to officiate for these two Christians whom I have grown to love so very much. Bill and I had opportunity to work together in the "preaching field" for over a year and I "rejoice with him" and his wife as they begin their home. They will reside in Tulsa, Ok.

—Bob Loudermilk

Burns-Reynolds— On the afternoon of Nov. 14, 1981, Brian Burns and Sharon Reynolds were united in marriage, in the home of Mrs. Jamie York, a friend of the bride in Prattsville, Ark. Brian is the son of Bro. and Sis. Bernice Burns of San Antonio, Tx., and Sharon is the daughter of Bro. and Sister Morris Reynolds of Prattsville, Ark. Brian is a faithful preacher currently working in Ind. We pray the Lord will greatly bless these two fine Christians in their life together. It was my privilege to conduct the ceremony.

—Doug Edwards

Readnour-Rogers— Bro. Randall Readnour and Sister Diane Rogers were united in marriage in a beautiful ceremony on March 6th. The ceremony took place in the presence of friends and family in Oklahoma City. Singing was done by Jim and Mike Rogers, brothers of the bride, and Mike McFarling, cousin of the bride. I have known Diane and her family for several years and it was an honor for me to be asked by the couple to perform the wedding. God richly bless their home.

—Carl M. Johnson

Gould-Bullard— Bro. Troy Gould and Sis. Ronda Bullard were united in holy matrimony Dec. 19th, at the church building here in Ada. There was a large number of friends and family that witnessed this exchange of vows. Singing was done by Rosa Gould, mother of the groom, and Benny and Raymond Johnson, uncles of the groom. Troy is my nephew and I was honored to perform the ceremony. Our prayer is that they will have a long and happy life together.

—Carl M. Johnson

NOTICE OF ERROR

Dear Bro. Don,

I received my Dec. 1981 OPA today and a serious error is in my article that needs to be corrected. It appears in the 6th paragraph Page 2 and evidently, part of a sentence was left out. It reads as follows: "Talk about a new position! He has the fruit of the vine representing the blood of Christ which ratified the New Covenant". Instead, the correct reading should be: "He has the fruit of the vine representing the New Covenant which was ratified by the blood of Christ rather than representing the blood of Christ which ratified the New Covenant".

—Billy D. Dickinson

REMINDER OF SUBSCRIPTION RATE INCREASE

As of the Jan. 1, 1982 issue the subscription rate has been \$5.00 per year. As always, we encourage you to renew for several years at a time. Send us \$20.00 and take care of 4 years subscription all at once.

D.L.K.

THE TRYING OF OUR FAITH

Continued from Page 3

God as He has directed in his word; some will try to lead you off into more modern and popular ways of trying to serve God. Some object, (I hope through ignorance), to singing scriptural songs, with the spirit and with the understanding, and preaching the pure word of God to the thousands of listeners over the radio. But, like Paul, in Acts 20, "None of these things move me." For I am set for the defense of the Gospel."

So, let us center our faith in God, and not man; and be not faithless but believing. And let us walk in the steps of the faith of our father Abraham, who was strong in faith, giving glory to God.

And remember, the trying of our faith worketh patience.

Let us also realize that "He that turneth away his ear from hearing the word of the Lord, even his prayer is an abomination," Prov. 28:6.

Above all things I'd rather have Jesus, and be accepted of Him.

—OPA Feb. 1, 1938

NEW CONGREGATIONS

The Cedar Ridge church of Christ will start worshipping in their newly acquired building 1½ miles so. and 2 mi. east of Urbana, Ia., Dec. 6, 1981. Services will be at 10:00 A.M. and 6:00 P.M. each Lord's day. Several of us were members of the Marion congregation but due to the growth of the congregation and the distance we were driving, Bro. Richard Reed decided to start another congregation in the Center Point area. We originally met in members homes but with the number of baptisms and visitors we needed a larger building. Richard Reed and the Cedar Ridge congregation ask your prayers in this work. For more information call Richard Reed (319) 363-7379 or the writer at (319) 849-2223.

—Stephen Ellerd.

A new congregation of the Lord's church is now meeting in the city of Miami, Ok. A mission meeting conducted by Delmer Lee and Lonnie K. York was held Dec. 7-13 to establish a New Testament church in this city. There are good possibilities here and we commend the two fine brethren worshipping there. If you are passing through this area your presence will be welcome. At present the church will meet in the home of Joe Morgan, 316 G N.E., about 6 blks. north of Hwy. 10, each Lord's day at 10:30 and 6:00. You may contact either Joe Morgan, 316 G, NE, Miami, Ok. 74354, phone (918) 542-2489, or Larry Combs, 130 C SW, Miami, Ok. 74354, phone (918) 540-2282.

NEW ADDRESS--REDDING, CA.

605 Leila, #B, For further information, please contact Gregg Gay, (916) 222-0259 or J. Pendergrass, (916) 241-4175.

THE CHURCH DIRECTORY

THE 1981 CHURCH DIRECTORY IS NO LONGER AVAILABLE. They have all been sold.

I was disappointed in the response to the announcement in the **November Old Paths Advocate**. OF IS ANYONE INTERESTED IN MISSION WORK IN ARKANSAS? Evidently no one is interested in mission work in Arkansas. I had only one inquiry and it was from Tulsa, OK. I still have the information available for a stamped self-addressed envelope.

You may add the following two congregations to the Directory: **ARKANSAS: Junction City**, (Union County) On Poplar Street, Sun. 10:30 A.M., & 5:00 P.M., Lodis Meadows, Rte. 2, Box 23-A, Lillie, LA. 71246 Phone (318) 991-5388, Daniel Gatson, 615 West Green Street, Farmer-ville, LA. 71241 Phone (318) 991-5388. **OKLAHOMA Miami**, (Ottawa County) 316 G. Street, N.E. - In the Home of Bro. Joe Morgan, (Please call in advance) Sun. 10:30 A.M., & 6:00 P.M., - Joe Morgan, 316 G. Street N.E., Miami, OK. 74354 - Phone (918) 542-2489 - Larry Combs, 130 C. Street S.W., Miami, OK. 74354 Phone (918) 540-2882.

The following corrections may be made to the 1981 Directory: **ARKANSAS, Fayetteville**, (Washington County) 80 West Lafayette Street - Sun. evening service to 7:00 P.M., Lone Rock, (Baxter County) should read On Highway 341 and ¼ Mile East - delete and North. **CALIFORNIA, Auburn**, (Placer County), change mid-week services to **Wed. 7:30 P.M., Redding**, (Shasta County) Delete the names of Randall B. French and Gregory P. Gay and add: Michael Sampanes, 1753 Milo Street, Redding, CA. 96001 - Phone (916) 246-2230. **MISSOURI, Mtn. Home Church of Christ**, (Stone County) change

Sunday PM. Service to **6:00 PM. NEW MEXICO, Cuba**, (Sandoval County) add. Bro. Permenter's phone number **(505) 774-6570**. Delete L. Nelson, but add: Knox Hedcoke, Box 6, Lindreth, NM 87029, Phone **(505) 774-6666**, **OREGON, Cave Junction, (Josephine County)** change Danny R. Powell's address to 1002 N.W. Hillside Drive, Grant's Pass, OR. 97526 -The phone number is the same.

From time to time I see listings of new congregations in the Old Paths Advocate. But since some congregations for various reasons do not want to be listed in the Church Directory, I will not list them in my files or in the Directory unless you contact me. So if you want to be listed in my files, or in the Church Directory contact me and I will put you in my files, the Directory and announce it in the Old Paths Advocate.

PLEASE DO NOT ORDER ANY CHURCH DIRECTORIES - WE HAVE SOLD OUT. Send any new listings of new congregations or changes in the Directory to me. I will not make any corrections or add any new congregations unless you authorize me to do so. My address is: 2716 Allen Street, Sulphur, LA. 70663 - Phone (318) 528-2347.

-Ray Asplin

CORRECTION

In the Jan. 1982 issue page 10, in the introduction to the article "The Man On The Other Side", a typographical error by the printers appears. It should read "We felt the 50 year history of **Old Paths Advocate** should contain a sample of his able writings"- instead of "He felt..." Our apologies to our readers.

-DLK

OUR DEPARTED

Schumann— Annie Elizabeth Schumann was born Feb. 23, 1893 at Llano, TX, and departed this life Jan. 1, 1982, at Ardmore, OK. She was married to John Schumann July, 1908, and he preceded her in death in 1950. She is survived by one son, Richard Schumann, Ardmore; three daughters, Mrs. C.R. (Floy) Stewart, Healdton, Mrs. E.R. (Daphene) Dement, Fillmore, CA, and Mrs. Ralph (Marie) Teter, Ardmore; two sisters, Mrs. Bessie Phillips, Okla. City, and Mrs. Jo Lesier, Ft. Lauderdale, FL; three grandchildren, and nine great-grandchildren. Sister Schumann moved to Ardmore after the death of her husband, and was a faithful member of the congregation here. She could always be counted on in anything that was done for good. She lived a life, we believe, that was good and true. We have confidence that the joys of heavenly reward will erase the heartache of bodily affliction which she suffered the last few months of her life. Services were conducted Jan. 4, 1982 with Carolyn Brisco, Sally Elmore, Wood Marris, and Glen Bray singing some old time songs, and the writer speaking. We hope to meet her in the "sweet by and by."

-Johnny Elmore

Ingram— Ola Melvina Ingram was born Jan. 13, 1895 and departed this life Oct. 24, 1981. She was married to E.G. Ingram who preceded her in death several years ago. She is survived by two sons, Clifford Mackey of Sulphur, OK, and Champ Mackey, of Raymondville, TX; seven grandchildren, fourteen great-grandchildren, and two great-great grandchildren. Sister Ingram was a member of the church at Sulphur, OK and had lived in the area for 63 years. Sister Ingram loved the church and gospel preaching, and supported them as best she could, although confined to her home for several years. Services were held Oct. 27, 1981, and burial was at Drake Cemetery. Bro. George Hill was in charge of the singing, and the writer spoke as she had requested.

-Johnny Elmore

Hagan— Jessie J. Hagan was born March 15, 1903 at Bailey, TX and departed this life Nov. 13, 1981 at Healdton, OK. Her husband, Pete, preceded her in death Aug. 27, 1964. She is survived by one sister, Mrs. Tempie Speights, of Lubbock, TX, and other relatives. For many years, Jessie was a reporter for the **Healdton Herald**, and knew people far and wide. As long as health permitted, she was always present at the worship of the church, and was kind and good to all. She had told me and Lynwood Smith many times that she wanted us to conduct her services. As it happened, I was present and Lynwood was away. Services were conducted Nov. 15, 1981, and burial was at Mount Olive Cemetery. Bro. J.D. Elmore was in charge of the singing. Jessie is gone from us, but will not be forgotten.

-Johnny Elmore

Stockton— Sister Cora Stockton, daughter of the late Otto and Eleza Lester was born Dec. 3, 1910 in Cassville, Mo. and departed this life Nov. 9, 1981 at the age of 70. Feb. 9, 1927 she married Bro. Roy Stockton who survives. One son, Lavern was born to this union, and survives her along with 3 grandsons, 7 great grandchildren, 2 brothers, and 3 sisters. Sister Stockton obeyed the gospel in 1933 under the preaching of our late brother Joe Howard. For the past 7 years I lived neighbors to the Stockton family and found them to be wonderful people, ready to help when needed. The writer assisted by Bro. Dan Wissinger conducted the funeral service from the Axley Chapel in Cassville, with burial in Clio cemetery where a faithful church once met, and where many of the early christians of this area were laid to rest.

-Roy Lee Criswell

Davis— Sis. Faye Davis, faithful and long-time member of the Oak Grove congregation near Foreman, AR departed this life Dec. 28, 1981. Of her 64 years of life the

Continued on Page 9

OUR DEPARTED

last three were fraught with much suffering. Many of you reading these words will remember the hospitality of this fine Christian woman. My own life has been enriched so much because she was a part of it. She is survived by her husband, Claud, and a host of relatives and friends. I was both honored and sad being asked to speak at the service marking her passing. She will be sorely missed but we are convinced that Heaven will be her eternal home.

-Bob Chancellor

Nace— Jennie M. Nace was born Aug. 3, 1883 in Geary County, Kansas, and passed from this life on Nov. 27, 1981 at Alma, Kansas. Jennie is survived by four sons: William, Fred, Jr., John, and Robert; two daughters, Mary Ottinger and Marjorie Crouch; 14 grandchildren and eighteen great grandchildren. Bro. Robert (Bob) Nace of Alta Vista, Kansas and Marjorie Crouch of Uvalde, Texas are faithful members of the Lord's Church. I met Jennie a little more than two years ago, and was deeply impressed by her wit and concern for the welfare of others. Although she might be experiencing great physical pain, she would always reply to my normal greeting of "How are you today?", with a simple "Fine, I hope you are doing well". She loved to read and talk about the Bible, and would always leave you feeling better than you did before you entered her room. Considering her warm personality and deep love for those close to her, as well as her Love for Christ, I took the theme of the Resurrection of Life for my sermon. In this I showed that even though we might be physically dead, in Christ we have life. If we believe in Christ and follow His will, we shall never die the second death. For the faithful there is a place prepared for their eternal abode. Finally, that we shall all possess a new body in the resurrection. In these things the righteous possess hope. She shall be missed, yet her life shall continue to influence others to follow the path of righteousness. Indeed, our works do follow in death.

Lonnie K. York

Kimble— Deidra Michelle Kimble was born July 22, 1979 and left our world November 25, 1981 at the age of two years and four months. She passed from this life at the Birmingham Children's Hospital following an extended illness. She is survived by her parents, Bob and Wanda Sue Kimble; grandparents, Mr. and Mrs. Dalton Davis and Mr. and Mrs. K.H. Kimble; great-grandparents, Gladys Davis and Lucille Palmer; and brother, Robert L. Kimble. Services were conducted at the church building in Lowry, AL with the interment at the cemetery there. The singing by members of the church at Lowry and Birmingham was beautiful. Her favorite song "Anywhere Is Home", was sung among others. Our hearts go out to the family in their time of sorrow. Deidra was a sweet child and it was touching to see the love and care that her parents bestowed upon her during her illness. They went for weeks with little food and sleep. It is so sad to see one so young laid to rest but, "we sorrow not, even as others which have no hope" knowing that children are in a safe condition for Jesus plainly taught that "of such is the kingdom of heaven." Words of encouragement to the faithful and persuasion and warning to the lost were spoken to the living. I am once again reminded that death is no respecter of persons. I would that all people were as ready to meet the Lord as that little child. Let us live every day as though it were our last. It may be.

-William L. St. John

Donaldson— Bro. Virgil Donaldson, long-time member of the Murphy Ave. church of Christ in LaGrange, Ga., departed this life Oct. 31, 1981 at the age of 72. His wife, Ethel; 2 daughters, Mrs. Vivian Snider and Mrs. Carolyn Dougherty; a son, Eugene; 4 brothers, Andy, Jim, Ed, and Henry; 6 grandchildren and 4 great grandchildren are

left to mourn his departure, as well as many brothers and sisters in Christ. It was my honor along with Bro. Ben Williamson to officiate.

-E.H. Miller

Courington— Earnest C. Courington was born Sept. 29, 1910 and departed this life November 10, 1981 at the age of 71. It was discovered that he had cancer in his lungs on his birthday, just one month before his death. We are thankful his suffering was not long. He is survived by his wife, Mrs. Roberta Courington; two sons, Kenneth and Robert Courington; a daughter, Mrs. Pat Price; nine grandchildren; two great-grandchildren; four brothers, Hollis, George, Roy, and Barney; a sister, Mrs. Bradis Heatherly. Bro. Courington was an exceptional man, kind, humble and an able leader of songs and prayers. He was an elder at the Woodlawn Church of Christ (cups and classes) and upon learning of the truth concerning the worship and teaching, he took a firm stand for the truth. Such was the character of this great man. He was a wonderful husband and father and was never known to speak evil of anyone. His voice, influence, and optimism will be greatly missed by everyone. He is now "at rest from his labours and his works shall follow him". It was the privilege of this writer to offer comfort to the bereaved and warning to the unprepared. His sons asked me to just "preach the gospel, Dad wouldn't have wanted it any other way". The singing was by some of the members of the congregation that meets on Crescent Ridge Road and it was beautiful. The songs were Bro. Courington's favorites, those which he led the most. His love for singing was well known and there were several singings at the hospital and in his home during his brief illness. The bearers were his close friends who were all his brothers in Christ. I grew to love Brother Courington greatly during the short time that we were acquainted and the fact that he will be missed in his place at the church bears witness to his life. "Precious in the sight of the Lord is the death of his saints." Let us so live that when we are gone we shall be missed.

-William L. St. John

O'Donnell— Brother John O'Donnell was born September 9, 1893, and passed away November 5, 1981, in his home in Moline, Michigan. John is survived by one daughter, Millie Trotellet, and her husband Dale. While I was working in Michigan was a boy preacher almost 30 days ago, brother O'Donnell and his daughter and son-in-law, Bob, who preceded him in death, came into the faithful way of worship. The family soon formed a congregation in their home and brother O'Donnell became the teacher. Although others joined in attendance over the years, none ever became a teacher. So Moline congregation lost its teacher when John died. Those many years ago I lived in this Christian home for many months. And although time and distance separated us over the past 30 years, those strong ties of friendship were never broken, or diminished. John was a man of strong faith. None ever doubted where he stood. He also influenced many, young and old. He was studying with several people at the time of his death. We must add, though, that the church at Moline will continue. Others have expressed a willingness to step in and begin teaching. I was glad that I could go to Michigan for the funeral services. It was a home coming of sorts. One lady from Moline hoped I remembered her. She worked at the post office. Another man said he lived across the street, and another next door to John. Others I had not met before. One was a young lady studying the Bible with John. Still another was a highway patrolman who was studying with John over differences in the communion. God blessed John. He also blessed some of us in really knowing him. Our special sympathy goes to his daughter, Millie.

-Jerry Cutter

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.

Terri Leanne Green, Rte. 1 Box 146, Seneca, Mo. 64865
 Cale Leon Green, Rte. 1, Box 146, Seneca, Mo. 64865
 Tony Denton, 641 Shelley Rd. 27609, Raleigh, N.C.
 Lonnie Nichols, 3229 NW 27, Okla. City, Ok. 73107
 Kerry King, 6 North 76th St., Kansas City, Kan. 66111
 Kregg King, 6 North 76th St., Kansas City, Kan. 66111
 Phillip G. Hanson, 2600 SW 52, Oklahoma City, Okla. 73119
 Gayle Hanson, 2600 SW 52, Oklahoma City, Okla. 73119



Van Butts,— 911 N. Hodge, Sapulpa, Ok. 74060, Dec. 4— I preach the gospel each Lord's day to some wonderful people. If there was ever a time the gospel needed to be preached, it is now. Jesus said be ready-are we ready? He said watch- are we watching? (Jno. 8:32; John 5:39; 2 Tim. 2:15; Matt. 7:13, 14). We ask the prayers of all. Here is my renewal to **Old Paths Advocate**, I like the paper very much.

Roy Clark,— 633 Grove, Arvin, Cal. 93203, Dec. 10— The work here is going along well. McCord comes once a month to preach for us which is always a pleasure. Bro. Brumley from Woodlake comes on the 4th Lord's day, and we appreciate him. Bro. Jerry Barrett, one of our young men in the congregation, is doing well and we hope will make a wonderful gospel preacher. He has a fine speaking voice and seems to understand the Scriptures well. Bro. Hefley is not in good health and not able to be at church all the time. We miss him. Bro. King we think of you often and pray God will bless in the coming year.

Delmar Lee,— Rte. 6 Box 112A, Rogers, Ark. 72756, Nov. 19— We hope the Cause of Christ is strong in your

area. During Oct. we enjoyed a meeting in Columbia, Mo. and were thankful for the association and hospitality of the Ken Middick family. Oct. 23-Nov. 1, we were at McAlester, Ok. with good crowds and outside attendance almost every night. We appreciate the encouragement of preaching brethren Don Pruitt, Randy Tidmore, Jack Lee, and Joe Hisle during the meeting. Last Lord's day, Nov. 15, we were at Council Hill, OK. We look forward to a mission meeting in Miami, Ok. the first part of Dec., then to the study and the New Year's meeting. Pray for us and the work here.

Jackie C. Lee,— P.O. Box 447, Broken Bow, Ok., 74728, Dec. 8— Since last reporting things have slowed somewhat. It's a pleasure to work with brethren who are willing to help any way they can. We have a weekly home study that is well attended and the interest seems to be growing. We haven't been able to locate a suitable building in any of the towns in the area so far in which to hold a mission meeting, but we plan to keep trying. Randy and I are planning, the Lord willing, on doing some religious surveys to try to stimulate some interest in Valiant, Broken Bow, and other surrounding communities. The Lord bless all the faithful. Pray for us.

Robb W. Hickey,— 4709 Birmingham Ct., Stockton, Ca. 95207, Jan. 1— We were pleased to hold a meeting in Ceres, Ca., Dec. 4-13. All seemed to enjoy the preaching. The congregation here at Stockton hosted the 1981 California New Year Meeting. Brethren Richard DeGough and Don King conducted the meeting. Preaching brethren Tim Staggs, Voyd Ballard, Bennie Cryer, Don McCord, and myself assisted in the preaching. "Is Not The Whole Land Before Thee?" was the general theme and the emphasis was on gospel singing and preaching. We look forward to a new year of work in 1982.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, Jan. 5— Since last report we have had our meeting with Bro. Miles King on Thanksgiving weekend. We have just finished a meeting with Bro. Dan Wissinger over the New Year weekend. He taught about the Lord's Supper, cup or cups and what is wrong with Sunday School. These three lessons were taught at Haywood City, a community about 17 miles south of here. We know now that the people in our area know we are here with the truth. We have not had the **Old Paths Advocate** all that many years but we have received a lot of years learning from it. It is easy for us to say "keep it up," but we pray you do keep it up. Pray for us and the work here.

Luther Rose,— Box 693, Beattyville, Ky. 41311-0693, Dec. 14— Since last reporting we have moved from Proctor back to the building at Bear Track, Ky. Our problems with the congregation at Bear Track have been worked out with the help of Bro. Gary Barrett and other brethren. Bro. Barrett has been working with the congregation here about 3 months. We had a weeks meeting during the Thanksgiving holidays with Brethren J.W. Kornegay, Zade McClure, and Gary Barrett. Myson, Ben Rose, and I will be doing the preaching here now that Bro. Barrett has returned to Huntington, W. Va. Thank you Bro. Gary for your help when we needed it. If you are passing through, contact me at (606) 464-8175.

Tony Denton,— G.D., Brohard, W. Va. 26138, Dec. 8— I would like to introduce myself to the brotherhood, and in doing this I am attempted to express my appreciation to Bro. Kornegay for what he has done and is doing for me. Since Labor Day I have traveled with him, and have been introduced to many brethren in the vicinity of W. Va., Ky., Ohio, and Va. I also express appreciation to his wonderful wife, Verlie. I have been offered 3 meetings lately, and

that is so uplifting to me. I hope sister congregations will accept me likewise. My parents are Dewey and Theresia Denton of the Raleigh congregation. I want to keep on learning and ask your prayers for me in the work.

Mahlon Garrison,— Avis, Pa. 17721,— Greetings from Flemington, Pa., the Church and the Lord is still greatest. Family and I had a wonderful summer visiting both 4th of July meetings in Okla. and Mo., the Eastern Labor Day meeting along with numerous visits. We look forward to meetings here Mar. 21-28, with Bro. Gary Barrett; Aug. 1-8, with Bro. Paul Walker; and Oct. 15-24, with Bro. Frank Staggs. We are still saddened with the passing of Bro. Burnell and missing his wife who left to make her home in Honduras. Some have been restored and new interest developed here. Here are several subs. for **Old Paths Advocate**.

Ron Alexander,— 117 E. Hillsboro, Marshfield, Mo. 65706, 12/21/81— Again I would like to thank everyone for the many cards, calls and prayers extended during my recent illness. The results of the angiogram were good showing no blockage and indicating little or no damage to the heart. I have been given clearance to resume normal activities as I feel like it. I'm feeling fine but still am out of energy quickly. As of now, I plan to continue my meeting schedule beginning in late Jan. We've enjoyed several good meetings during the year. It's always good to be with the brethren across the country, and we look forward to many more such meetings in the future. I would like to express my appreciation to the Walnut Grove, Ky. congregation and especially to Ed and Roberta Cromer for the kind considerations given to Carolyn while I was in the hospital.

Bob Chancellor,— P.O. Box 607, Mena, AR 71953, Jan. 1— The new year finds us busy in the Lord's work and looking forward to a fruitful 1982. We were fortunate in the beginning of the work here, several baptisms etc. but we lost some of those and this was very discouraging even though we know this is to be expected. We continue to have home studies and we mail several hundred papers each week, most of them locally. It seems to me the prospects are almost unlimited. I believe there are many honest souls searching for the truth and I find that studies are not difficult to arrange. The congregation here has decided to continue the work at least through this year and we pray that God will bless our efforts. I still preach at Oak Grove once each month and work closely with them. They are still growing in number and in spirit. We have some fine young men there who are carrying on the work and feeding the flock. We are so thankful to the Lord for them. There is a wonderful spirit of love prevailing here and we are optimistic about the future. We look ahead convinced that if we sow the seed God will give the increase.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks. 67124, Dec. 9— I have recently enjoyed the opportunity of conducting meetings at the N. Brighton congregation in Kansas City and the Northside congregation in Springfield, Mo. This concluded my meetings for 1981. The year is now about over which brings about reflection over the events of the past 12 months. I want to thank all the brethren who have been so hospitable to us as we have striven to preach the gospel. I look forward to having Bro. Don Coon from Shreveport, La. with me after the first of the year. He has decided to go into the field of preaching and he plans to work with me in this area for at least 6 months, the Lord willing. Does anyone have the **Feb., March, April, and May 1976** issues of the **Old Paths Advocate** that you do not plan to keep? If so, please mail them to the above address as I need these to help complete my set. Also, any before 1946. Pray for us please.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, Jan. 9— The study at Wichita Falls, TX was well attended, and as usual, the congregation there did a good job in caring for the needs of those attending. All the speakers I heard were well prepared and addressed themselves to timely issues. Also, it was my pleasure to attend the New Year meeting in Tulsa, OK, Dec. 28-31, and what a great meeting it was! Over 500 people filled the auditorium, and over 40 preachers attended. The singing and preaching were most inspiring and encouraging. The Eleventh Street congregation was well prepared to care for the visitors and is to be commended for efforts put forth. As always, just before the new year, songbooks were cast aside and we sang the old familiar hymns by memory freely, and uninhibited. We enjoyed staying with Gary and Janet Cannon. I commend the editors and publishers of **Old Paths Advocate** for a super issue on the occasion of the fiftieth anniversary of the paper! It is something to treasure and to read over and over again. I only wish we could have 32 pages each month. I wonder how many new subscribers we would need to have to defray the cost of four extra pages of the paper each month?

Gary Barrett,— 1013 W. 17, Huntington, W. Va. 25704— For the past 3 months I have enjoyed being with the brethren at Beattyville, Ky. I was strengthened and feel they were, too. The congregation needed help and encouragement. I want to thank the sister congregations, it is wonderful when others shown concern and interest in the welfare of other congregations. God's Word says, "do good to all men especially them of the household of faith". We held a good gospel meeting there and want to thank those who preached on various nights of the meeting other than myself: J. W. Kornegay, Zade McClure, Benny Rose, James Hensley, and Junior Rose. I recently concluded a meeting at Bandy, Ky., a good one with responses to God's word. I have also been privileged to speak at Wayne, W. Va. My work with Walkers Branch and St. Albans, W. Va. churches will now resume. I am still doing radio programs for the church in West Plains, Mo. I want to thank those brethren for allowing me to help in that way. My heart has been saddened lately by the passing of Sister McKeand, long time faithful member of the Walkers Branch congregation. I have had many good talks with Bro. and Sister McKeand concerning God's word, and pleasant memories remain. Their seat is empty and they are missed. Please remember to pray for me in my labors for that which is good.

Jerry Dickinson,— 13114 Force, Houston, TX 77015— It is a genuinely pleasant task for me to report the establishment of a new congregation in the Houston area. For several years my dad and some others living in the North Shore area have expressed their desire and intention to eventually establish a congregation in that area. Back in August a mission meeting was held in the area and the response, in my opinion, was great enough to justify establishing such a congregation immediately. This we have done. We have rented a nice building at a reasonable cost located at 13510 Joliet on the east side of Houston. Joliet is only a couple of miles north of Interstate 10 and easy to find. If you are passing near; stop and visit with us. We have 4 families and two other individuals who will meet with us regularly. Too, we believe prospects for growth are real and excellent. There is a great void and vacuum in this particular area. Only recently three digressive churches have closed their doors in order that they might consolidate into one large congregation about 5 miles from here. Perhaps we can attract, if only out of curiosity at first, some of their many members who live in this area. It was encouraging to me that two of their preachers were concerned about who we were and what we were doing during the mission meeting last August. We intend to cause them more concern yet, the Lord

willing. Pray for this new work, brethren. May the cause triumph wherever you are!

Roy Lee Criswell,— Box 1536, Seminole, Okla. 74868, Dec. 18— The past three months have been extremely busy ones in the Lord's work here at Seminole. Since it is a new work we have tried to make as many contacts as possible, visiting from door to door and personal contacts that have been given us, and visiting the local hospital twice a week. From these sources we have 3 weekly home studies. During our visits we met an elderly brother who had been out of the church for a number of years but has since returned. Also, we have had two confessions recently. One Lord's day in Oct. I was at Wynnewood with almost a full house. In Nov., I had opportunity to worship at Tulsa. Brethren Jack Cutter and Bill Ferguson are doing a good work there. Nov. 1-through Dec. 6, I was with the faithful at Covina, Cal. It was a great opportunity to labor among such wonderful hospitable people. I greatly enjoyed the association of Bro. Don McCord and his family while there. Happy to have Bro. Mike Fox attend the meeting. Congregations in the area were good to attend and encourage us. We had a number of outsiders attend once or more. During the course of the meeting Bro. McCord and I baptized 5 adults. I feel that 4 of these were led to obey the gospel through the teachings and influence of a Christian mother. I am looking forward to the Study in Wichita Falls and a New Year meeting in Tulsa. Pray for our efforts here.

Duane Permenter,— P.O. Box 125, Lindrith, NM, 87029, Dec. 4— We have enjoyed hearing many gospel preachers since last reporting. Our meeting with Brother George Hogland of Lubbock, Texas, in September was a very enjoyable one. Brother Paul Nichols did some excellent preaching for us in the latter part of November. The mission work here in Cuba, New Mexico, is progressing. We have been able to win one family to Jesus since this new work began eleven months ago. We are working hard with confidence the Lord will bless our efforts further. We have one other family who attends regularly. We have many leads in this area and still have visitors from the community a great many of the services. We appreciate every effort brethren have made to come by to visit and worship with us. We recently made a trip to California; because, my brother, David, was critically ill. Through the many prayers that were offered in his behalf, God allowed him a swift recovery, when the doctors were not sure he would revive. My family and I express our appreciation for every prayer in his behalf. Brethren, if you can, when traveling through the country, please come by and worship with us. Our home is open to any one, and, we would very much appreciate your efforts. Since last reporting, we have been able to get a telephone, our number is (505) 774-6570. Please, pray for the work and for my family. May God keep you in His care.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms 39212, Jan. 9— Since I last reported to the *Old Paths Advocate* we have had several confessions of faults at Jackson. However, recently the work here suffered a setback when two families moved to other places. In September I held an enjoyable meeting at Anderson, Mo. Several preachers attended one or more services, as well as other brethren from other places. In October we had another good meeting at Oklahoma City. Crowds and

interest were excellent throughout. Again, several preachers encouraged the meeting by their presence. The effort closed with one baptism and twenty-two confessions of faults. In November we held our first meeting in California since we moved to Mississippi; at Escalon. The good attendance and interest surpassed our expectation, much to our delight. It was so good to be with friends and loved ones whom we had known and worked with for so many years in the past. They are certainly "our kind of people." Several preaching brethren helped the meeting by their presence and participation in the services. Thank you all dear brethren and sisters for helping to make all these meetings what they were. Enroute from Calif. we held a three day meeting at Cuba, N.M. where Duane Permenter is doing mission work. He and Lori are certainly to be commended for the sacrifices they have made to help establish a faithful church in this area. They have grown from four to ten or eleven in regular attendance. Saturday night of the meeting there were twenty-two present. Brethren, if you are out that way be sure to visit and encourage them. My family and I attended the excellent New Year's meeting at Tulsa, Ok. The singing was beautiful and the preaching outstanding. The Golden Anniversary edition of the *Old Paths Advocate* was wonderful. Brethren, keep up the good work. My best to all the faithful everywhere.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94538, Dec. 19— This report is being written several days early due to my having to leave for the Philippines, Jan. 5th. As a result, we are yet in the midst of the California New Year meeting at Stockton. We are all pleased with the interest being shown. The crowds are beyond what we actually expected and the spirit manifested by all is wonderful. Stockton is doing a good job hosting the meeting. The sisters have worked especially hard to prepare snacks, etc., and we want to make a point of thanking them. Brother Richard DeGough is certainly a fine fellow to work with and is a great help in the meeting. We anticipate crowds continuing to grow right through the last service. Our hope is the state of California may always have these meetings to look forward to. We look forward to traveling with Jerry Cutter to the brethren in the Philippines shortly. We plan to spend most of the month of January over there in the work. We are informed by them that they plan to establish four more congregations shortly. Since last March when we were last with them, they have baptized about 60 souls into Christ and converted six congregations from digression, making seven as of this date. Bro. Danao continues to preach daily over the radio and this has been a great asset to the work. The radio program is the most expensive phase of the work, but without it we would be years reaching many in some otherwise almost inaccessible areas. Brethren, don't forget us while we are over there; we need and desire your prayers. I wish to extend my personal thanks to my home congregation of Fremont, for generously seeing to my financial needs for the month of January. Without having to be asked, they volunteered to completely support me. Too, they have agreed to back the work to the "hilt" as long as needed. With a congregation willing to take the responsibility financially, to see the work through, we feel much more comfortable regarding the future of it. The Philippine brethren send regular reports to us and seem to be enthused and zealous. Pray for the work everywhere.

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, MARCH 1, 1982

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GAMBLING By Bennie T. Cryer

Gambling has had its place in man's history for thousands of years. Loaded dice were buried with a Pharaoh in order, I suppose, to improve his chances in the next life. The gambling fever gripped old China in the days of Confucius. The Jews of Biblical times apparently picked up the vice from the Greeks and Romans, though a majority frowned upon it or outrightly condemned it. The Mayflower brought gambling to America where it has flourished as never before. According to one source, it has grown into a gigantic business dwarfing the combined income of America's largest corporations.

While the history of gambling is shockingly appalling to read about, the future of gambling is terrifyingly dangerous. The choking tentacles of this monstrous business, which in large part is controlled and influenced by organized crime, reaches into every state of the union. Forty-four (at the time the information for this article was gathered) states permit legalized gambling in some form or another, but it is estimated that for every dollar that is legally wagered nine are wagered illegally.

It deeply concerns us that our government is reaching out to embrace gambling and advertise the vice to its citizens as a proper means of raising taxes. Just a light reading of gambling's history in its relationship to our government in past ventures shows that eventually it will cost the states \$5.00 to collect each dollar it earns from legalized gambling. There will come a time in gambling's vicious cycle when they will have to completely outlaw gambling, as was done in past years, because of the corruption in the business itself and the degenerative effects on their citizens, especially the ones who can least afford it, that is, the poor and disadvantaged. One thing you quickly learn from history: gambling is here to stay. Its future is secure in America, at least for a long, long while and, therefore, God's people need to come to grips with this cancerous vice in order to know the proper course of action when facing it, whether it is "matching for Cokes," or buying a lottery ticket, from school, state, or church. (The states that oppose legalized gambling fear that it is going to come in through the "back door" of churches and charitable organizations who dabble in various forms of gambling (Bingo and raffles). Or whether its visiting one of the famous gambling sanctuaries (Reno, Las Vegas, etc.) with the temptation of putting a "little loose change" in a slot machine or whatever might be there.

IS ALL OF LIFE A GAMBLE?

Isn't all of life a gamble? Aren't the farmers gambling when they plant a crop? Isn't the investor gambling when he invests in the stock of some company? Aren't you really gambling with your life if you get into your car and drive on one of our free ways? Or is there a difference in taking an "ordinary" risk that is built into life, (For example: Buying life or health insurance is not gambling because

Continued to Page 6

EXPIRATION DATE

If the date near your name and address reads **3-82** your subscription expires with this issue. **Please renew promptly-HLK.**

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

IS FAITHFULNESS NECESSARY?

By Johnny Elmore

It is a well-known fact that if you are living a dedicated, sacrificing, and diligent Christian life, you are regarded as a fanatic. It is also a fact that most people state that they do not intend to be lost in the judgment. They fully intend sometime, someday to live the Christian life. Yet many of those who die, hundreds of thousands every day, have made little or no preparation for the greatest journey they will ever take. Many who have made initial preparation are living careless, indifferent Christian lives. Many look upon life in eternity as some sort of giant "dice-roll" in the sky. We hear them say: "If I am fortunate enough to get to heaven . . ." or "If I'm lucky enough to be saved . . ." Let me remind you, neighbor, that if you are saved, it will not be because you were "lucky," or "fortunate," or because you just happened to stumble into eternal life. It will be because you lived a diligent Christian life, and because of the grace and mercy of God.

The Bible teaches that the reward for the righteous comes at the end of a life of faithfulness. Jesus told the church at Smyrna: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). He told his disciples: "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved" (Matt. 10:22). The prize comes after the race is finished, and we have run that race to the end (Heb. 12:1,2). We are to run the race with diligence and patience.

The Bible teaches that we must be diligent in our service to God. It seems to be that thousands have subscribed to the "rocking-chair" philosophy expressed by Eddie Arnold, the "Tennessee Plowboy," in his song that says: "I'll rock my way to heaven in that easy rocking chair." Today thousands are relying upon a quickly made and quickly forgotten decision for Christ to save their never-dying souls. Thousands are relying upon a brief prayer uttered as their frail spirits embark upon the sea of eternity. Thousands are depending upon a good moral life to take them into the bosom of Abraham. Thousands are depending upon the fact that their names are upon a church roll somewhere, or upon attendance at Easter and Christmas services to effect their eternal salvation.

Neighbor, if you have not obeyed the gospel and become a New Testament Christian, it is important that you do that. In fact, if already may be the eleventh hour for you. The sun of life may be almost set for you. It very well could be that the casket which will hold your mortal remains

Continued to Page 8

A LOOK AT 'NO-CAUSE' ASSUMPTIONS

By Ron Willis

The purpose of this article is not to pick a personal bone, but to reveal truth and to expose error. Though I was raised 'no-cause', and believe it to be truth for several years, I left it because I found it to be scripturally in error. I hold the position that I hold today because scripturally it proved to be the truth of God's word, and not for any other reason. I love the brethren that hold the 'no-exception' position on marriage and divorce and my constant prayer is that they will come to the knowledge of the truth.

In the Question and Answer section of the January, 1982, issue of "The Light", strictly a 'no-cause' paper, we notice that the author inadequately tries to answer a question that I put to him during the annual study last month in Wichita Falls, Tex. Brother Jerry Johnson was asked to come to the study by the moderators to present the "no-exception" view on marriage and divorce, in an effort to better understand that position and to nullify the accusations that we were not willing to listen to their view-point. The question was: "You cannot prove that Joseph intended to put Mary away, Mt. 1:19, for the cause of fornication, can you?"

This question was brought about by the essence of Jerry's position which finally came out in the question and answer period, after his speech. It took the form of three assumptions with Jerry using each of the assumptions in turn to prove the other. Assumption No. 1: Jerry taught that Jesus was only interpreting the word "uncleanness", ERVAH, from Deut. 24:1, when He said one could put away his wife for the cause of fornication in Mt. 5:32 & 19:9, by the context, which Jerry did not and cannot prove. Assumption No. 2: When, obviously, Jerry couldn't prove it by what Jesus said, he began to try to prove that the word "uncleanness", ERVAH, in Deut. 24:1 could include fornication. Quickly, we pointed out to him that he must prove that the word "uncleanness", ERVAH, could only mean fornication and nothing else in order to establish his argument. Assumption No. 3: In order to do that, he went to Mt. 1:19, where Joseph "was minded to put her (Mary) away privily." Jerry wants us to accept this as evidence that Joseph would have put her away for the cause of fornication. Right here, let's bring to light again that Jerry only assumes that fornication was the only scriptural cause for divorce under the law of Moses, which again, he did not and cannot prove. In order to prove that point, as we've already stated, he first has to prove that "uncleanness", ERVAH, in Deut. 24:1, could only mean fornication and nothing else, which he tried to do by using assumption No. 3 in Mt. 1. Then, to complete the merry-go-round, we're back to the other assumption that Jesus was interpreting the law of Moses on marriage, Mt. 19:9. Note: Logic says that you cannot build an argument on assumptions. If you have not established proven fact somewhere down the line, there is no foundation to build any truth on, and that's exactly where our 'no-exception' brethren are, without even a leg to stand on, much less a solid foundation.

Let's study this three-way assumption a little more closely. First, in order for the "Joseph & Mary argument" to stand, two points must be proven as fact: 1) that fornication was the only cause for divorce under the law of Moses and, if that could be proven, then 2) that Joseph was minded to put her away for that cause and not some other reason. Since this has not and cannot be proven, this assumption is worthless and establishes nothing.

Secondly, back to Deut. 24:1, it would have to be proven as fact that the meaning of the word "uncleanness", ERVAH, has to be confined to exactly the same meaning that Jesus intended for the word "fornication", PORNEIA, in Mt. 19:9, in order for this 'no-cause' position to be correct. Now, let's take notice, that the scholarship of the world, (we can supply sources on request), both ancient and modern, defines these words as follows: ERVAH - covers a large number of things from something "indecent" or "improper" to "something shameful"

and "something less than adultery." PORNEIA - "any unlawful sexual intercourse, including adultery." If the Holy Spirit intended the Jewish people to understand the word "uncleanness" to be restricted to 'fornication', then why didn't He instruct Moses to use the Hebrew word "ZANAH" which means just that, 'fornication', instead of the Hebrew word ERVAH which includes any number of reasons that a Jew could put away his wife? The simple truth is that Moses used the word ERVAH and not the word ZANAH by inspiration, II Pet. 1:21, therefore Joseph could have put away Mary for any number of reasons. Hence, this assumption used by our 'no-cause' brethren falls far short of truth, as well as also disproving the first assumption. A proven fact will stand on its own as truth. An assumption does not become a fact by piling up beside it more assumptions.

Thirdly, Brother Johnson also used at the study, that so-called contextual argument in Mt. 19:9 that Christ was talking only to the Pharisees, which sounds good on the surface. But - let's back up and look at the Gospels as a whole. The truth of the matter is, simply put, that every single principle Jesus taught can be and is applied under the Gospel Age, and I challenge anyone to prove otherwise. Christ was able to reveal the gospel of the coming kingdom and fulfill the law and the prophets, Mt. 5:17, without breaking or teaching anyone else to break the Law. The 'no-cause' position is forced to pick and choose scriptures from the Gospels; to put some under the Gospel Age, some under the Law of Moses, and some they categorize only as "timeless truths". How can anyone believe such? The whole purpose of their complex manipulation of scripture is to prove that Mt. 5:32 and 19:9 are under the old Mosaic Law and that is done by the 'no-exception' brethren taking these verses out of context, not us! Our position is logical, contextual, consistent and, most of all, scriptural. The 'no-cause' position is none of these unless these assumptions can be proven as scriptural facts by the simple rules of hermeneutics. A syllogism with a true conclusion must have true premises to start with.

I challenge any reputable 'no-exception' preacher to put their doctrine in the arena of public debate. If it be truth, it will stand; if not, it will fall. Let's see if it will stand the test. Will any accept the challenge? They have not so far. I wonder if they believe their doctrine to be truth?

-6709 Greenfield Dr., Arlington, TX. 76016

DEBATE (Willis-McDonald)

I have been called on to uphold the truth of God concerning the "cup" issue in a public discussion to be held March 15, 16 & 18, 19. The first two nights, Mar. 15 & 16 will be in their building at 5401 Flamingo Rd., Ft. Worth, Tx. and the last two nights, Mar. 18 & 19 in our building located at 5015 Trentman Ave. Ft. Worth, Tx. Brother Jerry McDonald is to be my disputant. We will be discussing the "cup" issue only. Please plan to attend and encourage us in the truth.

Ron Willis
6709 Greenfield Dr.
Arlington, Tx. 76016

NEW CONGREGATION

A new congregation has been established in Akron, Ohio. Please contact Denver Ratliff at 2816 Oswego Ave., Akron, Ohio 44312, phone: (216) 699-9044 for times and meeting place of service.

-Denver Ratliff

"THE GREATEST OF THESE IS LOVE" (Part III)

By Paul Walker

One of the great errors of liberal theology is its attempt to make love the basis of spiritual fellowship, while trampling underfoot the commandments of Christ. Love is not the basis of Christian fellowship. Paul, who wrote more on the subject of agape than anyone, never made agape the foundation for fellowship. **TRUTH**, not love, is the basis of Christian fellowship. John stated it like this: (I John 1:7) "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." This modern day idea that if one loves strong enough he can wrap his arms around all who name the name of Christ and ask no questions about what he believes and practices, is a dangerous trend and it is wrong!

Dr. Joseph Fletcher, the author of **SITUATION ETHICS** or the **NEW MORILITY**, is a dangerous man. He has placed into the hands of millions a playboy philosophy that slaps the Bible in the face and contradicts common decency. And to top it all off, he has had the nerve to pull a passage from the great Apostle Paul's hymn to love and use it as the basis for his book.

But isn't it ironic that Fletcher and others have gone to Paul to attempt to prove that love is the basis for sweet Christian fellowship when the same great Apostle said (Rom. 16:17) "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. For they are such as serve not our Lord Jesus Christ." But men today say, "But wait a minute! Don't you think if we love them enough we can welcome them into our fellowship and all will be well and sweet and right?" That's what a lot of men are saying today. No. Paul never made love the basis of fellowship. It was truth which gave the Christian sure footing. And only on the foundation of truth can love find expression. True Christian love is not blind. If so, that makes God blind, for "God is love." No, Christian love loves with an open mind and heart and it also loves with open eyes! So, we have a unique word, this word agape. A word to express real Christian love. And when we stand on truth and practice agape, we love as God loves.

A closer look at the word agape reveals that it demands the exercise of the whole man. Christian love must not only extend to our nearest and dearest; our kinfolk and fellow-Christians but it goes out to the whole brotherhood (those we know and those we don't know) and on out to include the neighbor, the enemy and the whole world. That's why we must practice the love called agape. All the ordinary words for love found in Greek, are words which express an emotion. They are words which have to do with the heart. They express an experience which comes to us unsought, without any real effort on our part: We speak of "falling in love." That kind of love is not an achievement: it is something which happens to us and which we cannot help. But agape is more than that. It has to do with the mind. It is not merely an emotional experience which comes to us unbidden and in our heart; it is a principle by which we deliberately live. It is a unique word that has supremely to do with the will. It is a conquest, a victory, an achievement. It is the word that describes the power to love the unlovable; to love people whom we do not like. Christ does not ask us to love our enemies and friends alike, but He does ask us to have a certain attitude of the mind and a certain direction of the will toward all men, no matter who they are.

It seems clear to me that unity--that is, oneness of mind and spirit--was taught and practiced in the infancy of the church. Much of Paul's writings dealt with the importance of maintaining unity of mind and judgment. To the Corinthians he urged: "... 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." (I Cor. 1:10) Now, unless I'm completely unlearned and ignorant, it seems clear to me

that the only way a group of people can be agreed; that is "perfectly joined together in the same mind and judgment," is for them to follow stated rules. At sports events, I notice the rulebook is often consulted. There is disagreement about a particular point or call and the game comes to a stand still. The powers that be simply are called upon to consult the rulebook and the game continues. It's quite simple to understand, isn't it? The rule, which is clearly stated in the book--in black and white--settles the matter. Now the game can go forward because there is agreement of mind and judgment. No amount of love and pious words of goodwill could ever settle the matter; no, the rulebook has to satisfy all as to the truth of the matter. Really, that's the only way minds can reach a satisfactory state of harmony.

I'm told by some today that agape demands that we cultivate a pious attitude toward all people, regardless of what they believe or teach in religion. I agree that we are to love all people, even our enemies. But the word agape does not require us to "feel good" about those who disregard a "thus saith the Lord." I am obligated, it is true, to love such a one, but only with the mind, the will. But Christ or Paul would never ask us to love the man who tramples underfoot the divine rules the same way as we love the man who stands with us on the Truth of God's word.

Yes, we do have a **RULEBOOK** today, the New Testament. And the only way we can be of one mind and judgment is to stand firmly on the Truth. Only as we stand together on the truth of God's Word can we express true Christian love. (to be continued)

—2701 Halifax
Odessa, TX. 79762

THE CHURCH DIRECTORY

There Are No More 1981 CHURCH DIRECTORIES Available. There will be no 1982 Directories as none were ever planned. Later we will think about putting out a 1983 Directory, if the brotherhood is interested.

In the past 40 years that I have been active in the church, I don't think I have ever seen our enthusiasm at a lower ebb. I see in the field reports where preachers hold meetings at places that I don't have listed in the Directory and they won't even answer my letter of inquiry. Brethren announce new congregations in the O.P.A., and I write to them and they don't answer my letters. I know that there are some congregations that do not, for various reasons, want to be listed in the Directory. So I will not list any congregation unless they request it. I don't want to list any congregation that doesn't want to be listed. I get a lot of letters and long distance calls from people inquiring about congregations in a given area, and I can't give them that information if I don't have it. In the 1981 Directory you will notice that I have listed many congregations as (No Report). I wrote to every one of them and I had no letters returned, and most of them have not responded.

If you owe me a letter about an inquiry about a certain congregation, please reply. If your home congregation is listed as (No Report), please send me all the information that is missing in the 1981 Directory. I enjoy doing the work for the Directory, but I need more information. I have the following changes:

MC HUE CHURCH OF CHRIST, (Independence County) ARKANSAS is no longer meeting. It has moved to the **JAMESTOWN MOUNTAIN CHURCH OF CHRIST**, (Independence County) ARKANSAS In the home of Bro. Oris Cooksey - Call for Directions) Sun. 10:30 A.M., & 5:30 P.M., Oris Cooksey, Box 118, Floral, Arkansas 72534 Phone (501) 251-1180, Jim Cooksey, Box 119-A, Floral, Arkansas 72534.

Please Send all Directory information to Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 528-2347 or (501) 499-7117.

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SUBSCRIPTION RATES

Single Subscription One Year \$5.00

SIXTY-FIVE YEARS TOGETHER

Brother and Sister James R. Stewart of 709 Dickens Drive, Waco, Texas, will celebrate their 65th Wedding Anniversary on February 23rd. They were married in Abilene, Texas, on February 23, 1917. They have been blessed with 3 children, 12 grandchildren, and 25 great-grandchildren. Brother and Sister Stewart are two fine Christians to whom we want to wish God's continued blessings. They would be most happy to hear from all their many friends whom they have known over the many years of preaching.

-J. Wayne McKamie



Brother and Sister
James R. Stewart

APPRECIATION FOR THE GOLDEN ANNIVERSARY ISSUE

"We enjoyed the 50th special issue and have heard many good remarks about it. Think all enjoyed it that remembered back to those good old days" -Chester & Veta King, K.C., Kan.

"We enjoyed the 50th edition" -Joan Cryer, Live Oak, Cal.

"Bro. King you took us to the pinnacle with the 50th year edition of OPA, many of the great preachers of the past, I never knew but I was inspired by their loyalty" -Marion Frank, Republic, Mo.

"We are proud to know we have had such a paper for 50 years now" -Harvey Nelson, Turlock, Cal.

"I can't be thankful enough that there were a few men 50 years ago such as Brethren King, Gay, and Harper who first made the paper what it continues to be today- a rewarding investment for anyone who cares to read it" -Vince Sartain, Okla. City, Ok.

"Congratulations on 50 great years" -Julie Lankford, Seneca, Mo.

"Have just received Jan special issue and it is so interesting- Lord bless you all in His service" -Woodrow Black, Okla. City.

"We truly enjoyed the Jan. special issue. May God bless you" -Elaine Adams, Odessa, Tx.

"We bought a copy of the special Jan. issue and it surely brought back some memories of the good old days. We have been reading the OPA through the 50 years, it has been good, and we continue to enjoy it. God bless." -J.D. Elmore, Healdton, Ok.

"The Jan. issue is great!" -John Saunders, Strong, Ark.

"I especially enjoyed the articles and pictures of Jan. issue and pray you may continue for many more years" -Doris Bunner, Fairmont, W. Va.

"I received the 50th Anniversary issue and am really enjoying all the history, articles, and pictures. I am sure you realize the good you are doing in printing the paper and want you to know I appreciate it. Thank you and may God bless you all" -Patrick Bibins, San Mateo, Cal.

"I am thankful to have been a part or had a part in this paper for about 34 years, and want to say thanks for publishing such a wonderful paper" -Miles King, Scotland, Ark.

"Your 50 year review paper was excellent, I pray you will still be printing 50 years from now" -Oscar Morris, Webb City, Mo.

"Enjoyed the Anniversary issue so much- so many things about our spiritual heritage of the past 50 years that a man of my age would not know were it not for the paper. We appreciate your work" -Glenn Ballard, Houston, Tx.

"We enjoyed so much the 50th anniversary issue- all those pictures brought back many good memories. The publishers are to be congratulated" -Helen Brittain, Monrovia, Cal.

"Just got my copies of the special issue- thank you! They will make such keepsakes for my children and grandchildren" -Nola Milner, Middletown, O.

"You did a wonderful job on the Golden issue of OPA" -Mark Purcell, Flint, Mi.

"The special issue was super! I enjoyed it" -Lynwood Smith, Wesson, Ms.

"Have been enjoying the Jan special issue- it is so good. Have to stop and cry as I read" -Velma Cook, Springfield, MO.

"Enjoying the special issue very much" -Geo. Wright, Hood River, Ore.

"Enjoyed the anniversary issue with such good information on our heritage in the true worship. I have been in the true worship for 29 years and have never regretted it" -David Trayler, Chilton, Tx.

"Received Jan Golden issue and it is excellent" -Deaton Norsworthy, Strong, Ark.

"We are enjoying especially the pictures in the special issue" -Beth Oxner, Waco, Tx.

"Loved the keepsake issue" -Cheryl Watson, Amarillo, Tx.

"The 50th issue was a masterpiece- you all did a great job. We have been richly blessed Don, you and I, and have much to live up to" -Luvilla Spradley, Arlington, Tx.

"My personal thanks for the excellent special issue" -D.B. McCord, Covina, Cal.

"We are enjoying the keepsake issue. Our daughter-in-law identifies some in the picture (p. 10) as her father, Robt. Saylor (directly behind Bro. King), and also Bro. Burley Black her grandfather, second from left, Gene Parrish (next to Bro. Kirbo) and Bro. Carlyn Cage (Bro. Black's son-in-law). The picture was made about 1935 at Bennett Springs, MO. -Mrs. Foy Willis, Tucson, Ariz.

REPORT ON THE PHILIPPINE WORK

By Don L. King

On Jan. 5, Brother Jerry Cutter and I departed from San Francisco via Philippine Airlines for the Philippines. Upon arriving, meeting the brethren, etc., we were delighted to learn of seventeen congregations worshipping according to the Bible pattern. When we left them last year there was but one. God has blessed them in a wonderful way. There are now six preachers involved in a full-time effort to evangelize their country (at least 2 more on a part-time basis.) The churches are scattered about on the main island of Luzon with the greater part situated near Roxas, Isabela province where the work originally began last year. There are several congregations in the northern part of the island and several in the southern area near Manila in Tarlac province. The congregations number from about 15 at the smallest (children and non members are not counted in the attendance) to 50 or so in a few places such as Roxas. The first Lord's day we were there I preached to about 90 in Roxas. We enjoyed an intense 3 day study with the preachers and as many as 90 or more brethren in Roxas the first part of our stay. Brethren from all parts of the Philippine brotherhood were there as well as a number of denominational preachers and nonmembers. We would begin in the morning about 9:00 and continue until about 10:00 in the evening. The questions were numerous and varied but much dealt with the issues of cups and classes, also instrumental music. After the study we began visiting the churches using a rented automobile from Manila. I believe we visited all but two of the locations where brethren scripturally worship. However, we were able to visit with the brethren from every church. In many cases, we were able to hold services and preach to them. At the least, we were able to talk with them, answer their questions and try to encourage them in the fight against error. We were impressed with the zeal and desire to follow the Bible among these people. Also were glad to learn of the good continually being done through the Radio broadcast conducted by Bro. Danao on a daily basis. This has been responsible for whole churches being converted from digression. Anyone who wonders about the benefits of such work should see the rewards for the truth over there.

There is emphasis placed upon education in the Philippines. People are poor, but they believe in training their minds. In some cases we found preachers capable of reading and writing in the Greek language as well as their own dialects and English. They love to study and ask one questions regarding the word of God. We enjoyed a brief stay in Baguio City where we studied with a distant relative of Brother Danao who yet preaches for the digressive brethren. We found him receptive to the truth and pray that he will some day preach it in Baguio. Baguio bears a bit of resemblance to parts of California since it is a mountainous region with pine forests, etc. Also, the western coastline of the island of Luzon looks very similar to our own Northern California coastline. We were told that Baguio is called "little America" by those who live there, because of the American types of food available, etc.

We were in the Philippines 21 days, which is the legal limit without a granted visa. We drove nearly two thousand miles over rough, often dirt, roads. We visited among seventeen different churches from the northern tip of Luzon near Aparri to the southern part near Manila. We averaged about 16 hours per day in study, preaching, answering questions, visiting, or driving. The Lord was good to us in every way. We left for home Jan. 27 healthy and knowing that our labors had not been in vain. We personally saw 27 baptisms. Others reportedly were baptized at other times when we could not be there. It is safe to estimate since last March, 1981 nearly 100 souls have obeyed the gospel under their preaching. There are even now plans being made for the establishment of congregations in new places. Studies are being made

regularly with digressive preachers. Jerry and I learned to love the brethren very much for their work's sake. They are hospitable, kind and helpful. Most of the Filipinos who are not religious in any way seem to be friendly toward Americans. The Philippines are one of the few Asian countries where we are able to preach the gospel unrestrained in any way. The Catholic Church is, of course, strong. However, I suppose because of the American occupation during W.W. II, the Bible and American ways are familiar to these humble folks. Most of them believe in God Jehovah and the Bible as His inspired Word. They are obeying it in ever increasing numbers. May God bless the work!

A word about my traveling companion, Jerry Cutter. He was a joy to travel with, and we enjoyed the many hours together in the Lord's work. I was happy to find him a man who prays often and is thankful for God's everyday blessings. I would not recommend anyone going to a foreign country alone. Frankly, I feel the cultural differences, loneliness, etc. call for a companion. In my opinion, it is not wise to try such alone. After all, Solomon said "Where no wise guidance is, the people falleth; But in the multitude of counsellors there is safety." (Proverbs 11:14) It was a great help to have his aid in making the many decisions regarding the work. I learned from him and appreciate the experiences we shared.

If you desire more information, or if you wish to be a part of this work feel free to contact me by phone (415) 651-1842 or at my home address listed below, and I will gladly answer any questions I possibly can.

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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 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

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

GAMBLING

Continued from Page 1

you do not create the risk of death, injury or disease. The risk is already there.) and actually "creating" an artificial risk and voluntarily choosing to participate in it with the anticipation of gaining something even though you know that another person must lose? In a legitimate business operation you have ordinary risks in order to produce goods or provide services that will benefit society. It is designed so that everyone should gain from an investment in it. It is not for the purpose of gaining because someone else loses. In organized gambling, for example, the odds are carefully thought out so there will be more losers than winners. There is the absence of honest toil and in its place is the desire to get something for nothing, and this usually from someone else's bad luck.

WHAT DOES THE BIBLE TEACH?

Although Paul does use the infamous practice of gamblers who play with loaded dice as a metaphor, in which he cautions the Christians at Ephesus against the cheating "sleight of men," Eph. 4:14, which ought to be enough to put gambling in a bad light, the word "gambling" does not occur in the Bible. So, how could it be considered a sin in the absence of a law strictly prohibiting it?

God did not even see fit to record every work that Jesus did. Nor did he consider it proper to list the hundreds of things in our life that might be right or wrong. Instead, he simply revealed several principles and reminded us that along with the listed sins of the flesh there were "such like" things not listed, Gal. 5:21, and exhorted us to use our "senses" to discern both good and evil, Heb. 5:14, as a sign of maturity.

While several passages reveal principles violated in gambling, 1 Tim. 6:5-11 seems to contain a summary of most of them.

THE LUST OF THE FLESH

The way gambling makes its appeal to a person makes it suspect. 1 John 2:15 lists the different headings for the three groups of sin: "The lusts of the flesh, and the lust of the eyes, and the pride of life." "Covetousness which is idolatry" is listed as a sin of the flesh in Col. 3:5. Our text properly identifies the problem we are dealing with. It tells of those "that will be rich," and speaks of those that "love" money and "covet" after it.

It didn't take the gambling industry long to find out that "He that loveth silver will not be satisfied," Eccl. 5:10. The shame of state officials involving themselves in legalized gambling is seen in the advertising campaign of one eastern state that had legalized the lottery system and found themselves in the disappointing position of having to advertise in order to increase their revenue. Their advertising campaign consisted of telling the factory workers that they could get out of the factory and out of the rut they were in by buying a lottery ticket. The director of this campaign said, "We are selling a dream." Really, what they were doing was appealing to the lower and baser element in man called "greed" or "covetousness." Because of this characteristic in a man's heart, it is sinful for a Christian to help the gambling industry by telling stories of big winners, of a large jack-pot being hit, or of prosperity coming through gambling. You become the unwitting helper of Satan as he touches the hearts of more and more people who hear you and others who relate these stories. You seldom hear them tell about the heart breaks, the broken lives and homes, and the hungry children created by gambling. It has been estimated that if newspapers, radio newscasters, and enough individuals will tell about a million dollar winner, it will increase the gambling business by three million dollars. Christians should not engage in advertising gambling in any way. Gambling's evil appeal to the flesh makes it wrong.

RESULTS OF GAMBLING MAKES IT WRONG

The text shows that "the root of all evil" will produce the following results: "They will fall into temptation and a snare," and "into many foolish and hurtful lusts." They will "Pierce themselves through with many sorrows."

In Prov. 15:27 Solomon warned, "He that is greedy of gain troubleth his own house." Does this happen in gambling? One man said, "I actually stole money from my four year old to go to the tracks." A policeman lost his job, his house and eventually his family because he started playing cards for small change. A San Francisco priest lied to get over \$100,000.00 from his parishioners in order to finance himself in this sinful activity. These are the extremes, I grant you, but they all began with that first step. If you think it is not a trap set by Satan just consider that its hold on a man's heart is so strong that it is estimated that 90% of the ones making an attempt to quit will return to the habit. It is a "hurtful lust" that will "ensnare" you.

HOW IT AFFECTS YOUR RELATIONSHIP WITH GOD

The text in 1 Tim. 6 instructs us that such have "erred (been seduced) from the faith" and have participated in something that "drowns men in destruction and perdition." In other words, a person like that has allowed himself to be separated from God and is in a lost condition. When you gamble a number of verses are violated. Let us study two of them:

1. Rom. 15:1, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." In gambling your winnings are the result of the losses of another. You are actually profiting from a person less sharp, less skilled, and weaker than yourself. In Mt. 7:12 we are taught, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." What if someone came along and took your money from you because they were stronger. Would it be right?

2. James 4:13-16. "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life. It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings: all such rejoicing is evil." All of my life I have been taught to say, in reference to anything in the future, "If the Lord wills." These verses teach that time and chance belong to the Lord. Lots were often cast in the Bible and in so doing they were appealing to the judgement of God. We cannot afford to make an evil game out of something like that. When we are boasting about the future as is done in gambling and rejoicing in doing it, it is evil. In gambling you violate the principle found in James 4. For example, Oklahoma University and Texas University are scheduled to play each other in football this fall. Suppose you and a friend decide to be \$20.00 on the outcome of the game. Now, remember, as a Christian you are required to say, "if the Lord Wills," this or that it will come to pass. Would you be willing to say that with your bet? Most likely not. If you are serious about religion you would consider it sacrilege. But you are doing something just as bad! You are saying, "I will bet you that Oklahoma will beat Texas and I will give you 17 points and I will back that up with this twenty dollar bill!" See whose will is in this? Not the Lord's, but yours and you have "forsworn" yourself and stepped beyond the principle found in Mt. 5:33-37 where Jesus said you shouldn't do things like that because you cannot "make one hair white or black." Furthermore, you are backing up your prediction of a future occurrence with money. You have taken the Lord's will out of it and substituted your own.

TAKE HEED

Involvement in gambling may come easily in our lives

Continued to Page 7

YES, THE OLD PATHS ADVOCATE IS STILL HERE- AND 50 YEARS OLD

By Miles King

The **Old Paths Advocate** has come into our home for a long time. Even when I was a young boy growing up in Ala., I can remember looking forward to this journal each month. It has meant so much to me in keeping touch with gospel preachers and brethren of "like precious faith". The articles, field reports and other information has been very valuable in our studies and preaching. In this short article I would like to state briefly what the **OPA** means to me.

Scriptural Articles- These articles written in the **OPA** are timely and some of the best of the editors, gospel preachers and brethren from all over the United States and even other countries. Good instruction on doctrine, Christian living etc., with illustrations and of course good Bible references so the reader can research on the subject under consideration. Just as suggested by the title this journal upholds the "old path" as referred to by Jeremiah—"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. In the Word of God we read of the "spirit and Power" of Elijah long ago as he so boldly withstood idolatry in his day. In just this way the **Old Paths Advocate** stands firm for the truth and is ready to denounce all false systems of religion in our day— even "crying" out against those who tend to deviate from the truth and add to the worship innovations which are unknown in God's Word.

Editorials- The editors have been great! When we first received **OPA**, Bro. Homer King and Homer Gay were the editors. Their writings and Timely Suggestions we still refer to- they linger in our minds a long time. Then later Bro. Don McCord edited the paper and did a very good job. And today you will see the list of editors as men who stand for the truth and ready to defend the truth at all times.

Field Reports- Who started these letters known as "From The Fields"? I don't know- it's an "old time" idea I am sure. But isn't this a great way to keep up with the work being accomplished in the Vineyard of the Lord? Please do not take these reports in the wrong way. It is not that our preachers and brethren who write are bragging or saying, "hey, look what we are doing!" to receive glory or credit for themselves. No, no.- I do not believe this is the case at all. Because in all we do or in all we accomplish it is with the help of our brethren and with the help of God and at all times it is our desire to give God the glory. Paul says in I Cor. 3:6, 7-"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything neither he that watereth; but God that giveth the increase". Here is the way we have looked at the Field Reports for over 30 years. We are interested in our

brethren and the work they are doing in all parts of the United States and even in all parts of the world. As these brethren continue in the work of the Lord, they would not have time (it would be impossible) to write each of us a letter. Then as these brethren write short reports to the **Old Paths Advocate** we can see their zeal, determination, steadfastness, methods in doing the work, and this can give us ideas and more courage as we labor in His Vineyard.

Our Gratitude and Appreciation- In closing, we say "Thank you" to the publishers, the editors and all of those who write in the **Old Paths Advocate**, and all of those who make it possible with their subscriptions. I think we can all appreciate this paper more if we would read the small print on the front page each issue. It gives the purpose of those who publish this journal. "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'—'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.'".

-1525 Ann Arbor Dr., Norman, Ok. 73069

VIEWS AND REVIEWS

By H.C. Harper

"And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2.

The Christian is to please God, not self. And to this end, God has made known in his word his will—"perfect will." The "world" walk to please themselves—do those things they want to do. The first question to be considered by the Christian is, in the matter, Will it please God—does it conform to his will? "Wherefore be not unwise, but understanding what the will of the Lord is."—Eph. 5:17. That is, we must know the Lord's will in order to do the Lord's will, not our own, if we expect to receive the Lord's reward. The Lord knows how to keep us from Satan's enticements and snares that will result in our eternal loss. He has marked out our course of action in his word, as a kind Father, and it is for our good—he dearly loves us. And if we his children have gone wrong, he "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Pet. 3:9; 1; John 1:7-10; 2:2, 2.

"I wish to say that regardless of what the Scriptures may say on this or other matters, most people will follow the fashion. Like King Saul who lost his kingdom because of his disobedience, we 'fear the voice of the people.'"—J.T.H. in F.F. Again: "When this fashion started, I said I was afraid of it even if it were permissible. I feared that it would develop the habit of women and girls cutting it like men. This fear has been justified." The Scripture saith:

"But if a woman have long hair, it is a glory to her, for her hair is given her for a covering." "For if a woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." "Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power (her covering) on her head, because of the angels." Good angels, to be sure, that are in obedience to God. (I Cor. 11:15, 6, 10, 11.)

-Old Paths Advocate
Feb. 1, 1937

Continued from Page 6 **GAMBLING**

so we have to constantly be on guard. This is the reason a generation ago our parents taught us not to say "I bet" and face cards were a "no,no" in many Christian homes. They were thought to be a step toward gambling. In fact a survey taken several decades ago suggested that 9 out of 10 gamblers learned to gamble in their home and 8 out of 10 learned to gamble in "Christian" homes. Recent surveys show more women (4 million more) are participating in gambling than men. This means more and more mothers are in a position to influence their children to gamble and that the home has become the primary school for gamblers. Parents, the direction your children take in life is largely determined by you. Make sure you do not encourage your children to participate in this vicious sin.

Christian teachers you have an obligation to teach against this sin with all of your heart. Let us all make sure that as gambling increases more and more in the world that it not be found in the Lord's church.

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Continued from Page 1

IS FAITHFULNESS NECESSARY

already has been built. It is imperative that you delay obedience to the gospel no longer. But even if you have made that preparation - is that all? No, that is not all.

Peter addressed the one who has "escaped the corruption" that is in the world, and he said, "And beside this (get it now - in addition to this), giving all diligence, add to your faith virtue, etc." (II Pet. 1:5). Does that sound like "rocking your way to heaven in that easy rocking chair"? Does that sound as if a person might just drift along, stumble along, and happen into eternal life? No, Peter said "giving all diligence." Peter had a lot more to say, but he summed up by saying: "Wherefore the rather, brethren, give diligence to make your calling and election sure" (II Pet. 1:10). He is saying: "Don't leave it to chance, luck or accident. Don't risk saying 'maybe.' Give diligence to make your calling and election sure." Diligence means "persevering application, or assiduity." By giving diligence, we can make salvation certain and sure, through the atonement of Jesus Christ and the grace and mercy of God.

The divine writer said: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

The Bible teaches that the early Christians continued steadfastly and that we must do likewise. The Pentecostians were saved when they heard the gospel and obeyed it. "Then them that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). Did they then sit back and talk about their experience or did they actively pursue the Christian race? "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). The apostles' doctrine was the teaching; the fellowship included their support, financially, of the church; the breaking of bread refers to the communion (I Cor. 10:16); and we all know what prayer is. The early church continued stedfastly in that. Can we do less?

The person who hopes for a home in heaven will do the same. He will assemble with the saints at every opportunity, worship in spirit and in truth, study his Bible diligently, and do good unto all men. He will do this faithfully and continually so long as he is at all able. This is that faithfulness to God that the Bible commands.

Satan doesn't mark us off his list when we become Christians. In fact, he concentrates on Christians and those who intend to be Christians. His devices are many. He is a cunning, determined, shrewd, persistent enemy. What do you think the most dangerous sin is? Perhaps some would say lying, stealing, drunkenness, anger or lust. But I say the most dangerous sin is neglect and drifting. This idea of just drifting along, taking it easy, sitting back in that easy rocking chair, letting others do the work and put forth the effort, and make the sacrifices - this is the most dangerous sin. Why? For the same reason that tuberculosis is one of the greatest killers in the world. It is a killer, not because there is no remedy for it, but because you contract it without realizing it. If it put you to bed the first day, it wouldn't be dangerous. If diagnosed early, it is easily handled, and with proper treatment, recovery is almost sure. But the dangerous part is having it and not knowing it. Many in sin will delay, neglect and drift, so engrossed in the world that they are unmindful and unheeding of warnings from God.

Paul advised Timothy against drifting along, and trusting in luck and fortune when he said: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

Paul admonished the Corinthians: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

He did not want them to be the type who were "up one week, down the next," a "hit-or-miss" type, drifting, careless, indifferent, lazy and worldly, but those who were steadfast, unmoveable, **always** (hot or cold, rain or shine, sleet or snow) **abounding** in the work of the Lord. Many have fallen away because they began to neglect the assembly, where their souls could be fed on spiritual food, such as singing, prayer, and Bible study. Demas was once faithful but he fell in love with the world and quit the church (II Tim. 4:10).

Have you heard the story about the young man who followed an old crippled man to worship one wintry Sunday when ice was thick on the ground to see what kind of religion would inspire such loyalty? Let me remind you that many people are on the road to heaven because of such examples of diligent service. Paul said: "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

-419 K. S. W., Ardmore, OK. 73401

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 for this time of the year especially, and we appreciate so much your continued help. Please check the following and report any errors to us:

Clovis T. Cook--23; Ronny Wade--7; Clayton McDavitt--5; Glenn Ballard--4; Doris Bunner--3; Mrs. Everett Agnew--3; Oscar Morris--3; D.B. McCord--3; Orville Stamps--3; Sharon Burns--3; Sheryl Smith--3; Joe Rivers, Jr.--2; Pat Hollandsworth--2; B.R. Giles--2; Miles King--2; Tommy Shaw--2; Ross Shannon--2; Johnny Elmore--2; Marvin Fisher--2; Jonette Parker--2; Thomas Thompson--2; Mazie Griffin--1; Ruby Florence--1; Lyndon Cox--1; Ardith Ford--1; Fred Lay--1; Harvey Hammonds--1; L.D. McKinney--1; Doug Edwards--1; John Webb--1; Dennis Osburn--1; Dorothea Howard--1; B.E. Keele--1; Don Loveless--1; John Shipley--1; Bill Walton, Jr.--1; Patrick Bibins--1; R.L. Sampson--1; Bessie Greenwood--1; Louise Varnon--1; Terry Nash--1; Margaret McGure--1; Glen Post--1; W.C. Hyde--1; M.C. Byrd--1; Roy Karr--1; Oletha Roberson--1; Oris Cooksey--1; Joyce Hammond--1; Jerry Cutter--1; James Newman--1; Floyd White--1; Frank Staggs--1; Verle Seeley--1; Henry Oliver--1; Doris Thomas--1; Joe Allen--1; James Starks--1; Buell Lindley--1; Mark Purcell--1; Mary Hickman--1; Oleta Birdsong--1; Vaughn Butt--1; Paul Walker--1; Chester King--1; Lawrence Lore--1; Sammy Duncan--1; James Phillips--1; Orville Cloud--1; Wilmer Hunter--1; Total-130.

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

MALAYSIA - INDIA REPORT

MALAYSIA: Accompanied by brother and sister Jack Stalcup of North Hollywood, California, we left for Malaysia November 7th. Our work in Malaysia was especially to hold a mission meeting in Kuala Lumpur, and to study with the brethren. The mission meeting was held in the Majestic Hotel in Kuala Lumpur. Crowds were good. The first night 36 were in attendance and after that 45 or more were in attendance. Most of the visitors were in regular attendance, and half of the audience was made up of non-Christians. These included Hindus, Buddhists, a Catholic and others. The meeting continued for seven nights.

It was during our gospel meeting in Kuala Lumpur that we came in contact with a member of the Watchman Nee group. To many of our readers this may seem insignificant. But in time it may be seen as very important. Watchman Nee was a Chinese preacher who first taught himself out of denominationalism, and later came to practice much of the truth as we now understand it. After the Communists took over China in the 1940's Watchman Nee was imprisoned and there he died. Small bands of his followers meet around the world. Though there has been a drift away from some of the principles Watchman Nee first taught, we still feel good can come from this contact with these people.

We also held a short gospel meeting among the Chinese brethren. Some of these young brethren are very strong in the faith. Although the work in Malaysia is young, we believe it has a good future.

BONDS OF MATRIMONY

Whited-Thomas— On the afternoon of January 30, 1982 Bro. Daniel Whited and Sister Cindy Thomas were united in matrimony at the Church of Christ 79th and Kansas Ave., Kansas City, Kan. The ceremony took place before a large crowd of relatives and friends. The singing was by Kenneth King, Curtis Freeman, sisters of the bride Pam Freeman and Janet Gunter. The ceremony took place in a beautiful arrangement of flowers and candles. Recently I had the privilege of assisting Bro. Dan in baptism. We wish for these two Christians a long happy life together. Cindy is my niece and I was honored to perform the ceremony.

-Chester King

Bibens-Towe— On Aug. 15, 1981 at 7:00 P.M., Smith Bibins and Mitzi Towe were joined together in marriage before a very large crowd of friends, and brothers and sisters in Christ. The beautiful scene was held at the Northside church of Christ in Springfield, Mo., the home congregation of Mitzi. Smith, as is well known, is doing work for the church in Seattle, Wash., and of course is a fine young preacher of the gospel. The setting was very beautiful and the sweet singing was done by Tina Hogland, Dana Ridenour, Diana Hogland, Beth Criswell, Karen Wade, Kerry and Kent May. It was an honor to be asked to perform this ceremony and I wish for these two young people the best things of life- "May there be only enough clouds in their life to make a perfect sunset". This is a fine line written in my autograph book by one of my teachers when I graduated from high school.

-M. Lynwood Smith

Marsh-Chapman— On the evening of December 18 Bro. Charles David Marsh and Sister Donna Lynn Chapman vowed their lives together as man and wife at the Fossil Creek church building in Ft. Worth, Texas. Charles and Donna were both reared in Christian homes. It is my pleasure to know Charles very well and to have confidence that the home he and Donna has established will be a home of reverence for God and His word! The writer counted it an honor to officiate.

-George Battey

INDIA: While in Southeast Asia we went into India for one week. We visited the brethren at Bitragunta, where we also held a gospel meeting. During the meeting about 25 were in attendance. Several Hindus were in regular attendance. Some brethren visited from other areas also.

Brother J.B. Paul, in whose home the church meets in Bitragunta, is a good man. The church is made up of 10 widows and brother and sister Paul and their daughter who is now living with them.

One of the weaknesses that we noticed was the general lack of knowledge by the members in India. But they are willing to learn. We can help them by sending good literature, books, correspondence courses, and by encouraging them to begin teaching their children. The future of the church is dependent upon these people increasing their knowledge.

Brother Paul does not feel missionaries should visit over once a year, and that only for a few days. This is because of pressure a local communist puts on them. Although he has been promised a plot of land from a Hindu friend for building purposes, he does not feel under the present circumstances that this should include living quarters for visiting missionaries. It would be better, it is felt, if they stayed in larger cities where they are less visible. First, though, brother Paul must see if he can get the property from the Hindu and then it should be decided what should be built on it.

Brother Paul is a kindly man. He operates an orphanage made up of 45 children, ages 7 to 11, plus 10 widows. Many of these are the result of a terrible storm that crossed the area in 1977. Brother Paul intends to continue the orphanage at about its present level indefinitely.

The orphanage is a private business. It is being supported by funds from America, and being the work of an individual, should be supported by individuals. Continuing funds are needed for the support of these children. Those wanting to help may contact Gayland Osburn.

As for the orphans themselves, they live in a village under normal village conditions. They are reasonably well housed, clothed and fed. They are too young to be Christians, and under present conditions do not attend church services. We believe brother Paul should take a more active role in teaching these children.

Most people in India are very poor. However, the Pauls' are all professional people, and live under better conditions than most. They live on railway property and have electricity, running water, telephone, refrigerator etc. Sister Paul is a school teacher and brother Paul is a retired railway station master. Their five children are all professionals also.

Except for the first few days, the Pauls' son, Tony, stayed with us all during our stay in Malaysia. Tony is a part time college teacher who is now looking for work in Malaysia.

After our stay in India we returned to Malaysia to finish our work there, leaving on December 7th and arriving back in San Francisco on the 10th. God blessed us and the work. We are very thankful for the help and encouragement given by many brethren.

-Jerry Cutter and Bennie Cryer

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

OUR DEPARTED

Epperley— Sister Irene "Dink" Epperley was born June 18, 1918 in Hughes County, Okla. and passed from this life on Jan. 25, 1982 in Holdenville Hospital. Velma was a member of the Church that meets at 900 S. Creek St. in Holdenville. During the last few years of her life she was unable to attend services of the Church due to a respiratory ailment. Even though in poor health, she was a faithful follower of the Lord. It has been my practice to preach at the Holdenville Church on the 4th Sunday. Following the services, my wife, mother and I would go to her home to visit. Velma lived with her mother, and they kept a Christian home. Velma would ask me to tape my sermon, so they could hear the gospel. Velma was an inspiration to those who knew her. We will miss this lady because she was one of the few who loved God and wanted to serve Him as the Bible directs. The funeral was conducted in the church building in Holdenville where some had to stand for the services. Burial was in Tate Cemetery. She is survived by 2 sons, 1 daughter, 4 grandchildren, 1 great-grandchild, her mother, 2 sisters and a brother. The writer attempted to speak words of comfort and instruction to the assembly at the funeral.

-Vaden Morgan

Burkett— We were saddened by the death of Sister Nannie Burkett, who departed this life, Dec. 8, 1981 in Orlando, Fla. Sister Burkett was a faithful member of the church of Christ since young girlhood, and lived a long and fruitful life for the 82 years God saw fit to let her dwell among us. She was born in South Ala. and lived there until 1951 when the family moved to Orlando, and it was through the efforts of Bro. Cy and Sis. Nannie that the faithful congregation now worshipping at Longwood was established. Brethren Clovis Cook, Homer L. King, Homer A. Gay, Doug Phillips, and many more of the evangelists that preached in S. Ala. in the thirties and forties will recall visiting in the home of this devoted couple. We humbly offered words of comfort and admonition to the family.

-T. Edison Thompson

Smith— Willie Lomar (Bill) Smith was born July 5, 1923 at Lucien, Miss. Bill passed away Oct. 22, 1981 at the Kings Daughters Hospital, Brookhaven, Ms., at the age of 58. He was married to Ernestine Britt who survives him, also a daughter, Alisa Gail Smith, and a son, Randall Lomar Smith of Aberdeen, Scotland. Bill obeyed the gospel a few years ago and endeavored to remain true to the end. He was a kind, friendly man. A great host of friends paid their respects by attending the service. Bill was my first cousin by marriage. The service was conducted at New Salem church with burial in the church cemetery, Oct. 24, 1981. The writer spoke at the service.

-M. Lynwood Smith

McGill— Ross C. McGill was born Nov. 2, 1887 in Okla., near Sulphur and passed away Mar. 12, 1981 in Selma, Cal., his home. He was married to Rosa Watts McGill who survives. To this union was born a son, Bobby Ross, who preceded him in death years ago. He is also survived by 3 grandchildren, Bobby Joe Lyn and Ross Paul of Selma, and Virginia Rosa of Fresno. He moved from his beloved Okla. many years ago. There, at Healdton, he obeyed the gospel, and remained faithful to the truth. Poor health restricted him in his last years. Ross was a special little man, and was respected and loved by all who knew him. He was a dear friend of mine. The writer spoke words at the sad service.

-M. Lynwood Smith

Bickford— Clarence Bickford was born Jan. 28, 1905 at Hammond, La. and departed this life Oct. 21, 1981 at the age of 76 plus. He is survived by his wife, Allie Smith

Bickford, 2 children- Mrs. Hillary Iverstine and Bob Bickford. Bro. Clarence was a faithful member and leader of the Pineview church in Hammond. He was a strong Christian, and true to the Book. His main interest was the church and his family. The funeral was held at the New Salem church in Miss. with burial in the church cemetery, Oct. 23, 1981. The writer spoke at the sad service. (My apology for waiting so long to report).

-M. Lynwood Smith

Kelley— Bro. D.C. (David Crockett) Kelley of Bakersfield, Cal. departed this earthly life Dec. 24, 1981 at his home. He was born Apr. 12, 1891 in Pike County, Ark. and lived a long useful life, passing away at the age of 90. He was married to Laura Dicus in 1917 and to this union 4 children were born and with his wife survive his passing-Leroy, Ukiah, Cal., Phil D., Bakersfield, Cal., Virginia Young, Salinas, Cal., and Katherine Ford, Ukiah, Cal. Many years ago he moved to Cal. and along with his wife obeyed the gospel while living in the Montebello area, baptized at the hands of his good friend Bro. Hollifield, father of Hon. Chet Hollifield, who was then a faithful gospel preacher. He worked and associated with all the older preachers and leaders in the state of Cal. and was numbered with the ones who launched the Cause in the southern part of the state. I suppose he is one of the last ones to know the history of the work there. He later moved to the Woodlake, Cal. area and he and his devoted wife were responsible for the church at that place. Many have been blessed by him during their stay there. After failing health and old age forced them to move to Bakersfield he was loved and honored in the Planz Rd. congregation which he called home. For a number of years his hearing was bad and he was restricted due to his health and age but he remained cheerful though he expressed time and again that he was weary and really longed to go home. The end came at his home when he suffered a stroke as he was preparing breakfast, and quietly he went away. The funeral was preached in the Mish Funeral Home, Oildale, Cal., with singing beautifully done by the younger people of the church who loved him so very much. The body was then taken back to the old hometown "Woodlake" where a large number of people gathered in a light drizzle of rain to attend the graveside service. The casket was reopened and his neighbors and brethren of yesteryear viewed him again. We all loved him so much but knew he was pleased to be homeward bound. God bless Sis. Kelley and the children. The writer spoke words at the service.

-M. Lynwood Smith

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)

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. 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.

From The Fields

Clifford M. Tidmore,— Rte. 1 Box 111, Valliant, Ok. 74764, Jan. 5— The church here at Valliant is doing real well, and I give much credit to Randy Tidmore and Jack Lee for the work they are doing, also to the members of the congregation for their undying zeal and desire to hear the truth, then all the glory to God for His goodness. Here are some renewals to the **Old Paths Advocate**.

Joe Rivers, Jr.— 11624 S. Harvard, Chicago, Ill. 60628, Jan. 18— The work of the church here in Chicago is moving along well and still continues to show signs of progress. We still meet at 4 E. 111th St. at the time indicated in the church directory. We welcome all who come our way. My phone is (312) 568-3504. Here are two subscriptions to the **Old Paths Advocate**.

James Phillips,— 203 Harvard, Scott City, Mo., Feb. 4-Feb. 3, Sister Barbie Cook was baptized. She was my first, among many I pray. We give God the glory. She has been taught by Brethren Clovis Cook, Dan Wissinger, B.B. Cayson, Miles King, as well as myself. We believe she will be a steadfast worker for the church. We plan a mission meeting in Sikeston, Mo., sometime in early summer.

Robb W. Hickey,— 4709 Birmingham, Wy., Stockton, Ca. 95207, Feb. 5— In the past few weeks we have had one baptism, one confession, and four restorations at Stockton. Bro. Delmar Lee just conducted a 5 day meeting in Manteca. Delmar did a good job of preaching the night we heard him. We have been enjoying the opportunity to visit other congregations from time to time. Last Lord's day I was at Sonora preaching morning and night. I am to be at Sanger the Lord willing February 28. March 28, I am scheduled at Sonora.

Miles King,— Rte. 1, Scotland, Ark. 72141, Jan. 29— After living nearly 18 years in Norman, Ok. we have now sold our home and are in the process of moving to Ark. We love Okla. and the brethren have been so good to us. At the same time we are looking forward to our work in Ark. where we will be busy spreading the gospel with mission meetings, radio programs., etc. We certainly appreciate the encouragement given us by the Pottsville congregation, which will be our home congregation. I like their attitude— they do not want a "located minister" (or "pastor" as some would say), but they do desire to see the gospel spread all around the area known as The Arkansas River Valley and even in other parts of the state as they see the need. We are thankful also for the other congregations who support and encourage us. Brethren, please pray for this new effort.

Paul Walker,— 2701 Halifax, Odessa, TX. 79762, Feb. 8— Since last report we have enjoyed weekend meetings at Jacksboro and Andrews, TX. Last night, here in Odessa, I baptized a fine young man into Christ. We continue to work with the brethren here and really enjoy the work. We recently enjoyed a good lesson by Ricky Crockett from California. Our congregation is blessed to have Kurt and Leta Richardson with us. They moved here from Mo. Also, we have the Bakers from Tenn. There is much work going on in the oil fields in West Texas and if you need to work and would like to worship with fine Christians, why not come our way? We appreciate your

prayers in behalf of my sister, Gladys Staggs. Please continue to pray for her. May God bless the brotherhood.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo. 65804, Feb. 8— I am getting back to normal, it seems, having begun my work in these parts as usual. We have begun some work in the Joplin, Mo., area in connection with their T.V. program, and other work as they may feel necessary. The congregation (Leewood Village) in Joplin, is doing well and all seem to have a mind willing to work. We recently went to Chanute, KS for a study on the communion question. Bro. Chet Floyd and wife, were with us on this trip. The Floyd's have recently taken their stand with the Leewood Village, congregation. We hope much good will come out of this effort. The Lord willing, we will be with the Oakwood congregation in Edmond, OK March 14-21, and with the Church in Fruitland, Texas, April 11-18.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, Feb. 8— The church here has started off the new year with optimism and enthusiasm. We have recently purchased new pews and this has added so much to our place of worship, both in seating capacity and appearance. I held a little meeting recently at Galey, Jan. 30-31, and we had excellent crowds at each service, including preaching brethren Carl Johnson and Don Pruitt. Here at home, we are looking forward to a meeting April 4-11 with Ronny Wade. Also, I have a meeting planned with the Northside congregation in Springfield, MO April 18-25. Why not plan to be with us in these efforts if you are within driving distance?

Randy Wright,— 1101 N. Boston, Russelville, Ark. 72801, Feb. 4— I enjoyed the New Year meeting in Tulsa very much and am looking forward to next year's meeting. After that meeting I came to Russelville to study with Bro. Miles King and help with the mission work in Ark. and eastern Okla. Jan. 17, we went to La., and had a nice visit at Monroe where I preached Lord's day morning and evening. I appreciate these brethren and their encouragement to me. During Jan., I also preached at Pottsville, Ark. and Council Hill, Ok. Brethren in both places were very helpful. I recently had the great pleasure of hearing Bro. Don Pruitt at Cedar Creek near Jerusalem, Ark., and while visiting Tulsa enjoyed hearing Bro. Jack Cutter. I look forward to the meeting at Pottsville, Mar. 26-28 with Bro. Terry Baze doing the preaching. Brethren, please pray for me. I am still young in the faith, was baptized by Bro. Ronny Wade of Springfield a little over a year ago. It is my desire to preach the gospel and do what good I can in His vineyard.

Frank Staggs, P.O. Box 8605, Flintville, Tn. 37335, Feb. 4— We thank the Lord for His wondrous blessings. We are so thankful for all the cards, calls, and financial help we received due to Gladys having to go into the hospital for surgery. One never realizes how many friends he has until such a circumstance arises. We are happy to report the doctor seems well pleased with Gladys' progress. Would you all please continue to pray for us? We feel the work here continues well for which we thank the Lord. All the members of the Church have been so good to us through this trial. We hope soon to be able to be more up and about things we both enjoy so much in the Lord's work. Our neighbors have also been very good to us. The faith of our children and their mates has been a real support during this time. Thanks again to all and may God richly bless. Here is our subscription renewal to Old Paths Advocate, we enjoy it so much.

Ron Jordan,— 176 Mizar Place, Lompoc, Ca. 93436— The work here in Lompoc continues to move along. We still have visitors from time to time. Brother Homer

Sallee was with us and taught two very timely lessons. We were happy to have him and Juel. Our bible studies with the congregation in each of our homes are being well attended and those taking part seem to enjoy them. Our work with this congregation will come to a close this summer. The Lord has blessed our efforts with some success, and we give Him all the glory. Doris and I are very grateful to the congregations who have stood behind and supported us here. If possible we would like to stay in the field full time, and we would prefer to stay here in California. If your congregation is in need of our help, please feel free to call. We would like to be settled by the time school starts in September. For those who may need a meeting this summer, we have time open for such work. If we can be of help to you, please let us know. Since this is the beginning of a new year, let us all strive to do more for the Master and let us all work for the betterment of the church. May the Lord richly bless all the faithful.

Jerry L. Cutter,— 6405 N. College, OKC 73132, Feb. 3— Brother Don King and I returned last week from the Philippines, completing a three week tour among the brethren and congregations. The work in the Philippines is strong and is being cared for by eight local preachers. While in the Philippines we enjoyed being a part of a study with the brethren patterned similar to our annual study here in the States. There are 17 congregations following the faithful worship, and leaders from all the congregations attended the study. We traveled into the areas where the congregations meet, covering a total of 1850 miles in all. Also, we witnessed 27 baptisms and know of six others who were scheduled to be baptized. Most of the preachers are strong and capable, several of whom have had four years of Bible training at the college level. Brother Virgilio Danao preaches six days a week at prime time on the radio. He also is beginning to publish a church paper called the **Church Advocate**; the paper will be published in two languages. We might also mention that most of the congregations range in size from about a dozen members to 25, except for Roxas, Isabela, that has 45 members. Because of the strength of the leadership, the work in the Philippines should become a great work in a short time. I have been home very little since the first week of October, so I am looking forward to doing some mission work closer in for a while. It was a real pleasure for me to be with Don King again, and he is to be commended for his love and concern for the work in the Philippines. Continue to pray for me and the work.

Ron Willis,— 6709 Greenfield Dr., Arlington, Tx. 76016, Jan. 14— Since July, 1981, we have been in Arlington, Tx. and are a part of the Trentmen Ave. congregation. The church is supporting us to do a specific work; to canvas the area around the congregation's building, establishing studies and maintaining studies already in progress. We are preparing for a public debate on the "cup" issue to be held March 15, 16, 18, 19 of this year. In the year just past we have been involved with our beloved brother Melvin Blalock in establishing a congregation in Weatherford, Tex., holding meetings, doing personal work and participating in the annual study. We would like to thank the various supporting congregations who have contributed to our support in the past year. We have begun this new year with renewed determination and dedication to the

work of the Lord. The church here at Trentmen Ave. deserves our commendation for the concern shown for the Lord's work. We have not often see a congregation with any more organization, enthusiasm and love for the cause of Christ. We are happy to be a part of them. We're sure we will experience further growth this year with the Lord's help. Pray for us in these endeavors.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, Feb. 14— The church at home continues in peace. Fremont has agreed to take on the responsibility of the Philippine work. There are various records to keep, letters to write, reports to mail out, etc., and the brethren are willing to do their best. The Lord willing, regular reports will be sent to all the churches in the U.S. Jerry Cutter and I had a very enjoyable and, we believe, profitable trip to the Philippine Islands (see report elsewhere this issue). I learned a great deal from his years of experience. He loves the Lord's work, and I could not have asked for a more congenial traveling partner. I would like to express my thanks to the many brethren who have written complimenting the 50th anniversary issue of **Old Paths Advocate**. There were some typographical errors; of course, but it seems to have been enjoyed anyway. We are glad! My father has had many hours of enjoyment as the whole issue was read to him. He has cried, laughed, reflected and just generally enjoyed the reliving of those many years since 1932. I am glad to be at home for a time now before beginning meetings again. However, we look forward to a week-end meeting at 64th St. congregation in Sacramento, Ca. March 12-14. They intend to contact all who came in contact with us through the television program aired for 3 years from that city. We anticipate a number attending if the past results hold true. We look forward to meetings with many brethren in various locations this year and pray God to bless our humble efforts. It is thrilling to hear of the good others are accomplishing in the Lord's work throughout our brotherhood, and we count it a privilege to be even a small part. We ask your prayers and well-wishes as we continue.

Joe Hisle,— Rt. 4, Ada, Ok. 74820, Feb. 4— It is with high expectations that we look forward to a new year in the Lord's work. We have been encouraged by the results we have seen thus far. Our first effort for 1982 was at McAlester, Ok. We were thankful for one baptism and 10 of our brethren who made confessions of sins. The brethren there seem to have a rekindled zeal for the Lord's business. Our next effort was at Graham, Tx. One sister was restored during the meeting. As always we enjoyed the hospitality of these brethren. The last of Jan. we worked with the church at Red Oak, Tx. This was our first time at Red Oak. The brethren there are dedicated to the Cause of Christ. A more attentive audience could not have been asked for, it was my pleasure to be the speaker. The meeting closed with one baptism and 3 confessions. Following is a portion of our schedule, and if you are near any of these areas we would appreciate your support. Pratt, Kan., March 14-21; Bedford, Ind., Mar. 28-Apr. 4; Bandy, Ky., May 2-9; West Plains, Mo., May 28-June 6; Columbus, Ga., June 13-20; Atlanta, Ga., June 21-27; Walterboro, S. Car., June 28-July 4; Earlytown, Ala., July 9-18; Columbia, Mo., July 23-Aug. 1; San Antonio, Tx., Aug. 6-15. We request your prayers for a good year of soul winning.

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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IN 1982--WHAT OF THE CHURCH By Don McCord

There is nothing like the church in all of this world! No sect, no denomination, cult, secret order; no organization, religious or secular, occupies equal or even competitive ground with the church of Christ. We, in the church, need desperately to convince and convict ourselves of this truth. In your city and mine, there is nothing like the church, in its local sense and in its universal sense; it may be the smallest in number, the meeting house may not be the finest, but the truth of the matter still stands in 1982, and any year of time. In your state and mine, in this great land, there is nothing like the church. Whatever she is, she stands for principles and practices that nothing else does. Things happen in the assemblies of the church that do not, cannot happen anywhere else. We need to spend our days convincing the world that this is so. Until we as members of the greatest institution of all time are convinced of these truths ourselves, and respond accordingly, how can we ever convince the world? A good question is this for all of us in the church to ponder prayerfully and well in 1982. **So, what of the church in 1982?!**

1. In 1982, the church will be the pillar and ground of the truth. What a stupendous responsibility is suggested in this truth stated in I Tim. 3:15: "---the house of God, which is the church of the living God, the pillar and ground of the truth". Herein lies a challenge for me, for you; can we not see the responsibility individually and collectively in this challenge? Surely, we can see the importance of standing foursquare for, practicing, preaching, and living the truth. We live in a time of rampant religious quackery, when the counterfeit is perceived as the real, as the truth; a time in which the truth in all of its consistency, narrowness, does not change with time and place, yet is perceived, practiced and preached to the contrary. Reader, men cannot for sure promise much for 1982, but we can be assured of this promise, that whatever comes and goes in 1982, the truth unchanging will stand, and the church, yes, the church of Christ, will be its pillar and prop, God-ordained.

2. In 1982, the church will be the only place on earth where true worship is found. Christ's statement in John 4:24 was made in recognition of this: "God is Spirit: and they that worship him must worship him in spirit and in truth". In 1982, men, women, and children in your town and mine, if they want to find true and spiritual worship, of necessity must seek out the only place, the church, where it is found. They will find no pomp and circumstance, no pageantry, no affectation, for all in Christ is simplicity, unpretentious, sincerely spiritual, conforming to the pattern: and there is a pattern.

3. In 1982, God will still add men to the church, as He has been doing for nearly 2,000 years. In no year, past, present or future, will men "join" the Lord's church, yet we still hear this in "the speech of Ashdod", and even among us; when will we ever really "speak where the Bible speaks" and in the way it does? That God adds men to the church gives this the greatest of all fellowships an

Continued to page 6

EXPIRATION DATE

If the date near your name and address reads 4-82 your subscription expires with this issue. **Please renew promptly-HLK.**

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

SEEKING THE OLD PATHS By Voyd N. Ballard

Congratulations to the **OLD PATHS ADVOCATE** on its fiftieth Anniversary! Fifty years is a long time for a religious paper to exist, due mainly to the fact that the majority of people including many members of the church have such little interest in any kind of religious reading. Add to this the fact that a journal has as its mission the avowed determination to plead for something as old as the Old Paths of the Bible and it has several strikes against it.

It never ceases to amaze me that there are so many members of the church who feel that they cannot afford to subscribe to a religious paper of any kind. They, of course, would not think of doing without the daily newspaper. The cost of the daily newspaper here in the Merced area is \$5.00 per month. Sixty dollars per year. I imagine yours is at least that much.

Brethren who publish religious journals do so as a work of love. No religious paper that stands for the Truth ever makes any money for anyone. It's a pretty tough proposition to make one pay its own way. Those who write for the paper and those who labor long and hard to get it printed and mailed out to the subscribers do so because of their love for the truth it is teaching, and not for any monetary gain.

I read with much interest Brother Don King's statement to the effect that his father, Bro. Homer L. King, has been publishing **OLD PATHS ADVOCATE** since 1932, a period of fifty years. It should mean much to all of us that Bro. King along with Brethren Harper, Gay, and other faithful soldiers of the cross have stood steadfast for the past fifty years and more, "contending earnestly for the faith which was once delivered unto the saints," "proving all things; holding fast that which is good." The whole brotherhood owes a debt of gratitude to these old soldiers who have waged the battle down through the years. This is a debt that we cannot pay with money; however, we can help **OLD PATHS ADVOCATE** in its continued efforts to stand for the OLD PATHS and to help others, "see and ask for the old paths, where is the good way, and walk therein."

I would like to suggest that every subscriber to the paper do two things now. First, send in at least one subscription for someone you know. This could be a friend, a relative, a shut-in, or some brother in error. Try to select someone whom you believe will read the paper each month. What better way could you spend \$5.00.

Second, show your appreciation to Brother Homer L.

Continued on Page 5

THE FOLLY OF FLATTERING TITLES

By W.G. Fulmer

Let me not, I pray you, respect any man's person; neither will I give flattering TITLES unto any man. For I know not to give flattering Titles; else would my Maker soon take me away. (Job 32: 21, 22.) -- These are the words spoken by Elihu to Job. Two men by this name are mentioned in the Old Testament, but they are not the same man. One lived during the days of the Judges, (1 Sam. 1:1) This man Elihu lived in the days with Job. Elihu on this occasion stood in God's stead to reprove Job. Although he was mortal, formed out of clay, Elihu said, "Behold, I am toward God even as thou art." (Marginal reading, I am according to thy wish in God's stead.) Job 33:6.

What Elihu said in verses twenty one and twenty two describes in part the nature and character of our Lord Jesus Christ, or at least the Pharisees attributed to Christ, as having that nature. (Matt. 22:15 through 22.) They said, "Teacher, we know that thou art true, and teaches the way of God in truth, and carest not for any one: for thou regardest not the person of men." A.S.V."

We are living during these days, in a time when High-Sounding Titles are in vogue. It is the IN-THING! It is very popular, the acceptable thing to do, to be promoted to higher positions and acquire flattering Titles in the Commercial world; in the Political arena; and in the Military. And any man who would refuse to have a Title to his name, would be looked upon with disdain. He would be considered a No-body.

Religion has not escaped in this matter, because we hear and see Titles applied to religious men, which are unrelated to them, and many of the Titles which are applied to religious men are completely foreign terms as far as the Bible is concerned, because the Bible does not mention them, especially as they are used today. People are in spiritual captivity today to heretical languages and cannot speak the pure language of the Bible.

In times past, God's people were taken into captivity by heathern nations. While in captivity, God's people took the ways of their Captors and learned to speak their language. They forgot the language of the Jews, especially their children and spoke the language of Ashdod. Nehemiah wrote, "In those days also I saw the Jews that had married women of Ashdod, of Ammon and of Moab: and their children spoke half in the speech of Ashdod and could not speak in the Jews language, but according to the language of the people." (Neh. 13:23, 24.) In a manner of speaking we have much of the language of Ashdod spoken among religious circles in the world today. The majority of people today, do not know how to speak a true Bible language. They have heard sectarian speech all their lives. They grew up into manhood and womanhood hearing only sectarian terms or speech. The people are to be pitied. The blame should be placed upon men who know better, and have led them into a state of ignorance, and cause them to use flattering Ritles in regard to their religious Leaders.

Today, in what we refer to as an enlightened age, many EXALTED Titles are being used in direct opposition to the teachings of the Bible. And these EXALTED Titles are being bestowed upon men, religious men. -- Would you consider me to be ugly if I should mention a few of these Flattering Titles which exalt men above their worthiness? Would you consider me a Friend or an enemy? If I tell the Truth would God be pleased? Would telling the Truth offend God? If not, do you have the right to become offended?

(1) THERE IS THE WORD "REVEREND." -- The word Reverend is found only one time in our English language, in the entire Bible. (Psalms 111:9) It reads, "He hath sent redemption unto His people: He hath commanded His covenant forever: HOLY AND REVEREND is His name." The word reverend is not used as a title for man.

a--Who sent redemption to His people? Answer, GOD.
b--Who commanded His covenant forever? Answer, God.
c--Then whose name is Reverend? Answer, God's.

For a person to accept this Title conferred upon him by others; or to apply this Title to himself, when the Holy-Spirit never used the word as a Title to any man, is to be guilty of perverting the word of God. (Just look on the Billboards, church ads in your Newspaper, and in their own church-papers and see how often preachers apply the word Reverend to themselves.) Have you ever read in the New Testament Scriptures where Paul was called "Reverend Paul?" Or where James was called "The Right Reverend James?" Or where Peter was called, "The most Reverend Peter?"

These men as well as all the rest of Christ's Apostles looked upon themselves as weak Creatures, needing the help of God, and refused to glory save in the cross of their Lord Jesus Christ. (Gal. 6:14.) But what about sectarian preachers of our day? You will hear them refer to Paul as "old paul" and to James as just "plain james" and to John as "old john" and to cap all, they refer to Jesus as just Jesus. But when it comes to themselves, they refer to themselves and other sectarian preachers as "REVEREND SO AND SO.-- This would be comical if it were not so serious and so tragic. -- Peter, Paul and James began at least one of their letters as SERVANT. But uninspired preachers of today affix the most Sacred and highest terms possible to their names. WHAT A CONTRAST! And why? Why do men today attach such terms to themselves? Is not their desire for these high-sounding Titles for the purpose of being exalted above their fellowman? Why even Jesus our Lord refused to be called good in the absolute sense when He lived among men. (Matt. 19:16, 17.)

(2) There is the Title Father. -- "And call no man your father on the earth; for one is your Father, even He who is in heaven." Matt. 23:9. Does this mean that we are prohibited from calling the man who begat us, our Progenitor, Father?. Not at all. We all have Fathers according to the flesh. Are we prohibited from calling them Father? No, because they begat us. If calling our Fathers according to the flesh is prohibited by the word of Christ, Then Paul, an Apostle of Christ did not understand the meaning, because in writing to the Hebrews, Chapter 12, verse 9 says: "Furthermore, we had the Fathers of our flesh to chasten us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? Both Fathers mentioned in this verse, God and your fleshly father. Peter also used the word father in reference to their Ancestors. "You were not redeemed with corruptibla things, with silver and gold from your vain manner of life handed down from your fathers." 1 Peter 1:18.

You can rest assured that Christ had no reference to the man who begat you, your father according to the flesh, for all men must show their respect for their father and calling him father is one way to show your respect. When Jesus said, "Call no man your father on earth" He is speaking of a religious title rather than a physical relationship, because the Holy-Spirit often uses the word father in speaking of one's masculine Parent. Christ was not referring to a man who would lead someone to be born into the Kingdom either. Because Paul claimed that relationship with Timothy. I Tim. 1:1, and with the Corinthian christians. I Cor. 4:15. The conclusion is very clear then, that Christ prohibited any man from calling a man father as a religious title. To call a religious Leader Father, implies a degree of submission and obedience to him even though his position and teaching are contrary to the Truth. And for anyone to be content with what he teaches, and not question his authority or judgment could be soul destructive. Matt. 15:14. No man in the spiritual sense should be called Father, for God only is our Father in that sense. The God of Heaven shall abase the man who exalts himself, but will exalt the man who humbles himself. Matt. 23:12. The idea of Popes, Cardinals, Archbishops, Bishops and parrish Priests as fathers in the

Continued to page 3

CONCERNING BAPTISM OF THE HOLY SPIRIT

By Virgilio Organista Danao Sr.

Some claim that baptism of the Holy Spirit is not only bestowed to the apostles of Christ and to the first century Christians but it continues to be given to all deserving believers through-out the Christian dispensation. Many times we hear reports of people performing "miracles", like speaking in tongues, healing the sick and other "signs" they said, they received after they were baptized with the Holy Spirit. It seems that the teaching concerning Holy Spirit baptism is still one of the "issues" in the religious world today.

I believe God did not intend to impart baptism of the Holy Spirit to the members of the Church of Christ and others through-out the present dispensation. The scriptures clearly teach that this occurred only two times: First, when the apostles were baptized during the day of Pentecost (Acts 2:1-6); Second, when Cornelius and his household also received said baptism (Acts 10). It is worth-while to note that Christ primarily promised this kind of baptism to His apostles only (Luke 24:48-49; Acts 1:2-5). There is no verse in the New Testament that specifically tells us that Holy Spirit baptism is also promised to members of the Church. A promise is not to be obeyed but to be waited upon until it is received. One does not transgress any law of God if he does not receive it. But he who received this kind of baptism is not holier than those who did not receive it. In other words, baptism of the Holy Spirit is not essential to salvation. The New Testament records of recipients of said baptism were both respectively saved and unsaved ones. The apostles when they were baptized with the Holy Spirit had the promise of salvation, considering the fact that they were apostles of Christ; while Cornelius and his household received this kind of baptism before they were immersed in Christian baptism.

However, the case of Cornelius and his household was the fulfillment of the prophecy of prophet Joel concerning the out-pouring of the Holy Spirit to all flesh (Acts 2:17). "All flesh" applies to both the Jews and the Gentiles: the former represents the people of God in the Old Testament, the Jews; the latter, the whole Gentile nations, those that are not Jews or Israelites, such as: Filipinos, Americans, Chinese and other nationalities. The gospel is to be preached to all men regardless of their colors, for it is the power of God "to save all who believe, first the Jews and also the Gentiles" (Mark 16:15; Romans 1:16). The Jews looked upon the Gentiles as people "having no hope, and without God". But when Cornelius who was a Gentile and his household were baptized with the Holy Spirit, God was proving to the Jews that He was already accepting the Gentiles to become parts of His household, the Church (Acts 11:15-16; Ephesians 2:12-22).

Although speaking in tongue, healing the sick, raising even the dead, and other miraculous signs manifested by the apostles and some first century Christians were bestowed to them through baptism of the Holy Spirit and laying of hands of the apostles, respectively, only the apostles had the power to impart these gifts to other believers through laying of hands. There is not a single verse that tells us Cornelius and his household were able to impart through laying on their hands to other the gifts they received. But those who received said gifts from the apostles could not impart those to others. This is clearly seen in the case of Philip who received said gifts from the apostles in Jerusalem and therefore could perform miracles but he could not bestow them to others. That is why it was necessary for apostles Peter and John to go to Samaria to impart these gifts to the believers there (Acts 6:1-6; 8:5-17).

Nevertheless the Corinthian Christians who were mostly Gentiles spoke in tongues and manifested possession of other gifts from the Holy Spirit (1 Cor. 12:8-11; 14). Since baptism of the Holy Spirit has only been given twice, I would then say that the Corinthian brethren

received the gifts of the Spirit through the apostle Paul (2 Cor. 12: 11-12). However, if the apostles who were baptized with the Holy Spirit were the only ones who could impart the gifts of the Holy Spirit to others, then it is clear that when they died the imparting of these gifts to others ceased. And when those who received said gifts through the apostles died, the works of miracles and other signs from the Holy Spirit automatically came to an end. So when apostle Paul and those whom he laid on his hands in Corinth died, speaking in tongues in that place ceased. Today when someone insists he can speak in tongues, he is just the same as claiming he is baptized with the Holy Spirit; and to me this is anti-scriptural.

A preacher asked me: Supposing the doctrine concerning baptism of the Holy Spirit is introduced into the Church, as is done in other religious groups, what is your reaction? Actually, the question is the same as asking, Supposing that sprinkling and pouring as forms of baptism are introduced into the Church, what is your reaction? Because, as it is already pointed out, there are only two instances in which baptism of the Holy Spirit were given as recorded in the New Testament, personally I say that God did not intend to bestow this kind of baptism to all members of the Church through-out the Christian dispensation, even to "deserving disciples" today. If we claim that it is not only given twice, we are already going beyond what is written, and we are advocating a teaching which contravenes the doctrines of Christ. (2 John 9).

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THE FOLLY OF FLATTERING TITLES

Continued from Page 2

religion of Christ is a wrong idea, and any man who uses religious Titles for personal exaltation, promotion, prestige and power has fallen under the condemnation of Almighty God. It is not strange today, that millions will use a Title in addressing their religious leaders, that is positively forbidden by Christ?

(3) - There is the Title Pastor. The word Pastor is used one time in the New Testament and then in the plural. Eph. 4:11. A designation which could be held scripturally if held along with other Pastors in a congregation. The office of Pastor is the same as that of an Elder, Bishop, Overseer and Shepherd. These designations refer to the same office or Officer. Every congregation of Christ should and must have a plurality of Pastors. Acts 14:23; Acts 20:17 through 28. These designations such as Pastor, Elder, Bishop, Overseer and Shepherd only describes the work they are to perform, such as, ruling, feeding, overseeing and guarding. But no congregation of Christ during the days of the Apostles ever had only one Pastor, one Bishop, one Overseer or one Shepherd. The title "THE PASTOR" of a congregation is as unscriptural as "THE POPE" over the Roman Catholic church, or "THE BISHOP" over a Diocese. The Pastor, meaning the only pastor the congregation has is unscriptural, because ONE MAN seizes and holds in possession, without scriptural right an office, function or work that The Holy-Spirit gave to a plurality of men. (See Acts 20:17 to 28; Acts 14:23; Titus 1:5) Yes, the New Testament provides for and authorizes a plurality of Pastors in each and every congregation of Christ. Look on the Billboards of the churches in your city; look at the church ads in your Newspaper; look at their own church-papers or bulletins put out by them. You will see how often and constant the preachers refer to themselves as PASTOR.

TO BE CONTINUED

"I enjoyed the Anniversary issue very much." - Mrs. Harry Solleder, Bakersfield, Ca.

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60 YEARS TOGETHER

Last Jan. 23rd, George and Jewel Berry celebrated their 60th wedding anniversary. During a time of increasing attack on the institution of marriage, Brother and Sister Berry stand out as a shining example of what God intended the union to be not only in length, but also in quality. This Christian couple has lived in Winters, California since about 1939 and have always been the backbone of the church in Winters. We extend our congratulations and pray their example will continue for many years to come— Roger Scott, 11 Monaghan Cir., Sacramento, Ca. 95823



BONDS OF MATRIMONY

Smith-Cutter— The evening of Feb. 5, 1982, Bro. Kelmer Smith and Sis. Jackie Cutter were united in marriage. The ceremony took place on the Tulsa University campus at Sharp's chapel in the midst of the most beautiful candlelighted surroundings. Many relatives and friends gathered, some from a great distance, to witness the exchange of vows. The singing by Dana Cutter and Terry and Becky Baze was outstanding. Jackie is my daughter and is the first of our four children to marry. Kelmer is from Wesson, Mississippi and is a member of the New Salem congregation. For the present, they are going to reside in Hattiesburg, Miss. The writer officiated.

-Jack Cutter

"We certainly enjoyed the 50th Anniversary issue and would like to see more of the material of yesteryear printed." -Ray and Viola Offill, Albany, Ore.

BROTHER KING IS 90

Ninety years ago (April 4, 1892) Homer L. King was born at Orla, Mo. near Lebanon. It is said that he was born in poverty and in a log cabin. Actually, as I remember him, he never had a lot of this world's goods. He lived during most of his preaching years in rented motel rooms, houses by railroad tracks, old storerooms, etc. until finally buying a home where he still resides in Stockton, Ca. His years of preaching were full. Full of hard work, success and some defeats, happiness and some sorrows. Yet, as I remember him, he usually saw things in the brightest possible light. He loved to laugh and still does. Things were usually funny to him if to no one else. His motto was, "I'll go where the brethren call me, when they call me, and I'll try to get by on what they pay me." I wish I had a dollar for all the times I've heard him say that. The brethren did call him, and often too. We would take him to the old train station in Lebanon, watch as the old steam locomotive pulled the train out into the night for a 14 day meeting or two and then make the silent drive back out to the old Lees Summit community where we lived (in a log house) to wait for his return. As a lad I can still remember his homecomings from those trips. The old battered suitcase, the odor of cigar smoke permeating his clothes from the train ride, the many stories some funny and some sad. I always thought we were fortunate to have such a "well traveled" man live with us and be a part of our family. The church and **Old Paths Advocate** were of major importance to him. If mailing out time happened to fall while we were away, we simply took the paper with us. He insisted it always be on time. If it was a bit late, he usually explained the reason in the next issue. This importance has remained a part of his life.

I often think of the things he has lived to see. Born in the horse and buggy days, he used to recall (to my great wonderment) the first automobile that ever came through the Lebanon, Mo. area. People came for miles around to see this mechanical wonder, he said. Then, the invention of the air plane by the Wright brothers. Dangerous, unpractical as they all thought it was, it spawned a new era of travel. He has lived to travel by jet plane to and from Mo. where it once took his parents 3 months in a covered wagon and mules. He never owned an air-conditioned car until after a stroke removed him from the field of active preaching of the gospel. Yet he made untold trips across the deserts of the west and often commented on how good the Lord was to us in giving us a cloudy day in which to travel so the sun would not be so hot.

He has lived to see men travel to the moon. (Though he was a bit surprised that the Lord allowed them to get there- and once there- to leave.) He has lived long enough to bury his parents, all of his brothers and sisters, and his first wife in 1933. How the world has changed in these last ninety years! So many are gone from us and you remain. Happy birthday, daddy!

-Don L. King

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.

JANUARY KEEPSAKE ISSUE

This special 50th Anniversary issue of the Old Paths Advocate is still available at \$1.00 per copy. Many have ordered several copies as keepsake issues for themselves and their children. If you need them send to: Old Paths Advocate, 1061 N. Pilgrim, Stockton, Cal. 95205.

"I enjoyed the 50th Anniversary issue." -Randall Turner, Ceres, Cal.

SEEKING THE OLD PATHS

Continued from Page 1

King by ordering a copy of his **SERMONS AND WRITINGS** at \$5.00. If you already own a copy then order another as a gift for someone. Good books on the Bible ought to be read and studied. Every Christian should "give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13) Surely the most of us can well afford to spend nine or ten dollars in this worthy cause. Why not do it now while you are thinking about it?

Fifty years ago there was an urgent need for men of God with the faith and courage to "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein." That need has not diminished with the passing of time. The "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands" though this is where men usually seek him. It requires time and effort to get men to seek the old paths, because they have their own paths, and like Israel of old they declare, "We will not walk therein." There is no doubt that we are living in a generation today that has developed an almost complete contempt for the way of the Lord. We see a lack of respect for God and His way on every hand, and all too frequently among those who claim to be members of the Lord's church. In far too many places there are those who manifest a disposition of relative unconcern and a lack of respect for the sacred things of God. Along with our moral and spiritual decline we have lost our sense of dignity about our service to God. The casualness that is so common in the world today has pervaded the church and the home. Because of our preoccupation with the casual and the informal many people have developed a rather flippant and even sometimes blasphemous attitude toward God and His various assignments. I sometimes hear people refer to our heavenly father as "the man upstairs" or "the Big Man" and to Jesus Christ as "J.C." All such "casualness" is not only devoid of reverence but is open blasphemy! I wonder sometimes if men have completely forgotten that, "Righteousness exalteth a nation: but sin is a reproach to any people," (Prov. 14:34).

Children have little respect for their parents because the parents have failed to instill in the child a reverence and respect for God. Too many parents have bowed to the demands of the god of this world who pleads, "Let little Willie have anything he wants." So little Willie grows up thinking that the world owes him a living. He has no respect for his parents, God or the church. Later on he will have no respect for law--either man's or God's-- Then, when he winds up in the penitentiary (Pardon me, I mean the "correctional institution") his parents will moan that they just cannot understand what went wrong! What went wrong was that he was allowed to grow up without any respect for God or man. He was permitted (often encouraged) to lead such a casual life style that he slopped through all of his youth in rebellion to "the system." This is the "in thing" today, you know. The few left who still believe that it is the duty of man to, "fear God and keep his commandments" (Eccl. 12:13) are looked upon as "Squares" who are so old-fashioned as to still believe that there is a God and that the Bible is still His inspired word. I have been severely criticized by some of my own brethren, especially those of the cups and classes persuasion, because I believe that we should show proper respect for God and His assignments and that we should act and dress the part. Too many professed Christians seem more committed to this "casual life style" than they do to reverence for God and His word. Evidence of this is seen in the sloppy dress of many who attend public worship assemblies. As I mentioned in the October 1981 issue of **OLD PATHS ADVOCATE**, Ron Halbrook accused me of "joining a sect that is in the business of binding for God" and said that I had "committed myself to a host of other things" in so doing. He had reference to my

opposition of this "casual life style" demonstrated by the dress and conduct of both men and women in the public assembly. He seems to think that Romans 14 gives us license to dress and act in whatever manner our conscience my dictate. I very frankly admit that I am "committed" to the principle of proper respect and reverence for the sacred things of God, and I have always been so committed. I believe we should show this respect and reverence when we come into the assembly of the saints. Those who have always walked in the "**Old Paths**" have done so recognized that, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Psa. 89:7).

Despite Brother Halbrook's efforts to brush this "casualness" aside by talking about "A sect in the business of binding for God" this is a problem among these brethren. I have a Bulletin in which another of their preachers, Dee Bowman of Deer Park, Texas writes as follows:

"Casual dress in the assembly has become a problem. I was in a gospel meeting recently when a young man came in wearing a tee shirt with a large beer can emblazoned on the front of it. I was shocked! But not nearly so much as when I learned that he was the son of one of the members!! Sometimes I see people serving at the Lord's table wearing clothing which shows an obvious lack of planning and serious consideration for the seriousness of what they are doing. **And those ladies who have argued so long and loud for their pant suits should look around and see what a large gate they have opened. It is not uncommon in many places today to see many women wearing blue jeans and tee shirts to services.** I have seen men leading singing in an assembly of the Lord's people in attire they would not wear to a business conference or to the bosses daughter's wedding! Brethren, any person who would dare stand before God in less, or without less, than the best he has to offer would do well to stop and think a minute about how uncomfortable it will be to stand before him at all even in the best he has."

Well, Brethren, there you have it by one of their own preachers! Whether Brother Halbrook and the **GUARDIAN OF TRUTH** magazine recognizes this problem or not, Bro. Bowman does, and I commend him for so doing and for speaking out against such; and I can only hope that Halbrook and **GUARDIAN OF TRUTH** do not accuse him of "being in the business of binding for God".

The whole problem is when brethren depart from the "old paths" in one thing they open the flood-gates for error and false practice in every place. Yes Brethren, we need to get back to seeking and seeing and asking "for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16).

3046 North Ashby Road
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MARRIAGE IS A PROMISE

A marriage is a promise
That two hearts gladly make,
A promise to be tender,
To help, to give and take.
A marriage is a promise
To be kind and understanding,
To be thoughtful and considerate,
Fair and undemanding.
A marriage is a promise
To share one life together. . . .
A love-filled promise meant
To be kept lovingly forever.

IN 1982--WHAT OF THE CHURCH

Continued from Page 1

added, divine dimension; no wonder, with all the vehemence, zeal and zest we possess, we aver that the church in 1982 will be the greatest institution in all the world.

4. In 1982, the church will be the only institution on the earth with the divine right, reason, privilege, prerogative to wear the name of Christ and of God. We need to resent, without reservation, what exists in your town and mine all over this world, that of denominations, institutions of men, with no right, wearing the name of Christ and of God, as though He owned them and they owned Him. I resent this, reader, with a godly resentment; what presumption when men will take the name of the Most High and give it to things of men! We even are guilty ourselves of calling such buildings of men churches; in doing so we thus cheapen the name church, degrade the only one, and unintentionally put the Lord's on a par with men's. Shame on us! In 1982, the denominations, the daughters of the harlot, the harlot herself, will not be the Lord's church; let us stop using expressions that leave such false impressions, a shame to our Lord, and His church.

5. In 1982, the church will be the only place on earth where men and women can give to God the glory. Paul attests to this in Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen". When will men ever learn that if glory is given to God, they must be in the right place on this earth; and there is a right place, be not deceived, and that is "in the church", the multitudes preaching to the contrary notwithstanding. Glory to God and His Christ cannot be given in the institutions of men in 1982.

6. In 1982, the church will be the continuing object, focal point of God's providential care. This has been so since her establishment among men. Had this not been so, she would have been destroyed long since from the face of the earth. Profane history itself documents this truth. The church though is still the object of His greatest concern in 1982, and thank the Lord, she will ever be. There was a time when she, depicted as a beautiful woman, was "given

two wings of a great eagle, that she might fly into the wilderness, into her place" (Rev. 12:14), in order to escape the wrath of those forces, religious and otherwise, that would have annihilated her from the face of the earth. God thus assured His eternal care, in the language of Solomon's Song 2:16-17 -- "My beloved is mine, and I am His ---. Until the day break, and the shadows flee away ---". Thank God in 1982 for such assurance relative to the church.

7. In 1982, should the consummation of the age come, what of the church? Should the heavens pass away with a great noise; should the elements melt with fervent heat; should the earth also and the works that are therein be burned up; should all these things be dissolved (2 Peter 3:10-12) in 1982, what of the Church? Reader, again, we cannot promise ourselves much, but we can promise this, that in 1982, should all of this down here come to a close, as it will someday, sometime, when all else is falling, and has fallen, the church, still she stands!! When all the forces of error, false doctrine, all denominations, cultism, sectarianism have had their day in ungodly array against the church, the beloved city, fire will come down from God of Heaven and devour them, leaving the church standing safe, secure (Rev. 20:9). Thank God for such promises in 1982! (To be continued)

THE CHURCH DIRECTORY

ALL THE CHURCH DIRECTORIES HAVE BEEN SOLD. We don't plan another Directory until 1983.

The following corrections may be made: **MOLINE**, (Allegan County), **MICHIGAN**, Bro. John O'Donnell has passed away, but the congregation still continues to meet. **MTN. HOME CHURCH OF CHRIST**, (Stone County) **MISSOURI** has changed their Sunday Evening Service back to 6:30 P.M., (7:30 P.M., D.S.T.) as it appears in the 1981 Directory. **GOSHEN**, (Clermont County) **OHIO - Land of Goshen Church of Christ**, change to read Exit off I-275 at Exit #57 and go 9 miles East. Add. **Jack Huffaker, 2548 McHenry Road, Goshen, OH. 45122 - Phone (513) 625-5452.** Delete Ronald J. Steffes.

When a congregation requests the name of a leader to be dropped and another one to be in his place, I always assume that the brother who is dropped no longer worships with that congregation. They never in most cases give me the reason, and it is really none of my business as it is a congregational matter.

Is there anyone interested in **mission work in IOWA**. I have just completed information on it. Iowa has 99 Counties, and of these counties 54 counties does not have a congregation of the Church of Christ of any kind. We have the only congregation in **CALHOUN** County. We have one of the two congregations in **BLACK HAWK** COUNTY. In **WAPELLO** COUNTY we have 2 of the 3 congregations in that county. We do not show any Cups and no classes congregations. The average size of all congregations are 47. Of the total of 79 congregations in IOWA we have 9. This is an area where the plan of salvation needs to be taught. Anyone interested, please send a stamped self-addressed envelope for information in IOWA. The largest number of all congregations are in the **DES MOINES** AREA, where there are 10 congregations.

I have received some response for the information about **ARKANSAS**, anyone interested in either **ARKANSAS** or **IOWA** please send me a stamped self-addressed envelope. Send all Directory information to me and note change of address - Ras Asplin, Star Route 2 Box 67-A, Norfolk, Arkansas 72658 phone (501) 499-7117.

"Really enjoyed the 50th Anniversary issue of OPA. We are so in debt to you for preserving it for us. God bless." -C.A. Smith, Andrews, Tx.

HONOR ROLL

You will find listed below the names of those sending subscriptions from Feb. 10 to Mar. 10 and opposite the name the number of subscriptions sent. We are so appreciative that you are renewing promptly making our workload lighter. We are thankful to the many brethren who speak for the paper in trying to enlarge the reading audience. Please, check the following and report any errors to us:

Joe Norton--15; Joe Bass--6; Clovis Cook--4; Clarence Claypool--4; Don Kelly--4; Chester King--4; Linda Sanders--3; Dennis Smith--3; Ronald Long--3; Don L. King--3; Edith Solleder--2; C.A. Smith--2; Lois Chatham--2; Ron Wilson--2; Don Rogers--2; James McKinney--2; D.B. McCord--2; Don Freeman--1; Viola Owens--1; Duane Butt--1; Loveta Brown--1; Beverly Winchester--1; Grace Bigham--1; Gillis Prince--1; Merion Hays--1; Russell Norman--1; Harley Krider--1; Ann Hopkins--1; Thomas Greb--1; Dewey Denton--1; Leo Burns--1; Billy Wilson--1; Laurine Webster--1; Randall Turner--1; Jerry Ashlock--1; George Tennis--1; W.E. Swindler--1; Buddy Johnson--1; Sally Arnett--1; Mrs. Arden Conner--1; Randy Tidmore--1; Ray Fox--1; Larry Conner--1; James Betterton--1; Willie Berna--1; Margie Holt--1; James Moore--1; Ray Offill--1; Winnie Bryant--1; Eunice Richardson--1; Mrs. J.B. Lane--1; Kenneth Stark--1; Gladys Staggs--1; Bonnie Mae Smith--1; Nicholas Whitaker--1; Bernice Smith--1; Mrs. Donald Krider--1; Mrs. R.J. Wiseley--1; Wayne Robinson--1; Eugie Everett--1; Earl Helvey--1; Mildred Bee--1; Leon Parker--1; J.F. Graham--1; James Smith--1; Ernest Montgomery--1; Hulon Smith--1; Delia Stevens--1; Richard Frizzell--1; Total-115.

DEFENDERS OF THE TRUTH

By Rick Martin

The Fiftieth Anniversary issue of the Old Paths Advocate was very enjoyable reading. It thrilled me to read writings of some of the old Soldiers of the Cross. There were men who were strong defenders of the Truth, who willingly gave of themselves to the Cause and to its furtherance. These men richly deserve all the praise that can be heaped upon them. Many of these men have departed from this earthly stage; others, because of age and infirmities, are no longer able to carry on. Therefore, it is a necessity that other defenders of the Truth arise to take their place. This will be the subject of this writing.

The Apostle Paul wrote in (Phil. 1:17) "But the other of love, knowing that I am set for the defence of the gospel." The Apostle knew that some were willing to defend the Truth because of love. He took great consolation in the fact that while he was confined, others would go forth and defend the Truth. The Apostle himself was a man who was ready, able, and willing to defend the Truth. It made no difference to him whether he was in prison or in the palace of a king; he stood ready to defend the Truth. He was willing to do this because it was the most precious thing in the world to him.

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.

Bill Walton, Jr.-Otis, Colo. 80743.

Ivan T. Parker, Rte. 7 Box 80, Athens, Ala. 35611

Steve A. Parker, Rte. 7 Box 80, Athens, Ala. 35611

Kerry Bernard Parker, Rte. 4 Box 442, Athens, Ala. 35611

Kenneth W. Little, Rte. 4, Box 442, Athens, Ala. 35611

Brent Allen Lee, Rt. 3, Box 161, Atkins, Ark.

Stanley Vern Smith, 1313 Lincoln, Apt. S., Bakersfield, Cal. 93305

Patricia Callaway, P.O. Box 1112, Broken Bow, Ok. 74728

Louise Sampanes, 1753 Milo St., Redding, Cal. 96001

Becky Erickson, 827 State St., Redding, Cal. 96001

Jim Erickson, 827 State St., Redding, Cal. 96001

John E. Smith, Box 906, Cottonwood, Cal. 96022

Mark Sampanes, 1753 Milo Ave., Redding, Cal. 96001

Dave Johnston, Box 4281B, Arcata, Cal. 95521

Truth is being bombarded on every side and we have a duty to stand up for it and defend it with all our resources. If we don't defend the Truth, who will? We certainly cannot expect people of the world to do this.

Satan is the ring-leader in trying to destroy truth. We must learn his devices lest he should get the advantage (II Cor. 2:11). Satan is always attempting to get the advantage over those who are standing for the truth. He is at the bottom of everything that tries to destroy the truth and this warrants the special attention of all those who are laboring for the Cause. We must be aware of his plans, his thoughts, and his skills. He is a very cunning and crafty opponent. We are not to be ignorant of all the devices he is constantly using to injure us. We must be on guard for the snares he has laid for us.

Satan especially tries to get at those who are discouraged. Discouragement in the work may often come our way, but we must never give up. This is exactly what Satan wants us to do. Winston Churchill, the great Prime Minister of England, was once asked to give a speech before a group of high school students. The speech was a short one; he simply said, "Never, never, never, give up." How fitting this is for those who would defend the Truth. We must be willing to stand up and be counted for the Cause of our Lord. We have been entrusted with the Truth and we must keep that trust. Though others all around us may be compromising the Truth, we must stand firmly for it and give a shout into the wind of change. Nothing, no matter what it might be, is worth giving up the Truth for.

In a defense of the Truth, it is imperative that we be knowledgeable. It is the duty of every Christian to make the highest possible attainments in knowledge. No one can defend a cause they know nothing about. It is the duty of every Christian to defend the Truth against its enemies. It is not just a hobby, but rather it is a responsibility and duty.

We must be able to get along with our fellow soldiers. If people in the same camp are always fighting and bickering among themselves, they will be unable to defend their positions. Petty differences and personal opinions must be laid aside. We cannot afford divisiveness or we will surely fail. Trouble in the camp makes the job of Satan much easier.

Down through the years, I have heard preachers say to the young people, "One of these days the Church and the defense of the Truth is going to be in your hands". For me, and many others, that day has come. That future that once seemed so far off is now. I so often think about what the Church will be like fifty years from now, if God allows this world to continue on. Will it be weaker that it is now? Will it be the same? Will it be stronger?

There have been many in the past two were willing to defend the Truth. Some have traveled this country from one end to the other, sacrificing of themselves for the Cause. There have been others, who perhaps were not as widely known, who stayed in their own areas and defended the Truth. I am thankful for these old soldiers of the Cross and Defenders of Truth; because had it not been for them, I might not be where I am today. The Truth is precious to me and I shall attempt to defend it because of love. When my time comes to leave this life, I hope to be remembered simply as a soldier of the Cross and a Defender of the Truth.

**620 Evergreen Dr.
Woodstock, Ga. 30188**

"Here is a sub. Keep up the good work" - Robt. George, Sacramento, Cal.

"We enjoy the articles and reports so much - don't want to miss an issue" - Tom Allington, Lodgepole, Neb.

"We no longer have a congregation here and I am unable physically to go elsewhere. The OPA can not substitute for a missed service but does help me keep in touch and I do enjoy the good articles" - Vonna Kendrick, Anson, Tx.

FRANKLY SPEAKING

By Marion Frank

Read the 17th. Chapter of the Gospel as recorded by John. This, the longest recorded prayer of our Lord, may properly be called "The Lord's Prayer," for it is a prayer He prayed and not an outline or model for others to follow. As He stood in the shadow of the cross and poured out these petitions to the heavenly Father, He revealed the great yearning of His compassionate heart. As He anticipated the needs of humanity immersed in sin, sorrow, and suffering, He fervently appealed for the disciples who were to establish the gospel of hope in the hearts of men and all who were to take up the cross and proclaim the redemptive love of a merciful Father to all mankind.

This prayer has been considered so solemn and sacred by scholars that they have hesitated before subjecting it to the usual study and criticism. A more serious study by the denominational world could and would be a great help in bringing forth a unity of the church. The authority of Christ must come forth in any critique if the fullness of the message of Christ is to be understood.

Jesus prayed for Himself. Jesus was approaching the most momentous crisis of history--the giving of His own life as a sacrifice for the sins of the whole world. The "hour is come." He was at the threshold of the hour for which He came into the world. His works and teachings had been preparation, and He had arrived within the very presence of the cross, bringing the most terrible and most significant event of all history. We can not travel far into the sacred area in which this battle of the ages was fought, but we can thank God for the victory which He achieved on our behalf. "Thanks be to God for his unspeakable gift" (2 Cor. 9:15).

Jesus prayed that the Father would glorify Him in order that He might also glorify the Father. This was to be achieved only by His obedience--the suffering, death, burial, and resurrection. His deepest passion and chief aim was to glorify God the Father, and this was done in the saving of men. He desired the cross, because that way and that alone would achieve human redemption. "Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (Heb. 12:2). Eternal life is in knowing God and His wonderful love as exemplified in His Son Jesus. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

His second petition of Himself involved the return of the glory which He had before the creation--that glory of which He emptied Himself when He came into the world to do the Father's will in fulfilling His redemptive promise to His creation. This could be done only when He had completed the Father's plan. It was only by way of the cross that He could emerge into the eternal life and glory again which was rightfully His and which He gave up, temporarily, to come into the world to save us. It is also true that there is only one way for us to regain the fellowship of the heavenly Father: in our obedience to Christ we must take up the cross and follow Him. The way of the cross leads to that eternal abode. He is now preparing for those who follow Him in loving obedience and service.

Jesus prayed for the disciples about Him. He prayed for those men whom He had chosen and called. What a great responsibility was to be laid upon their shoulders, for He was leaving them in His physical presence! He prayed for the Father to "keep" them. At the time, He was not praying for the world, but for instruments through whom the world is to be saved. There were to deliver the most important message that man should ever have the privilege to hear. "That they may be one" is the petition. How important it was that they should manifest the same spirit of unity as that of the Father and the Son. It would have been tragic indeed to have them go forth in any other

spirit than the unity of the message, life, and love of God and His Son.

He did not desire that they should be taken out of the world, but that they should be kept from the evil one. They must remain here to carry on their work, and be kept free from the defilements of the flesh. This, too, is true of us as we strive to do His will. True Scriptural teaching on sanctification is vital to our understanding of God's will. To "sanctify" is to set apart, to render holy, to consecrate, whether of things or men. Saints are made by the setting apart of their lives by obedience to the will of God as revealed in His Word. Thus the disciples were set apart to His purpose for them. In like manner we are set apart by our acceptance of His will for our lives. Christ prayed for all believers. Looking down the corridors of the centuries of time, He included all who should believe on Him by the apostles' word or teaching. This includes all who ever have or will believe on Him, for there is no other source or basis for this faith than the preaching and teaching of the apostles, either oral, as at the beginning, or written, as it is today. "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

His first petition for His church was for oneness of all believers. Again He desired this unity to be as that between the Father and Son. The purpose of this manifestation of unity is that the world may be convinced and believe that He is God's Son, the one sent according to the promise and prophecy to fulfill the Father's will and bring men into His fellowship.

This spirit prevailed much in the early period of the church as portrayed in Acts of Apostles. "The multitude of them that believed were of one heart and of one soul" (Acts 4:32). The prayer of Jesus was for a vital relationship between those individuals who are believers and followers of Him, and not a union of sectarian establishments, such as exist today, brought about by the acceptance, as matters of faith, of human teaching and conditions of membership. A unity of individuals, based on a love for and acceptance of Christ, will not create divisions nor permit them to exist. Our task for today is to seek to restore that unity which existed in the beginning of His church. This can be done only by a return to the same faith and program of the apostolic period and a restoration of the teaching essential to the producing of obedient followers of Christ. In His great prayer of intercession, Jesus prayed that this might be true of His people. Can we do less than honestly, and ardently strive to fulfill the desire?

The Bible doesn't divide. Man's innovations, digression and inventions bring only confusion. Let us study again and again John's statement in Rev. 22: 18-19.

Amid the anxiety and arrogance of a sinful world headed down the road of darkness to its eternal doom, let us strive to fulfill the Master's will for our lives that others may be won to Him and that we may rejoice in the glory of His presence throughout the eternity of God.

-406 Alexander Ave.
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WORDS OF ENCOURAGEMENT

"The OPA continues to get better- the 50th Anniversary issue was super. Thank you and God bless." -Richard Frizzell, Miami, Ok.

"Keep up the good work, you will be blessed for it not only in this world but in the world to come. God bless brethren like you." -D. Freeman, Midwest City, Ok.

"I enjoy the OPA very much and pray it is reaching many who are looking for the truth." -Dewey Denton, Raliegh, N.C.

SOUL WINNING: IS WHAT IT'S ALL ABOUT

By Allen Bailey

The great apostle Paul had the attitude that we must all show concern for those who are lost. (Romans 10:1) "Brethren, my hearts desire and prayer to God for Israel is, that they might be saved." This inspired man of God also said: "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22).

It is estimated that there were only 250 million people on earth when Jesus said, "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:16). It took 1600 years from that date for the population of the world to double reaching about 500 million people around the year of 1650. The staggering thought is that about 200 years we reached one billion people; in and around the year 1850. It took only 80 years for the world's population to double again reaching two billion in and around 1930. Our census bureau states the world's population reached four billion at midnight, March 28, 1976. Most projection show that it will double again shortly after the turn of the century.

We all readily agree that this is a sea of people. Jesus died for everyone of them. Our job is to reach all of them with the saving of the gospel of Christ. Time is definitely not on our side.

Let's imagine that you are starting out on an ocean voyage. As you leave San Francisco, standing on the deck of the ship you notice people in the water. There are literally thousands of them. You become aware that they are swimming away from the shore. You know they can't make it. As you watch, they grow tired, and one by one, they began to slip away from sight, under water and drown. You say, "What a foolish thing to do!" That's right!! We are not responsible for their being in the water. "RIGHT AGAIN!!!" But let me ask you, do you have any responsibility to try and save them? You know that we would do all in our power to save them even against their own will, try to snatch them from a watery grave. That being true: How much more responsibility do we sustain to those in sin? No, we did not ask them to sin. It is a foolish thing for them to be in sin. You know because of a crucified Christ that we must do all in our power to save them from dying without the Lord. Jesus died that the gospel might be taken to ALL.

Please, allow me to turn our attention and consider the PLAN OF SALVATION GIVEN IN THE WORDS OF JESUS, our saviour. Jesus said, "Except ye believe that I am He, ye shall die in your sins" (John 8:24). Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Jesus said, "If ye confess me before men, I will confess you before my Father which is in Heaven" (Mt. 10:32). Jesus said, "He that believeth and is baptized, shall be saved" (Mark 16:16). Jesus also said, "The words that I have spoken will judge you in the last day" (John 12:48).

I am convinced that many Christians would like to be a soul-winner just like you have experienced through your obedience. For the most part, we have not placed into the hands of God's people, simple, scriptural, effective methods they could use in soul winning. This is our purpose in this endeavor. In a very specific way, let's notice four points that if properly applied WILL HELP US become successful soul winners.

(1) ALLOT A SPECIAL TIME FOR SOUL WINNING

I am not talking about visitations. There will always be a need for visits to those who visit our services, our newcomers to the community, etc. There comes a time to approach certain people "who should be ready to listen to a closing presentation of the gospel, and urged to obey the Lord and be saved before they go to sleep that night". I want to emphasize a special time for this, in addition to all other soul winning efforts and opportunities that are put forth. Talk it over and consider what might be the best night that those who are interested could participate in this Christian duty.

(2) DO NOT GET SIDETRACKED

When you really get down to business in soul winning you become more acutely aware of the work of Satan. The devil is as real as God. He knows when you mean business. He sees that you have a prospect with an open mind. He knows what the end result will be. The only way he can interrupt this process is to get you sidetracked.

Here you go to Mr. Fred's house, with your study all set. As you open your Bible to what you want to tell Fred, he's going to say, "I'm so glad you came tonight, Say, Why don't you guys use instrumental music?" You will spend the next hour and a half arguing, and when you go home, Fred is still lost! It is no accident that you got sidetracked. It has happened to me dozens of times; BUT NO MORE!! Tell Fred I appreciate your honest question. I will be glad to study it with you sometime but tonight I have something else to talk with you about. If you don't make up your mind to do this, you are ruined before you start. "DON'T GET SIDETRACKED"! You have something to say, get it said. In the name of his soul's salvation get it said. Don't get carried away talking on sports, politics, weather, and etc. Get to the subject and purpose of your visit as soon as reasonably possible.

(3) ASK HIM TO RESPOND NOW

When you have taught your friend, and you see that he understand the will of God, "BOLDLY ASK HIM TO RESPOND NOW!!" Follow through with something similar to: Fred, do you understand the teachings of Jesus that we have studied tonight? (wait for an answer) Now that you understand and know assuredly of what Jesus wants you to do, Will you do it now? Let's go to the building now, and baptize you into Christ!

When you know he understands what he must do, make the rest seem very simple for him, for it really is very simple. This is where most soul winners fall short. We hope they'll think about it and do it on their own. If we leave without asking them to respond now, the devil comes and tries to "immediately remove the word from their hearts" (Mark 5:15).

"TRUE EXAMPLE" Henry Ford had a close personal friend who was in the insurance business but one day, a complete stranger sold Mr. Ford a large insurance policy. When his friend found out about it he said, "Henry, we've been friends for years, why did you buy from a complete stranger?" To which Henry Ford replied: "He asked me."

The majority will not know they can obey the gospel outside a regular church service. This is a proven fact and I had to learn it the hard way but always ask and remember God's written says: "Behold now is the accepted time; behold; now is the day of salvation" (2 Cor. 6:2).

(4) PRAY

Soul winners must be praying people. It is more than significant that the Bible says "ye have not, because ye ask not" (James 4:2). If there is any work on earth that needs to be fortified by the effectual fervent prayers of the righteous it is soul winning. Preface your going out with much prayer. On this particular night when all get together, have prayer together before leaving to do this work. Have prayer with this individual that you are about to baptize and thank God for helping him to resist the devil and for his submitting himself to God; after their baptism have prayer again.

These four points will help you become great soul winners because of what Paul said: "I have planted, Apollos watered, but God gave the increase" (1 Cor. 3:6). If we have planted the seed, and water the seed, we will have done our part. We know assuredly that God will give the increase. If we do our part God will do his part. (this article was also used in "THE INFORMER" a religious bulletin in La Grange, Ga. -editor Alton Bailey, in October).

OUR DEPARTED

Harcrow— Bernice Karleen Harcrow was born Dec. 26, 1960 at Itasca, Tex., and departed this life Feb. 13, 1982 in a tragic auto accident at Broussard, La. Karleen had been baptized into the body of Christ as a young girl and lived to the young age of 21. She is survived by her parents, Buddy and Mildred Harcrow, who are faithful members of the church at Rockport, Tex.; 4 sisters and a brother. Karleen was the youngest child and had never married. Services were conducted Feb. 16, at Marshall Funeral Home in Rockport. Prayers and words of comfort were offered by her uncle, Lester Schoen and myself. Our deep and sincere sympathy and prayers are extended to the Christian family of this young girl.

—Steve Orten

Smith— Mrs. Ethel George Smith, age 77, was born Aug. 7, 1904 in De Leon, TX., and passed away Feb. 25, 1982 in San Angelo, TX. Sister Smith is survived by her husband, B.F. Smith; two daughters, Mrs. L.M. Ray of Ft. Worth and Mrs. Sue McEver of San Angelo; two sons, James and Timothy Smith of San Angelo; one brother, Olan George of Ft. Stockton, TX.; 11 grandchildren and 2 great grandchildren. Sister Smith had been a faithful member of the 19th Street Church of Christ in San Angelo for many years. She was laid to rest at the Lawnhaven Memorial Gardens, San Angelo. The songs at her service were beautifully sung by some of the brothers and sisters from the congregation. I spoke words of comfort to the family and friends. May God bless the Smith family.

—Paul Walker

Adams— Bro. Fred K. Adams, of 1536 20th Street, N.E., Roanoke, Virginia, departed this life Feb. 23, 1982, at Community Hospital in Roanoke, Va. at the age of 76 years. Bro. Adams, had been a faithful member of the East Gate, Church of Christ, Roanoke, for many years. He was a retired employee of the American Bridge Company. He was preceded in death by his wife, Mamie Adams. Surviving are one son, Larry Adams, Roanoke; two daughters, Mrs. Louise Brown, Manassas; Mrs. Janice Snyder, Moneta; a brother, Jessie W. Adams, Roanoke; nine grandchildren, ten great-grandchildren. Services were conducted at the Oakey's Roanoke Chapel, at Noon, Fri. Feb. 26, with a large number in attendance. Interment was in Sherwood Memorial Park, at Salem, Va. Services were conducted by the writer.

—Elgie Thompson

FOURTH OF JULY MEETING IN MISSOURI

Plans for the second annual camp-meeting at Lebanon, Mo. are just about complete. The Nelson Community Center has again been reserved and we anticipate another good meeting with large crowds and good preaching. The building will seat 800 in air-conditioned comfort with nice restrooms and plenty of parking. There are more than 400 motel rooms in the Lebanon-Bennett Springs State Park area with several campgrounds in and around the park. The Lee Summit congregation will again be conducting the meeting. The meeting will begin Sat. night, June 26 and services will be twice daily through July 3rd, except Sunday. Morning services will be at 10:30 A.M. and evening services at 7:30 P.M. Make plans to spend this fourth of July in the Missouri Ozarks. If you need more information please contact any of the following brethren: Dave Doing, Rte. 2, Lebanon, Mo. 65536, phone (417) 589-6281; Donald Meents, Rte. 2, Lebanon, Mo. 65536, phone (417) 589-6288; or Lowell Richardson, Rte. 2, Lebanon, Mo. 65536, phone (417) 589-2647.

"We especially enjoyed the Keepsake issue, so good to read from the oldtimers and hope to see more of this in the future." —Ann Hopkins, Corcoran, Cal.



Earl B. Helvey,— 4825 12th Ave., Sacramento, Cal. 95020, Feb. 12— We appreciate having Roger Scott and family with this congregation. He has been having some Bible studies and distributed flyers in the community regarding Bible subjects. He is a good speaker and we really depend on him.

C.A. Smith,— 810 NW 6, Andrews, Tx. 79714, Mar. 3— Recently, we have had the privilege of hearing Bro. Mike DeGough deliver two fine sermons here in Andrews. All were well pleased. We have baptized 3 young men into Christ with prospects of others from the same family. Their conversion resulted after several home studies. Please pray for us that we will remain true and work hard for the Master. We send our love to the saints everywhere.

James McKinney,— Rte. 8 Box 121, Athens, Ala. 35611, Mar. 11— The church here is doing well and we give God the glory. The past month we have gained 4 new members, bringing our total to about 30 regular members. This is now our second year in this work, and all are working hard. We have a meeting May 14-24 with Bro. Ray Kissinger of Ada, Ok. Plan to be with us if you are in this area. For information call Paul Washburn, 350-2173 or me at 232-5499.

Don L. King,— 41931 Chadbourne Dr., Fremont, CA., 94539, Mar. 13— We are presently holding a weekend meeting at the 64th st., Sacramento, Ca. cong. Crowds are good with some outside interest. Nearby congregations are helping out also and we appreciate it. Bro. Roger Scott is working among these brethren and is doing a good work. The church at home is doing well. The brethren are all pitching in and helping with the affairs of the Philippine work. It has been good for the church to have this responsibility. Our crowds have been good and there seems to be a renewed zeal among the teachers to study more and try harder to edify. We extend an invitation to all to come by and be with us when you can. Pray for me and mine.

Barney Owens,— 8782 Meadowview Ln., W. Chester, O. 45069— Since last reporting I spent the weekend with the congregation meeting in Bedford, IN. where there is certainly potential for growth. My next meetings for this spring are with the brethren at Piedmont, AL., March 21-28, and Kansas City, MO., April 4-11. If you are near these places at the times stated we covet your presence to help these people and me spread the wonderful truth of God. Our meeting here at Sharonville this Spring is with Irvin Barnes April 17-25. We are looking forward to a good meeting and welcome visitors from near and afar. Congregations where Irvin has preached will want to visit to aid us and see him again. Prayers are needed for the work and for mine and me.

Bennie Cryer,— 4635 Larkin Dr., Live Oak, Cal. 95953, Mar. 13— The work in northern Calif. is progressing. Bro. G.V. Ayers has moved to the area and is working with the Redding and Hydesville congregations. It was a pleasure to work with him and the brethren in Redding in their new location in a weekend meeting. Brethren Greg Gay, Keith Vanderbosh, Randy French, and J.W. Pendergrass, along with others are doing a fine job. It was encouraging to have Brethren Raymond Fox and Roger Boone come and assist in this effort. We had several visitors from the area. I believe the church in Redding really has a chance to grow now. Bro. Timothy Staggs is working with the church in Olivehurst and they are growing. Several have

been baptized there. The church in Yuba City is growing and working hard. The elders have a mind to work and spend money in evangelizing both here and abroad. God bless all of you.

Paul Walker,— 2701 Halifax, Odessa, TX., 79762, March 7— We heard two fine sermons by Ed Daniel recently. Ed is a wonderful speaker and song leader. I had the honor of uniting Ed and his sweet wife, Lisa, in marriage last December. We are happy to have them in West Texas. Last Sunday we were with the congregation in Big Spring. I preached at both services. It was good being with those fine brethren again. We look forward to our weekend meeting at the congregation in Graham, TX. the 4th weekend in March. The Midland congregation was saddened today by the passing of Sister Branch. She was a faithful and fine Christian lady who will be missed by the Hughes Street brethren. Also, the congregation in San Angelo lost a faithful member recently, Sister Ethel Smith -- a wonderful Christian. She, too, will be sorely missed. May God bless the brotherhood.

Billy Dickinson,— 215 Forrest Hills Dr., W. Monroe, La. 71291, March 2— Although it has been a while since reporting, I continue to be busy in the Lord's work and enjoy reading the reports of others. May the Lord's blessed cause prosper everywhere!! Please allow me to briefly thank each and every congregation that had me for a meeting last year. I cooperated with brethren in 7 such efforts and their hospitality and zeal was quite wonderful and uplifting to me. May I especially mention that toward the latter part of the year, I held meetings at Ada and Davis, Ok. and Brazil, Ind. All three of these meetings were delightful experiences for several reasons and my heartfelt thanks goes out to each of them. Here at W. Monroe we seem to be holding our own; attendance is picking up some. I have recently started knocking on doors offering Bible correspondence courses and hope we will reap a harvest of souls from this effort. So far, about 1 out of 20 actually send them in and begin the courses. I understand others have had good success in similar efforts. Recently, I baptized a young man at Fairview (Marion, La.), where I generally preach the first Sunday of every month. I am looking forward to being at Collins, Ms., May 21-23 and in Oklahoma City, Ok. (Capitol Hill), June 18-27. If you are ever passing through our country, stop by and worship with us. Pray for us!!

Lonnie Kent York,— 2306 Lynn, Springdale, Ark. 72764, March 1— Spring is just about to break forth in Northern Arkansas, and with spring, the new hopes and revived enthusiasm for all that is good. In past months I have enjoyed the study at Wichita Falls and the New Years meeting. We were also able to enjoy a short meeting conducted by Bob Loudermilk in Kansas City. The work in Northwest Arkansas is progressing. We have had another addition to the body of Christ, and are conducting Bible studies with other interested individuals. Studies with the brethren here also greatly helps to give strength and growth in the most holy faith. I really enjoyed the special edition of the OPA, and it was refreshing to read from the pens of those with whom I have never had the opportunity to meet in this life. At present I have one meeting scheduled for Beatrice, West Virginia, July 9-18, and a weekend meeting at Okema, Ok., Nov. 19-21. We continue to seek the prayers of all, and we pray for the spiritual growth of the brethren.

Jim Hickey,— 1304 S. Date, Plainview, Tex. 79072, Mar. 9— Bro. Duane Permenter of Cuba, N.M. recently conducted a fine series of meetings for us in Plainview, TX. We had our largest crowds ever with several visitors from the community. We are planning another meeting April 2-4 with Bro. Wayne McKamie. We are hoping to follow up on the interest that has recently been developing here. The digressive church here has been undergoing a lot of unrest because of their indifference and liberalism.

One of their leaders has quit and is considering taking his stand with us. His brother and family have already started meeting with us. I have been having some excellent Bible studies with a couple of families and there is the possibility that we may gain several people. After two years work we are just now beginning to make some solid inroads into the religious community here. We would really like to see a christian family move here to assist us in building the church. It is a great place to live, raise a family, and do the work of the Lord. If you are interested please write me. During the winter I went to Mexicali, Mexico to check on the work and preach. We were glad to see new faces and nice crowds. The church there is now over seven years old and still faithful. While in CA we were happy to preach at El Cajon and visit old friends. March 22-28, I plan to preach for the brethren at Frisco, TX. April 28-May 2, I will be preaching at Farmington, N.M. If you are needing a gospel meeting I have time available this August. I would be happy to assist you in your evangelistic efforts. If you are traveling through West Texas stop and worship with us at 12th and Oakland in Plainview, TX.

Irvin Barnes,— Rte. 1, Box 364, Springfield, Mo., 65803, Feb. 17— It was my privilege to have preached one or more times at the following places in 1981: Lake City, Ia.; Wichita, Kan.; Washington, Ok.; Iuka, Hale, and Mtn. Home, Ark.; Ash Grove, Cassville, Lebanon, Jamesville, Springfield (Fremont and Seminole, Mo.); and the rest of the year was spent with my home congregation N. Hwy. H. in Springfield, Mo., where it is a pleasure to work and worship. We enjoyed having Brethren Alfred Newberry, Greg Gay, Zade McClure, Jerry Dickinson, Mike Whitworth, Bob Loudermilk, John Anderson, Smith Bibins, Dan Wissinger, and Joe Hisle preach for us one or more times. Our work was highlighted last year by two good meetings held by Joe Hisle and Bob Loudermilk; by 5 baptisms and 2 restorations. Bro. Tom Shaw held a day session singing school last summer. He did a fine job conducting the sessions which is proven by the good results which are obvious. I am still convinced that if a congregation is to have good singing it is essential to get a new song book regularly and encourage the members to learn the rudiments by having a regular singing school. This effort was supported by private donations and was strictly a work of individuals. My meeting schedule this far: Cable Ridge, Mo., Apr. 2-11; Sharonville, O., Apr. 17-25; Blue Springs, Ky., June 5-13; and Deer Park, Tx., Aug. 6-15. Johnny Elmore is scheduled to be with us here Apr. 18-25 and Terry Baze is scheduled Oct. 8-17. Please note change of address.

Bob Loudermilk,— Box 421, Pratt, Kan., 67124, Mar. 5— The new congregation in Pratt, Kan. has now been meeting together for about a year and a half, and since its beginning we have had the privilege of baptizing 4 souls into Christ. Two of these did not "continue in the faith". The other two continue to worship with us. Another family recently left the practice of "cups and classes" to worship with us. We started with 2 families so have seen the congregation double in size, thanks to God. We pray the growth will continue. We are now getting ready for our meeting with Joe Hisle. Don Coon from Shreveport arrived in Pratt two weeks ago and will be with us for at least 6 months to participate in personal work and assist in various aspects of the work. Don is a young man of 23 and has recently preached the decision to dedicate his life to preaching the gospel. We plan to spend the next several months working together in various approaches of evangelism including: (1) contacting all newcomers who move into the community in an effort to set up studies, (2) running articles in the newspaper, (3) preaching the gospel via radio, and (4) continuing the "Bible correspondence course approach" in which we go from door to door inviting people to enroll in our free Bible course. This approach was used last summer and brought forth some new leads. My next meetings include: Lawrence, Kn.,

Mar. 26-28; Ft. Smith, Ark., Apr. 8-11; Shreveport, La., Apr. 12-18; Jackson, Ms., May 26-30; Fremont, Cal., June 6-13; and Escalon, Cal., June 14-20. If you are in these areas please plan to attend. Our meeting in Shreveport in April will involve the theme "Revive Us Again"! Your prayers, please.

Duane Permenter,— P.O. Box 125, Lindrith, NM 87029, Mar. 1— It does not seem possible Spring is nearly here. We have had a good winter, and, could not have asked for more appropriate weather. The work continues in this area with some progress. We still work hard to build the church in this mission effort. Brethren, we need your prayers, and, your visits when possible. In February we held a week-end meeting in Plainview, Tx. where Brother Jim Hickey labors in a mission effort. Brother Jim and his family are doing a good work in that area. Brother Gary Stark and his family have been a real asset to the work since they were converted to the truth. Our meeting was well attended from many different churches. Three states and six congregations were represented; on Saturday evening we had eight people from the community present. Also, we had one confession of faults during the meeting. Brother Delmer Lee and family recently came by and preached for us. He is a fine gospel preacher. We certainly appreciate him for the works sake. The Lord willing, Brother Carl Johnson is going to be here at Cuba over Memorial Day week-end and will continue through the next week. We are expecting brethren from Tx. and other places to come and help out on the week-end. If it is possible please make plans to come and help give this mission effort a boost. We welcome all to come and stay in our home. Our telephone number is (505) 774-6570. May God bless you with His eternal peace. Our love to all the faithful brethren.

Joe Norton,— 1712 Wanda Way, Arlington, TX 76017, Feb. 16— Since last reporting, it has been my pleasure to participate in several works which have been stimulating and uplifting. In August of last year, it was my privilege to accompany Bro. Wayne McKamie to Mexico to conduct the annual preachers studies. This was a spiritually enriching experience which I shall never forget. Working with those preaches, so anxiously seeking the truth, was such a thrill. I want to thank the Boulder Drive congregation in Dallas for making my trip possible. Lord willing, we will assist with those studies again this year. Shortly after returning from Mexico, I had the privilege of working with Bro. Ron Willis in conducting the annual Texas Labor Day meeting. This was my third year to be a part of conducting this great meeting, and I express my appreciation to my home congregation, Trentman Avenue, in Fort Worth for asking me. As usual we had excellent crowds of several hundred. Cooperation was evident everywhere, the preaching was wonderful, and the spirit was warm and wholesome. Immediately following the Labor Day meeting, the Trentman congregation carried through with its plan to begin a congregation in Weatherford, near here. The entire metroplex cooperated in covering the city with publicity about the opening meeting. I preached at several congregations in the metroplex and away during the fall. In December I enjoyed the preachers study in Wichita Falls and especially appreciated being asked to participate. Pray for us in our work here.

Gillis E. Prince,— P.O. Box 250, Wedowee, AL 36278— It has been some time since I have written to the paper. We

are still working with the church in Montgomery, AL. The work is still progressing. The past year we have had three for baptism, some have been restored with several confessions of faults. We have grown in Spirit, fellowship, and have learned to handle our problems better. We have had a lot of visitors from different places and have the promise of others who say they will obey. I sure did enjoy The Golden Anniversary of the Old Paths Advocate; I think it was wonderful. I thank God that Brother King has lived to see it. I can truly say that some of the happiest hours of my life was spent with Brother Gay and Brother King. I will never forget them. I think it is great that we can have some of their articles given to us in print again. I love all of our brethren; and we have a brotherhood of preachers to be proud of. I thank God for each of them, but, looking back over the sermons and articles of the older preachers (who have helped us to be what we are today) I am afraid we are facing a great crisis in some of our pulpits. It is a real famine of the Word of God. Some of the preaching done today could be done in any denominational church in the land. It is a religious "milk toast" diet that lost people could listen to and never come to a knowledge of the truth. I shudder when I think what the conditions of the church will be after we've brought up a new generation on this new kind of preaching. May God give us God fearing men who will lay it on the line like it is! I enjoy the paper, I think we all should work for it. I am glad to see it in the hands of those who are handling it. May God bless the faithful everywhere. Here is a sub.

Rick Crockett,— 27722 N. Twin Oaks Valley Rd., San Marcos, Ca. 92069, Mar. 8— This past winter it was necessary for me to drive a sort of lonesome but eventful 7000 mile trip. Suffice it to say I was in peril of high winds, rain, ice, blinding snowstorms, and extreme cold; in peril of drunken drivers, and a madman with a gun. Yet, in this journey I received much comfort and care from my Lord and my brethren. Coming and going, I was snowed in at Columbia, Mo., with Ken and Denise Middick, and can't think of any other couple I would rather be snowed in with—a fine christian couple. I was privileged to speak at the New Year meeting and visit in the home of Riland and Joy Nichols, another fine couple. Enroute, I was privileged to preach at Davis, Ok., and afterwards at Columbia, Mo., Richmond, Ind., Tulsa, Ok., and Odessa, Tx. My thanks to Tucson, Ariz. and the others for their encouragement, support and fellowship. I owe a special thanks to the Robersons and the church at Richmond, Ind., for taking in a stranger in need. Coming home from Pittsburg, Pa., after 6 hours of driving my fuel line froze up near Richmond. I managed to get up the off ramp, worked on my truck and got it running again long enough to get 200 feet down the on ramp. Had I managed to get 5 miles farther I think I would not be here to write this. After 45 min. fighting -80 degree windchill I managed to get to a motel. Though I was heavily clothed and coated it was so cold that in the dark the seat belt shoulder strap caught my ear and I heard a sharp crack as it pulled my cap off. I pulled my glove off, reached up but couldn't feel my ear and actually thought it had broken off. Did I ever feel terrible, thinking I was far from home, one-eared and going to miss church in the morning. I had intended to attend services at Brazil not knowing there was a church in Richmond. Can you imagine how good I felt when I got to my room, located the church in town, and found I still had both my ears! May all the Lord's churches be as kind and warm as the church in Richmond, Ind.

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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SUGGESTIONS ON SINGING

By Johnny Elmore

Having spent the greater portion of my life trying to sing and teach the gospel, and because I love the church and singing, I offer a few suggestions on singing. If they merit consideration, I hope they will be taken to heart.

Suggestions For Worshippers

(1) **Remember that singing is worship.** Everyone who seeks to please God should sing, not just the "best voices." If I have a command to sing, then so do you, if you claim membership in the church. Some who would not think of omitting the contribution or the communion refrain from singing at their own wills. But singing is worship commanded by God and anyone who can talk can sing with the spirit and the understanding although he may not be able to carry a tune. The heart is the instrument designated by God to be used (Eph. 5:19). If every member of the church would put forth his best effort, it would help to dispel the notion that we are merely spectators, and not participants in worship. Singing is not a preliminary to the beginning of the service. It is not simply a signal to start the service. It is related that F.B. Srygley often remarked that in days of yore, many churches of his acquaintance used song to "doodle them in." Perhaps it is that mentality that causes people to think nothing of "trooping in" during the singing when they would not think of doing so when prayer is in progress.

(2) **Learn something about singing** Since we are commanded to sing, it seems reasonable that we should be willing to learn something about how to carry out the command. We have a number of young men in the church who would be able to teach us something about singing if given the opportunity. (I am suggesting supporting this with personal funds, not church funds). But it is a fact that the majority will not attend instructions in singing. I believe I would, even if I were convinced I could not learn, just to set a good example for our children. Some do not seem to believe it necessary to learn anything about singing. They say that surely we can carry out the command of God without learning music. But have you ever thought that we are also commanded to read God's word (I Tim. 4:13), and that we have to learn to read to carry out this command? Friends, I want to be qualified to join in the "new song" before the throne of God when life on earth is over. But the Bible said that "no man could learn that song but the hundred and forty and four thousand" (Rev. 14:13). I believe I can show that number represents the church on earth. I understand that the trials of the Christian life are inferred, but have you ever thought that it might be necessary to learn to sing and to learn to love to sing in order to "learn that song"?

(3) **Remember that God requires our best.** God has always required the best in sacrifices offered to him. Under the Old Testament, he would not accept leftovers, odds and ends and animals for sacrifice which were lame and sick and ready to die anyway (Mal. 1:13). Since this is true, do you honestly think God will accept anything less than the best that we can offer when it comes to spiritual

Continued on Page 5

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THE PASTOR SYSTEM

By Ronny F. Wade

In the language of sectarian denominationalism, the "one man pastor" refers to a system of church organization that invests in one man the responsibility of directing the affairs of the church. While he may use others to help in the accomplishment of certain goals, the primary responsibility is his and his alone. He may use such phrases as "my church," "my deacons," "my elders", and "my ministry."

For many years churches of Christ steadfastly withstood this denominational practice. Gradually, however, there has been a definite move in that direction. W.E. Garrison and A.T. DeGroot, historians in the Disciples of Christ movement, state on page 406 of their book, *The Disciples of Christ: A History*: "... in the years since 1896 Churches of Christ have greatly softened their formerly hard stand on the issues of the pastor system, instrumental music, and societies." Most digressive churches would strongly deny that this is the case. It seems to me, however, that even the casual observer would have to admit that "they have softened." In theory most congregations oppose the denominational concept of the pastor system, yet in actual practice they have the equivalent to just such a system.

To this writer there are a number of reasons why such a system is wrong. Let us notice a few:

1. It opposes God's purpose in christianity.

In Christianity the emphasis is placed upon the individual. I am accountable to God. I cannot answer for you, nor you for me. Every Christian composes "a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Pet. 2:5 All are expected to minister to God and each other within the limitations of the revealed word. God will judge "without respect of persons according to everyman's work." 1 Pet. 1:17 In the New Testament church the Holy Spirit did not make one man the mouthpiece. In the assembly all who were gifted with the power of edifying, exhorting, and comforting were given the privilege to do so. 1 Cor. 14:31. Any system which invests in one man the responsibility of edification, directly opposes God's purpose in christianity.

2. It opposes the true basis of ministry.

Jesus said "Even as the son man came not to be ministered unto, but to minister, and to give his life a ransom for many." The pastory system creates an atmosphere which tends to place the responsibility for everything on the shoulders of one man. Others feel no responsibility, for after all, "thats why we have a

Continued on Page 5

"THE GREATEST OF THESE IS LOVE"**(Part IV)****By Paul Walker**

In our final installment on the subject of Agape, we turn to a unique conversation between Jesus and Peter. Peter and some others had been fishing all night and had caught nothing. Daybreak came and one of them saw someone standing on the shore who looked a lot like a ghost. But when they finally saw through the early morning mist, they were convinced that it was Jesus. Peter, the eager one, jumped into the water and swam toward his Master. Jesus had been up early and had breakfast ready for the hungry fishermen. Tired, hungry and weary they sat with the Master around the coals of fire and ate fish and bread.

After the breakfast was finished, the Lord turned to Peter and said, "Peter, do you love me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. He said unto him, feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, feed my sheep. He saith unto him the third time, Simon...lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, feed my sheep..." (John 21: 15-17).

The three questions raised here, and the three answers, are horribly repetitious! "Do you love me?" (Yes, I love you); "Do you love me?" (Yes, I love you); "Do you love me?" (Yes, I love you). It so happens that the English translation does not capture the scene as it actually happened on that early morning along the shore of the Sea of Tiberias. Two kinds of words, both translated love, were used during the exchange between Christ and Peter. First, the verb "agapao" was used by Jesus--the Greek word meaning "to love with a devotion due to God; to love with a supreme love due to the Father; to love with a singleness of purpose." The second word, also Greek, was "phileo." It meant "to have a fond affection for another; as you would have for a close friend. A brotherly type love; a lower level love. This word was used in the conversation between Christ and Peter that early morning in the long ago. And we take special note of the fact that it was first used by Peter in response to the question from the Lord, "Do you love me?" Later it was used by our Lord in the same conversation.

When Jesus asked Peter, "Do you love me more than these..." Just what did he mean by "these"? Some think he meant by these, the fish, the boat, the nets, the fishing paraphernalia. Maybe. Others say he was asking if Peter loved him more than he loved the other disciples. Maybe. But I am of the opinion that Christ was asking, "Peter, do you love me more than these others; more than these other disciples love me?" The Lord wanted to know, "Peter, do you intentionally love me with a love due me, and due my Father in Heaven?" He wanted to know if Peter loved him with a singleness of purpose. Remember that Jesus had used the higher Greek word for love (agapao) when he asked, "Do you love me?" And Peter answered with a different Greek word for love (phileo) which meant a friendship love. So, actually, Peter was answering his Lord's question by saying, "I am your friend." He could not answer with the same word for love--the word that Jesus used, agapao. The second time Jesus asked, "Peter, do you love me?" And again Peter says, "I am your friend." You see, he could not answer with agapao, but used phileo--the friendship love. Now, in the third question, "Do you love me?" our Lord switched to Peter's word for love (phileo) and said, "Are you sure you are my friend?" To which Peter replied, "I am your friend."

Remember now that Jesus had asked that personal question in the midst of all the disciples gathered there on the shore. But it was addressed to Peter. And it was Peter who had to answer. And when he admitted to his Lord that he did not love with agape but only with phileo, I can imagine that Peter must have felt very small. The only sounds heard after that confession, were the popping

sounds of the dying embers and the water as it gently slapped against the sides of the tiny fishing boat. I can see Peter looking down into the sand, and the others gazing out across the sea, but saying nothing. What happened? Jesus introduced Peter to Peter; me, to myself and you to yourself. And the key word here is "self." Peter had given himself a lot of trouble. He had constantly tripped over himself. Now, he has about to launch out into a work that would require agape--a love that would be true and heavenly. He was about to begin a work of caring for and feeding God's flock. And that would require his very best love. And the Lord knew that Peter would not be ready for the great work till he got honest with himself.

Peter had a track record that a lot of us have. He had over-estimated himself. More than once he had said, "Lord, all the other disciples may give up on you and leave you. But you can count on me. I'll be true to you and even die for you, if necessary". Now that sounded good. But the Lord knew that he didn't mean it. And back there in the shadow of the cross, Peter had assured the Lord that he would be strong and stick with him. Yet, that very night Peter denied him three times. And no doubt that is why the Lord had now asked him three times, "Do you love me?" To off set the three denials, Jesus wanted Peter to come to grips with himself. And Peter, in his moment of truth, did. And when he did, the Master said, "Follow me."

What about your love, and mine? Is it what it should be? Do we love our Lord with agape or with phileo--friendship love? Think about it.

**2701 Halifax
Odessa, TX. 79762**

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Mar. 10 to Apr. 10 and opposite the name the number of subscriptions sent. Our thanks and appreciation to all of you who work for the paper in helping spread the Word by printed page. We appreciate your prompt renewals so much. Please, check the following and report any errors to us:

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WORDS OF ENCOURAGEMENT

"Thanks for the 50th year issue. The articles brought back many memories to us"--Jack Stalcup, N. Hollywood Cal.

IN 1982---WHAT OF THE CHURCH (II)

By Don McCord

In our first in this series, we considered the following: In 1982, the church of Christ will be the pillar and ground of the truth; the only place on this earth where true worship is found; that God will still add men to the church; the church will be the only institution on the earth with the divine right to wear the name of Christ and of God; she will be the only place on earth where men give to God the glory; the church will be the continuing object of God's providential care as she has always been, and should the consummation of the age come in 1982, when all has fallen and gone by the way, the church, there she will stand untouched, unmoved, eternal through all the ages. Glory to God in the highest for the church, her wonderful existence, her glorious destiny. Brother, Sister, are we in 1982 as appreciative as we ought to be for the privilege of being a member of such a Body, constituent of such a Kingdom? What a great privilege; what a blessing incomparable!!

Now, further, as we continue, in 1982 --what of the church?

8. In 1982, the church will need men - men like these, please follow: Caleb, who served and followed God "fully"; Jehoshaphat, who would not be impressed by 400 prophets, would not be swayed by numbers, would not rely upon the word of men alone, but would strenuously request of unscrupulous Ahab, "Enquire, I pray thee, at the word of the Lord today." The church will need men like Macaiah who, too, was not impressed by the fact that 400 preachers would say a thing; whose sentiment would be, "As the Lord liveth, what the Lord saith unto me, that will I speak", and for his stand for truth and righteousness went to jail on a fare of bread and water. The church will need men in 1982 like Saul of old who at first was useful to his God because he was "little in his own sight"; men like Joshua who would not wait for the decision of the masses, but would tell them all, in essence, it matters not what you choose to do this day, "As for me and my house, we will serve the Lord"; men like Daniel, who would not let the decree and duplicity of men keep him from communing with his God, praying as he had done aforetime, and who because of "excellent spirit and knowledge" received divine approval.

9. Yes, in 1982, the church will need women -- women like these: Hannah, who would pray in a barren state for a child, and would make promises to keep, and when blessed with a lad, would declare, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." The church will need mothers who will do likewise, lend their children to the Lord in 1982; may Hannah's tribe increase to the glory of God. The church will need women like the woman of Shumen, whose name we do not know, but for a simple overture of hospitality, caring, by doing what she could with what she had, comes down to us as the only woman described in divine history as a "great woman"; women like Ruth, who would turn her back on her own people, leave her own land to serve Israel's God, expressed to her mother-in-law in these words: "--whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God"; women like Esther, who, in response to the challenge, "Who knows but what you are come to the kingdom for such a time as this", would risk her own life to save her people and do her part in preserving the line of the Messiah, in going before the king with this courageous spirit, "If I perish, I perish"; women like Lois and Eunice, grandmother and mother to Timothy, of whom Paul would preserve for all posterity these words to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also". Thank God in 1982 for all the Hannahs, Ruths, women of Shunem, Esthers, Loises and Eunices in the church all over this land!

10. In 1982, the church will be measured by the

unchanging standard, the word of God. In all we do and say, in all we practice, for all we contend in 1982, may we not forget this! May we still consider appropriate the words of the angel to John in Rev. 11:1: "And there was given to me a reed like unto a rod (what measuring device could be more appropriate than the New Testament?); and the angel stood saying, Rise, and measure the temple of God (what other than the church?), and the altar (what other than the worship?), and them that worship therein". Let us in 1982 respect the standard, the measuring reed; if we do not, who will?

11. In 1982, no other institution will have the responsibility the church of Christ has -- responsibility in mission, work, function in all the world. Surely this year, we thrill in knowing of those of like precious faith and practice in faraway places as Africa, Mexico, Central America, India, the Philippines, Malaysia, the British Isles, and where else only the Lord may know. In 1982, no missionary society, no group outside the church of the Lord will have, can have, such an awesome responsibility in reaching the lost on our shores as well as those far-flung; God help us to arise and be equal to such a challenging occasion! What are we doing in 1982 as congregations to reach the lost? Do we feel the impact of such statements as Paul made in 2 Cor. 4:3, "But if our gospel be hid, it is hid to them that are lost"? -- "them that are lost" -- may this echo and re-echo in every corner of our good land, and may we do something about it; again, if we do not, who will? Who can?

12. In 1982, please follow, dear reader, a series of propositions in one: Membership in the church will still be a divine requirement of salvation - nothing more essential (Eph. 5:23). There will be nothing in all the land so august as the church, seeing she is the temple and only temple of God on earth, the people headquartered in Salt Lake City, to the contrary notwithstanding; see 1 Cor. 3:16, Eph. 2:21. In 1982, there will be nothing more worthy of reverence, seeing that God indwells her (Eph. 2:22); there will be nothing more solid, unmoveable, seeing that Christ is the foundation corner-stone (Eph. 2:20). There will be nothing more beautiful, adorned with greater variety since she consists of Jews and Gentiles, rich and poor (Gal. 3:28). There is, will be, nothing more potentially spacious, spread over all the earth, and takes in all who make their robes white in the blood of the Lamb, see Dan. 2:34, 35. There will be nothing with a greater, nobler destiny (Eph. 5:25-27).

13. In 1982, the church will need elders who wisely rule; deacons who diligently serve; congregations that willingly submit; preachers who fearlessly, unwaveringly, unsparingly preach the Word; teachers who study, showing themselves approved of God, rightly dividing the word of truth, having something based thereon to say to the people; leaders that lead well, builders that build skillfully, repairers of the breach, wise restorers of the fallen, consoling and considerate burden-bearers. The church will desperately need men like Nehemiah and the people of his day. Read Neh. 2:20; 4:6, 14, 20-21.

14. In 1982, every member of the church will need to be an "example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12); and further in the words of Paul, every member of the Body needs to let love be without dissimulation, rejoice evermore, pray without ceasing, in everything giving thanks, prove all things, hold fast that which is good, abstain from all appearance of evil, endeavor to keep the unity of the Spirit in the bond of peace; if necessary, disagree without being disagreeable, contend without being contentious, give due consideration without compromise, be self-less without being selfish. The church this year and every year has needs that only we earthen vessels can supply; such as, regular attendance at every service of the church, be all for the church, lose

Continued on Page 9

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MEMORIAL DAY MEETING JACKSONVILLE, FLA.

The meeting will be held May 27-30, 1982 with Bro. Wayne Fussell. Times will be Thur. and Fri. at 7:30 P.M., Sat. 10:30 A.M. and 7:30 P.M. (Lunch will be served.) Sun. 11:00 A.M. and 4:30 P.M. (lunch and singing on Sun.) The theme of the meeting will be "Call to Discipleship." We will house as many as possible, and we have also obtained special motel rates within one mile of the church. For further information contact Phillip Prince, 1172 Denaud St., Jackson, Fla. 32205 (904) 781-0925 or Mark Hurd, 5109 Robert Scott Dr., S., Jacksonville, Fla. 32207 (904) 733-4035.

MEMORIAL DAY MEETING LODI, CA.

The meeting will be held May 28-30, 1982. The theme for the meeting will be "The Christian Ethic in this Modern Society." We extend a warm invitation to all. For further information contact Selby Owen (209) 369-5555 or 369-8933.

THANK YOU

I cannot express my sincere thanks for your calls, cards, visits and prayers while I was in the hospital so long.

-Marion E. Frank
406 Alexander Ave., Republic, Mo. 65738

BONDS OF MATRIMONY

Wilson-Cox— In the afternoon of Oct. 3, 1982 Bro. William Eugene Wilson and Sister Pamela Joy Cox were united in matrimony in Ft. Worth, Tx. before a host of brethren, relatives and friends. Attendants included Gary Cannon, Laurie Hayes, Roger Wilson, Lyndon Cox, Donna Medlock, and Lynn Cox. The very beautiful singing was provided by Carlis McKamie, Becky Ballard, Gary Fancher, Mike Fall, Toni Cryer, and Laurie Pope. I have known these two fine Christians for many years and love them both a great deal. They now reside in Waco and are a great asset to the church in McGregor. May God bless Bill and Pam in the years to come.

-Randy Ballard

50 YEARS TOGETHER

This is a belated note of thanks to all for the cards, letters, and gifts received in honor of our 50th wedding anniversary. We celebrated it in July 1981 and the same month "Pop" retired after 50 years with the same company. It was a milestone for both of us. We celebrated the occasion with a reception attended by many fellow Christians, neighbors, and friends. We were presented with a friendship quilt which contained over 100 blocks made by our dear friends. In Nov. we accompanied Jerry Cutter and Bennie Cryer on their trip to Malaysia and visited our loved ones, the Pages, and met other brothers and sisters in Christ whom we learned to love, in a country so different from our own. Our love and prayers are for everyone.

-Jack & Flora Slalcup
N. Hollywood, Cal.



ANNUAL MEETING JACKSON, MISSISSIPPI

The annual Memorial Day Weekend Meeting at Jackson, Ms. will be May 26-30, the Lord willing. Brother Bob Loudermilk of Pratt, Ks. will be the speaker this year. We are looking forward to a bigger and better meeting than ever before, with people from a number of states attending. Why not plan now to come to the sunny south and enjoy the beautiful scenery and fine Christian fellowship with us? Our homes are going to be open, and there are motels nearby with reasonable rates. Weekday services at 7:30 P.M. Lord's day at 10:30 AM and 6:00 PM. "You all come."

-Paul O. Nichols

ANNUAL SULPHUR MEETING

The annual Sulphur meeting begins on June 26th and continues until noon on July 5th. The meeting will be under the direction of the West 14th Street and Wapanucka Ave. church of Christ. Brethren Billy Orten and Jerry Cutter have been asked to conduct the meeting. Everyone is invited.

NEW CONGREGATION

A new congregation has been established in Lakemore, Ohio, and there is a need for a preacher to locate in this area to work with the congregation in teaching and personal work. For further information contact: Gary Barrett, J.W. Kornegay, or Ron Courter.

-Denver Ratliff and
Don Laney, Akron, O.

INFORMATION

The church at Morro Bay, Cal. continues to meet in the home of Ruby Florence, 2468 Greenwood Ave., Morro Bay, Cal. 93442. Phone: (805) 772-7180.

Bro. Mark Elliott, 4981 Oak Lane, Gurnee, Ill. 60031 (in the Chicago area) presently is meeting in his home and would appreciate visitors. Phone (312) 244-2362.

Continued from Page 1

SUGGESTIONS ON SINGING

sacrifices under the New Testament? Our "sacrifice of praise," which the divine writer identified as "the fruit of our lips giving thanks to his name" (Heb. 13:15), must be the best that we can do. When it comes to our singing, have we done our best? Think about it! Can we honestly say that we have done our best? Personally, I think there is room for improvement.

Suggestions For Song Leaders

(1) **The song leader is responsible for leading.** Paul asked, "Are all apostles?" (I Cor. 12:29), and I ask: "Are all

THE PASTOR SYSTEM

Continued from Page 1

preacher." If someone is ill the preacher is notified and is expected to make an official visit. When someone moves into town we give the name to the preacher and he makes a professional call, leaving "his card" lest they forget who he is. It is he who checks on the non-attenders, maintains a membership file, organizes the recreational activities, rounds up the wayward, and binds up the broken hearted. If he fails to do any of these things someone is quick to remind him "that's what we pay you for." This system destroys the whole essence of christianity, which is service to others. If there are those who need comfort, all should comfort 1 Thess. 4:18. Are there fatherless and widows who are afflicted? Every Christian should visit them Jas. 1:27. Are there outsiders to be convicted? They should be convicted of all 1 Cor. 14:25. Is one overtaken in a fault? All who are spiritual should seek to restore him. Gal. 1. We are all ministers (servants) of Christ. As such we all have obligations. We cannot remove them by default or hiring someone to do our work for us.

3. It reduces the Church to a helpless weakling.

It is common to both read and hear of "big church buildings" "huge contributions", and "growing crowds" as men glowingly declare the successes of their ministries. In many such "success stories" when the preacher departs so does the crowd, leaving one to wonder if all those converted were converted to Christ or the preacher? It is a deplorable situation when a preacher says "I need to leave but I'm afraid if I do some may quit the church", an open admission that he has failed to convert the people to Christ. Something even worse is for a preacher to say "I don't know what to do, If I remain in here some will quit the church, If I leave some will quit the church, I just don't know what to do." This is a clear indication that had the preacher spent more time converting men to Christ and less time politicking for personal gain he wouldn't be faced with such a dilemma.

All this underscores a weakness in the one man pastor system, i.e. the church grows progressively weaker under such an arrangement. The talent of the multitude are so underdeveloped that at the first sign the preacher may leave a mad frenzy results as the weakened flock begins to search for "another pastor". A lack of exercise will eventually result in one big crippled. The same is true in the church. When "the many" get no exercise, do not work, but allow someone else to carry all the load, weakness cannot help but result.

The Pastor system discourages individual growth and work. It tends to elevate "the clergy" to an unscriptural position. While often giving the appearance of spiritual progress and prosperity, it actually robs the Kingdom of both. Do we have such a system among us today? Are we gradually moving in that direction? Every saint should carefully ponder both questions. If we are indeed moving that way or already entrapped in some instances, we better turn around and make some changes. Brethren if we've "softened our stand" did we do so because the Bible dictated such a posture or because "the people willed it so.?"

707 Pearson Dr.
Springfield, Mo.

song leaders?" The obvious answer to both questions is "No." A man who stutters or has a severe speech impediment is never asked or encouraged to preach. Then by what stretch of the imagination could we encourage a person who is deaf both to tone quality and pitch to think he could lead the singing? A leader who is worthy of the name will have a sense of rhythm and pitch. It is the responsibility of the song leader to "lead" the congregation. Many times those who call themselves song leaders are actually "song starters." Surely it is not too much to expect the song leader to employ some of the basic rudiments of music.

(2) **The song leader is responsible for tempo and rhythm.** When we see situations in which the congregation literally drags the songs to a spiritual death, we must say that this is the song leader's fault. When any congregation over a period of time drags its singing, the leader is the blame. The song leader should set the tempo and alter it only if it is more effective to do so. If he is going to "beat the time," which I recommend, he should learn the basic conductor's beat for each time signature and use it gracefully. If in doubt, let him practice before a mirror or ask his wife.

(3) **The song leader is responsible for the pitch.** If he is a tenor, he should know that he may pitch the songs too high, and put the congregation in untold agony. If he is a bass, he may pitch the song too low. God commanded us to sing, not screech, croak, or discord.

(4) The song leader is responsible for letting the people know the number of the song and the number of the stanzas. He should announce the number loudly enough for all to hear. I have seen services disrupted by people trying to discover the number because it was announced inaudibly. Also, the song leader should not keep the congregation guessing as to which stanzas will be sung. If not announced, the number of each stanza can easily be indicated by using the fingers. (Of course, all this is meaningless if the congregation never watches the leader). How will the song leader be able to do all this? Training. Just as we do not expect to teach without preparation, even so we should not expect to do our best unless we prepare.

(5) **The song leader is responsible for the selection of songs.** Some songs which may be appropriate for funerals or gospel meetings may not be the best for worship. We can expect some new songs to be sung. It is bad when every child in the house can turn to the number before the song leader announces it because the leader has only one that he sings. New songs can add life to our singing. Old songs should not be excluded entirely. The old familiar hymns can be conducive to more spiritual singing because minds are freed from the printed page to concentrate on the words. Careful selection would help avoid some errors. For example, I have heard leaders select "O Why Not Tonight" as an invitation song for Sunday morning. I have heard leaders select "True Worship" for Wednesday evening, and then sing the phrase, "Here we bring our offering on this holy day," with great gusto. The best songbook in the world is no guarantee against such careless errors.

(6) **The song leader is responsible for starting on time.** The Bible says: "Not slothful in business" (Rom. 12:11). Most all preachers like for the song leader who has the invitation song to sit near the front and begin immediately when the sermon is over.

Perhaps some would disagree with me on these points, but I believe all will agree that good singing is a great advantage. How long has it been since your congregation concentrated on improving the singing?

--Johnny Elmore

"WITH ME IT IS A VERY SMALL THING"**By: Voyd N. Ballard**

I appreciated the Editorial by Brother Don L. King in the February issue of the paper where he is encouraging preachers to take the lead against all form of sin and weakness in the church.

Where ever I go preaching the gospel I find members of the church who know that we do or do not believe and practice certain things, but they do not always know why. I find the reason why they do not know is because too many times preachers are not preaching what the Bible says on certain matters.

No man can preach the gospel and be popular with the world and many times the preaching of plain truth will displease some in the church. It is true today as it was in Paul's day that "if I yet pleased men, I should not be the servant of Christ." (Gal. 1:10). If a preacher has the faith and the courage to stand for the whole truth on every question and subject that confronts church members from time to time you can be sure he will become unpopular with the weak "wishy-washy" member who wants to compromise the truth and who is seeking to fellowship everything and everybody that comes along. These compromisers in the church are so loving and sweet spirited toward error and false teaching that one would think it impossible for them to ever raise their voice against anything or any person. But you just let a gospel preacher who has the courage and intestinal fortitude come to the defense of the gospel and stand in open opposition to their false teachings and practices and their loving spirit will change to spewing out venom against that preacher. They are not nearly as loving and sweet spirited as they would have people think and they are not one bit above stooping to a low of spreading false charges and misrepresentations against the preacher that opposes them.

The Apostles encountered such "false brethren" in their day, but thank God they had the courage to stand for the truth so that they did not "give place to them, not for one hour." (Gal. 2:4, 5) Paul recognized such as those who were "Ever learning, and never able to come to a knowledge of the truth." (2 Tim. 3:7). Peter described such as "Spots are they and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray." (2 Peter 2: 13, 15).

Paul was severely criticised, misrepresented, and often persecuted for his stand for the truth, but none of these things moved him. "With me it is a very small thing that I should be judged of you, or of man's judgement." (1 Cor. 4:3).

I sincerely believe that the crying need of the church today is more preachers who consider it "a very small thing" if they are judged by their brethren for preaching the truth. Such preachers will have the courage to stand in the pulpits and boldly cry out against every form of sin, worldliness, liberalism, weakness in fellowship, and "every high thing that exalteth itself against the knowledge of God." (2 Cor. 10:5).

Remember brethren, it is true today as it was in the long ago that God has set us as watchmen unto his people and

PLEASE NOTICE

The congregation at Weatherford, Tx. presently meeting in a rented building at 1500 Peaster Hwy., will be unable to use that building on the following Sundays: May 30, June 6, 13, 27, July 4, and Aug. 15. On these dates they will be meeting in the home of Delbert Meyer, 2604 E. Bankhead Hwy., Weatherford, Tx. Time of services will be the same. Please remember those dates if you are traveling in this area.

-Bobby Studer

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 33:7,8).

"With me it is a very small thing that I should be judged of men" for preaching the truth of God, but it is indeed, a very great thing to even think of the possibility that I might one day stand before Him in judgment with the blood of others on my hand all because I did not have the courage to warn the wicked of his wicked way.

God help all of us to preach in such a way as to be able to truly say, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26,27).

**3046 North Ashby Road
Merced, Calif. 95340**

**DEBATE ON CLASSES,
WOMEN TEACHERS, AND CUPS**

Early last fall, the preacher for the congregation practicing classes, women teachers, and a plurality of cups in Grants Pass, Oregon, challenged our brethren in Cave Junction, Oregon for a public debate on these issues, and the church in Cave Junction contacted me to represent them in the discussion. Brother George Garrison (the classes and cups preacher) then backed out of the debate, but told our brethren in Cave Junction that he would get someone else to do it for him. They contacted at least two other preachers, but were unsuccessful in getting either one of them. They have finally arranged with brother J.T. Smith of Miami, Florida to represent them, and brother Smith and I have signed propositions and agreed on the time for the debate.

The Lord willing, this discussion will be held in the Jerome Prairie Hall in Jerome Prairie, Oregon on the dates of May 17, 18, 19, and 20th. starting at 7:30 o'clock each night. The first two nights will be given to discussing classes and women teachers and the second two nights will be on the cup question. Brother Smith will open the discussion by affirming classes and women teachers and I will deny. I will open the discussion on the cup question, affirming only one cup in an assembly for the Lord's supper. Brother Smith will affirm a plurality of cups the last night of the debate.

The church in Cave Junction is to be commended for its willingness to contend earnestly for the truth on these subjects. The church there is small, and we are going to need all the help we can get in this debate. We hope brethren from other congregations will mark these dates and plan to come and give us moral and spiritual support in this effort.

Jerome Prairie is a suburb of Grants Pass, located six miles west of that city on Redwood Avenue. For more information about the location and a place to stay contact Dan Powell phone (503) 476-9933 or Glenn Arnett phone (503) 592-2057.

Brother Richard DeGough of Turlock, California will moderate for me in the discussion.

**Voyd N. Ballard
3046 North Ashby Rd.
Merced, Calif. 95340
Phone: 209-723-7822**

"I certainly enjoyed the 50th Anniversary issue of OPA and look forward to it each month"-Carlos Smith, Wesson, Ms.

"As so many others, we enjoyed the 50th Anniversary issue. It is like receiving a letter from old friends"-Roy & Laurine Knight, Holyoke, Colo.

"Please send 2 extra copies of the Keepsake Issue in Jan. I enjoyed it so much"-David Roy, Wayne, W. Va.

"MODEST APPAREL"**By Wm. LaDon Croom**

As summer now approaches, we find that the problem with immodest dressing gets worse. The world will dress down to the bare limit required by law. And some Christians are in the middle of it all. Yet we must understand that God's Word condemns such dressing or Un-dressing.

Paul warned and told the aged "...women to teach the younger women to be sober... to be discreet, chaste, keepers at home, good..." (Titus 2:5) and for "...women to adorn themselves in modest apparel, with shamefacedness and sobriety---not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (I Tim. 2:9-10) Thus, Christians CANNOT wear---shorts--swimsuits--bikinis--halter tops--short skirts--low revealing necklines--skin tight jeans--and such, for they are immodest and sinful. But someone may ask--where do we draw the line in reference to how fitting and how short to wear their clothing. Answer--- When a person dresses or undresses so as to show off his or her body and to excite sexual desire of others---then the dressing of that person is immodest and sinful. Christians must open their eyes and quit trying to defend the wearing of such. For the designers and the manufacturers, as well as the world, acknowledges and pushes this type of clothing for people who want to show off their bodies, and for people who want to excite sexual desire in others and so forth--all which is corrupt. Therefore, it is clear that Christians MUST NOT wear such.

We must heed the things taught in God's Word. Our dress has to be pure, decent, orderly, well arranged and with a sense of shame to be what God's Word directs. Let us not be so naive as to try to cover up the underlying reason for wearing such clothing. For we are to be pure from within as well as the outward appearance (Mt. 5:27-28). Let us who are older and have children be sure to teach the younger and rear our children in the nurture and admonition of the Lord (Eph. 6:4) and that we are examples (I Tim. 4:12) and patterns (Titus 2:7) before them.

Thus, in closing let us, when selecting our clothing, be sure to "abstain from the appearance of evil" (I Thes. 5:22)

AM I STRONG ENOUGH?

Today I got down on my knees,
Prayed to God I prayed Oh, please,
Show me the right thing to do.
The guidance that my children need,
I alone must plant the seed,
Am I strong enough, wise enough, to teach them the truth of thee?
A good example I must be,
For children go where 'ere we lead,
My young ones I think I'm always right.
Dear Lord, forgive me of my sins,
For I can't lead if I'm in sin,
Am I strong enough, wise enough, to teach them the truth of thee?
The load that I've carried Lord,
Seems too much to handle Lord,
Lift me up and show me what to do,
I want to be so worthy, Lord.
But I will need your mercy, Lord,
To be one of God's chosen few.
Dear Lord I've tried so hard to be,
The christian light you said to be,
I fear I've failed so many times.
But I'll keep trying, trying, Lord,
You'll keep helping, helping, Lord,
Then I'll be strong enough, wise enough, to teach them the truth of thee.

-Margie House Rogers

and be sure to be careful to select modest apparel--that which can and will reflect our heart--that being pure and shamefacedness and that which can be an influence of good--that which will shine forth in a crooked and perverse generation (Mt. 5:13-16). Let us not be conformed to this world--but let us be transformed... and prove what is good, and acceptable and the perfect will of God. (Rom. 12:2).

-P.O. Box 1423
Carrollton, GA 30117-1423

**IN THE EYES OF THE LORD
WE ALL ARE THE SAME**

If you saw a man in
clothes ragged and torn,
a man who had nothing
a man sad and forlorn,
and you where arrayed
in costly apparel.
Would you be so proud
of what you prevail?
That you would think yourself
better than he and his kind
and put his face quickly
out of your mind?
Or would you reach out your
hand and give to him much,
shelter and clothing food
and all such?
Here is something my friend
I think you should know
and bare this thought with
you where ever you go.
In the eyes of the Lord we
all are the same,
your wealth and your riches
to God hath no claim.
You brought nothing into this
world when you came
and you'll take nothing out when
you leave just the same.
So rather than store up treasures
on earth,
things that mislead you and have no Godly worth.
Will you not hasten to me
and my words
and set your soul free as the
wings of a bird?
Learn to love Jesus before
it's to late,
cleanse your soul fully of
envy and hate.
that you may be ready when
he comes in his glory.
I know my friend that you've
before heard this story,
but have you ever taken it
into your heart,
have you heard that someday
we'll be devided apart?
Not the poor from the wealthy
the blind from the lame,
but the righteous from the unrighteous
our souls are the same.
So if you are striving for
treasures and gold,
stop now and examine what
your future doth hold.
Study Gods word and learn
all that you can.
Obey and be faithful, this, our
God doth command.

Sharon Hopper

WILLIS-McDONALD DEBATE

One never knows what to expect when attending a debate, but the Ron Willis Jerry McDonald debate was no disappointment. In fact, Ron Willis did as good a job upholding the truth in a simple, dignified manner as I have ever seen.

The discussion involved the communion, and Jerry McDonald affirmed individual cups were permissible on the Lord's table in as much as the word cup always "has reference to the fruit of the vine." Ron Willis affirmed the truth of God's word, showing clearly that our Lord took a literal drinking vessel, gave it to the disciples, and told them all to "drink of (out of) it."

The debate lasted four nights. The first two were in the Flamingo Road building and the last two were at Trentman Ave. Neither of the men had ever publicly debated before; however, in my opinion brother Willis conducted himself with more dignity and professionalism than did brother McDonald. Jerry McDonald was a weak opponent, but this in no way distracted from Ron's ability to plow through the error, find the main point and expose it. Also, what many do not realize is that a weak opponent is almost invariably more difficult to debate than a strong one.

Basically, brother McDonald used three arguments, namely: 1) Cup in the Lord's supper refers to the fruit of the vine, or is used figuratively. The figure used, he contended, was metonymy. However, Ron clearly showed that no authority, Greek or English, will sustain this position. Thus, brother McDonald took a position against

plain Bible statements, as well as all Greek and English scholars.

2) Further, brother McDonald contended I Cor. 10:16-17, which has reference to the Lord's Supper, had a universal application. In other words, when Paul spoke of "the cup of blessing which we bless" he had reference to one cup, or fruit of the vine, which more than one congregation used. Otherwise, Paul would not have used the word "we." Brother Willis showed from authorities that "we" referred to "we, the assembled" and not the universal church. Brother Willis asked the following question: "In what way, if any, does the universal church worship?" Brother McDonald replied: "Only through means of the local congregation?" But brother McDonald made one exception, namely, the Lord's supper. Brother Willis showed that the Lord's Supper also had a local application by using I Cor. 11: 17, 18, 20 and 23-30. In these verses Paul gave instructions concerning when "you come together" (v. 17), "when you come together in the church," (v. 18), and "when you come together therefore into one place...to eat the Lord's supper" (v. 20). These instructions were thus local in application and involved only one cup in the institution of the supper (vv. 23-30).

3) The third major argument used by brother McDonald had to do with the day of Pentecost, and the church being too large to use one cup. There were two things brother McDonald could not find in this argument. He could not find individual cups being used, and he could not find all the Christians meeting in one place to observe the Lord's supper. He could not meet the plain statement recorded in Acts 2:46 that says "they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Brother McDonald would not accept anything Thayer's Greek Lexicon said, because he realized what this lexicon, and others said, were against the error he was proposing. However, in a written question brother Willis asked how the lexicons defined cup, as used in Matthew and Mark. Interestingly, the first lexicon he used was the one he rejected, Thayer. I have noticed that these same brethren that will reject Thayer and other Greek lexicons (dictionaries) when discussing the Lord's supper with us, use them regularly when discussing the Bible on every other subject.

In conclusion, both Jerry McDonald and Ron Willis were well received, but I think everyone would agree that Jerry McDonald was soundly defeated, first by Ron Willis having the truth, and secondly by his ability to present it. I was glad to be a part of this discussion.

Jerry Cutter

FRANKLY SPEAKING

By Marion E. Frank

In Matt. 21:23 the chief priests and the elders came to Jesus and asked Him the question, "By what authority doest these things?"

Knowing their gross hypocrisy, Christ answered them with another question: "The baptism of John, whence was it, from heaven or of men?"

They were trapped by their own plot! If they had said John was just another religious leader without any divine mission, the people would have stoned them to death. If they had said John was an inspired prophet, they would be asked why they did not obey.

So it is with religious leaders today. As the chief priests and the elders could not cope with the divine wisdom of Christ, neither can they successfully question the authority of His church, (Ecclesia, or called out) today.

The church of Christ on earth today holds as rules of faith and practice all those precepts contained or embraced by: 1. Direct command of Christ. 2. Bible principle as found in context. 3. Examples of the early church.

The church of Christ is independent of all Ecclesiastic authority outside the local congregation, and its only headquarters are in heaven. Brethren it must always remain thus.

In Matt. 18:20, "For where two or three are gathered together in my name, there am I in the midst of them."

In Col. 3:17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." The promises of Christ are predicated on the very fact that all we do He and He alone is honored.

In I Cor. 1:10, Paul said: "That there be no divisions among you." Christ said, "A house divided against itself cannot stand." Denominationalism is one of the greatest sins of our day.

So men have set about to construct churches of their own design. Jesus said in John 17, "That they all may be one." Man has replied, "Lord, we cannot agree as one! Something is wrong.

-406 Alexander Ave.
Republic, Mo. 65738

WORDS OF ENCOURAGEMENT

Dear Brother King

We received our Old Paths Advocate today with joy, as always. But this April 1982 issue is of particular interest and joy to us because we see in it the notice by your son, AND our Brother Don L. King, that you have passed your 90th birthday. Our compliments to you for your successes, your age being one of them. Our compliments to Brother Don for the memorial and eulogy written in your behalf and in appreciation for a daddy well and properly used. May you yet have happy years to come. God bless you in ways best known to HIM. Brother James R. Stewart is not far behind you in years, and he now has a new foot and leg (artificial of course) to replace the one removed several months ago. He would be glad to hear from you.

Your brother in Christ,
K.G. Wilks

P.S. Every article in April issue of OPA was chock full of good New Testament teaching.

-K.G.W.

OUR DEPARTED

Cox— Sister Martha Cox, daughter of the late John and Etta Lemmon, was born Dec. 31, 1909 at Rocky, Ok. and departed this life Apr. 3, 1982 in a nursing home at Maud, Ok. Aug. 21, 1931. She was married to Bro. Virgil Cox at Cordell, Ok., and 8 children were born to them. Sister Cox obeyed the gospel in 1933. She is survived by her husband, Virgil of Sulphur, Ok.; 3 sons, J.F. of Medical Lake, Wash., Loyal of Blanchard, Ok., and Loye Gene of Okla. City; 5 daughters, Lena Faye Copeland and Lois Robertson of Maud, Okla., Eva Jackson of Laverne, Cal., Leta Novotny and Lucille Bryant of Okemah, Ok.; 29 grandchildren and 14 great grandchildren; 4 brothers and 6 sisters. Three sisters and a great-granddaughter preceded her in death. Funeral services were conducted at Sulphur, Okla. by Bro. Don Pruitt and the writer, and interment was in Oaklawn cemetery. The beautiful singing was done by the Sulphur and Okla. City (Capitol Hill) congregations. Our sympathy to the family.

-Roy Lee Criswell

Grant— Sister Josie Grant was born Oct. 24, 1901 and departed this life Mar. 12, 1982 at her home near Douglasville, GA at the home of 80 years after being in poor health for some time. Sister Grant attended services at the Temple, GA congregation where she had been a member for some years. The beautiful singing was done by brethren and sisters of the Body of Christ. The writer and Bro. Charles Hurst conducted the Funeral Service.

-W. LaDon Croom

Gragg— Bro. Leonard Harvey Gragg was born July 30, 1908 at Brent, Okla.; he departed this life at La Palma, CA Mar. 10, 1982 after a long, trying illness. Harvey had been my friend for well over 30 years; he was true to the Lord, the church and the Book. That is to be admired greatly in the life of any man. It was an honor to have known him. He bore his suffering patiently, and prayer was his abiding request of those who visited him. In 1936, he was married to Ruby Gibson; to them were born 2 sons, Leonard Harvey, Jr., and Charles; 2 daughters, Pat Osborn, and Nadine (Mrs. Robert) Falvey. The children all survive, along with 17 grandchildren, 2 brothers and 2 sisters. Among a host of friends and brothers and sisters in Christ, one special friend to Harvey and the family survive; she is Sister Ruth Rodgers, a friend in need, a friend in deed was she. Harvey was a member of the congregation at Cypress, CA where he was as we see things very much needed, and certainly very much missed. The funeral was conducted Mar. 14, Lord's Day afternoon, at Norwalk, Calif., one of the stormiest afternoons this writer has seen in southern Calif. or anywhere, with a host of loved ones, friends, and brothers and sisters in Christ gathered in humble respect. The singing was beautiful; done by members of the Body in the area. Harvey's body was flown to Oklahoma, where he was buried in the cemetery at Okemah. The writer tried to speak words of comfort, warning and hope to those assembled.

-Don McCord

Farrar— Sister Stella Farrar was born at Many, La., June 10, 1910, and passed from this life February 19, 1982, here in Shreveport, La. She was a faithful member of Midway Church of Christ, and obeyed the gospel along with her husband, T.W., in 1936. T.W. preceded her in death in October 1980. Both of them endured long illnesses. Donald, her son, is a member at Midway, and her two daughters, Marge Kelly and Dorothy Centorbi, are also members of the Body of Christ. "Aunt Alice" Rains, who brought so many of her large family to the Lord, was Stella's mother. Stella is survived by a brother, a sister, 7 grandchildren and 4 great grandchildren. Stella was a very loving and loved Christian, and we will miss her greatly. The writer, with God's help, spoke words

of comfort to a large crowd of friends and loved ones, even though it was a Monday morning.

-Wayne Fussell

Branch— Thelma Branch was born Mar. 14, 1916 in Wingate, Tex., moving to Midland, Tx. in 1937. She left this life Sunday morning, Mar. 7, 1982 after a lengthy illness. Sister Branch obeyed the gospel in her young teen-age years. The last 7 years of her life she worshipped with the Hughes St. congregation in Midland, where she was loved, appreciated and respected. She is survived by her son, Ronald; a daughter, Mrs. Wm. (Linda) Lissis; a brother, Fred Lesley; 3 sisters, Odie Whigham, Beulah Roch, and Zelma Harrison; and 5 grandchildren. Thelma will be missed among the saints in West Tex. To know her was to love her. I met her 7 years ago and had grown to love her and her family. May the "God of all comfort" be very close to them in the coming lonely days ahead. This writer officiated and beautiful singing was rendered by brethren in the Midland area.

-Bob Loudermilk

Melton— Mattie Melton was born Mar. 9, 1896 at Jackson, Miss., and passed away Feb. 27, 1982 at the age of 85 plus. She was married to Finis Melton, Aug. 1, 1914 at Cornish, Okla. He preceded her in death Jan. 22, 1952. She is survived by two daughters, Doris Muns of Grand Prairie, Tx., and Margie Thomas of Glendo, Wyo.; 3 sons, Howard and Allen of Healdton, Ok., and Lincoln of Ardmore, Ok.; 2 sisters, Liddie Lahman of Caddo, Ok., and Lessie Wright of Wilson, Ok.; 14 grandchildren; and 13 great-grandchildren. She was a member of the East Healdton church of Christ, obeying the gospel in May of last year, after attending the Pentecostal Holiness for 30 years (never being baptized). Her grandson, Tony Melton, baptized her into Christ with Allen and Howard assisting with her conversion. She was truly an inspiration to our congregation, and she was very happy to be a member of Christ's Church. We will miss her very much. A large crowd attended the funeral, members from Ardmore and Healdton sang songs of comfort. The writer spoke words of comfort and love.

-J.D. Elmore

Continued from page 3

ourselves in the cause, make a total commitment to the Christ, warn the unruly, support the weak, comfort the discouraged and dispirited, and be patient toward all men.

15. In 1982, the church will have discouragement from without and from within. There will be no institution on the earth with as much opposition. Consider please - what other institution is so opposed by the world, secret orders, cults, denominations, sects, religious error of every dye and hue, and saddest of all, by brethren who worship wrong, live wrong, preach wrong, practice wrong? From within there will be criticsers, ostracisers, gossippers, slanderers, whisperers, maligners, backbiters, backsliders. There will be those who reject, defect; those who digress, retrogress, regress. Dear reader, if such discourages you, and I admit it does me, for courage, read and take heart from Neh. 2:19, 10; 4:3; 6:3; 6:15-16.

In conclusion, what of the church in 1982? Does this not give us courage: In nature, she will be glorious; in structure and design, perfect; in organization, autonomous, scriptural; in mission and fervor, evangelistic; in worship, spiritual and true; in commitment to the Christ, constant and faithful; in everything, done and said, eminently scriptural. Now, whether or not this part of Solomon's Song was in reference to the church we may not be able to certainly tell, but surely a finer description of the church in 1982, or any year, would be hard to find: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

THE CHURCH DIRECTORY

All the 1981 Church Directories have been sold. We will not print a 1982 Directory. We will probably print a 1983 Directory, if enough interest is shown.

The following is a new congregation: RINGGOLD, (Bienville Parish) LOUISIANA Two Miles South of Ringgold on Highway 7, - In the old Southside High School Building Sun. 11:00 A.M., & 5:30 P.M., Arthur Lynch, 6329 Berkeley Drive, Shreveport, LA 71129 Phone (318) 687-6289, Bob Cunningham, 8618 New Mexico Circle, Shreveport, LA. 71106, Phone (318) 868-0470.

The following was listed as (No Report) in the 1981 Directory: HILLCREST CHURCH OF CHRIST, (Lincoln County) MISSISSIPPI -On Highway 51 - 4 Miles North of Brookhaven, MS. -Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:00 P.M., Ernest Montgomery, Rt. 6, Box 230-B, Brookhaven, MS 39601, Phone (601) 833-5652, Douglas V. Smith, 615 Tanglewood, Dr., Brookhaven, MS 39601, Phone (601) 833-7347, John D. Smith, Palmer Drive, Brookhaven, MS 39601, Phone (601) 833-0784.

If your home congregation was listed (NO REPORT) in the 1981 Church Directory, please send me the following information. If it is the same as the 1979 Directory just drop me a card telling me that it is the same as the 1979 Directory, or if there have been any changes, state Same as 1979 Directory except, and give me the changes. I am trying to keep the Directory up to date, and if anyone asks me about the (NO REPORT) congregations, I will not be able to tell them anything about you, because I do not know whether you are still meeting or not.

Also unless you contact me directly, I will not put you in my files or list you for the Directory as some congregations do not want to be listed and I don't want to list anyone against their will. Send all Directory information to: Ray Asplin, Star Route 2, Nox 67-A, Norfork, Arkansas 72658, Phone (501) 499-7117.

Ray Asplin



Earl Helvey,— 4825 12th Ave., Sacramento, Cal. 95820— The church at 64th St. is doing well. It is good having Bro. Roger Scott working with us. We had a very good 3 day meeting with Bro. Don King. We had good support from surrounding congregations, and we had outsiders at every service, mostly from the T.V. program. Pray for us and the work here.

James Phillips,— 203 Harvard, Scott City, Mo. Apr. 8— Since last report we have had Bro. Miles King and Sister Reynolds stop in and visit a few minutes on their way to a meeting. We were happy to have them. We would be happy to have any of our brethren stop by for a visit whenever they are traveling this way. Our attendance has picked up a little. We have a meeting scheduled June 4, 5, 6. Friday and Sat. nights at 7:30; Lord's day 10:30 and 3:00, with Brethren David and Joel Smith. Pray for us and the work.

Dan Powell,— 539 Roan Dr., Grants Pass, Ore. 97526, Apr. 8— The work here is going well at Cave Junction, and we thank the brethren for the support. We appreciate the OPA, it helps us keep in touch with the brotherhood and also in studying God's Word. Keep up the good work. Here are 2 subs.

Stephen Mauldin,— 3801 Windercrest, Memphis, Tn. 38116, Mar. 28— We of the congregation here on Watkins St. are thankful to the brethren in Springfield, Mo. for their help on Bro. Cayson's medical bills. It really saved

the day and he is stronger daily. Wife and I travel all over the country one month out of the year and express thanks to the one who does the Church Directory for the excellent help it affords. I urge all congregations to send address and time of services to him. We also appreciate the OPA and thank all who make it such an inspiration to us.

A.E. Hommel,— Box 494, Greenup, Ky. 41144, Mar. 24— Since I did not know many of the preachers of the past, I really did appreciate the Jan. Keepsake issue of OPA. We are trying to do a mission work here in Greenup. We worship in our home, Sunday there were 15 of us, 4 new ones. More are expected next Lord's day, most of those coming are young people. I have several studies at the present time, some of them Pentecostal, one a follower of Herbert Armstrong. I also preach every week at the county jail. We need a bus, as my station-wagon is about full.

Tom Allington,— Lodgepole, Neb. 69149, Mar. 26— We have spent the winter months in Tucson, Ariz., have enjoyed the mild weather, and hope we have been of some help to the congregation there. We enjoyed being with them. We so much enjoyed the special edition of the Jan. OPA. It is good to review now and then some of the efforts of the faithful, sacrificing, dedicated servants of Christ of yesteryear that we might have the truth with us this day. I wonder if this generation is doing as much for the next generation.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, Ca. 95207, April 2— The Lord's work at Stockton continues to show signs of progress. Currently we are having an enjoyable weekend meeting with Bro. Don King. In March, we had the privilege of hearing some good preaching from Bro. Randy Tidmore at Stockton. In May, the Lodi congregation is to have a weekend meeting. It will be a Memorial Day weekend meeting. All are encouraged to come and make it a memorable event. The Lord bless His workers everywhere.

Frank Staggs,— P.O. Box 8605, Flintville, Tn., 37335, Apr. 8— We continue to thank the Lord and all our wonderful brothers and sisters in Christ for so many blessings. We continue to follow what in our understanding seems the best in regards to Gladys health, and depend on the Lord to bless as He sees fit. Please remember to pray for us and our family that in this and all events of life we will keep the faith. We had a good meeting with Bro. Gillis Prince the past weekend. He preached on "The Mark of the Beast", Fri. and Sat. evenings. We surely don't want that mark. Bro. Prince baptized me 30 years ago. We continue in the work here with hope for gain both spiritually and numerically. We wonder what it would be like if one would commit all to God the loving Father, then we would see Jesus stand up in unashamed truth. May we ever follow Him.

Luther Rose,— P.O. Box 693, Beattyville, Ky. 41311— Since last writing to the OPA, we have baptized 3 into Christ at the Bear Track congregation. The work here in this area is progressing well. We would like to let the brotherhood know that we are going to start a revival May 29 through May 31 with Bro. Elmer Stamper from Leeds, Ala. doing the preaching. My son, Ben Rose, is doing most of the preaching here at Bear Track. We ask for your prayers in the work here.

Paul O. Nichols,— 147 BayBury Lane, Jackson, Miss., 39212, Apr. 1— We are looking forward to the annual Memorial Day Weekend Meeting at Jackson with Bob Loudermilk, May 26-30. We are expecting visitors from other states to attend. People have already begun to tell us they are planning to come. This could be the biggest and best yet. Certain brethren in the congregation here are taking more responsibility. Two of them recently began

helping with the teaching. Yesterday I had a very enjoyable study with a young family man. He is a serious student of the scriptures, but has been misled. Brethren, anytime you are coming this way we would welcome a visit.

Roy Lee Criswell,— P.O. Box 1536, Seminole, Okla. 74868, Apr. 8— The work here continues to keep us busy. So far, we have not seen visible results but we know the Lord will give the increase if we will sow the seed. We are in the process of building and doing as much of the work as possible ourselves. Recently I preached at Stidham, Ok., and Dallas, Tex. (Garland & Boulder Dr.), and attended 2 nights of Bro. Ron Willis debate. He did a fine job defending the Truth. The last time we were in Dallas we were privileged to hear our son Mike in his first gospel meeting. He did a fine job presenting the truth and attendance was good. It has been good to associate with several gospel preachers recently. Remember us in your prayers. Love to the faithful.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks. 67124, Mar. 22— We just closed a meeting in Pratt with Joe Hisle doing the preaching. We grew to love, appreciate, and respect Bro. Hisle and family more than ever. His study and dedication was evident in each discourse he delivered. During the meeting we were blessed in having several preachers and teachers of the gospel in attendance. I look forward to my meeting with the new congregation in Lawrence, Ks. this coming weekend. While there we will discuss future plans and goals for the work in the state of Kansas, Lord willing. Don't forget the annual Memorial Day meeting in Jackson, Miss., May 26-30. I have been asked by the brethren to conduct it this year and would appreciate your attendance.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, April 15— The church in Fremont is doing well. Crowds are good with occasional outside visitors and brethren's spirits are high. It has been good for us to get involved in the Philippine work as we have. The good reports received periodically serve to keep us encouraged. In a letter recently, from Bro. Santiago in Tarlac (near Manila), we learned that he had baptized 17 since we left them some weeks ago the last of Jan. I feel sure similar results have been realized in other places over there. We held an enjoyable weekend meeting at Stockton, Ca. since last report. Had good crowds and interest but no visible results. We are looking forward to Jimmy Cutter holding a weekend meeting in Fremont May 14-16 while he is in the state for other work. Bob Loudermilk will be here in June for a week's meeting and we pray for a good one. We are already working toward that end. We look forward to seeing many of you at the 4th of July meetings in Mo. and Okla. soon. Also look forward to holding meetings with the faithful in Tulsa, Okla. (June 20-27) and Arlington, Texas (July 4-11). Pray for us in the work.

Paul Walker,— 2701 Halifax, Odessa, TX., 79762, March 30— Last weekend we had a wonderful meeting in Graham, TX. The brethren there attended the meeting well. We also had visitors from Wichita Falls, Olney, Mineral Wells, Weatherford, Jacksboro and Odessa. It was nice seeing again Bro. Melvin Blalock, a gospel preacher who has labored much in that part of Texas and who is greatly loved and respected. While in Graham we stayed with Frank and Betty Jones. We first knew them while working in the Bay Area of Calif. many years ago. Bro. Ed Daniels preached two fine sermons here in Odessa recently. We have also heard fine lessons from Tim Chase and Kurt Richardson. We plan to be with the Weatherford congregation for a weekend meeting May 14-16. We look forward to seeing all the fine brethren in that area of Texas again. May God bless the brotherhood.

Gregory Gay,— 1180 Harpole, Redding, Cal. 96002, Apr. 2— We are pleased to announce G.V. Ayers is now

working with the church that meets at 605 Leila, in Redding, Ca. We look forward to much good being done in the future. G.V. is also working with the Carlotta, Cal. congregation. Bennie Cryer held a weekend meeting Feb. 26-28 here at Redding. Bennie is to be commended for his excellent knowledge of the scriptures, his ability to preach the gospel, and his willingness to work for the cause of Christ. Bennie and G.V. worked in the area the week of the meeting and produced many good leads. Several outsiders attended the meeting, also preaching brethren Raymond Fox, Roger Boone, and Tim Staggs. We appreciated the attendance of Bro. & Sis. Glen Neal, Bro. & Sis. Melvin McElroy, Don French, and others who helped make the meeting a success. Since our advertising budget for the meeting was very low we ran an ad in the Personals section of the local paper. The total cost to run the ad for 6 days was less than \$100 and we had phone calls almost every day. I preached at Fair Oaks, Mar. 7 to a good crowd. Family and I enjoyed the hospitality of Gary and Carla Chronicle and the fellowship with all. If any brethren contemplating visiting northern Cal. please plan to worship and spend some time with us, our latchstring is always out.

Ron Willis,— 6709 Greenfield Dr., Arlington, TX 76016, Mar. 29— We are happy to report that the work here is progressing mightily. The Trentman congregation is one of the most energetic and enthusiastic churches that we know of and, consequently, the Lord is blessing our efforts. The public debate over the cup question seems to have been a success. It was attended well by brethren and preachers from both sides and we're thankful for that. We would like to thank all who helped and encouraged us in this endeavor, especially Bro. Jerry Cutter, who was a tremendous help in so many ways. Such a task would have been virtually impossible without him. We are thankful, too, for so many that have encouraged us in the different places that we've preached. Our summer schedule is: May 21-30, Mineral Wells, TX; June 6-13, Fayetteville, Ark.; July 11-18, Farmington, N.M.; July 23-Aug. 1, Levelland, TX. We hope that if you are near any of these places, you will be able to attend our meetings. We solicit your prayers and may the Lord bless all the faithful.

Carl M. Johnson,— 1124 E. 8th, Ada, OK 74820, March 25— Our annual March meeting was a wonderful one. Our seven speakers were: Don Coon, Kenny Fielder, Mike DeGough, Rick Cutter, Don Jackson, Steve Meents, and Randy Ballard. The preaching was excellent and the singing beautiful. Crowds numbered between 250-300 at each service. The brethren here have already made plans to better accommodate the large crowds for next year's meeting. Since my last report I have conducted short meetings at Amarillo, TX, and McAlester, OK. The meeting in Amarillo resulted in one restoration. It was a pleasure to be with Terry Baze and Jimmy Cutter who are doing an excellent job working with the congregation there. The McAlester meeting was a good one too, resulting in 10 confessions of faults. We are presently conducting a meeting at Wynnewood, OK. We have had good crowds so far, including preachers Johnny Elmore, Roy Lee Criswell, Don Pruitt and Joe Hisle. The Lord continues to bless us at home. There have been 7 men and women baptized in the past couple of months, and we feel we have some other excellent prospects. My meeting schedule for the next several months includes: El Cajon, CA (Apr. 11-18); Joplin, MO (Apr. 28-May 2); Cuba, NM (May 29-June 6); San Angelo, TX (June 11-20); Neosho, MO (June 23-27); Cedar Creek, AR (July 4-11); Lexington, OK (July 23-Aug. 1); Marietta, GA (Aug. 7-15); and Clovis, CA (California Labor Day Meeting).

Richard D. Frizzell,— 2234 N.E. C St., Miami, Ok. 74354, Apr. 9— Last month my family and I moved to Miami, Oklahoma, to work with the new congregation in that city. In December of '81 brethren Lonnie York and Delmer Lee held a mission meeting in Miami and

established the congregation. All the brethren here seem eager to learn and do whatever they can to help build up the church. We consider ourselves greatly blessed to be here and to be able to work with such brethren. The congregation now meets in a rented building located at 25 S.E. C St., in downtown Miami, and worships at 10:30 A.M. and 6:00 P.M. each Lord's day. All are cordially invited to our worship services. If you know of anyone who lives in this area that we can visit, etc. please drop me a line. If relocation is in your plans why not consider Miami? There is a family, which moved here last May from Visalia, Calif., who learned of us through the local newspaper, and are now meeting with us. Also, we are anxiously awaiting the arrival of Bill and Ruth Ferguson, who are to move here next month, Lord willing. Please note our new address (above). Our phone number is (918) 540-2694. If I can ever be of service to anyone please let me know. Please remember to name us in your prayers, as we begin this work. May God richly bless and keep all the faithful in His arms of love and care.

P. Duane Permenter,— P.O. Box 125, Lindrith, NM, 87029, April 1— Our gospel meeting with brother Glen Ayers was a very eventful one. On our way to church Friday evening, we were involved in an auto accident. A young man ran a stop sign, and we hit his pick-up after which our vehicle rolled three quarter of a turn stopping on the drivers side. Brother Glen, Laurie, Hannah, our two month old daughter, and myself all escaped serious injury; to God we give thanks. The young man was alright; except, he was intoxicated to the degree he was very uncoordinated. We had several visitors during the meeting. Brother Howard Walker and his family recently came by for worship, and we publicly express our appreciation for them and all brethren who visit and help in this work in every way. If the Lord wills, we are planning to have Carl Johnson in a series of gospel meetings May 29 through June 7. We are hoping brethren from other places will make plans to come at least the first weekend since it is a long weekend and school is out. We intend to keep all in our homes, and we only ask that everyone bring sleeping bags and bedding. If you would like information about the meeting call (505) 774-6570, or write the above address. Please remember us when you pray.

R. Mearl Van Stavern,— 1517 E. 17th St., Odessa, TX., 79761, March 29— The church here is growing in number as well as spiritually. We are fortunate in having Paul Walker working with us. He is doing much good with his sermons, radio programs and personal work. He and his family are an asset to any community. Since my retirement I get to work with him more and I really enjoy the fellowship. I hear lots of good comments concerning his writings to the OPA. I must say that I cannot find appropriate words to express my appreciation for the team of old timers who labored through the years to send the OPA out with the Good News. The Golden Anniversary edition was fantastic. I'm thanking all concerned through Bro. Homer L. King—one of the greatest—who baptized me about 49 years ago. He also baptized my twin brother Earl, my mother, Dad and sister along with about 20 others. He showed me that I was wrong in serving as a Baptist Sunday school superintendent near Competition, Mo. My twin brother, Earl, is shown in the picture of your 50th anniversary issue (top row 6th from left next to Clovis Cook). Also, the 8th from left, top row, is my Uncle Warren Robinson, of Orla, Mo. The picture was taken

near Bennett Springs State Park, near Lebanon, Mo. Thank you, Bro. Don, for following in your father's footsteps in preaching the gospel and publishing the OPA. Keep up the good work.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo. April 7— I held a gospel meeting for the Oakwood congregation in Edmond, Okla., recently. It was a real treat to be with these brethren, and to work with them in a gospel meeting. It was so good to be associated with Edwin and Francis Morris once again for a few days. I have known Edwin since he first began to preach. I have a world of confidence in this man. We had visitors from many congregations in the area. It was nice to see Jerry Cutter, and visit with him also. I preached at Houston, Mo., last night, where Alton Bailey, is holding a meeting. It was good to be with Alton and Allen, and to take part in their meeting. They are meeting in their new church building, and what a beautiful building! What a joy it is, after working so hard, to be able to sit down and worship in peace, in such a comfortable meeting house. I hope they will all get to do that as long as they wish. The Lord willing, I will hold a weekend meeting for the congregation at 17th and Townsesend Streets, in Cassville, Mo., May 29-30. Also for the Hillcrest congregation, near Brookhaven, Miss., June 13-20. Bro. Ron Alexander, and myself, will direct the annual July meeting in Lebanon, Mo., June 26 through July 3rd. (See May issue of O.P.A. for details). I will be with the Claxton congregation, eight miles East of Grovespring, Mo., July 16-25. I am very busy, once more, in evangelistic work. The television work in these parts is opening doors of opportunity. I recently heard Johnny Elmore, at Mtn. Home, Mo., and was able to attend two nights of the singing school conducted by him. It was good to visit with him.

David Stands,— 514 N.E. 127th, Seattle, Wa. 98125— Over the past three and a half years, I've been preaching the Gospel in Seattle, WA. Together with Brother Smith Bibens we have seen the congregation grow from just a few to over twenty on Lord's Day. Although the congregation has experienced some ups and downs, it is now beginning to stand on its own. This, of course, is what we have been working for and hope will continue. It has come to our attention here in the Northwest of a need to preach the Gospel in Pilot Rock, OR. In the summer of 1981 Brother Roger Owens from Neosho, MO. made a trip to Pilot Rock. While he was there, he met with Brother and Sister Lankford who have been meeting in their home for several years. Also he baptized three sisters into Christ at that time. The brethren at Neosho, MO. then recognized a need for someone to move to Pilot Rock to do the Lord's work. I was asked and agreed to go. The Lord willing we plan to move there on the 27th of April 1982. Our mailing address will be P.O. Box 682, Pilot Rock, OR 97868. All correspondence should be mailed to the P.O. Box. Our street address will be 437 SW Cedar. We were in Pilot Rock for one Lord's Day in March, I spoke at both services. I also baptized two men into Christ. Dear brethren, already there is fruit, and indeed the fields are white ready to harvest. While there we met several who are possible and potential wheat for the Lord. If you know of anyone I might be able to contact in the Pilot Rock, Pendelton, OR. area, please let me know. We are very excited about the Lord's work in Pilot Rock. Please pray for its success. May God the Father richly bless all that are His.

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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"PHARISASIM" By BOB LOUDERMILK

Children of God should study the Bible not simply because of an interest in history, but in order to know the Christ. They should study His Word not just to have an intellectual grasp of it, but that they may practice it, since the ultimate test of knowledge is to be found in whether or not it shapes our conduct (I John 2: 3-4). Thus we must not just see others in the Scriptures, but we must see ourselves---what we are, what we ought to be, and how we can become what God wants us to be. These things being true, our study of Christ and the Pharisees is not just a matter of historical interest. In our study we must constantly be aware of the fact that Jesus clearly said, "...except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20). When this is kept in mind we can then examine our own lives to see whether or not we have been guilty of **PHARISAISM**; a word meaning, "The doctrine and practice of the Pharisees, (hence), a rigid observance of the external forms of religion without piety; self-righteousness or hypocrisy" (Thorndike & Barnhart Dictionary). Our main concern will be to study the pharisaical attitude or spirit. However, it will be necessary for us to discuss the Pharisees, their origin, history, doctrines, and practices in order that we might make clear what actually constitutes a pharisaical attitude, temper, or spirit.

WHO WERE THE PHARISEES?

The Pharisees were a sect within the Jewish community. Both Luke and Paul refer to the Pharisees as a sect (Acts 15:5, 26:5). Paul emphasized the fact that the sect was an integral part of Judaism when he declared in his speech before King Agrippa, "...after the most straitest sect of our religion I lived a Pharisee" (Acts 26:5).

There were, at this time, at least three important sects within the bosom of the Jewish community: (1) the Pharisees, (2) the Sadducees, and (3) the Essenes. The Essenes are not mentioned in the New Testament but they are referred to by the historian, Josephus. They were a party that exercised no great influence and was but short lived. The Sadducees are mentioned several times within the New Testament. Some writers think that they originated in reaction against the Pharisees. They differed strongly with the Pharisees on various points. They were considered more conservative in that they rejected the "Oral Law" of the Pharisees and maintained that the "Torah" (Hebrew word describing the Law of Moses) was their only source of divine authority. The Pharisees were the more prominent of the three sects. In fact, they constituted the most influential power in Jesus' day.

THE ORIGIN OF THE PHARISEES

The exact origin of the Pharisees is lost in obscurity. According to Josephus they existed in the time of Jonathan's reign (B.C. 144-139). It is thought by some scholars that they probably originated about 260 years before Christ, or around the reign of the Maccabees and,

Continued to Page 8

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"FOR"

By Barney Owens

Some of the better things of life, physically, mentally, socially, and even spiritually are the smaller. Often men will miss these better things in seeking and searching for the **big things, important things, and esteemed things.** In this study we wish to examine a small little word. It is "**For**".

To get the most we can from it, I wish to dip back beyond the English term and look within the Greek language of God's word, as it is there we have the richness. False doctrines have been built and are being propagated, but by this simple term they are destroyed, must crumble, and are found wanting. Several Greek terms are translated "For" therefore we will define these as we go along, proceeding to note some passages where each is found, then make application.

If I may in the beginning make a suggestion that you send and request a copy for your preacher or someone within the church in which you hold membership or fellowship. Many will see things in a different light, I am sure, by considering with us this beautiful little word.

GAR

This term introduces the **reason or cause** of what precedes. It then is necessarily a connecting term, forming what we would call a conjunction. When a point is finally made the speaker or writer would use this term (gar) to introduce a reason or cause for this being true or being the case. The term is found in the following:

1. Acts. 2:39 "For (gar) the promise is to you and your children..." Peter had demonstrated that these Jews must accept the One called Jesus, as being made Lord and Christ. He then admonished them to "repent and be baptized in the name of Jesus Christ for the remission of sins". The reason or cause is then attached: It is the promise God has made that through Christ all nations of the earth are to be blessed. To receive the promise Jew and/or Gentile must obey Christ.

2. Gal. 3:27 "For (gar) as many of you as have been baptized into Christ, have put on Christ. In the preceding, Paul had shown men are justified by the "faith of Christ" not by the "law of Moses". He then introduces the cause or reason for their being the children of God. What is that reason? Hear him, "For as many of you as have been baptized into Christ have put on Christ". How many are the children of God? "as many". As many as what? As many as have been "baptized into Christ". What have these many done? "Have put on Christ".

Without a doubt, this little word strikes a deathblow to

Continued to Page 6

ITEMS OF INTEREST By Billy D. Dickinson

In a previous article bearing the same title as the one above, (Sept. 1, 1980), I shared with our readers some other "items of interest" which pertained to moral, spiritual, and religious issues of the day. It is my hope that the following "items" which appear in this article will in some way help each of us to prayerfully consider the scripturalness of some of these innovations which have divided the body of Christ. Most of these items need little or no comment from me because they point out in a clear and precise way the inconsistency of those in the church who are condemning certain innovations and unscriptural practices while trying to hold on to others!!

The first one comes from a Nov. 7, 1975 issue of Gospel Minutes, a paper published in Fort Worth, Tex. by Dillard and Clem Thurman. I'm said to say these brethren have pitched their tents with those in the church who have corrupted the proper observance of the Lord's Supper with individual communion cups. As a matter of fact, in the Aug. 1, 1981 issue of Old Paths Advocate, Brethren Ronny Wade and George Battey both dealt with some comments made in the Gospel Minutes in attempting to prove individual cups scriptural in the observance of the communion. However, while they insist it is permissible to use individual cups, they are ready to take to task anyone who would dare tamper with the order in which the emblems are to be taken. Someone wrote in and here was their question: "Dear Sir, There are two military congregations here in (withheld) that take the bread and bless it, then the cup and bless it, then pass both of them together, with the bread preceding the fruit of the vine. Could you please give us your comments on this?". Now, notice the answer as given by Bro. Dillard Thurman: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins', Matt. 26: 26-28. The parallel passages may be read in Mk. 14: 22-24; and in Lk. 22: 19-20. In each reading it is made perfectly clear the order was: first, taking the bread, blessing it, breaking it, and giving it to the disciples to eat. This was then followed by taking the cup, blessing it, then giving it to the disciples to drink of it. By no stretch of imagination can one get the picture of blessing them both, then 'running them in tandem' to the observers! The order of observance is not a debatable issue, for it is positively shown by the Lord in instituting the Supper". Then after quoting from I Cor. 11: 23-25, Bro. Thurman concludes: "One who is unwilling to follow the procedure prescribed by the Son of God has no real love for the Lord, nor respect for His authority! On what grounds would one advocate any change? To save time and trouble by 'streamlining' worship? The altars of Bethel and Dan had the very same foundation! Complete and total apostasy is begun with small substitutions as man tries to improve on God's holy order of things!".

As you read the above quotes from the pen of Bro. Thurman, I'm sure you could already see who he has placed himself in grave difficulties! Why, the very arguments he used to condemn the practice of changing the order in the observance of the Lord's Supper condemn his own practice that he refuses to give up; specifically, the practice of a congregation using more than one container in the observance of the communion!! First, he says it is unscriptural to take the fruit of the vine before the bread because that is what Jesus did in setting us an example. But, dear reader, the Bible also says, "he took the cup"; not cups but "a drinking vessel", Thayer, page 533. Second, he states, "By no stretch of imagination, can one get the picture of blessing them both, then 'running them in tandem' to the observers." Well, when one merely reads the accounts of the Lord's Supper neither does he get the picture of our Lord taking a plurality of drinking vessels or a plurality of loaves to represent his ONE body!

The fact that Jesus took one container is also not a debatable issue, for it just as positively says, "he took the cup", and told his assembled disciples to drink of, or out of, that one container. Are we bound to the example of which emblems to be taken first but free to break the example of how many containers are to be used? Oh consistency, where art thou? Next, he asks the question: "On what grounds would one advocate any change?". The answer to that question can be found in the answer to this one: Since the Bible plainly says, "he took the cup", why would anyone want to take a chance in doing otherwise; such as, taking the cups? "On what grounds would one advocate any change?" Oh, judging from the past, probably on the grounds of expediency and liberty, even though they fail to prove they have a liberty to deviate from the divine pattern!! Yes, I agree with our dear brother when he states, "One who is unwilling to follow the procedure prescribed by the Son of God has no real love for the Lord, nor respect for His authority". I just wish we could get all our brethren in the church to be willing to follow that prescribed procedure!!

The second item comes from a Nov. 1, 1979 issue of the Truth Magazine, later changed to Guardian of Truth, Bro. Mike Willis, Editor. On pages 9-12 of this issue, Bro. Willis discusses the Lord's Supper. To begin with, it is interesting that in giving an account of this institution, Bro. Willis chose a translation that says, "And he took a cup". If Jesus took A cup, How many cups or containers did He take? To ask the question is to answer it! Also, according to this translation which Bro. Willis accepts, Did Jesus take a container or a fruit of the vine, since some argue that's what the cup is- the fruit of the vine? Again, to ask the question is to answer it!!

But now, allow me to call your attention to the "item" of importance. In every debate I've ever attended on the "cup question", those of Bro. Willis' persuasion have always, WITHOUT EXCEPTION, argued that communion is between Christ and the communicant Alone and we do not in ANY sense commune with one another in eating the Lord's Supper. This has never seemed right to me for at least two reasons; First, because it disregards the very meaning of communion, as Bro. Willis will show and second, if this is true, Why must we assemble together in order to eat the communion? If communion is only between the Lord and an individual, why must we assemble together in a congregational capacity to eat the communion? Why couldn't I get off by myself somewhere and eat the communion? I Cor. 11: 17, 18, 20, & 33 show we are to come together in an assembly of the church to observe the communion. So, communion is not merely between Christ and an individual alone. In the issue already given, Bro. Willis writes the following, (and I predict this will not set too well with many of his brethren, especially debating brethren): "It is, indeed, a communion- a communion with Christ and with all others who share in the blood of Christ". Also, after quoting I Cor. 10: 16- 17, he states, "Notice that the communion is two-fold: (1) It is a sharing in the body and blood of Christ; hence, we commune with Jesus. (2) It is a sharing with one another. Those of "like precious faith" are all partakers of the same spiritual blessings through Christ. Hence, we commune with Christ and with all other Christians".

The last "item" comes from Unity Forum, a bulletin published monthly by a church of Christ, 2909 Old Greenwood Road, Fort Smith, Ark., Guthrie Dean, Editor. Bro. Dean is associated with the so-called conservative element of those who use cups and classes with women teachers. As a matter of fact, he often writes in the pages of the Guardian of Truth. Bro. Dean, however, has also gone on record making some statements that few of his preaching brethren will agree with. In the Feb. 1982 issue of this bulletin, under the title, "Think on these things", he writes: "I Cor. 14: 34 has been used to

Continued to Page 7

RESPONSE FROM THE NO-CAUSE By Ron Willis

I have received a considerable response to my article, "A Look At No-Cause Assumptions" which appeared in the March issue of the O.P.A. Some were praising the article, some condemning it and some condemning me. Of the ones opposed to it, none have accepted the challenge or even met the arguments. This, in itself, should open the eyes of those that hold that position. If their own preachers are not willing to publicly defend what they believe, there must be something wrong with the belief itself. Here are some questions that were sent to me that I thought would be beneficial to the readers of this paper. Some of the questions have been paraphrased for clarity.

1. Can you show how the teaching found in Mt. 5:32; 19:9 is a contradiction to Deut. 24:1.

Answer: The two words "ERVAH", translated 'unclean-ness' in Deut. 24:1, and "PORNEIA", translated 'fornication' in Mt. 5:32; 19:9, by the Hebrew and Greek Lexicons, the most accredited authorities in the definitions of Bible words, are two distinctly different words. They carry completely different meanings in respect to these passages. Plus, the no-cause position presents other problems, here are two of them: (1) Deut. 24:2, "she may go and be another man's wife." That liberty is not given in Mt. 5:32 or 19:9. (2) Deut. 24:3, "And if the latter husband hate her." Thus, you have "ERVAH", which encompasses a broad spectrum of meanings and here gives at least two causes for divorce in Deut. 24. Whereas, Jesus only gave one cause: "PORNEIA", 'fornication'!

2. "Does 'uncover the nakedness' ever mean sexual relations?"

Answer: I'm sure that it could, BUT - the no-cause position needs to prove that it, ERVAH, never meant anything else but sexual relations as used in Deut. 24:1 in order for that passage to harmonize with Mt. 5:32 and 19:9.

3. "Under the Law of Moses, men could put away their wives, this was an imperfect Law. Christians live under the perfect law of liberty. Now, as you say there is a cause for divorce, wouldn't that make us live under an imperfect law also?"

Answer: The question, in the form of a syllogism, has false implications because it is based on the false premise that men being able to put away their wives was what made the law imperfect.

4. "Did Mary's pregnancy have anything at all to do with Joseph's decision to put her away?"

Answer: The no-cause brethren are the ones that made the argument that Joseph intended to put Mary away for fornication. I interpreted the phrase "for fornication," to mean "as grounds for divorce." After all, what else could it mean? Now they want to know if "Mary's pregnancy had anything to do with Joseph's decision to put her away." We don't deny that Mary's pregnancy was what prompted him to think about putting her away. But, to say that he intended to use fornication as grounds for divorce is an assumption and nothing more. Until he actually made a charge, it would only be a guess as to his intention, thus judging. The only thing that we know for sure is that Joseph "was minded to put her away privily." The no-cause are guessing about the rest. Take a look at the very next verse, Mt. 1:20. "But while he thought on these things, behold, the angel of the Lord appeared unto him..." Brethren, he never got past the thought!

5. Concerning Mt. 5, one person asked if certain elements, v. 21 - judgment, v. 22 - council, and v. 23 - altar, were in the church?

Answer: I suppose he was indicating that if these elements are not found in the church, then the principles Jesus taught in using these items by allegory would not be in the church either. In v. 21, Jesus is simply stating what they had always been taught. In v. 22, He is teaching a principle: that anger and evil speaking are not to be. In verses 23-25, the principle is reconciliation with a brother.

Now, who would say these principles are not taught by Jesus for the Christian Age? Keep the verses in context and you will have the principle taught in verse 32 also applying in the Christian Age.

6. Concerning Mt. 19:3: "How could the Pharisees tempt Jesus with His law when they didn't even believe He would have a law?"

Answer: First, the verse doesn't say they came tempting Him with His law. Secondly, I fail to see the relevance to this subject, as to what the Pharisees believed or did not believe, and, furthermore, did Jesus always answer their questions? (Confer Jn. 8:6; Mt. 21:23-27).

7. Concerning Mt. 19:4: "Read what? The N.T. was not in existence."

Answer: Surely, you understand that Jesus was well able to begin to teach the gospel of the coming kingdom prospectively, without damaging or breaking the old law, Mt. 5:17, 20. And, that the old law was not fulfilled nor was the New Testament ratified until Jesus died, Heb. 9:15-20. A 'will' has to exist before it can be ratified at death, Heb. 9:15. True, Jesus reminded them from time to time of their responsibilities to the Law of Moses. But, that was not His primary purpose. He came to preach the gospel, Mt. 11:5; Isa. 61:1-3. Lk. 4:43, "For therefore am I sent."

8. One person wrote that he could not find the exception in the Christian Age, implying that the first four books of the New Testament do not apply today. Then, he said that I could not give him the verse where Paul declares an exception, and he used Paul's words, "For I have not shunned to declare unto you all the counsel of God.", Acts 20:27, to back up his statement.

Answer: In the first place, Paul was speaking to the elders at Ephesus, furthermore, we do not have a record of all that Paul taught them. Secondly, it would be false to assume that that same statement would apply to us today. Thirdly, he implied that if Paul did not teach it in his writings, it is not meant for the Christian Age. Where did Paul declare the drink element in the communion? (We find it in Mt. 26:29; Mk. 14:25; Lk. 22:18), etc., etc. Furthermore, Paul did give the exception, in so many words. I Cor. 6:13-20 states that we're not to be joined to an harlot. The only way you can get 'unjoined' (the word "joined" means marriage, conf. Eph. 5:31 and Mt. 19:5, the "cleave" is the same Greek word) is with a divorce. The word "harlot" indicates someone committing fornication, as does also the context. Not only that, but Paul gives credence to what Christ said when He was here on earth, as well as the exception, when he said, "Yet not I, but the Lord," I Cor. 7:10.

9. "Is vs. 9 a parable?" - (concerning Mt. 19:9). "Mt. 13:10,11, says when Jesus spoke to the Pharisees concerning the kingdom, He spoke in parables."

Answer: I feel sure that when you re-read Mt. 13:10,11, you will see that this verse simply does not say what you said that it did. Also, when you examine closely verse 34, you will see that "all these things" do not include everything Jesus taught to the multitude, when kept in the context of the discourse.

10. "Could you define distinctly the difference between 'principles' Jesus taught and 'timeless truths' Jesus taught. Really, Ron, who are you trying to kid, there is no difference."

Answer: I'll assure you that I'm not "trying to kid," anyone. But - you'll find out real fast who's kidding whom when you try to use that 'timeless truths' argument on a Seventh-Day Adventist! This is nothing more than a dodge, because if you (no-cause) admit that any part of the gospel, the first four books of the N.T. applies today, you then would be faced with the problem of which passages do apply and which ones do not and then how to tell the difference. To use the argument that Jesus was only teaching 'timeless truths' does not help the no-cause

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FOURTH OF JULY MEETINGS DRAWETH NEAR

Several years ago, when Bro. Homer L. King was very active in the evangelistic field, after a hard summer's work he came home to the Ozarks, and wrote a beautiful little article about the country he loved so much. If you have not made plans to go elsewhere you should consider a trip to the Ozarks this summer.

Springtime has come to our land, and as usual the spring fashion show put on by the ever spectacular dogwood trees while in full bloom was a thing of beauty. Now the summer is about to set in. The rains have come, the pastures are lush and green, with beautiful cattle on a thousand hills. The lakes are near normal, the rivers and streams are crystal clear. It's no small wonder that Bro. King loved this country so much.

There will be another meeting in Lebanon, Mo. June 26th through July 3rd. The meeting will be in the Nelson Center, (the same as last year) under the direction of the Lee's Summit congregation. Plenty of motels available. Plenty of eating places. Air-conditioned comfort. All things are ready-come to the feast!

-Clovis T. Cook

CAUTION

In the May 1 issue of the Old Paths Advocate there appeared in the section, From The Fields, a report and appeal by A.E. Hommel. This is to allow the brotherhood to know that to the best of our knowledge none of the loyal brethren in this area are associated with a work in Greenup, Kentucky. The "mission work" being conducted by Eddy Hommel is in the name of "The Church of God and Christ." For any further information please contact us.

-The church of Christ
1300 Madison Ave.
Huntington, WV 25704

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.

THE CHURCH DIRECTORY

The following congregations may be added to your 1981 Church Directory: **CEDAR RIDGE CHURCH OF CHRIST** (Benton County) **IOWA** 1½ Miles South of Urbana, IA. - On the Urbana-Shellsburg Blacktop and 2 Miles East on the Cedar Ridge Road, near the Linn County Line. Sun. 10:00 A.M., & 6:00 P.M., Glenn Becker, Rt. 2, Walker, IA 52352 Phone (319) 474-2189 - Robert Becker, Rt. 1, Box 171-A, Shellsburg, IA. 52332 Phone (319) 436-2436 - Stephen Eldred, 317 Olive Street, Box 52, Center Point, IA. 52213 Phone (319) 849-2223.

CEDAR RIDGE is a mission point established by the Marion, IA. congregation, as there were a number of members living in that area. **CEDAR RIDGE** is the only Church of Christ of any kind in Benton County, IA.

Since my efforts to create interest in mission work in **Arkansas and Iowa**, has been much less than desirable, I will no longer print a list, but will furnish information on demand. Let me know what counties or what sections of the following states that you may be interested in for mission work, and I will furnish the information by counties or sections of the state upon receipt of a stamped self addressed envelope. I have the information for the following state: **ALABAMA, ALASKA, ARIZONA, ARKANSAS, CALIFORNIA, COLORADO, CONNECTICUT, DELAWARE, DISTRICT OF COLUMBIA, FLORIDA, HAWAII, IDAHO, ILLINOIS, IOWA, NEVADA, NEW MEXICO, KANSAS, and MONTANA.** I will also be glad to tell you where the greatest need are in these states. Other states may be added to this list from time to time. I am only interested in serious inquiries, as it takes quite a bit of time to type this information. No inquiries will be answered if not accompanied with a stamped self addressed business size envelope. If the information is not worth an envelope and a stamp, then it is not worth any time to type it up for you.

Please send all directory information to me. That is the only way for your congregation to get into my files. I need your permission to put it in my files. Also for the information about the states and the mission possibilities. Please send to Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658 Phone (501) 499-7117

THE WATCHMAN

A paper, with the above name, is published by Brethren Lonnie York and Delmer Lee, at Box 691, Fayetteville, AR 72702, and is free of charge to those desiring it; it is supported by voluntary contributions by its readers. I like what I read in its pages. The readers of Old Paths Advocate would benefit from reading The Watchman, too. We commend it.

-Don McCord

JANUARY KEEPSAKE ISSUE

This special 50th Anniversary issue of the Old Paths Advocate is still available at \$1.00 per copy. Many have ordered several copies as keepsake issues for themselves and their children. If you need them send to: Old Paths Advocate, 1061 N. Pilgrim, Stockton, Cal. 95205.

WORDS OF ENCOURAGEMENT

"Renew my sub. I certainly enjoyed the 50th Anniversary issue"-Mrs. John Malcolm, Huntington, W. Va.

"Especially enjoyed the article in May issue on modest apparel"-Mrs. E.L. Hall, Montgomery, Ala.

"I want to thank you once again for your fine work, it is a helping hand in a weakening world"-Pat Hollandsworth, Quinlan, Tx.

"We look forward to each issue of OPA, save them and reread them"-Ross Mitchell, Taneyville, Mo.

"We look forward to the paper each month. May God continue to bless you as you have need"-Pearl Cornett, Hamilton, O.

A TRIBUTE TO MOM AND DAD

By Timothy Staggs

A little over twenty-one years ago, I was blessed to become a son of the most wonderful mother and dad a boy could ever have. My mother bore me and my dad delivered me and from that time on they provided all of the material things that my sister and I needed, even though it meant having to "pinch" sometimes. We always had the proverbial food on the table, clothes on our back and a roof over our head and much more, for which we thank God.

But what I thank Him for most of all is that He gave me parents who loved Him and His word and instilled that love within me.

From the time that I was old enough to understand anything, they started teaching me about a great Being called God who made me and everything I saw around me. They taught me of the love He had for me, that He would send His only son to die a very horrible death for me.

I learned to believe in and love God so much that when just a few years old, I would look through a Bible during worship services and find every place I could where His name was written and sometimes I would poke Mother in the side to get her attention and say, "Look mommy, I found God!" Of course I meant that I had found His name written in ink that would fade on a piece of paper that would some day decay. But by the life and teaching of my parents, I did find the God who would never change or decay, and for that gift I will eternally be grateful.

As I write, I am flying 33,000 feet above Northern Arizona in a jet airplane moving at 600+ mph, yet I don't suppose I have ever felt lower in my life, nor have I ever wanted time to go slower. Because you see, I am on my way to see my parents in Nashville, TN where my mother lies in a hospital bed with cancer eating away at her body.

Oh how easy it would be for me to start hating everything and everyone. How easy for me to start questioning God, "Does it seem fair to you that a woman who has brought so much happiness into the lives of others should have so much pain in her own when she's not yet fifty years old? What about the drunk down on skid row or the bitter old man or woman who wants to die and has nothing to live for? Why not them!?" And it would be so easy for me to start losing my faith that God can work miracles if He so desires or even that there is a God. Yes, it would be easy if it weren't for the love of and faith in God instilled within me in my childhood. Because of that love and faith, I can't hate everyone, I can't question God, I can't lose my faith in Him. I don't know what the purpose is but I know by faith that there is one.

Young people, I'm one of you. I know what it's like to be involved with our friends and our recreation and all of the things we're so busy with. But don't get so preoccupied with these things that you forget about the important things, one of which is your parents.

How long has it been since you've gone to your mom and dad and just said, "I love you?" If it's been a while, why don't you go tell them or give them a call right now. I've heard so many people who have lost their parents say, "Oh, if I had just one more day with mom and dad, I'd tell them how much I love them and how sorry I am for the things I did to hurt them and I'd do all of the things I always meant to do for them but never quite got around to." For those people, it's too little, too late. Don't let it be too late for you. Don't go through the rest of your life with regrets for the things you should have done but didn't.

Mom and dad, thanks for being so strong and courageous during this time. Your strength has helped me to stay strong. Mom, even though you may be flat on your back in a hospital bed, you're still ten feet tall to me, and you always will be. I love you.

The plane is starting to come down now to Dallas, TX where I have to change planes so I'd better go. Thanks for listening to me. I feel much better.

(NOTE: As we go to press we learn of Sister Staggs' passing on Tuesday, May 11th, in Houston, Texas. Our sincerest condolences to all the family who must now cope with life in her absence. A number of years ago my family and I stayed with Frank and Gladys (the children were young and still at home then) in Flint, Michigan while holding a meeting. We learned to love the family and respect them for their love of the church and things spiritual. Gladys was a great Christian woman, mother and wife and surely had nothing to fear in death. Thank God for the reality of our heartfelt faith in the afterwhile when we will all be together again with the Lord. May God bless you all. D.L.K.)

HONDURAS REPORT

By Muri Helwig

The work in Honduras is nearing the completion of its second year. We can see that over the past two years the Lord has blessed the work here. The work has not always been easy, and at times it has been discouraging. However, we are encouraged by the growth and the spiritual development of the congregations.

At the present time we have two congregations meeting and worshipping according to the Scriptures. Both congregations are small in the number of members, but there is a good amount of outside interest shown. The congregation that meets in the village of Chirina was able to acquire a small piece of property with a small building on it. This was an improvement over meeting in a private home. The building is in a very good location and a more heavily populated area. The interest in the community has increased tremendously. At many of our services all the people cannot fit inside the building, and, therefore, they stand at the door and window. I am confident that the Lord will continue to bless the work in the Chirina congregation, and more souls can be added to the Lord.

The other congregation is meeting in the village of Zapatillo. This congregation is very faithful to the teachings of the Lord and always wants to do exactly as the Bible commands. These brethren have spiritually grown tremendously. There are fewer meeting here, and the outside interest is not as great as that of Chirina. The congregation meets in the home of one of the members. I am convinced that when they can obtain their own meeting place in a more accessible area that the attendance and community interest will increase. We readily give thanks to God for the growth and development of these congregations.

Leadership is very difficult to develop because most of the people cannot read or write. This problem has hindered the development of the congregations in becoming independent of any outside help or assistance. Therefore, the development of work is a slow process, but we are continually encouraged as we watch these congregations slowly develop the spiritual qualities that the New Testament requires.

I would like to take this opportunity to thank all who have supported this work in any way. I know that the work here has been mentioned many times in the prayers of many and ask that you continue to remember the work in your prayers.

Just a note concerning the political situation in Honduras. Honduras is very peaceful now and is not experiencing the problems of neighboring countries. I am personally convinced the future is good for Honduras and that we should press forward with our work of carrying forth the Gospel.

I have a great amount of appreciation for the 85th and Euclid congregation in Kansas City, Mo. They have done, and are continuing to do, an excellent job in overseeing the work here.

I ask that you continue to pray for the work and for us.

-Apartado Postal 26, Comayagua, D.C.
Honduras, Central America

Continued from Page 1

“FOR”

the idea that baptism is nonessential to our salvation, since the reason men are children of God is that they have been baptized into Christ, and the cause for men enjoying the promises of God is that they have obeyed Christ's authority by repenting and being baptized.

3. 1 Cor. 10:17 “For (hoti) we being many are one bread, and one body: For (gar) we are all partakers of that one bread”. In the latter part of Verse 16, Paul had shown that the assembled disciples in breaking the loaf (one bread) commune in the death of Christ. There is one loaf as there was no division made in the body of our crucified Lord, and the spiritual body that He set forth into the world is likewise one, with no schism. Resting on this patent fact, that though the members be many, the body remains one. He adds For (gar) introducing the reason or cause of the preceding: we are all partakers of that One Bread. Disciples of Jesus would not think of meeting where there are many loaves of bread on the Lord's Table. Why? Simply because there is no connection in many loaves and one body. If as Paul here states One Bread is eaten in communion because there is One Body, one cannot escape the conclusion that Many Bread being eaten shows forth Many Bodies. Some of my brethren speak from both corners of the mouth by preaching one body, but encouraging (nay, more! fighting against) many bodies by having more than one bread (loaf) on the Table that belongs to Christ.

How wonderful this little word and the light it gives us. Would to God that some of my learned brethren would give themselves to a study of little things, making the division within the Body of Christ null and void. Brother preacher, deal with the little world, will you please. Fellow Christian, your course is clear, you must to please Christ seek a congregation of disciples that worship the Lord in the Lord's way.

Eis

This word is defined: “to, into, unto, with a view to, in order to, towards, among”. Here, we wish to be very careful and true to the use of the term, as this word is the undoing of denominational dogma relating to the point of forgiveness of sinners. We find this word used in:

1. Mt. 26:28 “For this is my blood of the new testament which is shed for (peri) many For (eis) the remission of sins”. Our Lord explained while instituting the supper by which men would remember His death and suffering, that the blood which was shed was to effect the salvation of men: literally, it was “For the remission of sins”. None of us misunderstand His meaning: He died “in order to save us” or “with a view to redeeming us”. Without the shed blood of Christ, no man is saved or has the “remission of sins”.

2. Acts 2:38 “Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ For (eis) the remission of sins...” Again, taking the passage here at face value, there is no misunderstanding by many. These (as you and I) must repent and be baptized “in order to receive” remission of their sins or “with a view to obtaining” forgiveness. However, since this contradicts the theory of many, then it is cast out the window. But these passages stand or fall together! I speak now to those wanting truth and desire to conduct themselves in light of God's revelation!

Mt. 26:28 “this is my blood...which is shed...For (eis) the remission of sins...”

Acts 2:38 “Repent and be baptized...For (eis) remission of sins...”

One who can see through a ladder can see these are the same. But alas! what have we? A gentleman preacher will proclaim, “Oh, yes Christ had to die to effect our salvation. But, the passage in Acts 2:38 means that we are baptized ‘Because we have already been forgiven’”. My friend, will you do yourself the favor of taking this to your preacher and ask him if that is not the meaning he gives to these

scriptures? If we accept his explanation of Acts 2:38, then it would mean that our sins were forgiven and Christ died (shed His blood) because our sins had already been remitted, in Matt. 26:28. If the passages teach anything, they teach:

Blood plus shedding equals remission of sins (B + S equal R. of S.)

Repent plus baptism equals remission of sins (R + B equal R. of S.)

May I add a word of those of you who like myself, have taken the awesome task upon your shoulders of preaching the gospel. If you think you can show the fallacy of this point, then put your hand to the task, I beg of you. Please don't tell others, as I am the culprit. The blood of Christ, repentance, and baptism, must all precede remission of sins. One's sins are not remitted before the shedding of Christ's blood, or before one repents of sin, or before one is baptized. A small word with a wealth of meaning--For (eis).

Anti

This word translated “For” means “over against, instead of, in lieu of, in place of, in return for”. More often than not, it is used in opposition to or equivalent to something else. It does not mean in addition to. We find it in these scriptures:

1. Heb. 12:2 “Looking unto Jesus the author and finisher of our faith; who for (anti) the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God”. When the Word was with the Father there was stretched before Him “joy” but rather than enjoy what was His, He was made flesh not only to dwell among men, but to endure the cross, even though that was the way of death for the most wretched, the shame of which He despised. Now, “instead of or in place of...” that Joy He came here and suffered the shame. It does not infer that the joy was His as well as the shame. Rather this was in the stead of joy, in opposition to the joy.

2. Lk. 11:11 “If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he For (anti) a fish give him a serpent?” Clearly, a man has a son who is in need, seemingly for food, therefore he asks of his father's hand a fish. Now Christ asks, would that father give the son a serpent (anti) “instead of, in place of” a fish? This can have no other meaning than the fish is withheld while the serpent would be given. Both were not received by the son, rather the serpent would be given in opposition to, and may I add, it would be (as far as the gift is concerned) equivalent to” a fish.

3. 1 Cor. 11:15 “But if a woman have long hair, it is a glory to her; for (hoti) her hair is given her For (anti) a covering”. The Apostle here gives admonition as to why a woman is to have long hair, which is that her hair is given her “instead of, in place of” a covering (marg. veil). As the woman is to be covered when praying or proclaiming the Word of God as taught in the previous part of the chapter, Paul shows what her covering or veil is, namely, her “long hair”. Her long hair is in opposition to a veil, and may I say is equivalent to a veil. Does that mean she is to have a veil over her head, too? Certainly not. Some of my brethren try to do with this passage exactly what denominationalists attempt with previous terms. Did Jesus have the joy set before Him while on the cross? No! If the father gave a serpent did the son have the fish and the serpent? No! Does a woman who has been given God's covering (long hair) have long hair and an artificial veil bound on her? No! A thrilling little term is it not, so full of meaning.

May I conclude my remarks on this little term by directing your attention to the words of the prophet: “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a Little, and there a Little.” (Isa. 28:10). Our thoughts have been scattered, and may be said to be Little as we certainly considered a Little Word,

Continued to Page 7

THE FIRST DAY OF THE WEEK

By James L. Morgan

From the closing of the four gospels down to the Revelation we find the golden threads of "the first day of the week" firmly and artistically woven into the fabric of the New Testament scriptures. We would have to be naive indeed to miss the profound importance attached to this day by the New Testament authors from the day of Jesus resurrection to the revelation of John on Patmos. In like manner we would have to be truly callous to deny the scriptural significance attached to this day.

The first use of this unique phrase "the first day of the week", is recorded by all four of the gospels (Matt. 28:1, Mk. 16:2, Lk. 24:1, John 20:1). Each of the four authors make specific notice that it was on "the first day of the week" that Jesus arose from the grave. This phenomenal event marked this day from henceforth as a very special day.

The second mention of this phrase is found in John 20:19 and 20:26, where John is very careful to note specifically that Jesus, after His resurrection, appeared to His disciples while they were assembled together on "the first day of the week". The special mention of His appearance on a specific day, especially by using the unique phrase "the first day of the week", implies very strongly the significance that had begun to be placed on this day. Formerly the Sabbath (which was the seventh day or Saturday) had been the day of special importance to the Jewish people. Through Christ's death and resurrection the old law was abolished (Col. 2:14). Jesus became the Lord of all and instituted a new feast we call "The Lord's Supper". This feast was eaten on "the first day of the week."

The third use of the phrase is found in Acts 20:7 where Luke records for us the fact that the disciples met on "the first day of the week" to partake of "the Lord's supper". The early writers of the church history of the 1st and 2nd century wrote of these as assemblies, Ignatius wrote, "No longer keeping the sabbath but living according to the Lord's day, on which our Lord arose." Justin Martyr, A.D. 140 wrote, "On Sunday we hold our joint meeting, for the first day is that on which Jesus Christ our Savior rose from the dead".

Continued from Page 2 "ITEMS OF INTEREST"

prove that the prohibition on women was restricted to prophets' wives. But a closer study of the context reveals that prophets' wives are not specifically mentioned in the entire chapter; that the restriction was given because women are commanded to be under obedience, as also saith the law. And if the law says anything about prophets' wives being obedient, I guess I missed it. Furthermore verse 35 says, 'it is a shame for women (a woman-American Standard) to speak in the church'. Any woman, not just prophets' wives". I agree, of course, that verse 35 is a limitation upon all women- any woman. Now, if we could just get some to see that classes are assemblies or called gatherings of the church and, therefore, a woman has no place teaching in them.

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"FOR"

Continued from Page 6

but I trust it has been somewhat profitable. One can learn and understand every truth herein presented without a knowledge of the Greek terms; as the context in each passage surely reveals the truth as well as other passages which deal with the subject, should we desire to study by grouping all passages that have to do with each subject brought up. These points however, I hope have made steadfast each truth within your mind as well as making a thrilling chord ring in your heart.

-8782 Meadowview Dr.,
W. Chester, O.

We have both scriptural and historical testimony that the disciples kept the first day of the week" on a regular, weekly basis. Our fourth mention of "the first day of the week" indicates this very clearly and emphatically. This account is found in I Cor. 16:1-2, where Paul indicates that the disciples regularly met on this day.

We today should begin to increase our awareness of the religious import of this day. We should re-assess our past values and begin to remember this day as it should be. Begin by starting to look forward to this day. Teach and encourage your family to prepare themselves spiritually for a wonderful experience on this day. Perhaps then we could say with John (Rev. 1:10) that we are "in the spirit on the Lord's day."

-Rte. 2, Box 101, Park Hill, Ok. 74451
(Submitted by Orville Smith from the bulletin Searching for the Old Paths)

'GIMMICK MINISTRY'

It seems there is an increasing tendency by many well meaning churches of various denominations to resort to opportunistic antics to attract members. This doubtless is a result of declining memberships in some of those churches. Therefore the question is raised whether "gimmick ministry" is hurting the church?

Such departures from orthodox procedures in Christian services can be termed aberrations. They are not confined to offbeat sects, cults and the like, but are spreading to organized religion, to mainline churches.

This distortion or lack of restraint in religion is particularly evident in the "electronic" preachers and commercialization of what has been good, solid and enduring for centuries.

Numerous critics say too many churches have become "Holy Ghost entertainment centers, which are more spooky than holy." Much that now masquerades as religion would shock Saint Paul, who admonishes us that "all things be done decently and in order."

It is unfortunate but true that some misguided clergy and laity are attempting to change or water down the nearly 2,000-year-old religious traditions. There is a need for restoration, not reformation, of the proven old values.

Today's religious gimmickry is driving some thoughtful persons away from houses of worship. There are clergymen searching for new ways to "update" and make their work more "relevant." They are battling boredom and all the while may be fattening their receding treasuries.

Even some church buildings are undergoing a changing character. Neon lights ballyhoo certain churches as if they were nightclubs.

God should be worshipped in solemn dignity. Prayer is not entertainment. It brings wonder, inner strength and peace.

WORDS OF ENCOURAGEMENT

"I really do appreciate the paper".

-Gary Robinson, Corsicana, Tx.

"We sure love to read the paper and don't want to miss an issue."

-Eugene Kinser, Bloomington, Ind.

"Renew my sub., the paper is very edifying".

-Cherryl Sanders, Lock Haven, Pa.

"I have taken the **Old Paths Advocate** for many years, look forward to it each month because I know it tells the truth."

-M.E. Mountain, Waterloo, Ia.

"None of us mind the increase in price, the paper is worth much more, and we would be happy to see it expanded."

-Randy Coon, Baton Rouge, La.

"PHARISASM"

Continued from Page 1

of course, continued as a prominent and influential sect in Judaism until after our Lord's time.

The name, "Pharisee" means "the separated ones; separatists." This gives us some insight into their characteristics which we will notice later. Their numbers at the zenith of their popularity was thought to be around six or seven thousand.

Alfred Edersheim, in his book, "Sketches of Jewish Social Life in the Days of Christ", paints us a vivid picture of this group as he writes: "It would have been difficult to proceed far either in Galilee or in Judaea without coming into contact with an altogether peculiar and striking individuality, differing from all around, and which would at once arrest attention. This was the Pharisee. Courted or feared, shunned or flattered, reverently looked up to or laughed at, he was equally a power everywhere, both ecclesiastically and politically, as belonging to the influential, the most zealous, and the most closely-connected religious fraternity.... There was probably no town or village inhabited by Jews which had not its Pharisees.... There could be no difficulty in recognizing such an one. Walking behind him, the chances were, he would soon halt to say his prescribed prayers.... There he would stand, as taught by the traditional law, would draw his feet well together, compose his body and clothes, and bend so low that every vertebra in his back would stand out separate.... The workman would drop his tools, the burden-bearer his load... The hour had come and nothing could be suffered to interrupt or disturb him.... The twisting of a serpent around one's heel must remain unheeded. ..The longer he prayed the better."

As we think of the Pharisee we picture one who separated himself from the others. He was one who considered himself not only the protector of the Law, but one with whom the Law would either stand or fall. He was one who could "split a hair and then take it and split it again." A person could enter this brotherhood by taking a pledge in front of three witnesses that they would spend all their lives observing every detail of scribal law.

There were said to be seven classes of Pharisees: (1) THE 'SHOULDER' PHARISEE, who wears his good deeds on his shoulders and obeys the precept of the Law, not from principle, but from expedience; (2) THE 'WAIT A LITTLE' PHARISEE, who begs for time in order to perform a meritorious action; (3) THE 'BLEEDING' PHARISEE, who is his eagerness to avoid looking on a woman, shut his eyes and so bruises himself to bleeding by stumbling against a wall; (4) THE 'PAINTED' PHARISEE, who advertises his holiness lest any one should touch him so that he should be defiled; (5) THE 'RECKONING' PHARISEE, who is always saying, "What duty must I do to balance any unpalatable duty which I have neglected?"; (6) THE 'FEARING' PHARISEE, whose relation to God is one merely of trembling awe; and (7) THE PHARISEE FROM 'LOVE'. (From: The International Standard Bible Encyclopedia, pp. 2364-2365). In all but the last there was an element of "acting"; of hypocrisy. For this reason, Jesus once said in Luke 12:1, "...Beware of the leaven of the Pharisees, which is hypocrisy."

CHARACTERISTICS OF THE PHARISEES

The Pharisees were characterized by their rigid practice of "traditional law". Before going into this first characteristic, it needs to be pointed out that the Pharisees were never condemned for keeping the law of Moses. It was their own "traditions" that got them into trouble. It is never wrong anywhere, at any time, or under any circumstances to contend for an exact application of the will of God revealed to us in His inspired Word! Some in our day would cry out that to contend for an exact application is "Pharisaism" or "Legalism", but such is not the case. Paul put it this way in I Corinthians 11: 1-2, "Be ye followers of me, even as I also am of Christ. Now I

praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you". Again, in II Thessalonians 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

There existed among the Jews the concept that there were two laws; the written law and the oral law. The written law consisted of the ten commandments written on the tables of stone and the other statutes and judgments received by Moses, later becoming known as "the Torah." This embraced the first five books of your bible. The Pharisees were not condemned by Jesus for teaching this law and the mission of Jesus himself was not to violate this law but to fulfill it. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matthew 5:17). The oral law, on the other hand, consisted of traditions which were claimed to have descended from Moses through Joshua and the fathers by word of mouth. Added to these were the opinions on disputed applications of Moses' law which resulted from majority vote of the fathers or elders. I understand that it also included decrees made by wise men and women who were recognized by the people as prophets in different ages, particularly in the 400 year period between testaments. Still another source of the oral law consisted of legal decisions of proper ecclesiastical authority; namely, the Sanhedrin.

The Pharisees were exceedingly zealous of the oral law. In fact, one writer stated that any apparent conflict between the written law of Moses, and the traditions was always settled by a Pharisee in favor of the traditions. Here was the Pharisees' theory, "Moses received the Law from Sinai and committed it to Joshua, and Joshua to the elders, and the elders to the prophets; and the prophets committed it to the men of the great synagogue" (Aboth 1:1 ff). This oral law became known as the tradition of man or "the tradition of the elders." Paul referred to it as "the traditions of my fathers" (Galatians 1:14).

Christ would oftentimes ignore these man-made traditions. He soundly condemned the Pharisees for their slavish devotion to "traditions" and for the perversion of God's law that their traditions might be observed. In the next issue we will notice some incidents of this in the life of Jesus.

To be continued

**P.O. Box 421,
Pratt, Kan. 67124**

MARRIAGE IS A PROMISE

A marriage is a promise that two hearts gladly make,
A promise to be tender, to help, to give, to take.
A marriage is a promise to be kind and understanding
To be thoughtful and considerate, fair and undemanding.
A marriage is a promise to share one life together
A love filled promise meant to be kept lovingly forever.

"I want to congratulate the staff for 50 years of faithful service with the printed page, I appreciate the heritage of truth my generation has received from you and others"-Jim Hickey, Plainview, Tx.

"Wife and I surely appreciated the Jan. special issue- it brought back so many memories"-Charles Jordan, Lebanon, Mo.

"I really enjoyed the 50th Anniversary issue, here is my renewal"-Lucille Vanslyke, Broken Bow, Okla.

"You don't know how much we appreciate the work that goes into the paper. Please keep it up"-Greg DeGough, Jamestown, N.D.

"We appreciate the paper and especially all of you who work so tirelessly and have for so long"-A.E. Grant, Decatur, Ga.

"Renew my sub. for 2 years, enjoy the paper so much"-Yual Hammons, Elmore City, Ok.

OUR DEPARTED

DeFrance— Brother Fred DeFrance was nearing the age of 75 when he died suddenly in his home at El Reno, Oklahoma, on Thursday, April 29th. In death Fred had one of the most peaceful looks I have ever seen on the face of one deceased. One reason for this, no doubt, was he died in complete peace with God and man. To those who knew him, and multitudes did, he was an unusual man; he was unusual because he possessed the fine qualities found so lacking in the world at large. He was first a fine Christian, husband and father; however, he was very friendly, open in personality, honest and hard working. Even though he was retired from the State of Oklahoma a few years ago, he continued to work, and his services were coveted because of his character. At the funeral there were more than 350 people, and most of these were from the community. Fred showed by his life what can be done for the church, even in death. Many at his funeral heard things about the church that they may never have heard otherwise. Dozens of expressions of love were shown by food sent to the home, flowers, cards and personal words of comfort to the family. Fred leaves his wife, Sylvia, who was formerly an Ayers, and many of whom attend the church in El Reno, his daughter, Joquita Shaw, and son Eddie, who lives in Tulsa. The singing at the funeral was unusually good. Besides the writer, James Orten, Edwin Morris and Jack Cutter took part in the services. It was a pleasure to have known Fred DeFrance, and he makes the prospects of heaven even brighter.

-Jerry Cutter

Sartain— Bro. John B. Sartain was born July 9, 1930 in Muleshoe, TX; he passed from this life at his home in Canoga Park, CA in the afternoon of April 10, 1982. It was this writer's honor last Dec. to baptize John into Christ along with his wife, his brother, and his brother's wife; as I pointed out then, it was not I who was responsible for their conversion, but their mother, Josie. A few nights before John's passing which he knew was imminent, it was my sad privilege to sit with him and members of his family, and discuss with him, at his bidding, his crossing, at which time he manifested such noble acceptance of his death, and how grateful he was of over 51 years of life, and time given of God for his preparation for a better life. He is survived by his wife, Nancy; sons: Glenn, Ben, and Larry; daughters, Cindy Napoles, Pam Barba, and Jackie Sartain; 5 grandchildren; his mother, Josie Sartain, Stockton, CA; brothers: Al, Dick, Truman, Acie, Loyd, Russell, Paul; sisters: Marie Yoes, Elvena Hulsey, Deanna Vaccarezza. A large crowd of loved ones, and friends attended the funeral in rural Ventura County, near Camarillo; John, in his robust years, had helped landscape the cemetery, one of the most beautiful anywhere, set among mountains, at the end of the road. The writer attempted to say words of consolation and warning, and things that would be an honor to John. I am grateful our paths crossed here for a short season. May the Lord bless his family.

-Don McCord

Hopkins— Viola H. Owen Hopkins was born to Jefferson and Byron Owen at Romney, Tx., Jan. 21, 1901. She obeyed the gospel in early life. Oct. 18, 1920 she was married to Wm. Marion Hopkins and to this union 8 children were born: Gene and Jeff Hopkins, and Cynthia Guynn of Tulsa, Orvil of Fruitland, N.M., Rena Atkins and Viola Smith, of Fayetteville, Ark., Rose Ball, of Pryor, Ok., and Billy who preceded her in death. Her husband also preceded her in death on Mar. 28, 1973. Sister Hopkins lived in Ark. for over 40 years before moving to Tulsa in 1973. After becoming ill she resided in a nursing home in Pryor, Okla. As long as health permitted she attended church at Chouteau, Okla. She had been seriously ill the last 3 months. She died Apr. 21, 1982 at the Pryor nursing home at the age of 81. She is

survived by her 7 children, 17 grandchildren, 22 great grandchildren, 5 great great grandchildren, and many other relatives, friends, and brethren in Christ. To know Sister Hopkins was to love and appreciate her and the hospitality of her home. She and Bro. Hopkins did not possess much of this world's goods but you never met richer people in sharing Christian love. I have had the pleasure of spending time in her home and believe she left many good works for you and I to repeat. She will surely be missed by many of us. The writer conducted services at Moores Funeral Chapel in Fayetteville, Ark., with family and many friends gathered together. Interment was at Coffelt Cemetery, Vaughn, Ark.

-E.B. Owens

RESPONSE FROM THE NO-CAUSE

Continued from Page 3

position one bit, because it is a clear admission that what Jesus taught would definitely apply in the Gospel age as well as any other. I wonder if you brethren are willing to admit that what Jesus taught on marriage is a timeless truth?, thus, still applying today? How do you decide when it is a timeless truth and when it is limited to one of the two ages, Mosaic or Christian?

11. Are they lost who teach the no-exception doctrine? Answer: I believe to teach that there is no-exception in divorce and remarriage is false doctrine, as well as dangerous, but I will not be the judge, as to who will be saved or lost. I believe this doctrine sanctions and promotes immorality. The reason being, Paul said we are not to be "jointed to an harlot," I Cor. 6 13-20, and "come out from among them, and be ye separate," II Cor. 6:14-18, whereas the doctrine that teaches there is no exception for divorce, teaches that one must stay married till death, regardless of how immoral the spouse is. With this doctrine, the only conclusion is that a person would have to stay with his spouse even if she moved another man right into the house with him. Can you imagine a Christian being involved in a threesome? What would the world think, or more importantly, what would God think? Or, how about a man who moves off to a commune and becomes involved in a group marriage - according to this doctrine, the wife would have to stay with him. Can anyone imagine such filth? On the other hand, what about a man who is trying to live for God and his wife leaves him, and commits fornication with another man or other men. If he has always been taught that there is no cause for divorce and remarriage, he believes that his life is ruined now, so he quits the church, marries once and again until his life is actually ruined, as far as marriage is concerned with God. God does not punish a man for something someone else does. People who teach false doctrine will answer to God.

12. If a couple had been divorced and remarried as non-Christians, how would this effect their entrance into the church?

Answer: Let me answer that with a question to you: A Jew on the day of Pentecost has been divorced and remarried, for whatever reason you, the no-cause position, believe was scriptural under the old law. Now, he and his wife are baptized as per Acts 2:38. His marriage was scriptural under the law and, now, after baptism, has his marriage suddenly become unscriptural?

I believe that God's law of marriage applies to Christians. Paul recognized that what Jesus said in the Gospel applies in this age, I Cor. 7:10, when writing to Christians, I Cor. 1:2; 7:17b. Paul did not legislate to the unbeliever, I Cor. 7:15, "But, if the unbelieving depart, let him depart." And, for that matter, no other inspired writer did either. As for what to do at baptism, Paul said, "Let every man abide in the same calling wherein he was called," I Cor. 7:17, 20, 24 - it was stated three times!

-6709 Greenfield Dr.,
Arlington, Tx. 76016

BONDS OF MATRIMONY

Starkey-Dutton— At noon, April 17, 1982, Brother Dale Starkey and Sister Terry Dutton exchanged wedding vows at the meeting house of the church in Covina, CA. It was such a simple wedding, simplicity with true elegance, so befitting the occasion-- there were no candles, no wedding march, no costly floral array. Dale and Terry are two of the finest, most sensible young people this writer knows. Terry, for a long time, along with her mother and grandmother, have been members of the body of Christ; Dale obeyed the gospel last Dec., Bro. Roy Lee Criswell baptizing him into Christ during a meeting at Covina. They have made their home among us, and we are the richer for this. It was this writer's honor to be asked to officiate for them. A good crowd of loved ones in Christ and the flesh, along with friends came to wish them well. Lord bless their home, now and ever.

-Don McCord

Lowry-Bell— On Mar. 26, 1982 in the century old building at Harrodsburg, Ind., Andy Lowry and Jill Bell were united in marriage. Many friends and family members witnessed the vows. Our prayer is that God will bless them and give them many years together to serve Him. It was a great honor to officiate.

-Melvin Lee

Knight-Fritz— On the afternoon of March 13, 1982, Bro. Kevin E. Knight and Sister Cynthia S. Fritz were untied in that most blessed institution we call marriage. These two Christians exchanged vows of love, devotion, and a willingness to share the rest of their lives together before a large crowd of relatives, friends, and fellow Christians. This candle light service was conducted at the 36th. and Everett congregation in Kansas City, Kansas. Kevin has been a Christian for only a short time, yet has shown his love and devotion to Christ in his active service. Cynthia is the daughter of Mr. and Mrs. Everett L. Fritz, who have been towers of strength and faith in the Kansas City area. The ceremony was very beautiful, with singing done by Dale and Hazel King, along with their sons. The entire setting illustrated the beauty of marriage, as well as its eternal nature. We pray that God will bless these two as they go forth to establish a Christian Home. The context of the sermon was built around the beauty and enduring nature of the Home. This writer was granted the privilege of conducting this service.

-Lonnie Kent York

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. Our thanks and appreciation to all for your help in getting the paper into more homes. As the active summer months approach we hope we can count on your continued help. Please, check the following and report any errors to us:

Don Krider-24; Clovis Cook-5; Albert Brown-4; Mitchell Mize-4; Wm. A. Joyce-3; Jean Jackson-3; Frank Garner-2; Robert Weaver-2; Paul Walker-2; Warren Toyne-2; Miles King-2; Orville L. Smith-1; Vicky Holt-1; Mrs. S. Centorbi-1; Frank Marshall-1; Rick Garner-1; Christine Richburg-1; Richard Frizzell-1; Tom Allington-1; Pearly Chatterton-1; Omi Campbell-1; Charles Melton-1; Margie Holt-1; Versa Thomas-1; Della Stone-1; Vera Blevins-1; Laura Smith-1; Jack Lee-1; Mrs. Eugene Perry-1; Betty Edwards-1; Vera Hartin-1; Inez Lee-1; Richard Rawdon-1; Royce Lewis-1; Jan Allen-1; Howard Stanley-1; Boyd Billings-1; Gary Stockrahm-1; Ira Roberts-1; Gerald Faber-1; Rob Hickey-1; Mrs. Fred Pryor-1; W.L. Dixon-1; Harry Pittman-1; Janey Staggs-1; Belle Adkins-1; Mrs. E.L. Hall-1; Ruth Malcolm-1; D.B. McCord-1; Olive Wilburn-1; Bobby Pepper-1; Mike Whitworth-1; Richard Nichols-1; Elgie Thompson Sr.-1; Esters Sumpter-1; Noah Graham-1; Bob Wood-1; Virgil Hogland-1; Wayne Logan-1; James R. Stewart-1; Total-102.



W.L. Dixon,— 3056 Henry Ave., Memphis, Tn. 38112, May 3— I have really enjoyed the OPA the past year, being able to keep up with the preaching brethren I have known. Bro. Cayson has had surgery but is improving. We ask your prayers for all here in Memphis and our prayers are for all doing the good work.

Orville L. Smith,— P.O. Box 314, Diamond, Mo. 64840, Apr. 17— We continue on in the service of the Lord. I still preach and labor diligently in the Gospel but it seems that the world pays less attention than ever. Recently, I held a meeting in West Chester, Ohio with 3 confessions of faults. Pray for us. May the Lord bless the Brotherhood. Here is my renewal to OPA for 2 year.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, Ca. 95207, May 8— The Lord's work continues to go well at Stockton. We have had several responses since the first of the year. April 21-24 we held a mission meeting in French Camp, Ca. Two outsiders were present for the meeting. We will do follow up work from the meeting. The brethren here at Stockton sponsored the meeting, and it is our desire to do more mission work in the future. I have been studying with a few people of late. I look for some to respond to the gospel very shortly. Our greetings to the brotherhood.

Roger Scott,— 11 Monaghan Cir., Sacramento, Cal. 95823, Apr. 20— The Lord had blessed us with 2 baptisms this month. Bro. Earl Helvey baptized a man who has been coming to services for years with his Christian wife, and I was privileged to baptized a young man who responded to a recent mailing effort. We enjoyed and were edified by our March meeting with Bro. Don King. Some visitors came to the meeting and we are continuing to work with them. If you have relatives or know of someone living in the Sacramento area and would like us to visit them, please let me know. Pray for us.

Barney Owens,— 8782 Meadowview Dr., W. Chester, O. 45069— Our meeting schedule from now through the summer months will be as follows: Apr. 30-May 9, Ada, Ok.; June 5-13, Pontiac, Mi.; 18-27, Golden, Ok.; July 3-11, Mtn. Grove, Mo.; 16-25, Lodi Ca.; 26-Aug. 1; Sanger, Ca.; August 7-15, Paris Tx.; 21-29, Cassville, Mo.; 30-Sept. 6, Fieldstone, Mo.; September 10-12, Breeze Hill, In. Please mark these on your calendar and plan to be with us. While planning your vacation why not arrange your route to attend a night or two with brethren you have not been privileged to meet before? It would help them in their effort, help me in preaching the Word, and hopefully help you too. Pray for us.

Don L. King,— 41931 Chadbourne Dr., Fremont, Cal. 94539, May 14— The church at home continues in peace and what a blessing to have real peace. Recently, an ailing sister was restored to the church after many years away. We were happy to have been of help with her. Some are sick among us presently, but seem to be improving. Jimmy Cutter begins a weekend meeting with us tonight and we expect several visitors. We are making ready to leave for about a month this summer for work in the midwest (Texas and Oklahoma) and look forward to being with our brethren and friends there. Pray for us.

Jerry Dickinson,— 13114 Force, Houston, Tx. 77015, April 19— I am just home from a great meeting at

Fairview, La. This was my first time there and I could not have been treated better not could I have enjoyed myself more. It was a treat to associate with Billy Orten, and of course my own brother Billy during the meeting. With the advent of spring and the promise of summer looming great, I am now excited as I look forward to my summer meetings. My schedule includes: Mtn. Home, Mo., June 4-13; Red Oak, Tex., June 18-26; Leawood, Mo., July 7-11; Pleasant Hill, Mo., July 13-18; Plainview, Tx., July 21-25; Piedmont, Ala., July 31-Aug. 8; Springfield, Mo., Aug. 11-15. Continue to pray for us, brethren.

Voyd N. Ballard,— 3046 North Ashby Rd., Merced, Calif. 95340, May 8— Since my last report to the paper we have had three restored and two confessions of wrongs at the congregation in Atwater. One of the restorations was a lady I had baptized about 15 years ago and who had gone into digression. She asked that I study with her on the cup question, and after one private study and two sermons I preached on the subject her and another sister both made public confession of their error and took their stand for the truth, and are now worshipping faithfully with the Atwater church. I have received several letters from brethren in different places expressing their appreciation for my article, "SEEKING THE OLD PATHS," which appeared in the April issue of **OLD PATHS ADVOCATE** and I want to express my thanks to all who have written me.

R.B. Roden,— 112 Kelly Dr., Moore, Okla. 73160, May 7— Since my last report I have preached several times at Dallas (Boulder Dr.); a few times at Red Oak, Tx. south of Dallas; once at Norman and Capitol Hill here in Okla. I go to Washington, Okla. once a month. I am to be at Seminole, Okla., May 16, then back to Dallas (Boulder Dr.), June 20. Our work and meeting at San Angelo, Tx. was fruitful. We really enjoyed it there. Our work has been blessed with baptisms, some restorations, and others made confessions of faults. Wife and I will be Lone Rock, Ark., May 21-30, then to Mtn. Home, Ark., May 31-June 6. We are looking forward to seeing you at the Sulphur meeting this year July 4. Do pray for us in His work.

Paul Walker,— 2701 Halifax, Odessa, TX., 79762, May 6— The work here is making some progress. We look forward to our weekend meeting in Weatherford this month. I recently preached at the Aurora St. congregation in Houston. My Sister, Gladys Staggs, is now in Houston undergoing cancer treatment. Please continue to pray for her. My recent visit in the home of Bro. and Sis. Harvey Hammonds (Houston) was most enjoyable. They are fine Christians! Recently enjoyed a fine service in Plainview where Jim Hickey is doing a good work. Wayne McKamie preached the night we visited Plainview. His preaching is always good and with power. May God bless the brotherhood.

J.E. Ndelema Madzulo,— P.O. Box 3216, Salisbury, Zimbabwe, Apr. 29— We want to let you know the work goes well here in Zimbabwe also Lusaka Zambia. Apr. 9, 10, 11, we have a big meeting, all churches come together and the people were more than 650. For the meeting we have Bro. Bill Davis of Malawi, he helps us, and also brethren from Zambia came. Mar. 26, we went to Lusaka Zambia with Bro. W.A. Dzilekwa, where more than 100 gathered. Bro. Alan Bonifay helps good in the Zimbabwe work. The meeting was at Mufakose church of Christ and we thank very much Bro. Bonifay for the work, he preached very hard for that meeting. We remember Brethren Jerry Cutter, Ron Courter, D.E. Smith, and also Murl Helwig and we give greetings to all the brethren in Christ.

Fred Pryor,— Rte. 1, Box 274, Rockfield, Ky. 42274, May 5— Bro. LaDon Croom preached for us at the Brookside congregation in Nashville last Lord's day.

Wife and I were restored to the Church at that time. Brookside is a very small but faithful congregation and we are delighted to be back with the faithful ones. It might be of interest to the readers to know that the **Old Paths Advocate** played a part in our being restored. We were once faithful members of the church in Las Vegas, but when we moved to Ky. we were not near a congregation so we strayed away. Last year I ran across a copy of 1968 OPA that we had saved over the years. I called Ronny Wade whose name was in that copy and he gave us the address of the Brookside church which is the nearest to us. We look forward to receiving **Old Paths Advocate**.

Don McCord— Box 1773, Covina, CA, May 10— For the benefit of those interested, my meeting schedule for the summer follows: June 20-27, Atwater, CA; June 27-July 4, Fresno, CA; July 12-21, Broken Bow, OK; July 22-30, Oak Grove, AR; Aug. 1-8, Napoleon, AL; Aug. 9-15, Flintville, TN; Aug. 16-22, Garland, TX; Aug. 23-29, Farmington, NM. I continue to appreciate greatly the brethren who call me for meetings. I am especially grateful to those who for this summer have been so cooperative with me in scheduling, permitting me to get to as many as I could. In spite of our faults and failings, I still aver that I work with, worship with the finest brethren and sisters on earth. May the Lord bless us all!

Tommie J. Jackson,— 2717 Arrow Hwy., Sp. 117, LaVerne, Cal. 91750, May 3— We have just returned from Okla. where we laid to rest one of the best friends I have ever had, my mother-in-law, Alice Cox. I was not a member of the church when Eva and I married but she had faith in me and encouraged me and when she heard I had obeyed the gospel she shed tears of joy. Sometimes she had more faith in me than I did in myself. I saw her last Aug., in a nursing home from a stroke and unable to go to church, at their 50th wedding Anniv. It broke my heart not to be able to take her to church when she wanted so badly to go. The church here in Covina is doing well and we have had some good meetings with Roy Criswell, Jack Cutter and James Orten. We enjoy the good articles in **OPA**, especially Johnny Elmore's on steadfastness. We are looking forward to the Sulphur meeting.

Lonnie Kent York,— 2306 Lynn, Springdale, Ark. 72764, April 5— I have just returned from the young peoples meeting at Tulsa, and can say that it was truly a great joy and spiritual uplift to see so many young Christians, who can assemble together and sing songs of Zion, listen to the word of God for encouragement, and to seek the companionship of those of like precious faith. Jimmy Cutter did an excellent job of arranging the speakers and conducting this short meeting. It is always so refreshing to sit and listen to the younger generation of preachers. Their ideas are based upon the solid ground of truth, and dedication towards the furtherance of that cause for which Christ died and became victorious over death. May God continue to bless our young people with such zeal and dedication. The work in the North West Arkansas area is growing, and for this we give God the blessing and glory. As we strive forward for the truth, we continually seek the prayers of the saints that we shall always be able to take advantage of the opportunities that God grants. May God bless his Children.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, May 10— April 2-9, I was with the Mt. Home congregation in Missouri for a short meeting and singing school. Truly to know these people is to love them. I had a wonderful time in this work. Ronny Wade came to Ardmore April 4-11 for a meeting. Ronny's preaching was just great, and the congregation was prepared for the meeting. We are still rejoicing over the five baptisms and the great crowds who came to share. We really appreciated the assistance of the church in Healdton. They dismissed regular Wednesday night services to support our meeting. April 18-25, I held a meeting at Northside in Springfield, MO. We had many

visitors and were truly thankful for each one, and also for all the preachers who attended. April 29, 30, I preached two nights in a mission effort at Ft. Towson, OK, which was being conducted by Randy Tidmore and Jack Lee. I commend these brethren for this work. We need more of it.

Kenneth Middick,— 4710 Rice Rd., Columbia, Mo. 65202, May 10— We here at Columbia are doing fine. Peace is greatly appreciated. We have been going to St. Louis monthly to preach at Chain of Rocks congregation. Brethren there are showing more interest in fellowship and growth. Though the struggle may be hard, we are in the hands of an all powerful Father. In April, while traveling we visited some at the Brazil, Ind. congregation. It was good to visit Buddy Burns again and meet his wife. Next, while in Ohio we were privileged to attend the meeting in Hamilton with Bro. Miles King and see Dwight Hogland again. I appreciated the invitation to speak at Goshen congregation where one was restored which the brethren had been prayerfully working with. We then held a weekend meeting at Bunner Ridge, W. Va. with another restoration. To God be the glory. It was good to see the brethren there again. We then spent some time with my uncle, Richard Nichols and spoke at Huntington on Wed. evening before returning to Mo. It was an enjoyable trip and a blessing to see those we love across the country. We plan to hold a weekend meeting in St. Louis, June 25-27 to try and gain some surrounding interest. Anyone passing through is invited to drop in, so please make plans to do so.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo., May 6— The meeting at Fruitland, Texas, was like a home-coming for me, and I enjoyed traveling old familiar roads, and viewing once more, old home-sites, preaching for these brethren whom I have known for so long. My two oldest sisters came and spent the most of the week with us and we visited a place where we lived one summer, fifty-four years ago and visited some people that were our neighbors then. This to me was one of the most enjoyable days I think that I ever spent in my life. One day the Cook family reunion was held. All of the Cook children, five girls, three boys, plus many relatives, were present. Clayton and Bonnie Fancher, who used to live at Fruitland, were there for all the meeting. Their help was appreciated. Brethren, from many parts of Texas came and helped us in the meeting. It was so good to have Edwin and Francis Morris to come and spend the last week-end of the meeting with us. Edwin also has held meetings at Fruitland, in the past. It was good to see and visit with the Cansler's again, whom I have known and loved for so many years. I recently heard Carl Johnson, at Joplin, and Richard Reed, at Ash Grove, Mo. Other preachers attending the Fruitland meeting, were: Bruce Word, Lyndon Cox and Melvin Blalock.

Richard Nichols,— 4 Crump Street, Huntington, WV 25705, May 10— Recently, the family and I were at McAlester, Okla. for a gospel meeting. Attendance was slack to begin with but gratifyingly increased at the meeting continued. It was most encouraging to find some wonderful souls with an eagerness to hear sound gospel preaching. There were seven who made confession of faults. We had visitors from four other congregations. We appreciate the church in McAlester all the more for our association with them again. We failed to report two

gospel meetings held last year, namely, the meetings with Slocomb, Ala. and Denver (Westminster), Colo. In these meetings there were a number of confessions of faults, restorations and some baptisms. Bro. Manuel Marsh of the Oak Ridge congregation attended the meeting at Slocomb bringing his sister who had been a Baptist for years. She obeyed the gospel; it was a privilege to assist her. The cooperation among the faithful in South Alabama is always uplifting. We enjoyed the wonderful hospitality of the Laurence Eubanks' in Slocomb and the Ronald Malcolm family of Denver. We were treated warmly and kindly. God bless them. Bros. Glen Osburn and Greg DeGough, of course, were an asset to the meeting in Denver. We love them and their work and pray God grant them long and useful lives in His service. It was good to meet Bro. Tom Allington from Nebraska. The friend of gospel preachers for years, Bro. Tracy Moore, also visited from Delta, Colo. Here in Huntington, interest and attendance continue to be good. We intend to work locally this summer. We look forward to our meeting in July with Bro. Johnny Elmore. I approached the preacher from the Credo Church of Christ recently in an attempt to set up a home discussion on cups, classes and women teachers to be attended by some younger families who had expressed interest. However, the preacher said that he would rather see a public debate on the issues with everyone attending. We agreed to cooperate in setting that up and have contacted Bro. Ronny Wade to participate. We hope to announce the materialization of this discussion soon. May God bless the faithful. Pray for us.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks., 67124, May 10— We were recently made to rejoice as a man and his wife obeyed the gospel here in Pratt. We assisted them in baptism around the midnight hour, after a study of the Scriptures. The great need is to now, "teach them to observe all things whatsoever I have commanded you" (Matthew 28:20). The biggest job we preachers have, in my opinion, is helping to "keep the Saved, saved!" I would like to be able to report that everyone we baptize continues right on in the faith and makes spiritual progress from week to week. But, I have learned that just as soon as we plant the seed, "the fowls come...the stones appear...the sun comes up...and the thorns spring up" (Matthew 13:3-8). Praise the Lord for, "the good ground which brings forth fruit." I recently had the privilege of conducting meetings in Ft. Smith, Arkansas, (the home of Doug Edwards and Taylor Joyce), as well as Shreveport, Louisiana, (where Wayne Fussell resides). It was a real treat to have the opportunity to associate with these preachers and the congregations. My next few meetings include the "Memorial Day" Meeting at Jackson, MS. (May 26-30), Fremont, CAL. (June 6-13), and Escalon, CAL. (June 14-20). Let me mention our SUMMER MEETING IN PRATT, KANSAS, with DON PRUITT. DATES: AUGUST 8-15. A few weeks before this meeting, the Lord willing, a few young men from various areas will be coming to Pratt and will be working with me in doing all we can to promote the meeting. Our goal is to go to every home in Pratt, invite them to the gospel meeting, invite them to enroll in the "free Bible Course", and see if there is an interest in studying the Bible. I also plan to spend time with the young men who come in study of various topics along with work on "the preparation and the delivery of sermons." Please continue your prayers for us here in Pratt. My family is presently awaiting the birth of our third child, which is due any day now!!!

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).

VOL. LIV

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WOMEN PREACHERS By Jerry Dickinson

What do you think of women preachers? I do not know how many times I have been asked what I think about this or that Bible subject. When I am thus questioned I always tell the inquirer that it does not matter what I think - what matters is what the Bible says. So it is with the question above. Dear reader, what I **think** with regard to women preachers is irrelevant and insignificant - what the Bible **says** is most relevant and most significant.

Oh, I wish there was some way that truth could be drilled into the minds of folks today. So often I am asked, "Isn't it true that you folks of the Church of Christ do not believe in instrumental music or Sunday School?" I answer, "Yes, that's true. We are not trying to be hard headed or hard to get along with, but we just do not believe the Bible authorizes such in our service to God." The response to that invariably is, "Well, don't you **think** that the music from an organ sounds good and helps the singing, and don't you **think** that it is a good thing to teach the Bible to little children in a Sunday School?" Again the point is, dear reader, it does not matter what I **think** - what matters is what is **authorized** in the Bible! Balaam said it so well in Numbers 24:13 when he declared, "I cannot go beyond the word of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak." Regardless of how good a thing may seem, we cannot go beyond the word of the Lord!

In view of the preceding the question really is, "What does the Bible say about women preachers?" In I Timothy 2:11, 12 Paul writes, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Paul forbids a woman to teach. But, someone asks, does that mean that a woman cannot teach at all? No, for we have examples of women teaching in a private sphere (Acts 18:26) and Paul commanded the elder women to teach the younger. (Titus 2:3,4) Where, then, can women not teach. Paul informs us further in this regard in I Corinthians 14:34, 35 where he states, "Let your women keep silence in the Churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." In spite of all being said and done today in denominationalism, and sadly even in some Churches of Christ, the Bible still says women are forbidden to preach or teach when the church comes together. Let's just believe the Bible and be done with everything else!

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EXPIRATION DATE

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CONGREGATIONAL GROWTH Terry Baze

As members of the body of Christ, we should all be deeply concerned about the growth of our local congregation, or the lack thereof. We have always contended for speaking where the Bible speaks and following every "thus saith the Lord" in all that we practice. I firmly believe that as a general rule we are guilty of ignoring plain Bible teaching on the subject of congregational growth and therefore find many congregations across our land that have experienced virtually no progress either spiritually or numerically over the past few decades. (Certainly there are exceptions.)

Let's notice what the Bible says on this subject.

Ephesians 4:11-16-And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth 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; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

I. The context of this passage is dealing with unity in the Christian system and more specifically within the body itself. Paul then delves into the fact that after Christ ascended to heaven he provided the church with many gifts by which it could grow out of its infancy.

II. Even though the passage is directly related to the church maturing from its infancy, there is much to be learned concerning how the church is to do "the work of the ministry for the edifying of the body of Christ" and "makes increase of the body unto the edifying of itself in love."

III. Verse 11 shows the different offices or positions that are God given. The apostleship and work of prophets having ceased, leaves us with evangelists, pastors (elders), and teachers, and as other passages teach, deacons "for the perfecting of the saints." v.12.

1. These positions are God given for the benefit of the church. If God did not want evangelists, elders, or

Continued to Page 3

PHARISAISM

By Bob Loudermilk

THE TRADITION OF WASHING THE HANDS. Matthew 15: 1-9 is a good example of our Lord's disregard for human traditions. A tradition of the elders said that a person must wash his hands before he eats or be guilty of a sin against God. Jesus answered their objection in verses 3-6. Though the law of Moses was explicit relative to the attitude a Jew should have toward his father and mother, they hesitated not to qualify God's plain commandment by their tradition law. Instead of helping their aged parents with the means at their command, they would claim that it had been offered to God or was set apart unto God, and, hence, could not be used for any other person. Their tradition had invented a way to not have to apply their property to the support of their parents because, said the Pharisees, it would break a vow to God. Jesus accused them of "making the commandment of God of none effect by your tradition" (verse 6). From this passage we can learn that one way to be guilty of Pharisaism today would be to bind human tradition upon others as law or to modify divine law through the exaltation of human, traditional interpretation. We know of many man-made doctrines being promoted today which actually transgress God's law. Examples include sprinkling instead of immersion, the Lord's Supper being changed, the false teaching of salvation before baptism, and many others. These doctrines and practices set aside God's law for human innovation.

THE TRADITION OF "KEEPING THE SABBATH DAY HOLY". Christ and the Pharisees hit "head-on" on the sabbath day and what it meant to keep it holy. Not content with the simple exhortation to remember it and keep it holy, the Pharisees spent hour after hour, generation after generation defining what work is and listing the things that may and may not be done by man. They were characterized by an excessive reverence for learning and human reasoning. They would employ purely human reasoning and learning in making wholly subjective judgments relative to that which was or was not sinful in the sight of God. The INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA makes the following comments concerning this fact, "The great defect of Pharisaism was that it made sin so purely external. An act was right or wrong according as some external condition was present or absent; thus there was a difference in bestowing alms on the Sabbath whether the beggar put his hand within the door of the donor or the donor stretched his hand beyond his own threshold.... A man did not break the Sabbath rest of his ass, though he rode on it...but if he carried a switch with which to expedite the pace of the beast he was guilty, because he had laid a burden upon it" (Vol. IV. p. 2363).

We can notice how Christ clashed with Pharasaic tradition as he heals four different individuals on the sabbath day. A man with a withered hand is healed by Jesus in Matthew 12: 10-14. Christ shows that they will lift out a sheep on the Sabbath if it falls into a pit, and that man is better than sheep, therefore he could heal on the sabbath. This angered the hearers to the point that they wanted Jesus destroyed. In Luke 14: 1-6, Jesus healed a man with dropsy. He then turned to the lawyers and Pharisees and asks, "...which of you shall have an ass or an ox fallen into a pit, and he will not straightway pull him out on the sabbath day?" (verse 5). Christ healed the impotent man at the pool in John 5: 1-16. The Pharisees found him and said, "it is the sabbath day: it is not lawful for thee to carry thy bed." In John 7: 22-23, Jesus shows how that he could indeed heal on the sabbath without breaking the law of Moses, just like the Pharisees could circumcise on this day. In John 9: 1-14, Jesus healed a blind man and the Pharisees said, "This man is not of God, because he keepeth not the sabbath day..." (verse 16). From all of these examples one can recognize that the Pharisees made sabbath keeping (as interpreted by their

traditions) more important than the health and life of an individual.

One other example of Christ disregarding Jewish Sabbath tradition is found in Matthew 12: 1-8. It is here that the disciples plucked corn on the sabbath. I understand that this "corn" was not like our corn on the cob, but a barley or wheat that they could get out of the husks easily as they rubbed it in their hands. The Pharisees accused the disciples of breaking the sabbath since they were plucking and eating this corn on the sabbath. They were overstrict about the sabbath and had weighted it down with many traditions and laws made by their leaders. Jesus made four replies to their accusation. He first points out that if they were willing to justify David in his action (out of necessity in order to avoid hunger) then they ought to justify the disciples of Jesus (verses 3-4). After all, a greater than David was here. Second, Jesus reminds them of the conduct of the priests in the temple (verse 5). Since Christ was greater than the temple, if in His service it was necessary for the disciples on occasion to pluck and eat grain, this was justified as surely as was the work of the priests on the sabbath day. Third, Jesus answers their accusation by quoting the words of Hosea 6:6, "I will have mercy and not sacrifice..." The sacrifices without the mercy were not acceptable. Jesus later showed that the Pharisees had neglected mercy and the "weightier matters of the law" (Matthew 23:23). Christ's fourth and final answer to the accusation was that He is "Lord of the sabbath" (Matthew 12:8). That should settle it! A person today can become guilty of pharisaism by overlooking mercy or by failing to show mercy to others.

The Pharisees were what one writer termed "conservative traditionalists". This can be seen from the examples just cited. They bound man-made tradition. We should take heed that we never become guilty of pharisaism in this respect of binding human tradition; of converting incidentals into essentials. An inference from the word of God should be accepted whole-heartedly. A mere uninspired inference or deduction based upon the prejudice of him who introduces it, should be regarded as the word of man. Several other characteristics of the Pharisees can be learned by turning to Matthew 23, and reading the powerful discourse as Jesus reproves them. Let us notice a few more of these characteristics.

THE PHARISEES DID NOT PRACTICE WHAT THEY PREACHED

"The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Matthew 23:2-3). When the Pharsiees expounded the TRUE law of Moses they were to be harkened unto, for they did "sit in Moses' seat". The problem was that they did not practice what they preached. Paul stated in Romans 2: 21-23, "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Are we guilty of pharisaism through failing to practice what we preach? Do we "say and do not?" We, too, can be guilty of inconsistent teaching and practice. Notice some examples: (1) We teach that a man should add to his faith: knowledge, temperance, patience, godliness, brotherly kindness, and love. Do we practice what we preach? How much knowledge have you added in the past year? Are you more patient than you were five years ago? Do you teach that God would have us love the brethren, then turn around and engage in gossip and slander against your brethren? Brethren, these things ought not to be? But notice another example: (2) We teach that the church should engage in

Continued to Page 5

"FORNICATION" -- ACCORDING TO THE LIGHT Ron Willis

I couldn't help noticing how Bro. Jerry Johnson defined the word 'fornication' in the May, 1982 paper called "The Light." He has had a section in the back of that publication for some time now, where he defines certain words. He began at the beginning of Matthew and is now in I Cor. 5. The very first word in that chapter that he deals with is 'fornication.' He defines it as "illicit sexual intercourse." Well, that's right, and we commend him for that definition. But, that is **NOT** what he or other 'no-cause' brethren believe. If you do not know what they believe about this, then check the Feb., 1978 issue of "The Light," and in the same section under Mt. 5:32, Jerry defined the word 'fornication' as: "here, of illicit sexual relations of unmarried - used in contrast to adultery, thus distinguished from it (similar to Mt. 15:19; I Cor. 6:9; Gal. 5:19)." What lexicon did he get that definition out of? I'll guarantee that the lexicon does not exist. In fact, I doubt he can produce any authority that says what he did in the earlier issue. Why would he define the word correctly in I Cor. 5:1 and incorrectly in Mt. 5:32? Could it be that he knows, by the context of I Cor. 5, that the term includes a married person? Whereas, in Mt. 5:32, he couldn't afford to use the correct definition because if he had, his position on divorce and remarriage would be lost!

A person can prove anything he wants to believe if he defines terms to fit his own theology. This is just another inconsistency among many these brethren hold to. They make the argument that when the words 'adultery' and 'fornication' appear in the same verse, then they are "used in contradistinction, denoting a difference" - ("It It Written" by H.E. Robertson). We do not deny that according to the correct definitions of the two words, there is a slight difference and that being that the word 'fornication' is the general, broad term, including the word 'adultery' which is a more specific term. This would account for the reason that the two different words were used in the same verse. But - this is not what these people are trying to prove by this argument. They want you to

believe that the two words are entirely opposite - fornication applying to the unmarried only and adultery applying to the married. One of their proof texts is Gal. 5:19 which says, "Now the works of the flesh are manifest, which are these; adultery, fornication,...." And, what do you know, the very next word is 'uncleanness'. It's this same group of brethren who argue that the word 'fornication' in Mt. 19:9 and the word 'uncleanness' in Deut. 24:1 have exactly the same meaning. Notice, though, they are here, back to back in the very same verse, Gal. 5:19!

The argument that the words 'fornication' and 'adultery' are opposed to one another is ridiculous with this type of reasoning. Notice the following, Paul said in Col. 3:5 that "covetousness, which is idolatry;" Paul didn't say that covetousness was like, similar, or could include, idolatry - he said it is idolatry! Now, notice what the same writer said in I Cor. 5:11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater....." The truth is that many times the Bible, in listing sins, uses terms that are similar in meaning, if not synonymous. An example is Col. 3:8 where anger, wrath, and malice are listed one after the other, but have near the same meaning.

The very context of the verses of Mt. 5:32 and 19:9 proves that the word 'fornication' involves married people: "Whosoever shall put away his wife, except it be for fornication...", Mt. 19:9. How could one put away his wife if he wasn't even married? But, when one makes up his own beliefs and defines terms as he chooses, I suppose taking your terms out of context, is not that much worse. I wonder where it will end, if it ever will!

Pray tell me, when will these brethren be consistent and define the terms according to the recognized Greek and Hebrew Lexicons, respecting the authorities? Should they do this, they would see the truth, as so many already have.

6709 Greenfield Dr.
Arlington, TX 76016

Continued from Page 1

CONGREGATIONAL GROWTH

teachers he would not have authorized such, but since He has, we better set about to fill them.

2. We seem to be making an honest effort as far as making evangelists and teachers, but I don't believe we can honestly say we're working toward ordaining elders and deacons in most congregations. How do I know?

a. Acts 14:23 and Titus 1:5 along with Eph. 4:11, 12 show God's intention that there be elders in every church.

WHERE ARE THEY????

b. People who've been in the church all their lives tell me of hearing only two or three sermons on the subject in their life. Does that sound like we're concerned?

c. How many congregations do you know of where the leadership presently studies and prays together on this subject and have set goals and made plans to accomplish them?

3. Who is to blame?

a. Preachers - We don't preach it nor do we talk it or promote it in any way. Maybe some are afraid of losing their "evangelistic authority".

b. Leaders - Most don't desire the office and don't teach on it.

c. Male members - Many don't want to lose their vote in the business meetings. When will we ever learn that the government of the Lord's church is a MONARCHY not a DEMOCRACY. We let every Tom, Dick or Harry, regardless of spiritual or physical age have just as much say as anybody else. Where do we find THAT in the book?

d. All members - Many don't want anyone overseeing them. They don't encourage it. They are apathetic- "We've gotten along without them so far".

We've confused and twisted the qualifications and argued about them such to discourage all who desire the office. Then we place the eldership on such a sacred pedestal that none feel holy enough to be ordained. Verse 12 shows that these positions are for the good of the church and so we should all seek to correct our sin of neglecting God's will on this important subject.

IV. In verse 12, the word perfecting is defined as a strengthening, training, disciplining, instructing. A fitting or preparing fully.

Other Translations-

ASV - for the perfecting of the saints, unto the work of ministering

RSV - for the equipment of the saints for the work of the ministry

NIV - to prepare God's people for works of service

NEB - to equip God's people for work in his service
WEYMOUTH'S - in order to fully equip his people for the work of serving.

Can we not see then, that the purpose of those in v.11 are to prepare the congregation to work for the Lord? And that the end result is edification and building up?

Observe the order:

1. perfecting of the saints----teach the saints to work

2. minister unto-----saints doing the work

3. build up-----growth will result

In the Bible it was the believer who was the minister. Today it is only the preacher, elder or teacher. Acts 5:42, 8:4, 11:19.

V. We do not grow as we should because we simply do not

Continued to Page 5

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CALIFORNIA LABOR DAY MEETING

The summer months will be gone before we know it, and it will be time again for the meeting at Labor Day. This year, the congregation at Clovis has assumed the responsibility, with Bro. Carl Johnson conducting. **The dates: Aug. 30-Sept. 6.**

Please make plans now to attend. We anticipate a very fruitful and successful meeting. For more information concerning accommodations and other matters pertaining, please contact one of us: Terry W. Osburn, 305 Gettysburg, Clovis, CA 93612, telephone (209) 292-4920; Geary Trent, 518 W. Beverly, Clovis, CA 93612, telephone (209) 299-2890.

A NEW CONGREGATION

There is a new congregation near Newport, Tn. in the Hartford community, east of Knoxville, services 10:00 Sunday morning at 7:00 Wed. evening. The congregation, known as the Grassy Fork Church of Christ, is located off I-40. Eastbound, take exit 447 onto Hartford Rd., left at the Chevron station on Grassy Fork Rd.; westbound take exit 447 directly on Grassy Fork Rd., go about 7 miles to R.B. Freemans grocery store on the left, turn right on gravel road, and go about one half mile, the church building is on the right. The brethren have signs at every turn from I-40. For further information contact Wilson Messer, Rte. 1 Box 50, Hartford, Tn. 37753, phone (615) 487-5632 or Terry Ball, Box 46, Hartford, Tn. 37753, Phone (615) 487-2965. These brethren and their wives took their stand for the truth during a mission meeting Bro. Bobby Pepper and I held in Seiverville, Tn. in 1981. Because of the great potential in that area, and the distance from where they lived, they wanted a congregation nearby so they could do church work and convert others. May 10-16, Brethren Bobby Pepper, Wayne Kornegay, and I held a mission meeting at Hartford, supported by the Chapel Grove congregation near Lawrenceburg, Tn., and Mt. Pleasant near Gretna, Fla., and Greenville, S.C. congregation sent enough money to rent a building for a year and buy folding chairs. The little congregation is few in number but strong in faith and I have never known brethren to work harder. If you are passing that way stop and worship with them.

—Alton Bailey

THE CHURCH DIRECTORY

I still get orders for Church Directories. There are none available. Bro. Strain prints and sells the Directories, not me.

The following new congregation may be listed in your 1981 Directory; **WELA PARK CHURCH OF CHRIST**, (Newton County) MISSOURI. 3 Miles Northeast of Seneca, MO. - On Highway K. Sun. 10:00 A.M., & 5:00 P.M., Wed. 7:00 P.M., Berlyn Heffern, Rt. 1, Seneca, MO 64865 Phone (417) 776-2732, Jack Burkhart, Rt. 2, Box 219-A, Neosho, MO. 64850 Phone (417) 776-2279, Orven (JR) Gilstrap, Jr., Rt. 2, Box 221-A, Neosho, MO. 64850 Phone (417) 776-8130.

The following changes have been made at the NEO-SHO, (Newton County) MO. congregation. The phone of Bro. E.B. Owens has been changed to (417) 451-3498. The phone of Bro. Jerry R. Owens has been changed to (417) 451-3494. Delete the name of Bro. Willis Boman and add: James A. Lankford, Rt. 2, Neosho, MO. 64850, Phone (417) 451-3976.

There are still those who are listed in the 1981 Directory as (NO REPORT) I will need to hear from you before long, or I will drop you from my files as inactive congregations.

Send all Directory information to me, as I will not list any congregations unless you send the information direct to me. Ray Asplin, Star Route 2, Box 67-A, Norfork, Ar. 72658. Phone (501) 499-7117.

Continued from Page 2

evangelism yet have we taken advantage of the opportunities around us to teach the gospel to our neighbors and friends? (3) The cry is made from our pulpits that congregations need elders and deacons. What progress can we point to in this realm? Are we working with men in developing the qualifications necessary for elders and deacons?

THE PHARISEES WERE CHARACTERIZED BY PRIDE

"But all their works they do for to be seen of men: they make broad the phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matthew 23: 5-7). Jesus shows how that the Pharisees were guilty of pride. "They made broad their phylacteries". These were passages of scripture, written on parchment, folded up in a capsule, and tied to the left arm, near the heart, and on the forehead, so that it should always be in front of their eyes. It was a mechanical observance of Deuteronomy 6:8 - "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The Pharisees would enlarge them to be seen of men.

The would "enlarge the borders of their garments". The

CONGREGATIONAL GROWTH

Continued from Page 3

follow the example in the scriptures that shows us how to grow, and we will never grow like we can, nor will we ever reach our full potential until we face these facts and do something about it.

There are too many men in our ranks who make up Eph. 4:11, that are not teaching the congregation to do the work. No one man or handful of men will be able to do all the work the congregation should be doing and is capable of. I believe there are many faithful individuals who would love to get involved in the work of the ministry but are ignorant as to what to do. We have too many who are "waiting on tables" and no one to give themselves to "continual prayer and the ministry of the word." I'm not saying the preacher is exempt from "waiting on tables", nor that others cannot give themselves to prayer and the ministry of the word, simply that all must get involved doing something and that it is those men in v. 11 that must teach them.

VI. Verses 13-15 in effect simply tell us to grow up and it certainly is high time we did grow up as individuals, congregations, and the body as a whole, to what has been written in God's word about this important subject.

VII. Verse 16 details what has already been said, that every joint must supply and every part work in order for the body to increase and build itself up. There are too many idle parts in the church who have not done their part and thus the whole body is suffering.

VIII. In conclusion, here are some helpful suggestions as to how we can turn things around:

1. Either lead, follow, or get out of the way.
2. The leadership must assert itself.
3. Make plans, set goals, organize.

We are so afraid of this word, "organize", yet with God, everything is orderly and efficient, but our congregations are in disarray and the work is left to chance and carried out like a haphazard chinese fire drill. I don't think that is what God expects.

4. Participation

5. Unite. Work with one spirit and mind, in harmony and peace.

1. Cor. 15:58- ...Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

If you have any questions or comments, please contact me. Terry Baze - 3107 S. Washington - Amarillo, Texas - 79109.

PHARISAISM

Israelites of long ago were told to put on a ribband of blue to remind them to observe all of God's commandments (Numbers 15: 37-40). The Pharisees would enlarge these borders to appear more righteous before men.

They loved the places of honor at the feasts and they sought out the chief seats in the synagogue. Are we guilty of pharisaism by having pride in our lives? Do you love the praise of men more than the praise that comes from God? Listen to what God things of pride! Proverbs 15:25 - "The Lord will destroy the house of the proud..." Proverbs 16:5 - "Everyone that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished." In I John 2:16, we find these words, "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." The parable that Jesus taught on the Publican and the Pharisee enforces the lesson (Luke 18:9-14). After reading this passage you will notice that Jesus spoke this parable to those who "trusted in themselves that they were righteous, and despised others" (verse 9). Such is the character of pharisaism. One becomes guilty when he trusts in himself that he is righteous rather than trusting in God. In the parable you will notice that the Pharisee uses the personal pronoun, "I", five times. Not one time is there a confession of sin. Not one time does he express his need yet it took him 34 words to pray. The publican did his in 7 and he was justified. One thing we learn from this parable is that self-righteousness usually finds itself in self-advertisement. Are we guilty of saying like the Pharisee, "Thank you, Lord, that I have never fallen to some of the sins that they have fallen into! Thank you that I know the book of Revelation and they don't!" You see, the Pharisee had a good eye on himself, a bad eye on the Publican, and no eye at all on God. To be justified in God's sight we must do away with such pharisaical pride and then humbly and reverently seek God's forgiveness and mercy.

THE PHARISEES WERE HYPOCRITES

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men..." (Matthew 23:13). What is a "hypocrite"? The word originally did not have a bad meaning, but referred to one who read or recited poems. Later it came to describe an actor. In this sense an actor could be referred to as a hypocrite. Later the word came to describe one who was merely playing a part or putting on an act. The Son of God could see beyond the outside appearance to the heart of man. He knew that the Pharisees were not pure in heart and he, therefore, called them hypocrites. In verse 13 of Matthew 23, Jesus begins his pronouncement of seven woes. "Woe" is a word of solemn denunciation of punishment; it implies that great calamities of the most awful nature are impending over the guilty from the divine

Continued to Page 6

MEETING ANNOUNCEMENT

The annual southern Labor-day meeting in Columbus, Ga., will be held Sept. 1-5, with the speaker in charge. We anticipate a good meeting and look forward to large crowds with attendance from other states and good preaching by all the speakers. The theme will be "Soberly-Righteously- Godly Living" (Titus 2:12). The members will house as many as possible and there are many motels in the area. For further information contact J.D. Chandler, 5607 Valley Brook Dr., Columbus, Ga. 31907, phone (404) 561-0821, or the writer at P.O. Box 1423, Carrollton, Ga. 30117. Phone (404) 834-3170. Please make plans to come and enjoy the fellowship and be a part of this meeting.

—Wm. LaDon Croom

BALLARD - SMITH DISCUSSION

The discussion held in Grants Pass, Oregon, between Brother Voyd Ballard and Brother J.T. Smith is now history.

The discussion was orderly, and both men conducted themselves as gentlemen. The issues discussed were concerning the "classes", "women teachers", and "cups" questions.

Both of these men are experienced debaters, and presented their arguments strongly.

Bro. Ballard, in my estimation, upheld the truth very well on all issues, and gained the respect of all that were present. He certainly has the respect and appreciation of our brotherhood in this area. Bro. Ballard reminded Bro. Smith and his brethren, that for forty five years, he had occupied the position that they were taking, but gave it up because he could not reconcile his practice with the word of God. He also stated that the issues discussed would stand or fall, along with institutionalism, Bible Colleges, Orphan Homes, Herald of Truth, and other things, added as a work of the Church.

It is impossible to note all the discussion in a short article, however, I do think it noteworthy to mention some things. Bro. Smith stated that his position on the classes and women teachers was founded on "general authority". He admitted there was no precept, statement, inference, or example for them. He was off on the old line that they were an "arrangement" such as radio and T. V. programs, passing out of tracts, or a "set order of worship". He could not find his classes in an "assembly" of the Church of Christ that his proposition called for. Bro. Smith was grasping, when he said I Cor. 14 does not apply today as an arrangement. Voyd then asked him where the passage was that kept the woman out of the pulpit? Bro. Smith finally put her in the pulpit; attending at the Lord's table, and baptizing, as long as she was not "usurping authority over the man" I Tim. 2:12.

In regard to the cup, Bro. Smith gave the argument that the cup could still be called cup, whether it be in a cup, a radiator, a jug, or whatever. It did not make any difference if it was one or a thousand! Bro. Smith would

HONOR ROLL

You will find listed below the names of those sending us subscriptions from May 10 to June 10 and after the name the number of subscriptions sent. The list continues good and we are appreciative. May we continue to count on your help as the busy summer season begins? Please, check the following and report any errors to us:

Robert Falvey-5; E.B. Owens-4; Alton Bailey-4; Shirley Moore-3; C.M. Walling-3; Don McCord-3; Ron Courter-2; Tom Everett-2; Dauline Barefoot-2; Tim Dougherty-2; Mrs. F.G. Keele-2; Mrs. Kenneth Astley-2; Lynwood Smith-2; J.B. Spradley-2; Tony Melton-2; Jean Harris-2; James Washburn-1; Eva Nichols-1; Wm. Oxner-1; Henry Fields-1; Lois Baldwin-1; Comer Taylor-1; Murel Bolding-1; Sam Grissom-1; Orven Gilstrap-1; Brian Shaw-1; Danny Powell-1; Bob Kornegay-1; Wm. Dickinson-1; Sandra Hodges-1; Ruby Brumley-1; Edwin Morris-1; Lester Schoen-1; Mrs. L.C. Arnold-1; Jessie Sartain-1; Bernell Caffey-1; George Sharp-1; Clifton Dougherty-1; Terry Osburn-1; Phillip Permenter-1; Dale Garrison-1; Carl Hurd-1; Verna Erbele-1; Janice Taylor-1; Bessie Fancher-1; Frances Kubena-1; Billy Hilton-1; Gerald Rowland-1; Joseph Jones-1; Billie Scott-1; Gary Barrett-1; Clark Smith-1; Luther Rose-1; Pearly Marshall-1; Mrs. Ellis Smith-1; Shaleen Gosnell-1; Billy Dickinson-1; Hardie Lindley-1; Hubert Hopkins-1; Viola Offill-1; Sally Romans-1; Cecil Tidmore-1; Geo. Berry-1; Jewell King-1; Bob Loudermilk-1; Dale Offill-1; Gail Brewer-1; Brian Burns-1; Jean Jackson-1; Fred Hamrick-1; Helen Finley-1; Dan Keel-1; Ermel Fagg-1; Walter Brewer-1; Barbara Everett-1; C.C. Kessinger-1; Alta Massengale-1; Gillis Prince-1; A.H. Cutter-1; Paul Walker-1; Phil Bray-1; Don Snow-1; Bruce Word-1; Eloise Agnew-1; Lowell Hill-1; A.R. Coldiron-1; Total-112.

not use Thayer, Robinson, or like scholars to define cup in such passages as Mark 14:23, Luke 22:17, 22:20, I Cor. 11:25, and I Cor. 11:28, but took the position that all the passages on the cup were metonymically given. Bro. Ballard refuted the arguments with the truth.

It was my privilege to serve as moderator for Bro. Ballard in this discussion.

-Richard DeGough

Continued from Page 5 PHARISAISM

justice. If you will study these seven woes carefully, you will discover why they were charged with hypocrisy. "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matthew 23:27-28). Jesus compares their hypocrisy to whited sepulchres. They are white and beautiful on the outside but corrupted within. There are those who think that sin is a lovely experience but Jesus shows that it partakes of decay and death. Let us remember that while others may look upon us with favor, God looks on the heart. If we do not guard our heart with diligence we, too, can easily become corrupted with sin and be found guilty of hypocrisy. Ask yourself, "Am I a temple or a tomb?"

PHARISAISM -- AM I GUILTY?

We have noticed the characteristics of the Pharisees in studying several passages of scripture along with the seven woes of Matthew 23. There may be those who feel that they stand in no danger of being guilty of pharisaism. They do not see any reason that they should take a look at their own life to see if they are being influenced by the principles which were embodied in the Pharisees. It cannot happen to them, they think. Perhaps such a one is ALREADY so advanced in pharisaism that he does not feel he needs to even consider the possibility that he could be guilty. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Corinthians 10:12). Did not our Lord even warn the disciples to beware lest they become like the Pharisees? "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matthew 16:6). We as disciples of Jesus Christ today, still need to take heed lest we be found guilty!

Each person should very carefully examine his own life and clear out these attitudes if he finds them present. As one writer put it, "There is a difference between the individual who realizes the presence of some of these things in himself, and struggles against them, and the individual who refuses to acknowledge their presence in his life, and thus grows in them instead of growing away from them? Because one may find himself enrolled in the Kindergarten of the Pharisees, does not mean he has to stay there until finally he graduates from their college?"

-P.O. Box 421
Pratt, Ks. 67124

SOURCES FOR THE STUDY ON PHARISAISM:

1. International Standard Bible Encyclopedia. Wm. B. Eerdmann, publisher. Vol. IV, p. 2361.
2. Jewish Sects at the Time of Jesus. Marcel Simon.
3. Jesus and Traditions. Tract by Roy H. Lanier.
4. People of the Covenant. Henry Flanders, Jr., Robert Crapps, & David Smith. pp. 436-437.
5. Pharisaism in the Church. James W. Adams.
6. Sketches of Jewish Social Life in the days of Christ. Alfred Edersheim.
7. Smith's Bible Dictionary. pp. 507-508.
8. Tradition or Truth. Herman O. Wilson.
9. Woe Unto You. James D. Bales.

HONOR ROLL

You will find listed below the names of those sending subscriptions from May 10 to June 10 and opposite the name the number of subscriptions sent. We again have a good list and are appreciative of all our helpers. May we continue to count on you to mention the paper in meetings and as you have opportunity that its effectiveness might be increased. Please check the following and report any errors to us:

Clovis T. Cook-12; Larry Ford-11; Homer O. Smith-6; Don L. King-5; Brian Burns-5; Lloyd McAnear-5; Mrs. D.O. Ercanbrack-5; Charles Weeks-4; Robert Falvey-4; Harley Krider-3; Lorene Dougherty-3; Dale Garrison-2; Frank Staggs-2; Bessie Fancher-2; Mrs. Kenneth Astley-2; Mrs. F.G. Keele-2; Paul Walker-2; Robert Melton-2; David Willis-2; W.R. Oxner-1; Robert Potts-1; Marie Gibbs-1; Vera Powell-1; Roy Coldiron-1; Nolen Young-1; Charles Jordan-1; Janet Wright-1; Mrs. H.D. Dearson-1; Elgie Thompson-1; Mrs. Harry Solleder-1; Eva Nichols-1; Denver Ratliff-1; Walter Brooks-1; E.D. Key-1; Mrs. Joe Thompson-1; Elmer Stamper-1; Robert Hayes-1;

GOLDEN WEDDING ANNIVERSARY

The children of Bob and Esther Strain will host an open house in honor of their parents 50th wedding anniversary on Sunday, July 25. Bro. and Sister Strain, life long members of the church of Christ at Harrodsburg, Ind., were married July 23, 1932. Three children, Deward, Doris, and Darlene were born to this union. They presently have 4 grandsons and 2 granddaughters. Both are retired, Bro. Strain after 37 years at RCA, and Sister Strain after 40 years with the U.S. Postal Service. In recent years Bro. Strain has been active in printing numerous tracts as well as the church directory for the church of Christ.



MEMORIAL DAY MEETING AT JACKSONVILLE

It was my honor to conduct the first Memorial Day Meeting for the fine congregation in beautiful Jacksonville, Florida. The meeting was a huge success in every way. Visitors from some ten churches in five states came to enjoy the fellowship made possible by the excellent planning and efforts of these enthusiastic saints. Our theme was "Call To Discipleship". Teachers and preachers shared their thoughts on this theme on Saturday morning with eager listeners. Two precious souls were baptized into Christ. The Christians at Jacksonville are to be commended for the expert planning, preparation and promoting of the meeting. The congregation extends an invitation to their fellow Christians in other areas to attend the meeting next year at the same time. You will be glad you did.

—Wayne Fussell

WORDS OF ENCOURAGEMENT

"Enjoy the OPA so much, find it more interesting than any religious paper I have ever read" -Thelma Branch, Midland, Tx.

"I wouldn't be without the Old Paths"- B.E. Terry, Kermit, Tx.

Machelle Nichols-1; Joe Koller-1; Kathryn DeWitt-1; Mrs. John Malcolm-1; Wm. St. John-1; Jesse French-1; Mrs. Ellis Smith-1; James Loudermilk-1; Earl Caffey-1; Dee Tate-1; Virl Whitehead-1; Vera Hartin-1; Jewell Washburn-1; Tom Everett-1; A.H. Cutter-1; Alta Massengale-1; Mary Daniel-1; Ester Sumpter-1; R.O. Casey-1; Teresa Barrett-1; Miles King-1; F.R. Offill-1; Floye Elmore-1; Darrell Cline-1; Billy Ray Hilton-1; Billie Scott-1; Frances Kubena-1; Alton Bailey-1; Verna Erbele-1; Buell Lindley-1; Robert McCay-1; David Stands-1; George Berry-1; Clarence Kessinger-1; Irvin Barnes-1; Bernell Caffey-1; Total - 133.

BONDS OF MATRIMONY

Chenoweth-Mock---On the afternoon of May 15, 1982, Bro. Kane Chenoweth and Sis. Pamela Mock were united in marriage in the church building at 79th and Kansas Ave., Kansas City, Ks. It was simple but beautiful candle light wedding. It was a mostly "relative only" crowd but it was a good sized number. The lighting at the church building with the high beamed ceiling helps make the candle lighting a beautiful setting for weddings. Kane and Pamela make a very attractive couple. They will reside in rural Leavenworth, Ks., but will attend services here. We pray for them to be blessed with a long happy life together. It was an honor to have been asked to perform the ceremony.

—Chester King

OUR DEPARTED

SMITH---Sister Bertha (Abe G.) Smith was born Feb. 15, 1893 in Indian Territory, which later became part of the state of Oklahoma; she departed this life May 12, 1982 in Glendora, CA., well into her 90th year. She had been this writer's dear mother-in-law for nearly 33 years; when others speak of mother-in-law problems, I know not whereof they speak; she was over these many years a dear friend, as well. Mom Smith was the oldest of 13 children born to the late Alexander Clemmons and Ada Green Wright. She was acquainted with grief and deep sorrow, in that she outlived her parents, many of the brothers and sisters, and buried 2 husbands; the first died as a young man, leaving her with 4 very young children to rear. She later married Bro. Abe G. Smith, who had buried his wife, leaving him with a young son. To this union, which ended suddenly more than 25 years ago with Pop Smith's passing, 6 more children were born. Of these 11, all survive but one son, J.A., who died last year. The children are: Clarence Odell, Monahans, TX; Charles Odell, Ardmore, OK; Neva Kuykendall, Corona, CA; Mildred Miller, Greensboro, NC; A.G. Smith, Monroe, OR; Alyine Modgling, Anaheim, CA; Wanda McCord and Elizabeth Hodge, Covina, CA; H.C. Smith, Shawnee, OK; and Mary Lou McAllister, Las Vegas, NV; 47 grandchildren, 82 great grandchildren, 14 great, great grandchildren, 143 in all. There is one brother, and 4 sisters, and many other relatives and friends. Of all the fine things we remember about Mom, the finest is her love for the Christ and the church. Long after she could no longer call her many children's names, she still remembered the names of Christ and His church; I would say, "Mom, what church are we members of?" and with no hesitation, yet with a bewildered look as though she wondered why I would ask her such a question, she would reply, "The church of Christ". Many have been the preachers of the gospel who sat at her table. Among them were: H.C. Harper, Homer L. King, Homer A. Gay, H.E. Robertson, Doug Phillips, Fred Kirbo, Clovis Cook, Bill Roden, Paul Nichols, Gayland Osburn, Tom Smith, C.A. Smith, and others. When she was able, she was the keeper of the meeting

Continued to Page 8

OUR DEPARTED

Continued from Page 7

house, the keeper of the preacher; my wife says as long as she can remember, Mom had the responsibility of seeing that every Lord's Day there was prepared for the Lord's Table, a loaf of unleavened bread, which Christ said was "My body," and a cup of the fruit of the vine, which He said was "the New Testament in my blood". Mom's funeral was conducted Sat., May 15, at Crestlawn Cemetery, in Riverside county, CA., where she rests to await the resurrection at the side of the man she really never got over losing, and at whose side she had fought the good fight of faith here. Mom's active and honorary bearers were all grandsons. The active ones were: Jim Smith, Ron Osburn, Don McCord, Jr., Karl Modgling, Bob Smith and Alvin Smith. The beautiful singing was directed by Gerald Rowland, who with a few more close family friends of many years, and several grandchildren, sang: "Precious Memories", "Amazing Grace", and "My Journey Home", written by John Modgling, one of Mom's grandsons. Enough just cannot be said or written about such a gracious lady, precious soul, one of "His saints", as was Mom Smith. This writer considered it an honor to be asked to conduct Mom's service; Prov. 31:10-31 was used, where Solomon almost calls Mom's name. My own children could not have had a greater, sweeter, maternal grandmother; we all "arise up, and call her blessed".

—Don McCord

DAVIS- The spirit of James Andrew Davis left its earthly house the morning of Apr. 11, 1982. He was 65 years of age, born Nov. 27, 1916 in Ala. He had been a resident of Pontiac, Mich. since 1953. Andrew is survived by his wife, Garnet; children Newton, Esil, Donald, and mother-in-law Esil Thompson, who has resided with the family for 21 years. In recent years, except for the children, they spent their winters in Fla. and assembled with the congregation in Tampa. Andrew was a staunch man of faith. He was obedient to his Master's call Aug. of 1934. Every facet of his earthly sojourn revealed consistent consideration for the kingdom of righteousness. A pillar within the congregation at Pontiac, he leaves a legacy of spiritual encouragement for young and old alike. The writer and Bro. Bobby Pepper spoke.

—Ronald Courter

GLADYS HAS GONE HOME

In memory of Gladys, my very dear wife and your sister. March 10, 1977, Gladys gave me a Bible with the following written in the front- "We search the world for truth; we cull the good, the pure, the beautiful- from graven stone, and written scroll, from all old flower fields of the soul-- and weary seekers of the best, we come back laden from our quest,--to find that all the sages said, 'tis in the book our mothers read" -John G. Whittier. "May God give you many more years to study (and put in practice) the words contained in this book. I love you! Gladys."

I am thankful to God our heavenly Father, the Lord Jesus Christ, the Holy Spirit and the inspired Word of God which Gladys learned, loved and lived by. I am thankful to Gladys's parents and the church especially at Chapel Grove, Tn. for the wonderful person as wife, mother and friend that she was, and that her memory still is. Gladys was truly an "others" person. When her daddy was out of duty for years, ten I think, she put out clothes every Sunday for him to wear to church, and one morning he put them on. She labored to teach her brothers the Gospel. Paul Walker, my brother-in-law, and our beloved preacher brother in Christ was taught by Gladys to lead singing during breaks in the cotton field. She helped him with his first lessons, typing and doing whatever she could to see the Word spread to the lost and those in the church needing strength.

I wanted to be with Gladys when Tonya was born but was not allowed. When Timothy came into this world, the doctor said "no" again, but Gladys said "Yes" by asking me if I thought we could deliver the baby when the time came. We did, the Lord being our helper. Gladys sacrificed much for our children and counted it as naught, for her love made it so. She set her pen to the loving ministry of writing others who were wearily, lonely and sad. By the same means she rejoiced with others in their triumphs of life. The only thing which concerned her about it was "the cost to Frank". Yes, Gladys was an others person-- among her last words were "What bothers me most is, if I die, I will have disappointed so many people". She was in life and remains in the memory of all who knew her, an excellent example in devotion and self sacrifice in her relation to her God, her family, and all others she knew. God's word says in Prov. 18:22, "Who so findeth a wife findeth a good thing, and obtaineth favor of the Lord". In Gladys I found my wife, a good thing, and favor of the Lord.

On Tuesday before Gladys went to rest in Jesus, she took my hand, held it firmly, looked up at me and smiling said, "I don't think it will be long now". For her there is no more pain, heartache or tears. May we follow on in faithfulness to meet the God she learned of, loved, and lived for. Our children, Alan, Tonya, Timothy, and Carla all realize that Mom's work was finished or else the Lord would not have taken her home. I, her husband, stand before you now with tear stained face and a smiling heart to declare Gladys blessed in memory as she was in life.

—Frank Staggs

EXPRESSION OF THANKS

The family of James Andrews Davis expresses love and thanks to all who helped so much during this our time of sorrow and grief. We want to say, as you already know, how much he loved and appreciated the people of God wherever he happened to meet them. Hope this little poem will convey our thoughts:

Perhaps you sent a lovely card, or sat quietly in a chair. Perhaps you sent a funeral spray, if so we saw it there. Perhaps you spoke the kindest words, as any friend could say.

Perhaps you were not there at all, just thought and prayed for us that day.

Whatever you did to console our hearts, We thank you so much whatever the part.

—His wife, Garnet; sons, Newton and Donald; and daughter, Esil Ann; brothers, Arnold, Hershel, Marshall, and Milton.

WORDS OF ENCOURAGEMENT

"I love the paper and don't want to miss an issue" -Viola Lambert, Norman, Ok.

"The OPA means much to me and I would not want to be without it. Thanks for the good articles and reports that help us keep in touch" -Vonna Kendrick, Anson, Tx.

"Enjoy the OPA- God bless you all" -Sidney & Sophie Phillips, El Centro, Cal.

"I have been a regular subscriber for some time and look forward to each issue. It gives a general survey of issues confronting the Church, with information given clearly and candidly. It is consistently edifying" -S. Chambers, K.C., Kan.

"Enjoy the Old Paths so much-keep up the good work" -Gene Welshons, Newton, Ia.

have looked forward to it for a long time. Bro. and Sister Edd Berryman brought him down from Ada, Okla. Here is our renewal for the OPA.

Paul Walker,— 2701 Halifax, Odessa, TX., 79762, June 7— Our work continues here in Odessa. Last weekend we were so pleased to have had my brother Odell and his wife Bobbie with us. We look forward to our summer meetings: Olney, TX.; July 4-11; Flemington, Pa.; Aug. 1-8; Greenville, Pa., Aug. 9-15; Akron, Ohio, Aug. 16-22; Birmingham, Ala., Sunday, Aug. 29. If you live near these congregations, please attend our meetings. Thanks to all of you who showed so much love and concern toward my sister, Gladys Staggs. God bless the brotherhood.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks. 67124, June 13— We are presently conducting a gospel meeting in Fremont, Cal. It has been a treat to get better acquainted with these brethren and to have the opportunity to associate with one of our gospel preachers, Don King. After this meeting, I am scheduled for a meeting in Escalon, Cal. The Lord has blessed our family with a third child. Shannon Nicole was born May 26 at the hospital in Pratt, Ks. Please remember our work in Pratt when you pray. Before closing, I wish to express my sympathy and love to the Staggs family in the passing of Gladys, a great, kind, virtuous woman. The Lord be with all of you.

Robb W. Hickey,— 4709 Birmingham, Way., Stockton, Cal., June 1— Recently I have preached at Lodi and Sonora, Calif. We have been made to rejoice with several responses at Stockton of late. During the past three weeks six precious souls have been baptized. They were not acquainted with the church of Christ until the past few months. Lodi hosted a very good Memorial Day weekend meeting with several preachers including myself doing the preaching. The meeting consisted of good crowds and one confession. Our prayers are for all those who make the OPA possible. We surely enjoy reading the paper. We ask prayers for us in His work. The Lord bless the brotherhood.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, June 8— We just closed a weekend meeting with strong teaching by Bro. Joel Smith of Brookhaven, Ms. The attendance was not as good as we anticipated but we thank God that we are not responsible for those not attending. We had Brethren David Smith (the one that put it together), Chris (Joel's son), and Miles King from Ark. Bro. Miles was with us for all services except Lord's day morning when he was at the congregation at Powe, Mo. These brethren were an inspiration to us all. If you have a chance to hear Bro. Joel you will be well taught. We plan a mission meeting in Oct. in Sikeston, Mo. Brethren David and Joel Smith, Miles King, Paul Little and Br. Randy have agreed to come at their own expense. The church here and at Powe will do the advertising and get the meeting place. Pray for us.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms. 39212, June 8— Our Memorial Day weekend meeting at Jackson was the best ever, with people attending from eight states. Brother Billy Dickinson did a fine job of preaching (taking Bob Loudermilk's place, who was unable to come), and his edifying sermons were appreciated by everyone. We thank all who made the meeting what it was, and to God through Christ we give the glory. It was a pleasure to be at Lexington, Ok. in April for the first time in several years. The hospitality was wonderful. We had an enjoyable meeting at Memphis, Tn., with two baptisms. It was good to be associated with B.B. Cayson who lives and works there. At present I am at LaGrange, Ga. in a good meeting. This is the home of brethren E.H. Miller and Alton Bailey. Several other preachers also have attended one or more services which has helped to encourage the meeting. To date there has been one

confession of faults. It is a joy to be here. May the Lord bless the work everywhere.

Jackie C. Lee,— P.O. Box 447, Broken Bow, Ok. 74728, June 5— Since last reporting, Bro. Randy Tidmore and I have held two mission type meetings. The first one at Fort Towson was well attended by brethren from this area with some from the community in attendance. The second was held in Hugo with very good outside interest, especially toward the end of the week. One family from Hugo said they planned to start attending at Valliant. We were very fortunate to have Bro. Johnny Elmore with us speak two nights at the Ft. Towson meeting and one night at Hugo. It was good to be associated with him in these meetings and getting to visit. Also we enjoyed visiting with Bro. Bruce Word who came up for one night of the meeting at Ft. Towson. We plan to hold other meetings in neighboring communities wherever we are able to find suitable buildings, which are hard to find. If you know of any one in this area, please send us their names and addresses. Being summer time, there are other meetings at the area congregations that we will be helping to prepare for. Please pray for us in His work. Love to all the faithful in Christ Jesus our Lord.

Bruce Word,— 329 Elmwood, Garland, Tx. 75043, June 7— The work in Garland continues to go forward, although not as swiftly as any of us would like. We are at present engaged in door to door work and feel that new leads and studies will be forthcoming. Since last reporting to the O.P.A., we have held several very successful meetings including one just concluded last evening in Deer Park, Texas. Several additions to the Lord's Church have occurred in these meetings and for this we thank God and give Him all the glory and praise. We are made aware more and more that if we plant and water, God will give the increase in due season. We wish to express our appreciation to all who have worked so diligently to make our meetings what they were. The remainder of the year will be busy for us what with the Sulphur and Lebanon meetings as well as our own and the continuing work here in Garland. We look forward to it all. We ask the prayers of the faithful in our work here in Garland, and ask God to bless the Church everywhere. Here is my sub.

Gary Barrett, 1013 West 17th Street, Huntington, W.V. 25704— We just concluded a good Gospel Meeting at the Twelve Pole Church of Christ. This meeting for the most part was conducted by local brethren. I want to thank the following: David Smith, Fred Copley, Tom Bloss, Steve Shy for their help in the meeting. We also were fortunate in having preaching Brethren: Richard Nichols, and Jack Cutter. There were good crowds and it necessitated bringing out folding chairs. There was one confession of faults. My work with 12 Pole, St. Albans continues. I will also be preaching at Westchester, Ohio once a month. I just concluded a good meeting at Akron, Ohio. I want to thank the folks who came from Greenville, Pa. and Youngstown, Ohio for aiding in making that meeting a success. My work at St. Albans has recently resulted in 4 baptisms and the work at 12 Pole has resulted in 1 baptism. I am still privileged to speak at the Ceredo Manor (Hi Rise for the elderly). Nearly all denominations are represented there. We pray God's word may have free course and some will respond to the Gospel. We are now looking forward to the Ok., and Mo. 4th of July Meetings. If you have never attended you are robbing yourself of a great spiritual feast.

Frank Staggs,— P.O. Box 8605, Flintville, Tn. 37335, June 7— To our dear ones in Christ Jesus our Lord, thank you all so very much for your many prayers, loving cards and financial help in our time of trial, sorrow and death. I will try to answer as I can, personally, the many cards and letters. I thank Bro. Lynwood Smith, who baptized Gladys at the age of 14, and Bro. Ron Courter for being speakers at the funeral. Thanks to all who came from far and hear

WORDS OF ENCOURAGEMENT

"We enjoy the paper so much, and look forward to receiving it each month" -Dale Offill, Dublin, Tx.

"Thanks to all for this wonderful paper" -Ruby Florence, Morro Bay, Cal.

"Our thanks to all of you who give your time and talents so that many of us can enjoy good articles and sermons regarding the Truth" -Harvey Hammonds, Humble, Tx.

"God bless all of you for the good paper. Send it to our son and daughter, we want them to have the same blessing we have enjoyed for so long" -B.R. Giles, Summertown, Tn.



Orven Gilstrap, Jr.,— Rte. 2 Box 221A, Neosho, Mo. 64850, May 19— There is a new congregation in southwest Mo., the Wela Park congregation located 3 miles northeast of Weneca, Mo. on Hiway K. We meet at 10:00 A.M. and 5:00 P.M. Lord's day and 7:00 P.M. Wed. nights. We extend an invitation to all traveling this way to worship with us.

Paul Washburn,— Rte. 3 Box 139, Decatur, Ala. 36603, May 15— We are just beginning our 10 day meeting with Bro. Ray Kessinger doing the preaching and of course we to show their- I started to say, "last respects"-but cannot, for respect lives on. I thank Alan, Tonya, Timothy and Carla for standing by Dad at this time. It is good to be home with Timothy and Carla, they are so good to me. Enjoyed going with Carla to visit our loved ones in Oreg. Everyone made special plans to meet where we could see as many as possible. I was happy to preach at Cottage Grove, Carla's home congregation. Timothy did not go as he had much to do here at home. I have enjoyed being associated with brethren at Olivehurst and Yuba City, and studying with Bennie Cryer, Ray Fox, Glen Ayers, and Timothy, also other studies at various time. Everyone has been so supportive and comforting. It was great to hear Bro. Jimmy Cutter in a short meeting at Yuba City. He and Dana love the Lord and His people. Please remember us in your prayers. We love you all so very much. May we ever be learning more of loving more and living for our wonderful God and heavenly Father.

Glenn Arnett,— P.O. Box 835, Cave Junction, Oreg. 97523, May 28— Since beginning our work with the church at Cave Junction, Sept. 1981, the Lord has blessed our efforts and the church as grown in number and we believe in spirit. We are having home studies, some fruitful, and some terminated without results, which is to be expected. One of these studies in the home of Bro. Dan Powell at Grants Pass resulted in a public discussion with brethren from the cups and classes, May 17-20. Bro. J.T. Smith, Miami, Fla. affirmed this position and Bro. Voyd Ballard of Merced, Cal. denied the scripturalness of cups and classes. This was an enjoyable discussion due to the conduct of the speakers and the audience. But the division in the church is saddening to those who love the Lord and His church. David said in Psalms 133:1, "Behold, how good and how pleasant it is for brethren to dwell together

in unity". Brethren attending from Cave Junction and other congregations were pleased with the manner and ability of Bro. Ballard who simply and clearly presented the scriptures proving positions that we practice on these matters. We give God the glory, and commend Bro. Ballard for the zeal in presenting the Truth humbly, courteously, and in the spirit of love for the truth and the souls of men. Bro. Richard DeGough of Turlock, Cal. moderated and his assistance was appreciated. We were appreciative for the attendance and support of preaching brethren Gayland Osburn, Smith Bibins, and David Stands, also for Rod and Gilbert Wilson and wives from Modesto, Cal. The results of the discussion is in the hands of those hearing it. May God bless the church with growth in spirit and truth. Remember us when you pray.

Jim Hickey,— 1304 S. Date, Levelland, Tx., June 11— The mission work in Plainview continues to make progress. The Walter Baker family has left the digressives and taken their stand with us. A short time later Bro. Baker's mother also took her stand with the Church here. Bro. J.B. Guthrie, formerly a member of the cups Church in Plainview, has joined us in our plea to go all the way back to the Bible. He is 72 years old and is an earnest student of the Scriptures. We also are happy to report one sister here has made confession of sins and has been restored to duty. We now have 18 people meeting with us every Sunday, not including those who visit from time to time. Bro. Royce Butler has been working with us here. He has been studying, teaching, and assisting me with our personal work program. We commend him in his desire to preach the Gospel. Our radio program has been expanded to a half hour and it has been getting some good response. We are looking forward to our next Gospel meeting with Bro. Jerry Dickenson, July 21-25. Bro. Wayne McKamie will preach for us August 20-22. Come and visit us during these meetings. July 18-20 I will be at Andrews, TX for a short meeting. I will be preaching in Spanish and in English. The brethren there have converted several Spanish-speaking persons and hope to strengthen them and convert others. Lately we have had several good studies with an Assembly of Yahweh group. We have also been working with several members of the Church of Christ that use cups in the Communion or follow the Sunday School system. We have challenged the digressive preachers here to a public discussion of our differences but none of them seem to be interested in serious study. I would like to commend Bro. Ron Willis for his articles on Marriage and Divorce. We must not reject the words of Jesus Christ. We send our love to all our brethren.

Virgilio OR. Danao, Sr.,— Dist. No. 2, Roxas, Isabela, Philippines; May 11th— I regret so much for I was not able to share information of our work here to the brethren everywhere through the OPA ever since bro. Don L. King and bro. Jerry Cutter visited us here in January. I had a very serious physical sickness during the previous weeks, but I am now rapidly recuperating. I am glad to inform you that as of this date ever since February, basing it from letters and verbal informations I received from preaching brethren in the Philippines, there is a total baptism of forty-seven (47): ISABELA; Josefa, Gappal and Villa Domingo, bro. Alejandro Pascual and bro. Simplicio Agustin reported fifteen (15) baptisms; Roxas and Bantug Petines five (5) souls were baptized (V.O. Danao Sr.); Damiao, bro. Loreto Pedres baptized two (2); CAGAYAN -Abariungan Uneg, Sto. Nino, five baptisms (V.O. Dano Sr.); TARLAC - Camiling Area, bro. Venancio Pascual and bro. Santiago Mauricio reported twenty (20) baptisms. And at least, eight new local churches have been added to the seventeen (17) congregations already in existence, located in different places which most of these had been visited by bro. King and bro. Cutter during their stay here. Those new congregations which I personally visited are at Santiago, ISABELA (with initial members of fifteen who came from the digressives identified with

the Herald of Truth in the USA.); Josefa, Cauayan, Isabela (fourteen initial members who came to the Christian Church and those who have been newly baptized); and Abariungán Uneg, Sto. Nino, Cagayan (with 45 active members, a former Christian Church congregation, but entire congregation including its meeting house with the exclusion of only a few members, was converted to the truth.) Those congregations which I have not yet visited as of this writing are the three new churches in the province of Nueva Ecija and two in the province of Tarlac. It is worthwhile to mention that my radio program has been of great help in promulgation of the truth that led to the establishment of the above stated new Churches in Isabela and Cagayan. Actually the Churches in Santiago (Isabela) and Abariungán Uneg (Cagayan) are direct fruits of our radio program, particularly the latter for long before I personally visited the brethren there (in May 3-5), they have already been using one loaf and one cup in the Communion ever since July of last year, 1981. According to the brethren there, they have been greatly helped by our radio program in their studies. In behalf of our members of the faithful Church of Christ here in Roxas, Isabela, Phillipines, may I extend our heartfelt thanks and gratitude to the brethren in the USA, who in one way to the other, share with us our burden by sending their financial assistance, their love and generosity, in our effort to build a modest but adequate meeting house. We thank the brethren particularly at Jackson, Ms., USA, who sent through bro. Paul O. Nichols, the amount of P4,003.81 (\$500.00) which we have already spent in the construction of a culvert and a hollow block fence of the Church lot; and bro. Don L. King, who sent the amount of 21,302.78 to help us acquire a much wider and spacious Church lot.

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240, June 8— At present Bro. Paul Nichols is holding a meeting here in LaGrange and as always the preaching is wonderful. It has been several months since I have sent in a field report. Our year got off to a very good start in January and has continued all year. I have held meetings every month in addition to a number of mission meetings as well, with good results from both baptisms and restorations. Bro. Bobby Pepper, Wayne Kornegay and I held a mission meeting near New Port, Tn. May 10-16, where we now have another new congregation. We also enjoyed the Memorial Day meeting in Jacksonville, Fl. where two more precious souls were baptized into Christ. The preaching by Bro. Wayne Fussel was very good and the brethren in Jacksonville did an outstanding job of hosting the meeting. We look forward to this meeting taking place every year from now on. My next meeting will be in Denison, Tx. June 20-27. Then to the Sulphur meeting to see so many of our friends, brothers and sisters in Christ. July 5-11 we are to be in Big Springs, Tx. We then plan some more mission type work before the next meeting in August. We have published a little paper called "The Informer" for two years this month that we believe has been of some help with the mission work we have been doing. As far as we know it goes into every home in the church in Alabama, Georgia, Florida, South Carolina, and Tennessee. Please pray for our efforts and the work of the Lord everywhere.

Billy D. Dickinson,— 215 Forrest Hills, Dr., W. Monroe, La. 71291, June 7— Even though it's hard for me to believe, we are now going on our fourth year since we moved into this area to work with the church here. Time has really passed by quickly and our association with the brethren in this area has been quite pleasant and satisfying! Of course, during this period of time, we have done our best to preach the gospel to the lost and to sow the seed of the kingdom. If one keeps planting and watering, sooner or later, he receives a harvest of souls. I'm thrilled to report that in the past two or three months our congregation here in W. Monroe has been blessed with 5

baptisms and 4 restorations. To God be all the glory because he is the one who gives the increase!! Needless to say, this has encouraged us very much and I am even more determined to work that much harder for my Lord and His cause. The church here was edified with two fine sermons recently from Bro. Lynwood Smith. We appreciate him coming our way and building the church up with his preaching. The last of May I enjoyed holding two meetings. The first one was at Collins, Ms. It was a real treat to be with these brethren and our association with them in this endeavour was quite enjoyable. We were so glad to have preaching brethren David Cole and Lynwood Smith present one or more times. Bro. David is from Collins but is presently working with the church in Davis, Ok. He came home to be with us in this meeting and this, of course, meant a lot to the meeting, as well as to me personally! Then, I had an unexpected pleasure in conducting the annual meeting in Jackson, Ms. Bro. Bobby Loudermilk was to have held this meeting but was unable to attend, therefore, I was asked to fill in for him. We had a great meeting with some 8 states represented. It was good to be associated with Bro. Paul Nichols again. Also, we were glad to have preaching brethren LaDon Croom and Donald Coon with us one or more nights. Our next meeting is in Oklahoma City, (Capitol Hill), June 18-27. We are also looking forward to our meeting here in W. Monroe, July 9-18, with Bro. Don Pruitt.

Randy Tidmore,— Rt. 1 Box 111, Valliant, OK. 74764 - Phone: (405) 933-7113— It has been sometime since I have written to the Old Paths Advocate concerning the work in this area. The work here continues to go well. Bro. Jack Lee and I have held mission meetings in Ft. Towson, OK., and Hugo, OK. recently. At Ft. Towson, we had several from the community to attend. One preacher and his wife (digressives) came three nights. At Hugo, the meeting was attended well considering the weather, thunderstorms, and tornado watches, and flash-food watches. Even so, we had nine from Hugo one night. One family came every night and after the last service said they would be coming to Valliant for worship. During these meetings, the attendance by brethren from Golden, Broken Bow, Valliant, OK.; and Paris, Texas really was encouraging. Two nights at Ft. Towson, and one night at Hugo we had Johnny Elmore as a special guest speaker. Several people that came were consistent watchers of his TV program out of Ardmore. Jack and I really appreciate Johnny for his willingness to drive a good distance to help. Bro. Bruce Word, of Garland, Texas attended one night at Ft. Towson, also. We always appreciate the aid and support of other preachers at these meetings-it is such a boost to Jack and me. We now have several leads to follow-up which is always beneficial. I am to be in a gospel meeting at Frisco, Texas, August 9-15, if you are in that area at that time come and be with us. I also would like to speak a word of encouragement to the OPA staff. The anniversary issue was well done and certainly a keepsake. It was really a thrill to see my grandad's picture in there with the other preachers, and to see Grandad's face as he read the articles and saw the pictures from days gone by. Please continue to remember us, and our work here, in your prayers. May God richly bless all the faithful.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. June 16— Bob Loudermilk just closed an enjoyable meeting for us in Fremont. He did a good job and the church is the better for the meeting. We were happy to have visitors from other places help out and especially were glad to have some visitors from the digressive church attend. We hope to study with them after returning from summer meetings. We begin Sunday morning (June 20th) in Tulsa, Okla. We look forward to being with the brethren there and pray for a good meeting. As always, we anticipate an enjoyable time with our many friends and brethren at the 4th of July meetings in Mo. and Okla. July 4th we begin with the brethren in Arlington, Tex. for a week's meeting and pray God's

blessings on that work. The report from the Philippine Islands is encouraging brethren. There are now at least 24 congregations worshipping according to the Bible pattern and over 50 baptisms since Brother Cutter and I left them toward the end of Jan. I am including a couple of field reports from the brethren in this issue telling of their work. Please read them and pray for the continuing success of this great work. Whole congregations have been converted from error by their preaching the simple truth of God's Word. This shows me we need nothing else in this modern age to save the souls of men. May I go on record again as stating that I wouldn't give a dime for preaching without Scripture references to prove the points! If my points are not Bible based they are only my opinions and no better than yours. If they are Bible based, they are absolutely true and you need to know where I can read them. Remember, Paul said "Preach the word..." (2 Tim. 4:2). May God help us all to do just that.

Richard De Gough,— 1907 Tully Road, Hughson, California, June 8— The church in Turlock seems to be growing. Among our people worshipping here, we have had four baptisms by different men. We have been blessed with good sound teaching from gospel preachers passing our way in recent months. Also, our own men have given sound teaching to the church. We were privileged to hear brethren; Ron Alexander, Mike De Gough, Jerry Harris, Frank Staggs, Don McCord, Ray Fox and Mike Fox. I heard brother Don Pruitt in this meeting at Sonora, and was glad he could visit in our home. We have a mission meeting planned in cooperation with the church in Fremont, and, in fact, they planned it. Brother Don King and I plan to hold it, the Lord willing, I'm looking forward to working with Don in this effort. We just returned home from the discussion in Oregon, and a meeting in Cottage Grove. The meeting was well attended by many from different states, and several preachers. Brethren; Glen Arnett, Gayland Osborn, Smith Bibens, and David Stands. All of these men are staunch in the faith, and hard working for the cause in the Northwest. We made our home with Gayland and Roetta, where you could not find more gracious hospitality. In the meeting, two were restored, and at the midnight hour the last night, brother David Stands baptized a young man. Enroute to Oregon I preached at Yuba City Sunday night to a full house. It was my first time there, and I appreciated the invitation of brother Benny Cryer. We are grateful for the excellent hospitality of Benny and Joan. Our prayers are for the Church at home and abroad, the preachers who continue here, and especially those in foreign fields. We give glory to God for any good, and request the prayers of our brethren.

Richard D. Frizzell,— 2234 N.E. C St., Miami, Okla. 74354, June 10— Recently it was our privilege to hear brother Carl Johnson at Leawood Village in Joplin, Mo., brethren Delmer Lee and Dennis Smith at Goodman, Mo. and brother Richard Reed in a meeting at Burkhart, Mo. I heartily commend these brethren to the brotherhood. May 19-23 brother Bill Ferguson and I held a meeting here in Miami. We feel the meeting was successful in that, at least, a few heard the gospel message for the first time and we hope and trust that the congregation was edified and encouraged. My wife and I were (and still are) deeply saddened to learn of the illness and passing of our beloved sister in Christ, Gladys Staggs. Our heart and love go out to Frank, Tonya and Tim and their families, in this time of

loss and bereavement. Gladys was one of the finest Christian ladies it was our privilege to know and love. Others that we have talked to who knew her spoke of what a fine Christian she was, of how sweet she was, of her kindness, and of her love for her family, her brethren, her Saviour and her God. She was "a virtuous woman"—her price was far above rubies. Indeed, there is no doubt that she was a crown to her husband and a blessing and inspiration to her children! Let it be known, brethren, that we have lost a great force for good and righteousness: her one example. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him... Wherefore comfort one another with these words." (1 Thess. 4:13, 14, 18). Brethren, let us remember to pray, for them, for us, and for all "which are alive and remain."

Atanacio S. Garcia,— 100 Rizal, Vira 2-A, Roxas, Isabela, Philippines 1327— My family and I greet all the brotherhood in all parts of the world in the name of our Lord. I thank the Lord for all His blessings and the brotherhood for their prayers for my family particularly to those who manifested their love to think of my work, on one way or the other shared their support. My work at San Placido church is fine. The church continued to grow in God's knowledge. It needs patience and courage to teach the correct doctrines. Another man who was a member of the Christian church was converted. Non-members are also receptive to know the true church and doctrines. I pray that the work will continue to prosper. Last April I visited the newly established congregation at Santiago, Isabela. I talked personally to some of the leaders and they were glad to inform that another family from digression was restored. Bro. Alexander Jacob is presently preaching with the aide and assistance of his father-in-law, an elder-preacher, bro. Hugo Dacusin. May the Lord bless the work that started at Santiago and the whole church as well. Their meeting place is at the residence of the Fontanilla family. Last May brother Danao and I went to Abarrungan, Sto Nino, Cagayan. We talked with the Officer-In-Charge, Philippine Constabulary Command, the Vice-Mayor and the Barrio Captain. Permit was granted. We were able to evangelize two barrios thru public meetings using sound system. The Lord added to His church five souls which were baptized in a creek near the barrio (village). We held bible studies with the members of the Christian church particularly in the present issues. They were satisfied with our explanations. All members except one family, accepted the truth. The able leadership of brother Valeriano Brava leads the members to search the scriptures diligently. There are more or less 60 church members. The chapel is not enough when they gather to worship because non-members, visitors and children attend. After our work there I proceeded to Gonzaga, Cagayan to visit my parents. Some of the members of the Christian church there want to hear from me about the present issues. I scheduled for some other days to meet them because I was very tired. We hiked a distance of kilometers and have sleepless nights while we were in Abarrungan. Another job was well done and accomplished during the past days in other places outside and most of it was the restoration of the whole church there for the simple teachings of the New Testament. Pray for us as we do pray for all of you too. Let's get in touch all the way for HIS cause.

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 JOSEPH & MARY ARGUMENT

Mt. 1:19

IS IT VALID?

By Ron Willis

The Joseph and Mary argument is supposed to prove that Joseph being "a just man" was INTENDING to put Mary away for the cause of fornication, PRE-marital sex by the 'no-cause' definition, rather than having her stoned to death. This is generally used by the 'no-cause' brethren to get around the scriptures in Deut. 22:13-21 that state any woman guilty of pre-marital sex, or being found not a virgin. IF SO CHARGED AND CONVICTED, was stoned to death.

The 'no-cause' position is that the only time a Jew could put away his wife under the Law of Moses, was when he first married her and found her not a virgin. This, they say, is the "fornication" of Mt. 5:32 and 19:9, as well as the "uncleanness" of Deut. 24:1. Here, though, Deut. 22:13-21 presents them with a major problem and that being that a conviction on such a charge resulted in death by stoning. So, in order to circumvent this fact of scripture, they turn to Joseph for help, inferring that whatever Joseph would do (future tense) would change or clarify the Law. Let's consider this argument and see if it is valid:

For the most part, the 'no-cause' argue that it is necessarily inferred that Joseph was INTENDING to put Mary away for the cause of fornication or pre-marital sex. Necessary inference is defined by Roy E. Cogdill in his book *Walking by Faith* as "the unavoidable implication of the clear import of the passage." I think that even the casual Bible student can see that this conclusion has resulted from anything BUT an "unavoidable implication!" If not necessary inference, could it possibly have been an "example", setting a precedent? Not so! In the first place, nothing happened! The angel of the Lord intervened before Joseph took any action at all and, therefore, it is not an example. Even if he had gone through with a divorce, the incident would have illustrated NO rule and could not have been an "example." One is NOT properly following the rules of study by using a mere incident to establish a precedent. He MUST first prove that the incident is an approved example, backed by a command or precept and, therefore, it becomes authoritative. It has yet to be PROVEN that the case of Joseph and Mary has even one thing to do with divorce and remarriage under any law. Here are some things to study:

(1) It is a misunderstanding to ASSUME that when a man married a woman and found her not a virgin, that he HAD to bring the SPECIFIC CHARGE of 'not being a maid' against her. The Law of Moses was a law of limitations. It revealed the extent or how far a person COULD go in justice. BUT - it was NOT saying that a man HAD to go the limit in order to be just! For instance, the Law said, "an eye for an eye," indicating the extent one could take a matter. If a man plucked out your eye, you could demand that his eye be plucked out. That was as far

Continued to Page 5

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HAVE YE NOT READ?

By Johnny Elmore

It is sobering to think that you and I are responsible, not only for what we know, but also for what we can find out! The apostle Paul said that "the princes of this world," knew not the hidden wisdom of God, "for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8). And when Jesus wept over Jerusalem, he lamented: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace" (Luke 19:42). Could they have known? I believe they could have. Their problem was the same as our modern problem -- ignorance of the Scriptures.

On five different occasions, Jesus suggested that the people's trouble was that they had not read the Bible.

(1) When the Pharisees criticized the disciples for plucking and eating corn on the Sabbath, Jesus showed that if they had read about David eating the shewbread, the priests working on the Sabbath, and about the importance of mercy, they would not have been so critical (Matt. 12: 1-8).

(2) When the Pharisees posed a trick question about divorce, Jesus replied that if they had read the first two chapters of Genesis, they would have understood the real purpose of marriage, (Matt. 19:4).

(3) When Jesus was making his triumphal entry into Jerusalem and some children began shouting praises to the Son of David, it made the religious leaders angry. Jesus replied that if they had read the Psalms, they would have expected praise "out of the mouth of babes and sucklings" (Matt. 21:16).

(4) Later, when the authorities were causing Jesus trouble, he related the parable of the vineyard and summarized by saying that if they had read Psalm 118, they would have understood that his rejection was to be followed by exaltation (Matt. 21:42).

(5) On the last occasion, the Sadducees tried to trap Jesus with a foolish question about a widow who had buried seven husbands. They asked Jesus whose wife she would be in the day of judgment. Jesus replied that their trouble was ignorance of the Scriptures and of the power of God, and that after people die, they are in the care and keeping of God.

Their problem of understanding was due to the fact that they had not really read and studied the Bible. Jesus had every reason to expect them to have read the Bible. Even Paul stated that the advantage of the Jew was "chiefly,

Continued to Page 9

THE SON OF THE HIGHEST (Luke 1:32)

By Jerry Dickinson

Recently, I read an article in which a professed Bible scholar asserted that Jesus never claimed to be a divine Messiah. Perhaps you, too, dear reader, have read or heard such assertions. Are they true?

No! It is strange to me how one can claim to be a Bible scholar and then assert that which is directly contradictory to what the Bible asserts. So called liberal Bible scholars have for years been advancing the idea that Jesus was no more than a man - truly a great man, but no more. He was not the Messiah. He was not the divine Son of God. To make that notion credible they have loudly and boldly asserted that Jesus, in the Gospels, never claimed to be either divine or the Messiah. The assertion, made either out of ignorance or dishonesty, is simply not true.

Space would fail me, as a matter of fact, to note in this writing all the times in the Gospels Jesus claimed to be both the Son of God and the Messiah, nevertheless, I would like to consider a few. Actually, there is one passage of scripture which alone settles the matter. When Jesus was betrayed he was taken by the mob before the High Priest and there asked this question, "Art thou the Christ, the Son of the Blessed?" (Mark 14:61) The word Christ is the Greek form of the Hebrew word Messiah, and the phrase "Son of the Blessed" is another way of saying "Son of God" as the other gospel records show. (Matthew 26:63, Luke 22:70) They were asking Jesus, then, if he was the Messiah, the Son of God. What was his answer? Listen! "And Jesus said, I am..." (Mark 14:62) Either liberal Bible scholars have never read our Lord's answer or they willfully ignore it in their effort to desecrate his divinity.

While considering that please consider this. In John 4, Jesus had a conversation with a woman of Samaria and during this conversation the woman said, "I know that Messiah (Messiah J.D.) cometh, which is called Christ: when he is come, he will tell us all things." To this Jesus gave her, and obviously some Bible scholars today, a startling reply, "I that speak unto thee am he." Again Jesus affirms what many modern Bible scholars say he never affirmed.

The question Jesus asked in Matthew 16 is certainly applicable here. "Whom do men say that I am" he asked. The disciples started all the various opinions to which Jesus retorted, "But whom say ye that I am?" Peter answered for them all, "Thou art the Christ, The Son of the living God." It is interesting to note that Jesus praised not the Bible scholars of his day who professed Jesus to be merely a man, but Peter who confessed as divine and upon his confession he built his church. (Mat. 16:17, 18) With all the speculation today concerning the anti-Christ it is interesting to note that John described the anti-Christ as those who denied that Jesus was the Messiah. (1 John 2:18-22).

These scriptures are enough to show that Jesus did indeed claim to be the Messiah, the Son of God, and dear reader, his claims have been proven valid by incontestable proofs. Believe, trust, and obey him today. He's Lord and Savior! He's the Son of God!

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THE INDWELLING HOLY SPIRIT By Jimmy Cutter

How the Holy Spirit indwells Christians and sinners is a subject that distinguishes us from the denominational world. In fact, we differ from some of our own brethren when it comes to answering the question of how the Holy Spirit dwells in Christians.

At the outset it must be made clear that the Holy Spirit does indwell us as Christians (1 Corinthians 3:16; Romans 8:9). Since the Holy Spirit clearly is said to indwell us, the next question is: HOW does the Holy Spirit dwell in Christians? Does He dwell in our bodies personally and literally or does He dwell in us through God's Word?

The Word of God is the sword of the Holy Spirit (Ephesians 6:17). It is the instrument the Holy Spirit uses to accomplish His mission. For example, a man uses an axe to chop wood. The energy, inherent in the man, is transferred through the axe to chop the wood. Similarly, the Holy Spirit works on the hearts of both Christians and sinners, but only through His instrument, the Word of God. As there is no direct impact between the man and the wood, there is no direct impact between the Holy Spirit and the sinner or Christian's heart.

In every instance, where the Holy Spirit is said to do something to us, the Word of God elsewhere is said to accomplish the same thing. This does not mean the Holy Spirit and the Word of God are the same, but it does mean that the Holy Spirit works through the Word of God to accomplish His mission.

A couple of examples, out of many, illustrate this. The Holy Spirit witnesses to us (Hebrews 10:15), but He does so by the Word of God which testifies of Christ (John 5:39). The Holy Spirit strengthens us (Ephesians 3:16) by providing us the whole armor of God, which includes the sword of the Spirit, the Word of God (Ephesians 6:17). There is nothing a Christian needs that the Word of God does not supply. By the Word of God the Holy Spirit leads and influences us (Romans 8:14). All we know about how to live the Christian life is found in the complete, inerrant, all-sufficient Word of God (2 Timothy 3:16, 17; 2 Peter 1:3).

The Holy Spirit dwells in us in the same way God and Christ dwell in us. God dwells in the Christian (2 Corinthians 6:16; Ephesians 4:6; Philippians 2:13) and the Christian dwells in God (1 John 4:13, 15, 16). Does this mean God personally and literally indwells Christians and Christians God? No. Christ dwells in Christians (Colossians 1:27; Ephesians 3:17) and Christians indwell Christ (Galatians 3:26, 27; 2 Corinthians 5:17). Does this mean Christ and Christians literally and personally indwell each other? Of course not. The Holy Spirit dwells in Christians (2 Timothy 1:14; 1 Corinthians 6:19) and Christians dwell in the Holy Spirit (Galatians 5:25). But does this mean the Holy Spirit literally and personally indwells Christians and Christians the Holy Spirit? Certainly not. It is a strange form of exegesis that says God and Christ indwell Christians but not literally; Christians indwell God, Christ and the Holy Spirit, but not literally; however, the Holy Spirit literally and personally indwells Christians. It should be noted that there is not one scripture that asserts the Holy Spirit dwells in us literally or personally. Several scriptures point out the Holy Spirit indwells us, but not one tells us He indwells us personally or literally.

How does Christ dwell in us? "By faith" or more correctly "by the faith" that is, the gospel (Ephesians 3:17). How does the Holy Spirit dwell in us? "By the hearing of faith" or again, the gospel (Galatians 3:2). Paul commands us to "be filled with the Holy Spirit" (Ephesians 5:18). These words involve a command, not a promise. How do we obey that command? In the parallel passage Paul tells us we obey this command by allowing "the Word of Christ" to "dwell in" us "richly" (Colossians 3:16).

Yes, the Holy Spirit does indwell us as Christians. But he does not do so through any mysterious fashion involving hunches or inner feelings. He does so only through His instrument, the inspired Word of God.

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ON THE OTHER SIDE OF THE MOUNTAIN

By Taylor A. Joyce

On the front page of The Dallas Morning News were the photographs of three handsome young men. The headline said, "Trio lived--and died--together." The three 18-year-olds had grown up together on the same street in Dallas. They died together in an early morning, one-car accident following an all-night high school graduation party.

The newspaper account of their deaths contained this explanation. "Very excessive speed and alcohol contributed to the crash, police said."

Ironically, the same issue of the paper that chronicled the death of the trio contained 12 ads for the sale of alcoholic beverages!

Seventy times each day, 25,000 times each year, someone in the United States dies because of drunk or drinking drivers. And that does not include the thousands more who are injured and suffer physical, economic and emotional losses.

Each year in this country there are more than twice as many alcohol related deaths as there are from firearms. Shrill voices cry for gun control, but there is scarcely anything said about curtailing the liquor industry.

In a study of pedestrian traffic deaths the University of Michigan Highway Safety Research Institute concluded that each year in the U.S. almost 3,000 pedestrian fatalities occur in accidents involving drinking, either on the part of the pedestrian or the driver.

In addition to the contribution it makes to traffic deaths, alcoholism has also become a major health and social problem. One study indicates that one of every 15 American adults has a drinking problem. Within the national work force, an estimated 5-million men and women are alcoholics. The problem is so wide spread that more than 5,000 corporations across the country have developed programs to do something about it.

It is a problem which cannot be ignored because alcoholics are everywhere. Of the estimated 10 million diagnosable alcoholics, only 3 percent are on skid row--the rest are in the workplace or at home.

Four years ago, the Veterans Administration determined that one-fourth of all VA hospital beds were occupied by alcoholics or problem drinkers. At that time the VA maintained 71 treatment centers for alcoholics.

But the problem is not limited to adults. A recent study showed that 70 to 80 percent of adolescents have at least some experience with alcohol, and a large percentage drink fairly regularly. According to that study three of every 10 high school students are problem drinkers.

In 1971, when the voting age was lowered to 18, 18 states lowered the age at which one could legally buy alcoholic beverages to 18. Teenage alcoholism and liquor-related accidents rose sharply. In Massachusetts, the number of teenage drinking drivers involved in fatal accidents tripled. Youth vandalism in Boston quadrupled, while incidents of disorderly conduct doubled.

In Maine, where the age limit was changed upward to 20 in 1977, officials reported that arrests of 17 and 18-year-olds for drunken driving dropped 30 percent after the law was changed.

The problem knows no racial or ethnic boundaries either. A Penn State professor who has made a study of alcohol consumption among Indians labels alcohol as the "No. 1 health problem of the American Indian."

A report by the Center of Research on the Acts of Man notes that alcoholism has become one of the major problems in Eskimo society following development of Alaska's North Slope oil fields. Heavy drinking has brought about a sharp increase in homicide, suicide and accidental death among the Eskimos, according to the report.

Indeed there has been a global increase in alcoholism and a resultant increase in crime, drunk driving and labor absenteeism that has World Health Organization officials worried.

"So rapidly have alcoholism and alcohol-related problems increased that they now rank among the world's major health concerns, threatening to slow down economic development in the Third World and overburden the health services of most countries," WHO said.

But if anyone voices alarm over the awful toll in human suffering and death extracted by the alcohol industry, an apologist always reminds us of the huge sums of tax revenues generated by the industry. State and local taxes on alcoholic beverages are now approaching \$3 billion annually--a staggering sum.

However, that's only one side of the story. Think about the other side for a moment. Alcoholism costs U.S. industry an estimated seven times as much as the alcohol industry produces in tax revenues--an even more staggering \$20 billion in lost production each year. And the WHO places the cost worldwide for treatment--medical, psychiatric and social--of the consequences of drinking at an estimated \$43 billion annually.

Is it any wonder that the Bible declares, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1) Drunkenness is listed as one of the works of the flesh. (Gal. 5:21) Paul advised the Ephesians, "Be not drunk with wine wherein is excess." (Eph. 5:17).

The brewing industry spends millions of dollars for advertising to make its products as tantalizing as possible. The newspaper ads and TV commercials picture drinking as a fun thing, an exhilarating experience. The world's largest brewer, with beer sales of 46.2 million barrels in 1979, invites you to "Come up to the mountain. Come up to B--."

But before you accept that invitation, you owe it to yourself and those you love to enquire, "What's on the other side of that mountain?" Here's a brief description: "According to the National Council on Alcoholism, 10 million Americans suffer from this affliction. Almost 40% are women. Between six and 10 percent of employees are alcoholics. Lost production alone is estimated at almost 20 billion dollars annually. Fifty percent of fatal automobile accidents are alcohol related; 80% of fire deaths; 65% of drownings; 22% of home accidents; 77% of falls; 36% of pedestrian accidents, and 55% of arrests. Violent behavior attributed to alcohol accounts for approximately 65% of murders, 40% of assaults, 35% rapes, 30% of other sex crimes, 30% of suicides, 55% of assaults in the home, and 60% of cases of child abuse." (Quoted from the June, 1981, issue of an Episcopal Church publication, The Arkansas Churchman.)

The brewers spend millions inviting you to come up to the mountain and not one nickle to tell you what's on the other side. But that's alright. I've told you for free!

1713 Savannah
Fort Smith, AR. 72901

EASTERN LABOR DAY MEETING

The eastern Labor Day meeting will be hosted by the Hamilton, Ohio congregation. It will begin Saturday, Aug. 28th and continue through Lord's Day, Sept. 5th. M. Lynwood Smith will be conducting the meeting with many other gospel preachers also speaking. There will be no services on the holiday (Sept. 6th) to allow travel time home for our visitors. Various homes in the Hamilton and Cincinnati areas are available for those who like to feel "at home." If you wish to stay with someone in particular we suggest you contact them soon to let them know. Of course, there are many motels and campgrounds also available nearby. For a complete package of information about prices, maps, etc., please write, or call me at the address below. We hope you can be with us. Keith Bullock, 6980 Tenderfoot Ln, Cincinnati, Ohio, 45242, Phone: (513) 489-9459.

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REGARDING ERRORS IN THE JULY ISSUE

As many of you have told us, the July issue was a "mess." I must admit that there are more errors in this issue than any I can ever remember in my life.

There are two "honor rolls" in the July paper. The one on page 6 is current and should be there. The one on page 7 was mistakenly inserted by the printers as "filler" and should not have been. It was exactly one year old.

The field reports are another matter. I just spoke with the printers (Lebanon Publishing, Lebanon, Mo.) and have been told that there was a transposing of pages which caused this situation. They have accepted full responsibility for the error and promised to be more careful. The "field report" heading (located on page 10) should have been on page 9. Paul Washburn's report on page 10 runs three lines then is disrupted with no notice and is continued on page 9 at the very top left hand column. Frank Staggs' report which begins at the lower right hand of page 9 is continued on page 10 after the 3rd line of the Paul Washburn report. What can we say? We are very sorry this has happened and hope you can figure out how to read your July issue from this explanation. Some have mentioned that their July issue arrived on time but missing portions. This may be the fault of the mail. However, if you will write us we will check into it and try to get you a copy as long as we have them.

Many of you have taken this paper for 30 years or more. You know how we have always tried to make the paper as mistake free as possible. We still are very concerned with this matter, and promise to be dedicated to the attainment of excellence as my father was before me. Please continue to support the paper, send us your comments, subscriptions, articles, field reports, etc., and tell others about the paper when you can.

Don L. King

CAN YOU HELP?

We are informed of a need for financial assistance for sister Glen Lewis who is seriously ill with cancer. All local help has been exhausted and still a huge bill is due. She is now home from the hospital but will have to return shortly. For more information, etc., call Wes Boek (209) 275-4411. Your prompt aid will be appreciated. If you wish to send help immediately, send it in care of: Glen Lewis, 556 E. San Jose, Fresno, Ca. 93710.

BONDS OF MATRIMONY

Anderson-Henderson- On June 19, 1982, Brother Kevin Lynn Anderson and Sister Penny Lynn Henderson exchanged vows and were united in Holy Matrimony. Emphasis was placed on the monogamy of marriage as well as the church and their relationship to it. It is such a wonderful pleasure to see two Christians with such dedication to the Lord. Kevin is a very capable teacher of the congregation at Birmingham, Al., were they will make their home and Penny is from the congregation at West Point, Ga. The services were held at the meeting house in La Grange, Ga., with beautiful singing by the Hill family, members of the congregation at Birmingham. It is our prayer that God will richly bless these two who have become one with a long and useful life in HIS service. It was an honor to officiate for them.

—William St. John

Cockrum-Stewart- On the 19th of June 1982, at 2:00 P.M. Bro. Ralph David Cockrum and Sister Cordelia Kaye Stewart were united in marriage in the new church building in Houston, Mo. It was indeed a beautiful service. There was inspiring singing by a quintet and also a fine solo by members of the church. A large group of relatives and friends were present to add to the service for this fine Christian couple. It was a double-ring ceremony. These are fine dedicated people who are very faithful to the church. It was my honor to unite these two dear ones.

—Marion E. Frank

TEXAS LABOR DAY MEETING

The annual Texas Labor Day meeting will be hosted by the Fossil Creek congregation in Fort Worth, Texas, September 1-6, Christian homes representing seven congregations in the D/FW metrople area await you and your family. Of course, there are also many motel accommodations. Please make plans to come to this spiritual feast and enjoy the fellowship. Services for the evenings of Sept. 3-5, and the final Labor Day service on Sept. 6, will be conducted at the Round-Up Inn at the Will Rogers Coliseum complex in Fort Worth.

If you would like more information, please contact one of the following brethren: Keith Minter, 137 Georgian Rd., Fort Worth, Tx., (817) 293-3875; or Lyndon Cox, 802 Delta Dr., Euless, Tx., (817) 571-1433.

THINK ABOUT TODAY FOR TOMORROW MAY NEVER COME

There's a lot of strayed people,
out in the world today,
That need to be taught the Word,
not tomorrow, but today.
'Cause we never know when Jesus,
will be coming in those clouds,
To deliver up His Kingdom,
for that trumpet will be loud.
There's no way to escape,
the King in all His glory,
For if you've read the Bible,
then you ought to know the story.
And all of those lost people,
who thought he wasn't real,
Crying in that torment,
wishing they had done His will.
So think about today,
and not about tomorrow,
For the time is more than near,
and we don't have time to borrow!

—Lynn Hoskins
Orange Cove, CA.

JOSEPH & MARY

Continued from Page 1

as you could go. To take his life or the other eye also would be a violation of the law. On the other hand, just because someone plucked out your eye, that didn't mean that you were OBLIGATED to pluck his out. This principle is in many other aspects of the law. This is why Jesus was NOT violating the law when He taught the mercy of the new covenant. So, you see, a Jew did not HAVE to bring the charge of 'not being a virgin' against his wife. But, (2) if he DID and it was proven true: "then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die." --Deut. 22:20,21. No alternative here, because once the charge was made proven she was not divorced but stoned to death! This refutes the false theory that a Jew, under the law, could divorce his wife on grounds of fornication, (before marriage, by the 'no-cause' definition).

Now, notice, in the case of Joseph, he was "not willing to make her a public example," --Mt. 1:19; that is, bring the charge of fornication against her. Had he brought the charge against her, would he have then had the option to have her stoned or not? Of course not. We have already shown that once the charge was made and proven, she was stoned to death. Joseph had to decide what charge to use before he could bring it against her. This procedure is true even in the civil courts of today. For this reason, fornication before marriage could not have possibly been the cause or even a cause for Joseph to divorce Mary, or any other Jew for that matter to divorce his wife under the law. If charged and proven there would have been an execution, but NO DIVORCE. On the other hand, if charged and the woman was proven innocent, the man could not have put her away "all the days of his life." --Deut. 22:17-19. There was NO divorce in either case!

What choice, then, did Joseph have? The Bible tells us that instead of making a public example of her, he "was minded to put her away privily." --Mt. 1:19. We've already shown that he couldn't possibly have been intending to use the charge of fornication, (before marriage), as the grounds, because that would have meant a public example, Mt. 1:19, which resulted in stoning, Deut. 22:21. Obviously, he was minded to put her away on a lesser charge. Any of the reasons encompassed within the boundaries of the correct definition of the word "ERVAH", translated 'uncleanness' in Deut. 24:1, was permissible.

Some make the argument that since Joseph was a just man, putting her away on a lesser charge would be deceptive. In the first place, he had the right to choose the charge; to make a public example of her or not. Again, study the true definition of the word "ERVAH", 'uncleanness' in Deut. 24:1, and you will see that a Jew had a broad range of reasons he could use to put away his wife. Therefore, from this standpoint, with the alternatives available to him, who would question the righteousness of Joseph. Still, it would be worthy of our time to consider something A.T. Robertson said. Of Dr. Robertson, who died in 1934, J.D. Phillips said in his book CUP OF THE LORD, that Robertson: "was thought by many who were competent to judge in such matters, to have been the world's greatest living Greek scholar," p. 11. Now, notice what Dr. Robertson said about Joseph in his Word Pictures In The N.T., Vol. 1, pp. 8,9: "He had the Jewish conscientiousness for the observance of the law which would have been death by stoning (Deut. 22:23). THOUGH (emphasis mine, R.W.) Joseph was upright, he would not do that. 'As a good Jew he would have shown his zeal if he had branded her with public disgrace', (McNeile). 'And yet not willing' (kai me thelon). So we must understand kai here, "and yet." Matthew makes a distinction here between "willing" (thelon) and "wishing" (eboulethe), that between purpose (thelo) and "desire" (boulomai) a distinction not always drawn, though present here.....Joseph had "a short but tragic struggle between his legal conscience and his love" (McNeile)." This idea certainly takes the emphasis from Joseph being

such a "just man." Besides all of this, we're not even sure that he could have had her stoned in view of the presence of the Romans--Jno. 18:31.

Again, we see that the word ERVAH, 'uncleanness' in Deut. 24:1, could not be CONFINED to fornication before marriage, logically, because of the context: "When a man hath taken a wife, AND married her, AND IT COMES TO PASS that she find no favour in his eyes, because he hath found some uncleanness in her," Deut. 24:1. This shows, without a doubt, that the 'uncleanness' was something discovered IN MARRIAGE, after a period of time. Because it was after he had married her, after it had come to pass and after sufficient time had passed for her to find no favour in his eyes.

It is also argued by these folks that when the woman of Deut. 24:1-3 married again, v. 2, that the "hate," here, is brought on by the SAME REASON that caused the first husband to find no favour for her in his eyes. That being, as they say, uncleanness, meaning she wasn't a virgin. Who can believe it? Here is a woman being put away by her SECOND husband because she isn't a virgin! A very illogical conclusion, to say the least.

Notice another contradiction of the 'no-cause'. They INSIST that Joseph and Mary WERE MARRIED, (The Light, Jan. 1982, p.7) in one breath, and that he was going to use FORNICATION as grounds for divorce, (The Light, Jan. 1982, p.7). Then, in the next breath, they are arguing that fornication can only be committed by an UNMARRIED couple, (The Light, Feb. 1978). Consequently, with or without Joseph, this whole argument is "stoned to death" along with the guilty party - Deut. 22:13-21 - and, therefore, is useless, proving absolutely nothing for the 'no-cause' position.

This evidence, as well as a bushel more that we could present, should cause people to wake up and search the scriptures for the TRUTH for themselves, instead of following someone else, and thus, finding themselves taking drastic measures to support a false doctrine: Even DENYING "the words of our Lord Jesus Christ." --1 Tim. 6:3.

NOTE: There has been a considerable amount of time spent in researching and compiling a list of definitions of the two words "ERVAH" and "PORNEIA" from the Hebrew, Greek and English lexicons and dictionaries. We will be glad to supply anyone this list upon request.

Ron Willis
6709 Greenfield Dr.
Arlington, TX 76016
July 7, 1982

RECORDS FOR SALE

NEW HARVESTERS RECORDS-\$7.00 plus \$.60 postage - Orders to Terry Baze, 3107 S. Washington, Amarillo, Tx. 79109.

WORDS OF ENCOURAGEMENT

"I sure like reading the OPA— keep up the good work"
—James Page, Bakersfield, Ca.
"Here is a sub. for a friend. I enjoy the OPA so much and want to help someone else have the same pleasure"
—Margaret McGuire, Fresno, Cal.
"We appreciate your good work on the paper, and always look forward to receiving it each month" —Rick Snider, Birmingham, Ala.
"The OPA is a fine publication and an inspiration to us"
—Jim Newman, Eureka, Cal.
"We enjoy the OPA so much, here is our renewal"
—Ernest Montgomery, Brookhaven, Ms.
"Here are two subs. Enjoy the paper so much" —Rod Wilson, Modesto, Cal.
"God bless you in this work, the paper edifies us so much"
—Bernice Smith, Healdton, Okla.

INSTRUMENTAL MUSIC IN WORSHIP

By Gary Barrett

To many the Church of Christ worship service is strange. Some feel its strange because there's no Sunday School for the children, and no Piano or Organ to aid the singing. It certainly isn't because we can't afford it nor because we want people to think we just want to be different. The foremost reason we abstain from instrumental music in worship is because we want to worship God in spirit and truth Jn. 4:24. Neither the Spirit nor the Truth permit its use. A Christian Church member told me "though we employ instruments we are still worshipping God". Just worshipping God isn't enough, one must worship the way God says. Mk. 7:7 howbeit in Vain do they worship me (here we see one may worship but it is in Vain) In Lev. 10:1, 2 Nadab and Abihu worshiped in error and fire was sent from God and consumed them. They would have been better off if they wouldn't have worshiped God at all than to try and worship him the way they did. The same could be said of Cain, he would have been better off to have offered nothing than to try and offer contrary to God's wishes. God's word must be obeyed because it completely furnishes unto all good works 2 Tim. 3:16 Isn't it strange that if God desired instrumental music in worship he never mentioned it? Many warnings have been given to us that we might not ever be guilty of adding to God's word Deut. 4:2, Prov. 30:6, Gal. 1:8, Rev. 22:18. Acts 20:20 Paul said "I kept back nothing that was profitable to you (not one mention of music in worship) Col. 3:16 do all in Christ name (one cannot employ instruments in worship and do it by Christ authority for he never authorized it). Someone asks, "Didn't David use it in the Old Test.? David did many things then that are not allowed now: Animal sacrifice, burning incense, and many wives. David is not our authority for New Test. worship. Gal. 5:4 If we seek to be justified by the Old Law we are fallen from Grace. There were even occasions in the Old Test. when God despised instruments of music Amos 6:1, 5.

Many using man's wisdom argue: since you use a song book you can also use a Piano. There is a major difference between an aid and an addition. Eph. 5:19 and Col. 3:16 both command melody to be made by singing (singing making melody in your heart to the Lord) a song book does not make melody whereas a Piano does therefore the song book is an aid while the Piano is an addition. Some may argue: we are still singing making melody even though accompanied by a Piano. The scripture says, "sing make melody not sing and play music and make melody, there is a difference. (Noah could have used this reasoning and put in the Ark a couple more doors and a few more windows, maybe even some water proof plywood if it had been available. One lady told me, "I believe a Piano is scriptural because its developing ones talents and God does say, "use your talents". Some have talent to dance, should that be used in worship service? Some are talented cooks, should we allow them to use their talents in worship (when the church comes together in one place for the purpose of worshipping God) Some are talented in sewing should they do this in the worship service? Some argue: you worship God all the time but you "anti's" try to make a distinction between worship at Church and at home. There is in fact a difference. We are to worship God every day of our lives but there is a difference between the home and the Church coming together in one place for worship 1 Cor. 14:26, 1 Cor. 11:20. This introduces the next question: why can you have a piano at home but not to accompany the singing at Church? It is alright for many to talk at the same time at home but not in the Church 1 Cor. 14:31. It is alright for women to teach in the home but not at church 1 Cor. 14:35. Acts 18:26 Women may cook good dinners at home but that should be kept out of the Church 1 Cor. 11:34. One Preacher said, "since there will be instrumental music in heaven why not start with it now? Rev. 5:8 when he had taken the book the four beasts and four and twenty elders fell down before the Lamb having everyone of them Harps and golden vials full of odours which are the prayers of the

saints. Undoubtedly the harp here represents the praises of the saints. Many wish to take harp literally but don't want to take beast literally. If this passage teaches music in the assembly then everyone must play music because that is what the passage says," having everyone of them harps."

Someone may ask, "where does the Bible say, Thou shalt not use music in worship? It says it by the Law of exclusion. The Bible nowhere says don't sprinkle for baptism. The Bible tells us that baptism is a burial and a burial is not a sprinkling Rom. 6:4. Since bible baptism is a burial sprinkling is excluded. Gen. 6:14 God told Noah to build an Ark of Gopher wood that excluded all other woods even though God didn't specifically name every other type of wood and then say don't use them. He merely specified the wood and that ruled out all other woods. Eph. 5:19 singing and making melody rules out all other ways of making melody. All the examples in the New Test. are without instrumental music: Mt. 26:30, Act. 16:25, Rom. 15:9, Col. 3:16, Heb. 2:12, Jam. 5:13, Eph. 5:19. Now this brings us to one of the most complicated questions: Since no one ever used Music either in the Church or privately to worship God how do you know its alright to use it in your home? I do not believe you can use instrumental music to worship God in the Church or privately, I do however believe one can have music in the home so long as they don't try to worship God with it. Question, how does one know when he is worshipping God with it and when he is not? I believe this has to do with one's intent or purpose in doing what he is doing. If I set down to the piano with the purpose in mind of worshipping God I believe it would be wrong. If its for my own enjoyment it would be alright. Because a person sings a religious song while playing a piano at home does not mean he is trying to offer this as worship to God. That would not necessarily be his motive or intent. The Pharisees stood praying (nothing wrong with praying) but they did it to be seen of men therefore their intent was wrong. One can go through the acts of worship and really never worship at all because their purpose or intent was wrong. We realize then that worship must be according to truth with the proper intent or purpose in mind. One can determine when he is worshipping and when he is not. A Preacher and I were having a talk about this and he said, "you can't use Music anytime because there isn't one example of it being used in the N.T." making no difference between why you were doing it. I ask, "have you ever had the radio on in your car and was singing along with a song that wasn't a religious song?" He replied, "Yes". I ask, "where did you get your authority to sing anything but a religious song? I believe its alright to sing a song if its not a religious song and doesn't contain filth but I wouldn't sing that same song in worship to God. I remember when I was teaching young men to participate in the services of the Church. We met on Fri. night and I taught them to wait on the table. I wasn't intending to start a Fri. night Communion service, that was not my intent or desire. I believe if I had done that with the purpose of leading the young men into a Fri. Night communion service I would have been wrong.

The Church of Christ shouldn't be considered strange for not employing music since so many denominational Preachers also apposed it. Charles Spurgeon permitted only singing in worship. Adam Clark said, "instrumental music in the house of God I abhor. John Wesley, I have no objections to an organ in the chapel as long as its not seen or heard. John Calvin said, "there is no more authority for it than the burning of incense. Lastly Martin Luther said, "an organ in worship is an ensign of Baal." Even the Catholic Church didn't use music till 670 A.D. then it was refused by the church till 800 A.D. We as the Church must continue to appose music in worship because it is contrary to sound doctrine.

THE CHURCH DIRECTORY

The congregation that was meeting at WYOMING, (Kent County) MICHIGAN are no longer meeting in the Rogers Plaza Community Room, but are meeting in their own homes. Contact them for location and time of services.

The congregation that was listed for years at ELLISFORD, WASHINGTON, is now meeting at TONASKET, (Okanogan County) WASHINGTON, in the Masonic Temple at Tonasket & Main Streets (Temporarily). Sun. 10:30 A.M., (Call for other times of services. Tom Corum, 31764 North 97 Highway, Tonasket, WA. 98855 Phone (509) 486-2836. Walter Cline, 31611 North 97 Highway, Tonasket, WA. 98855 Phone (509) 486-2846.

I would like to have the following information about the congregations in GURNEE, (Lake County) ILLINOIS and WEATHERFORD, (Parker County) TEXAS. I Will need (1) Location (2) Time of Services, (3). The names addresses and telephone numbers of not more than three of the leaders.

I have been having a number of long distance telephone calls inquiring about places of worship that they have heard about, but that I did not have any information about them. In some cases these were people on vacation and in some cases they were from those whose company was thinking about transferring them. This would be a very good opportunity to establish new congregations, if we knew where you were meeting for worship.

Where only a family is meeting, they might think that in being listed that they would be required to stay at home, thinking someone might drop by to worship with you. This should not be the case, you have a right to visit other congregations and take vacations just like anyone else. So if you can give me your (1) Location, (2) Time of Services and (3) Name, address and telephone number. I will either list you or keep you in my files, and anyone vacationing in your area can call in advance to see if you are to be at home. If you have other plans you can let them know, when they call in advance. Send all Directory information to me: Ray Asplin, Star Route 2, Box 67-A Norfolk, Arkansas 72658, Phone (501) 499-7117.

FRANKLY SPEAKING by M.E. Frank

"And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and unto you that hear shall more be given" -Mark 4:24. We are familiar with the 7 deadly sins: pride, anger, lust, covetousness, gluttony, envy, sloth. They are old friends. There are also 7 deadly virtues. I am not sure I know what they all are but one is a doubtful virtue called moderation. I can hear a person in seeming wisdom say, "I practice moderation in all things- I drink just a little- work just a little- love just a little- study just a little." Moderation is such a sneaky virtue; you can never trust it. Every alcoholic under the sun started out saying, "I am a moderate, social drinker". (There are now 10,000,000 alcoholics), We dare those who said legalize it and it won't be so bad, stand up and be counted. They were lied to and believed a lie. A social drinker- famous last words! It is like having a little cancer or a little hatred. Let's grant that moderation is a virtue though of sneaky value. It is better to be moderately stupid than altogether stupid; moderately mean than totally mean. Moderation becomes deadly however, when we apply it to our spiritual lives. We are content to be moderately kind, moderately loving. We go to church moderately; we love God, but with moderation. Another word for moderate is little, and that is what many get out of life because they give so little. Jesus said, "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." (Jno. 12:25).

-From Houston church bulletin.

SAVE ME MY OWN WAY By Vince Sartain

"Save me Jesus, save me now!
Don't let me go to hell.
But listen, let me show you how.
My way will do just well."
Why not to Heaven let me go.

"Upon a broader road?
I don't like the straight and narrow.
Who needs a heavy load?"

"O, Save me Jesus, save me.
Please give to me salvation.
But let me also go scott free.
To some denomination."

"Why don't you come down in my heart?
To save me just like that.
You can skip the baptism part.
I'm happy where I'm at."

"Yes, save my soul from sin today.
But let's make one thing clear,
Let me handle things my way.
Your ways are outdated, I fear."

"Do you know of anyone,
Who'd ever be so bold?
To pray such words to God's own son,
The Shepherd of the fold?"

"About two thousand years ago,
A thief was nailed to a cross.
Toward Jesus Christ he was bitter and low.
His gall was at no loss."

"Save yourself and us, he said.
If Christ you truly be.
Why, on that cross you're good as dead.
Come down if you are He!"

"Many today are like this lost thief.
They want to be saved their own way.
But let us not give ourselves cause to have grief,
Take God's will, not man's! and obey."

WORDS OF ENCOURAGEMENT

"Renew our sub- wouldn't miss it- keeps us in touch with our spiritual family and we enjoy the good interesting articles"

-Polly Smith, Ft. Smith, Ark.

"Thank you for all your fine work with the **Old Paths Advocate**. Though we often fail to tell you, we enjoy and appreciate the fine work that goes into the paper very much"

-Cathy Tull, Okla. City, Ok.

"I read the **OPA** from cover to cover and enjoy it so much, God bless you in the work you are doing" — **Bonnie Mae Smith, Brookhaven, Ms.**

"Here are 4 subs. We enjoy the **OPA** very much"
— **Clarence Claypool, Grand Rapids, Mi.**

"Thanks for a great paper, I read every word and enjoy it"

— **Winnie Bryant, Mason, Ohio**

"Thanks for all your work on the paper, here is my renewal" — **Ray Fox, Auburn, Ca.**

"I have been a member of the church for 2 years now and the **OPA** has been a great supplement in helping study the Bible. I appreciate all the articles written" — **Linda Sanders, Wichita, Kan.**

"Keep up the good, we enjoy **OPA**, and may God bless you"
— **Verle Seely, Bloomington, Ind.**

BALLARD-SMITH DEBATE- SOME VERY FRANK ADMISSIONS

By: VOYD N. BALLARD

My debate on Classes, Women Teachers and Cups took place as scheduled with J.T. Smith of Miami, Florida on the nights of May 17th. through May 20th. in Jerome Prairie near Grants Pass, Oregon.

Good crowds attended every session. Local people turned out in large numbers, and our own brethren from several Western States were there for each session. The church in Cave Junction sponsored the discussion and the church in Stockton helped me with my expenses. I express appreciation to these two congregations especially, and to all my brethren who attended and backed me in the defence of the truth on the subjects under discussion. I also want to express a special thanks to brother Richard DeGough who moderated for me in the discussion.

Brother Smith is an experienced debater, having had a number of discussions on these and other subjects. He is opposed to the Herald of Truth arrangement and institutionalism as practiced by many of the digressive churches and has had a number of debates with institutional preachers. In 1971 he went to the Philippines and debated on the institutional question. In that debate he pressed the institutional preacher to produce either Command, Example or Necessary Inference for his practice. Brother Smith said to him, "Is there a command, or an apostolic example, or a necessary inference? If not we have no authority for us to do a thing. Anyone that understands anything about Bible interpretation understands that when God says a thing or teaches a thing and does not include something else, that everything else is excluded."

Throughout our discussion I read this statement and plead with Smith to produce either Command, Example or Necessary Inference for his classes women teachers and cups. He admitted very frankly that he could not do it.

I asked brother Smith the following written questions:
1. "Where in the New Testament is the command, example, or necessary inference for an assembly of the church and women teachers of your proposition?" His written answer: "There is no specific mention of them."
2. "Can a congregation be acceptable to God without using

the class arrangement and women teachers of your proposition?" His written answer: "Yes."

3. "Do you believe that Matt. 28:18, 20 authorizes Christian women to teach and baptize their converts?" His written answer: "Yes, if it involved a group consisting of women only."

4. "Is it a shame for women to speak in the church?" His written answer: "No, Eph. 5:19."

5. Is there a Scripture in the New Testament (either command, example, or necessary inference) mentioning individual cups in the communion?" His written answer: "No."

6. "May an assembly of the church use one cup in the distribution of the fruit of the vine and be Scriptural?" His written answer: "Yes."

On the last night of the discussion brother Smith finally said, "Ballard keeps asking me for scripture for cups plural and I am going to give him one. My scripture for cups plural is 1 Cor. 10:21, the cup of the Lord and the cup of devils, there we have cups in the plural." And I told the audience, "Brother Smith finally found his Scripture for 'Cups' but one of them belongs to the devil. The one we use belongs to the Lord."

This discussion is recorded on cassette tapes. The recordings are clear and understandable, and I will be happy to send tapes of the entire discussion to anyone interested for the cost of the tapes.

Voyd N. Ballard
3046 North Ashby Road
Merced, Calif. 95340
Phone: 209-723-7822

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.

Nathan E. Watts, 12702 Pine Spring, Cypress, Tx. 77429
Floyd Rogers, 955 N. 34th St., Apt. D., Kansas City, Kan. 66102.

Phillip L. Scott, 433 Foothill, Lindsay, Cal. 93247.
Keith F. Finn, Rte. 2, Cabool, Mo. 65689.

HONOR ROLL

You will find listed below the names of those sending us subscriptions from June 10 to July 10 and opposite the name the number of subscriptions sent. Our deep appreciation to all who help put the paper in more homes, and for your prompt renewals. Please, check the following and report any errors to us:

Don L. King-36; Clovis T. Cook-14; John Prince-4; L. McAnear-4; Cathy Tull-4; Mrs. A.S. Rollins-3; H.E. Holloway-3; Dorothea Howard-3; Bonnie Ervin-3; C.A. Smith-3; Mrs. Bertie Newman-2; Don Freeman-2; Tandy Allen-2; Paul Walker-2; Jewell Brown-2; Chas. A. Everett-2; Eva Nell Cook-2; Glen Osburn-2; Allen Bailey-1; Mrs. Joe Thompson-1; Joe Koller-1; Doug Edwards-1; Phil Kelley-1; E.D. Key-1; Karen Knepp-1; Earl Caffey-1; Mrs. Len Martin-1; Charles Mullican-1; Elaine Unger-1; Burdette Perigen-1; Mrs. Myrl Dean-1; Glenn Hatter-1; Thomas Bloss-1; Vaden Morgan-1; Ray Hellums-1; Carl Astley-1; Donald French-1; Dana Burns-1; Gordon Prince-1; Roy Helms-1; B.R. Stone-1; Frank Cope-1; Russell Phillips-1; Francis Lance-1; Rodney Nelson-1; Doris Dutton-1; Bobby Reeves-1; W.B. Coleman-1; Alan Lindley-1; W.M. McLemore-1; Ray Pate-1; E.N. Bullard-1; Roy Smalling-1; Rick Martin-1; Ernest Wade-1; Alton Bailey-1; Donald Hullet-1; Mary Daniels-1; Wilmer Smith-1; Andrew Smith-1; Boyd Daniels-1; Lucille Johnson-1; Helen Jones-1; James Albert-1; Davey Sessions-1; Chas. Jordan-1; Eva Nichols-1; L. Harold Coon-1; Shelby Taulbee-1; Joe Spradley-1; Total-145.

HAVE YE NOT READ?

Continued from Page 1

because that unto them were committed the oracles of God" (Rom. 3:2). In spite of many opportunities, they either had not read, or had not noticed what they read in the Bible.

Is it any better today? No. It may be even worse. When we consider that we have nearly 100 per cent literacy in this country, and that Bibles can be readily and cheaply obtained, it is tragic that many simply have not read the Bible. If Jesus were here with us in person, how long would it be before he would ask: "Have ye not read?"

Attributing Old Adages To The Bible

If people had really read their Bibles, they would not attribute some of the old common sayings and adages to the Bible. Every preacher has heard these and perhaps you have, too. For example:

"Charity begins at home." That may or may not be a true statement, but the Bible does not say it.

"Cleanliness is next to godliness." That's not in the Bible, however desirable it may be.

"Every generation shall grow weaker and wiser." I have heard that quoted many times, but it is not in the Bible.

"Every tub must stand on its own bottom." The Bible doesn't say it.

"Let your conscience be your guide." Some people quote that as if they could give chapter and verse, but the Bible doesn't say it.

"What is to be will be." That is an old favorite with some people, but it is not found in the Bible.

I could go on and on, but I think you get the picture. There are probably thousands, maybe millions, who believe the child's prayer, "Now I lay me down to sleep..." is found in the Bible, but it is not. If you think these things are in the Bible, then I say you have not read. Those are what we call "chimney-corner scriptures," meaning that people have heard them quoted so often that they think they are actually in the Bible.

Quoting Perversions of Scripture

If people had read their Bibles, they would not quote what are actually perversions of Scripture. For example, all my life I have heard people who don't know much about the Bible make the statement: "The Bible says that the time will come when you can't tell summer from winter except by the budding of the trees and the falling of the leaves." That is actually a gross perversion of Scripture. Jesus did say: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32). As you can see, that is not even a distant cousin to the way it is quoted. Furthermore, it has no reference to our time, but refers rather to the destruction of Jerusalem.

Another perversion of Scripture I have heard is the quotation, "Money is the root of all evil." That is a perversion because it is not what the Bible says. The Bible actually reads: "For the love of money is the root of all evil" (I Tim. 6:10).

Religious Terms Not Found In The Bible

If people had read their Bibles, they would know that many religious terms frequently heard are simply not in the Bible. The danger of using religious terminology not found in the Bible is that if the term is not found in the Bible, it is likely that the idea is not found there, either. Look at some of these terms:

"Christmas." It is not found in the Bible. Does that surprise you?

"Three Wise Men." The Bible nowhere says there were three, and it certainly doesn't give their names.

"Easter." (As a festival). I am told that some people believe it to be a sin not to attend worship on "Easter."

"Rapture." As much as we hear this term mentioned, we would think it must be found on every page in the Bible, but it is not there.

"Unpardonable Sin." This term, as it stands, is not found in the Bible.

"Sunday School." The Bible nowhere mentions such a thing. Our brethren who employ this practice once universally referred to it as "Bible Classes" until I guess they realized that the term "Sunday School" is as scriptural as the term "Bible Classes."

The Bible does not use the terms eucharist, extreme unction, hallelujah, invocation, benediction, Lent, pope, purgatory, sacrament, or Reverend (as a title).

Be careful, friends. I realize we sometimes say things with the assurance that the other person knows what we really mean, but if the term is not in the Bible, it may be that the idea is not there either. We need to "search the Scriptures," and "speak as the Oracles of God."

—419 K S.W.

Ardmore, Ok. 73401

OUR DEPARTED

Bedford— Brother John Bedford was born in San Francisco, Ca., Jan. 6, 1962, and departed this life June 11, 1982 at Stockton, Ca. at the age of 20 years. John was restored to the Church a few months before he died. John was a member of the Church of Christ at Stockton, Ca. He is survived by his parents, Jeff and Carol Bedford; two brothers and two sisters. I was honored to officiate at the memorial service.

—Robb Hickey

Bowen— Sister Ethel Annie (Effie) Bowen was born May 27, 1892 in Indian Territory and passed away June 18, 1982 in the Wewoka nursing home. She had lived in the Spaulding and Holdenville, Okla. area all of her life. Effie was a member of the Church of Christ that meets at 900 S. Creek in Holdenville. During the last few years she was unable to attend services due to poor health. She lived with her daughter, Velma Epperly, until Jan. of this year. I conducted the funeral service for Velma in Jan. With the passing of this mother and daughter a Christian home no longer exists. Time had taken its toll on Effie's body but her mind was still good and it was an inspiration to visit with her. Services were at the church building in Holdenville with burial in Tate cemetery. She is survived by a son, 2 daughters, 15 grandchildren, 32 great grandchildren, 15 great great grandchildren, and one brother. The writer offered words of comfort and instruction at the funeral.

—Vaden Morgan

Weeks— Sister Annie Merle Weeks was born Mar. 30, 1925 and departed this life May 3, 1982. She is survived by one daughter, Debra Ann Weeks; 4 sisters, Eunice Martin, Jessie Myrt Weeks, Irene Nolen, and Doris Simmons; 3 brothers, Wallace, Gerald, and Clovis Weeks, all of Lowery congregation, Ala. She obeyed the gospel early in life and remained faithful. She was the meekest, most humble person I have ever known. She was afflicted with a depressed condition most of her life, and reached the point that she was unable to attend church services regularly, and when unable to attend, would weep bitterly. If she thought she had sinned she would call someone and ask for prayer that she be forgiven. If she ever uttered a by-word, I never heard it. I feel I can safely say she is one of those jewels Christ is coming back to claim (Mal. 3:17). Bro. Jack Burkett conducted the funeral service and brethren and sisters from Lowery and Earlytown congregations did the singing. She was laid to rest beside her husband, Robert Weeks in Lowery cemetery, May 6. I look forward to meeting her on that Great Day.

—(We are indebted to Sister Jessie M. Weeks for the above. Our sympathy and prayers to the family —HLK).

IN MEMORY OF A GOOD WOMAN

Tonya and I would like to express to all of you our heartfelt thanks for your many cards and letters concerning the passing of Tonya's mother. As you might imagine this has been a difficult time for us not only because of Gladys' death, but also because we are so far away physically. However, we take great comfort in knowing well her testimony of faithfulness in the Kingdom of God's dear Son. Our confidence in the resurrection of all and the glorification of the righteous sustains us well in the hour of loss. We shall ever trust in the resurrection of Our Lord for there our hope is secure. As many a believer knows we shall miss her letters most. Gladys did much good in the kingdom with her long informative, encouraging, and sometimes gently correcting epistles. She loved the church and in the words of tribute given by the Master to another faithful lady, "She hath done what she could". We are happy that the God of all comfort will support us in our loss, and we are confident that beyond this vale of tears we shall meet her once again. May the Lord richly bless all of us as we strive with our might to broaden the borders of Zion.

—Alan and Tonya Bonifay,
Zimbabwe.



Robb W. Hickey,— 4709 Birmingham, Wy., Stockton, Ca., 95207, July 2— We miss not being able to attend the 4th of July meetings. I am sure both meetings will be wonderful as usual. The preaching, singing, and fellowship are always so enjoyable. I preached at Ceres, Ca. June 13th. It was so good to see so many friends and loved ones. One confessed his fault. June 27th I preached at Modesto, Ca. Lord willing I will be in Sonora, Ca. on August 22. We ask the prayers of all the faithful for our work and health.

George Berry,— P.O. Box 408, Winters, Cal. 95694, May 27— The Winters church of Christ wished to thank all the good brethren that come and teach for us here at Winters at various times. Now and then we have a visitor, and I thank God we are able to have a place of worship on the first day of the week. We welcome all of you. Too, we want to express appreciation to those making the OPA such a joy to read. It helps me personally. We especially enjoyed the 50th anniversary issue. We meet at 5 Main St., Winters, each Lord's day at 10:30 A.M. (Note- Our apologies that this was misplaced and did not get in July OPA-Ed.).

Paul Walker,— 2701 Halifax, Odessa, Tx. 79762, June 1— Last month we enjoyed four of the finest meetings in this part of Tex. Jim Hickey (Andrews); Wayne Fussell (Midland); Ronny Wade (Lubbock); and Carl Johnson in San Angelo. All of these preachers did a wonderful job in sounding out the story of Christ. Presently we are enjoying the Sulphur, Ok. camp meeting. Sunday, the 4th, I begin a gospel meeting at Olney, Tx. Next, I go to Tenn., then to Flemington, Pa. (Aug. 1-8); Greenville, Pa. (Aug. 9-15); Akron, Ohio (Aug. 16-22); and Birmingham, Ala. (Aug. 29). The Odessa brethren continue to support us in spreading the gospel. We love them. God bless our brothers and sisters around the world.

Glen Osburn,— 9071 Dover St., Broomfield, Co., 80020, June 15— The work in Colorado is making progress. The Holyoke congregation seems to be growing the fastest with 3 baptisms recently. Imperial, Neb. has one new member. Westmister and Canon City, Colo. have 4 new members since the work began. Greg DeGough was a tremendous blessing to the work when it began Jan. 1980.

Greg is now involved with a mission effort in Jamestown, N.D. We plan to hold a meeting in Corsicana, Tx., July 16-25. We ask your support for us in your prayers in all the work and invite you to visit us when you can. If you know of those we may contact in this area let us hear and we will try to contact them. We've had wonderful meetings in West Plains, Mo., Chapel Grove, Tenn., Seattle, Wash. and Auburn, Ca. God bless the fruitful.

Jimmy Cutter,— 2908 S. Monroe, Amarillo, Texas, 79109— Dana and I just returned from California and wish to express our sincere appreciation for the hospitality shown us by Don King, Melvin Lee, Jimmy Cox, Wayne DeGough, Terry Osborn, Richard DeGough, Charles Everett, Rodney Watson, Raymond Fox, their families and many others. Several other gospel preachers went out of their way to attend our meetings including: Benny Cryer, Jerry Harris, Rob Hickey, Tim Staggs, G.V. Ayers and Frank Staggs. Mike DeGough was especially helpful and encouraging to me. We look forward to being with the brethren at Pottsville, Ark. (Aug. 13-15) and Wynnewood, Okla. (Sept. 19-26). We will certainly miss Fred DeFrance and Gladys Staggs but hope to see them again "in the sweet by and by". May God bless you all.

Alan Bonifay,— 90 Blakeway Dr., Belvedere, Harare, Zimbabwe, June 17— The work here in Zimbabwe continues to develop well. Since our last report early this year we have received word of a number of congregations willing to take a stand for New Testament christianity and to work with us. It is difficult to be exactly precise for a number of reasons, but I reckon we are now working with about 90 congregations. Recently congregations have been started in Bulawayo (1), Mtotoshanga (3), Karoi (3) and Trelawny (1). Our Zimbabwean preachers are steadily growing in knowledge and ability. We continue to gather for 3 days of intensive Bible study each month, and they are working on study projects at home each month as well. The work in Zambia is still very promising. Brothers Ndelema and Wickson visited there in March and were well received. I was not able to go due to some unexpected red tape concerning a visa. However, we are planning to correct that problem soon. Bro. Bill Davis and family will be visiting the church in Lusaka, Zambia on July 4. We appreciate all who continue to support this work in any way. Take care and God bless.

Stan Elmore,— 15 Ardmore Dr., Little Rock, Ar. June 10— Since last reporting my family and I have moved to the above address to work with the church on Mablevale Pike in Little Rock, Ar. The brethren here are helpful in many ways and very easy to get along with. We recently had a meeting with Bro. Don Pruitt of Ada, Ok. There were three confessions of fault made during the meeting. It was good to visit with Bro. Don and his family. Also recently we have had the following preachers speak for us here at Little Rock: Doug Edwards, George Battey, Brian Burns, and Mike DeGough. We are ever thankful for these and all our other faithful gospel preachers. We have just returned from attending the annual fourth of July meetings. We first attended the meeting at Sulphur, Ok. which made twenty-five consecutive visits to that meeting for me. Then we traveled on up to the meeting in Lebanon, Mo. Both meetings were well-attended, and we got to see many old friends and hear excellent gospel preaching at the meetings. The singing, as usual, was uplifting. I preached at Ardmore, Ok. June 27, and got to see many friends and relative there. Then on July 4, I preached at the Northside congregation at Springfield and enjoyed visiting in the home of Wayne and Donna Towe, and with preachers, Irvin Barnes, Richard Nichols, and Dan Wissinger. My next meeting is scheduled for Oct. 1-3 at Tulsa, Ok. The church here is doing well and we ask your prayers that it can further the cause of Christ in this area. Continue to pray for us and the work, here and abroad.

R. B. Roden,—112 Kelly Dr., Moore, Okla. 73160, July 9— Our meeting at Lone Rock, Ark., May 21-30, was a good one and our stay in the home of Bro. Ray Asplin enjoyable. The meeting was blessed, Bro. Bench who had been out of duty for over 30 years, returned to the church. The Lone Rock church is doing a great work in that area. We also had a good meeting at Mtn. Home, Ark., May 31-June 6 even though it rained almost every night. We stayed in the home of Bro. Anderson, our first stay in their home, and enjoyed it we made their home our home. There was one confession of faults. The work with this congregation was successful and we look forward to being with them again. The Sulphur meeting this year was the best in years. Thirty six years this meeting has been the highlight of the year. Brethren Billy Orten and Jerry Cutter did an outstanding job. The unity and spirit of the meeting made it a pleasure for them I am sure. It also gave the Sulphur brethren courage for the future years. They plan for a better year next year. Fifty three preachers preached—others were there but were unable to preach. Brethren, plan your time to be at Sulphur next year. The singing was a taste of heaven, spiritually speaking. The young men did an excellent job with their part. The church has a bright future in the Lord's work. The young people worked hard to make this the best meeting ever. Do pray for us.

Bob Loudermilk,—P.O. Box 421, Pratt, KS. 67124, July 9— The Lord added 2 precious souls to the Church during the meeting in Escalon, Cal. We had the privilege of hearing Wayne Fussell, one night in Midland, Tx., on our way back home to Kansas. Larry Aldridge, from Newton, Iowa, is now with me in Pratt. He is a young man (29) who recently made the decision to preach the gospel. His talent in speaking and his enthusiasm to work diligently in the area of evangelism has already proven of benefit to the mission work in Kansas. He plans to stay in Pratt for several months and we are fortunate to have him with us. We want to invite everyone in the area to make plans to attend our SUMMER MEETING IN PRATT, KANSAS. DON PRUITT is scheduled to be with us AUGUST 8-15. His sermon topics will be of interest to the young and old alike. We hope to make this our best meeting ever-- so why not plan now to be with us? His subjects for the meeting include some of the following topics: (1) "Lunatic, Liar, or Lord", (2) "Bargaining for Beans", (3) "The Lamb of God", (4) "He Seemed As One That Mocked", (5) "A Man in Need", (6) "Some Traits I Would Like to See in My Children", and, (7) "Will God Run?"

Miles King,—Rte. 1, Scotland, Ark. 72141, July 8— Since last report we have held meetings at Denver, Colo. (Mar. 19-21); Hamilton, O. (Apr. 4-11); Tucson, Ariz. (May 16-23); Alton, Mo. (June 7-13); and Hammond, La. (June 25-27). All these meetings were enjoyable and we pray good was accomplished for the cause of Christ. We plan to return to Tucson for a meeting in Feb. Two young ladies were baptized at Alton, Mo., and we have now started a radio program for that area. We have just returned home from the meeting at Sulphur, Okla., a very enjoyable meeting and we were so glad to see and associate with so many brethren from all parts of the country. We seem to be getting settled in Ark.—our house is nearly completed. I have enjoyed my work with the brethren at Pottsville, and have also preached at Cedar Creek, Hunt, and Witts Springs. It was good to work with Randy Wright in a short meeting at Witts Springs in Apr. We are now attending a meeting at Cedar Creek with Carl Johnson. Our radio programs continue at Clinton and Dardanelle. Randy Wright and I plan to work together in a meeting this week-end (July 9-11) at Hunt, Ark., and we are looking forward to the weekend meeting at Witts Springs, Ark., July 16-18 with preaching by Bro. Jerry Richardson of Alton, Mo. Other meetings this summer are as follows: Monroe, La. (July 25 - Aug. 1); Gilliland, Tx. (Aug. 5-8); Fredrick, Ok. (Aug. 19-22); and Powe, Mo. (Aug. 24-29).

We were glad to see and hear Bro. Irvin Barnes recently at the Mt. Zion congregation near Jerusalem, Ark. We look forward to hearing Bro. Jimmy Cutter in Pottsville, Ark. in Aug. Brethren, pray for us in the Lord's work.

Don L. King,—41931 Chadbourne Dr., Fremont, Ca. 94539, July 15— We arrived home July 13 safe and sound from some enjoyable meetings. The meeting at Tulsa, Oklahoma was well attended and resulted in five confessions of wrong. It was good to be with Jack Cutter and family again and: of course, we enjoyed being with all the brethren there. From there we drove to the Lebanon, Mo. 4th of July meeting for a few days stay. It was good to see the many brethren there, and the meeting was in full swing when we left midweek to go to the Sulphur, Oklahoma 4th of July meeting. As usual, we enjoyed this meeting; having gone to the first one to be held there in 1947 as a boy. We began in Arlington, Texas, July 4th. This was our first time to work with these brethren, and we enjoyed it as we intended. Crowds were excellent, the building being full on the last Saturday evening. A number of preachers attended, and we appreciated their help and support. The meeting closed without visible results: however, we hope the church is the better. We enjoyed being with the Spradley's again. Luvella and I remembered old times together several times during the meeting, and I enjoyed it. The Lord willing, Richard DeGough and I will work together in a mission effort September 12-19 in Livermore, Ca. Richard plans to work in the area for about a month prior to the meeting to get things ready and do some personal work. Those who live near should plan to help us have a good audience every night of the meeting. This is something you can do to help the Lord's work spread. Pray for us.

Bill J. Ferguson,—P.O. Box 46, Miami, Ok., 74354, July 5,— Please notice my new address. We are now living in Miami, Oklahoma. I am presently engaged in a new mission work in this community. The town consists of 16 thousand people located 80 miles northeast of Tulsa. I'm looking forward to the work here in this and surrounding areas. We have several leads from the T.V. program as well as many others. It seems that just about everyone I talk to concerning the work, knows of a friend or relative living in or near the vicinity of Miami. If you know someone in this area, please, send us their names and addresses if you have access to it. Perhaps you feel that it wouldn't do any good for us to contact them, as some have told me before. Nevertheless, send their names anyway - "The gospel is the power of God unto salvation." (Rom. 1:16). Last Lord's Day we were happy to have Kenneth and Denise Meddick and their family with us. Kenneth preached an uplifting sermon - one in which we were edified and built up in the most holy faith. I've learned to love them both more and more through the years that we have known each other. I bid them Godspeed in their endeavors in Columbia, Missouri. We will be having a meeting here in Miami with Allen Bailey from Houston, Mo. on the last two Lord's Day in September (19-26). Ruth and I were thoroughly uplifted by the preaching and association of those that attend the meeting in Lebanon, Mo. Meetings such as this as well as all other types of meetings where the family of God can blend their voices in praise, and where the saints all over this country, on bended knees and humble hearts, can together talk with the Father, is a feeling within my heart that sometimes bring tears of joy and happiness to my life. Oh, how I long for the day that I can be with my "Family" in heaven, singing the New Song and praising God throughout the eternal ages. WE LOVE YOU ALL! As a young preacher, who really desires to do the work of an evangelist and one who has a tremendous amount of learning to do as a christian, I ask for your prayers. Always remember. . . Life's Beautiful God's Way!

David Stands,—P.O. Box 682, Pilot Rock, OR. 97868, July 1,— The work here in Pilot Rock continues very well.

We have started work on our building. There are several repairs to be made in order for us to start meeting in it. We hope to be in it sometime this summer. In the latter part of May, we were able to attend the cups and sunday school debate in Grants Pass, OR. I appreciated very much Brother Ballard's defense and his stand for the truth. While there I met several digressive preachers. I have some of their addresses and hope to study with them through the mail. One younger preacher invited me to visit and stay in his home sometime so that we might study one-to-one. I would like to do that the Lord willing. We also attended a series of Gospel meetings with Brother Richard DeGough at Cottage Grove, OR. I enjoyed studying and being with Richard and his wife Glenda very much. Richard did some excellent preaching which I found to be very edifying. While away from home I preached one Lord's Day at Cave Junction, OR. and one at Corvallis, OR. It was also my privilege to baptize one into Christ. In June we were able to attend part of Brother Lynwood Smith's meeting at Seattle, WA. His lessons were very edifying and were appreciated by us all. As a result of our Fathers word being preached, 3 souls obeyed the Gospel and several confessions of faults were made. It was good for my wife and I to visit the congregation we had worked with and had grown to love so much. My heart goes out to them who labor in His cause. Thank you brethren for your support of the Lord's work. Please pray for us here. May God our Father bless and keep you all.

Allen Bailey,—631 Oak Hill Dr., Houston, Missouri 65483, (417) 967-4550, July 7,— All things here in the Houston congregation are continuing. We have had some very positive results consisting of baptisms and confessions recently. Our community contacts are continuing to pop up and to God we give thanks. We pray that our approach and endeavors in personal work will be done properly enough to win them to the gospel of Jesus Christ. We feel that we have several excellent possibilities to gain more in the weeks that lie ahead. Please pray for us. The Lebanon meeting is now history but with favorable eyes can we view the meeting and hospitality of the congregation at Lee's Summit and also of Lebanon. Homes were opened, invitation given, and it was indeed a Spiritual feast. I regret not being able to attend the Sulphur meeting, I missed it along with those of like precious faith that were there. I wish it were possible to have attended them both but I couldn't see my way clear to do that this year. We have every bit of confidence that their meeting was equally as enjoyable and spiritually uplifting. Although many of you we were unable to see, we were thinking of you and love you much. Thank you for the meetings that were inquired about from several. I appreciate your confidence placed in me and pray that our efforts will prove beneficial to the cause. It will be several months before being at these places but if time rocks on, Lord willing we shall be there. Several preaching brethren mentioned of good done in their work at various places. It seems that people have become receptive to truth, so congregations and preachers, we should all get out and take advantage of our opportunities. Locally Br. Barney Owens is in Mtn. Grove in a meeting. He is a good preacher and fills his time with worthwhile material. May we take this line or two to bid all God's speed. "Pray without ceasing." (1 Thess. 5:17).

Allen Bailey,—631 Oak Hill Dr., Houston, Mo., 65483, June 14— (417) 967-4550 -Please excuse my negligence in

writing to the "OLD PATHS ADVOCATE". We love the paper and those who write to it. Several mention to me quite often about missing the reports in this journal. I know how they feel for I miss various ones that I look forward to hearing from via the O.P.A. I will make a special effort to report more often. The last few months have opened up the best work here locally that we have ever had. We have had four within this congregation who had reasons to doubt their baptism and were rebaptized. There have been five other baptisms beside these. In the last two months a total of nine baptisms within the Houston congregation. To God we are so thankful. Our Bible Correspondence courses, radio program, and affiliation with Televisions program are continuing to open doors of opportunity. At present we have several good studies going with what we pray are good potential prospects. Please pray for us and a continued good work in the master's vineyard. This years meetings have been most enjoyable. We were in McGregor, Texas in March and so much enjoyed our first trip to that congregation. We look forward to our next meeting there in a few years. In April we headed for Oklahoma City (21st street) congregation. This was my first ten day meeting there although we had held a weekend meeting back in 1978. The interest was good and a host of young people were present nightly. There are some who are seemingly close to obeying the gospel. We pray they will before too long. In May our schedule took us to Garrett Creek near Wayne, West Virginia. This was my first meeting in this congregation although we had been there several times. We had studies after church several night with visitors from community and several attended church on several occasions among the visitors. I feel doors of opportunities were opened up and we pray that good will come. Staying in the home of our christian brethren and sisters is an honor. The month of July will find us, Lord willing heading for Caldwell, Idaho for a meeting 18-25, and then on to Yakima, Washington, July 26 thru August 1. It has been a while since we have been with these congregations and we look forward to our reunion with them. We moved into our new church building located right on Highway 17 in early April. This was considered by all to be a good move, for we have sufficient parking, a nicer building and much better location. We opened up with a meeting and it resulted in over fifty community visitors who attended one or more times during a Wednesday through Sunday meeting. There were four baptism during that meeting. Br. Alton Bailey was the one in charge however we had 13 speakers to speak for us during the meeting. Our hearts were made sad over the death of our dear Sister Gladys Staggs. Of all the women I have ever met she was one of the most godly, christian like woman I know. I will always cherish our meeting in Flintville last July where we were able to spend 10 days in her midst during that meeting. Our love for Frank and Gladys grew so much. Frank, we love you and are continuing our prayers for you, Timothy, and Tonya. God Bless them with your abundant blessings, we ask!! It seems that the spirit of our christians are great at the present wherever we have gone. We pray it shall continue to grow. During the past few weeks it has been my pleasure to be with several preachers during meetings in different states: Br. Wayne McKamie, Jerry Cutter, Edwin Morris, James Orten, Gary Barrett, Joe Hisle, Alton Bailey, and possibly others. Gentlemen, keep up the hard work and the Lord will bless you eternally in a home in Heaven. (Note- We are sorry this did not reach us in time for July issue-Ed).

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 BREAD WHICH WE BREAK

Gregory P. Gay

On the first day of the week we, like the disciples of old, come together to break bread. We, in our brotherhood, partake every first day of the week, each participant breaking a piece for his own consumption, from an undivided loaf that represents the body of Christ. How should the loaf be made?

In Matthew 26, Mark 14, Luke 22, and 1 Corinthians 11 when Jesus instituted the Lord's Supper, he "took bread." We also find in Acts 20:7 "...the disciples came together to break bread..." and 1 Corinthians 10:16 "...the bread which we break..." In each of these scriptures the Greek word translated bread is "artos."

"Artos", found 99 times in the New Testament, is used to mean several different things. "Artos" is used to mean spiritual nourishment, when Jesus said in John 6:31 "I am the bread of life..." "Artos" is used to denote all kinds of physical food in Matthew 6:11 when Jesus taught his disciples to pray "Give us this day our daily bread." And, "artos" is used many times to refer to literal bread, which was the most common and important food in Bible days. When Jesus fed the 5,000 (John 6:5-13) the bread was made with barley, the food of the poor. In John 6:31 "...Bread from heaven..." refers to manna that the Israelites used to make bread for 40 years (Numbers 11:8). Jesus fed the multitude of 4,000 (Mark 8:1-9) with seven loaves of unspecified ingredients. "Artos" generally means a loaf of bread. Any specific meaning must be determined by the context in which it is used. Even then, the meaning is only specific for that one context. Jesus fed the 5,000 with a specific kind of bread-barley bread, but that does not mean Jesus fed the 4,000 with barley bread. The 4,000 could have been fed with barley bread yes, but we are not told what kind of bread was used.

What about the bread Jesus took in instituting the Lord's Supper? Does the context prove a specific kind of "artos" was used? Matthew, Mark, and Luke tell us Jesus instituted the Lord's Supper on the first day of the feast of unleavened bread during the eating of the passover. Exodus 12:8 describes the passover meal that was eaten, "And they shall eat the flesh (of the lamb without blemish) in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." Exodus 12:15 describes the bread to be eaten during the feast of unleavened bread, "Seven days shall ye eat unleavened bread..." So, when Jesus "took bread," he took a specific kind of bread. Not specific because of contents included, but because of leaven excluded.

What was the leaven that had to be excluded from the passover bread? In those days bread was leavened by using a portion of a former mixture of leavened, fermented dough. A "starter" of leavened dough was obtained by exposing a lump of dough until it fermented by yeast. Is it then correct to say that all dough exposed to air, and thus to yeast, is leavened? No. The word leaven

Continued to Page 5

EXPIRATION DATE

If the date near your name and address reads 9-82 your subscription expires with this issue. **Please renew promptly-HLK.**

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

PERUSINGS AND MUSINGS

By Don McCord

It was my privilege this summer during meetings in Broken Bow, Okla., in the good home of Ray and Velma Lackey, to peruse the most complete file of **The Apostolic Way** that I have seen. These perusings took me back to the early 1920's and brought me into the 1930's. I read things that were sad, and things, too, that make one glad.

Encouraging, indeed, it was to read the writings of good men long since gone, who opposed carnal warfare, the Sunday School, classes method of trying to teach in the church. It was disappointing, indeed, to read so little in defense of the scriptural mode of observing the Lord's Supper: it seemed in my perusings and musings that there was a slant, not in the direction of scriptural procedure, but, if anything in the other direction. I was thinking if **The Apostolic Way** had been as strong and consistent in its defense of truth in the communion, as it was in defense of truth in the teaching and carnal warfare, what a difference for truth there might have been.

I rejoiced to see the names of men that many of the readers of **Old Paths Advocate** would recognize in the writings of H.C. Harper, Dr. G.A. Trott, Homer King, Homer Gay, James R. Stewart; D.F. Nichols, whose grandsons, Paul, Richard, Nelson are known among us, as well as great grandsons, the Middicks; Oscar Brannon, uncle by marriage to C.A. Smith and this writer's wife; Bro. F.K. Reeves of Marion, La., whose kin are still strong for the faith; Bro. L.G. Park, whose children and grandchildren are still in the church, and counted for years among the writer's dear, true friends; Bro. John L. Reynolds, who, for so long labored in the gospel in California; Bro. Tom McBride, whose descendents still contend for the faith once delivered; Bro. Sam L. Schulz whose late widow and daughter for years have been faithful servants; Bro. W. H. Reynolds, whose descendents are still numbered among the most faithful in south Alabama; Bro. Thomas J. Shaw, of Pa., whose sons, Tommy, Jimmy and Paul are known by many of us; S.M. Prince, among whose faithful children and grandchildren it is my privilege, as I try to write this, to work with in a meeting at Napoleon, Ala., where his works abundantly follow on: Bro. Charles H. Lechner, whose children and grandchildren still honor his name in southern and central Calif., Bro. Burley F. Black; Bro. C.H. James, maternal grandfather of Ron Willis, our preaching brother.

Continued to Page 6

JESUS CALLS US TO HUMILITY

By Virgilio Organista Danao Sr.

There is a saying: "Be humble and make good friends; be arrogant and boastful and the people flee from you." Whether you agree with me or not, I would say that sometimes this saying is true. An astute voter will never vote for a braggart politician even though he is brilliant and rich; instead he will vote for a humble but qualified candidate who displays his real personality.

Being the leaders of the local congregations and preachers of the gospel, being christians living in a community with people of different characteristics, we must realize that humility plays a very important role in our lives. It is a virtue which any honest, God-fearing person should covet.

The Bible records how many great men, through humility, "turned the world up-side-down." Had it not been because of humility, Joseph, who was then governor of Egypt, should have avenged himself when his brothers, who had persecuted him, came to beg for food. But with tears he made himself known to them and even invited them to live with him. Had it not been because of humility, Paul who had been great persecutor of the newly established Church in Jerusalem, should not have become an Apostle. Instead of rejecting Christ while on the way to Damascus, he humbly yielded to His calling. There are still many other great men--such as, Isaiah, Daniel, etc...., whose lives were filled with manifestations of humility, but space does not permit us to enumerate them all.

Psychologically, humility has physical and spiritual effects in our lives. The former effect deals with the actual result of humility we have displayed. As a fact, we never listen to people who are egotistical--haughty and insolent persons--in our community; but we take time to hear the counsel of an honest and humble advisor. Through humility, we win genuine friends, gaining confidence, respect and honor from them. I believe that the more genuine friends we have, the more opportunity we have in preaching the gospel to them; and the more we win converts to the Church. Humility leads us to have closer fellowship with other people.

The spiritual effect of humility in our lives leads us to the kingdom of heaven. Christ once said: "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of God. Whosoever therefore shall humble himself as this little child the same is greatest in the kingdom of heaven" - Matt. 18: 3-4. To become as little child, who has the promise of salvation (Matt. 19:14), we must first humble ourselves (a characteristic a child always possesses), yielding totally to Christ, and to the plan of salvation God has laid before us, then we must be born again in Christian baptism. Again Christ said: "Verily, verily, I say unto thee, Except a man be born again. . . of water and the spirit, he cannot enter into the kingdom of God. . . Marvel not that I said unto thee, ye must be born again" (John 3:3,5,7).

I believe that humility is a virtue that was predominant in the foundation of the Church. Should the 3,000 Jews have rejected the preaching of the apostle Peter, the Church would not have been established on the day of Pentecost. But they humbly submitted themselves to Christ through baptism, becoming the first members of the Church in Jerusalem. Should the Ethiopian Eunuch, the Philippian Jailer, and many other converts recorded in the books of Acts have rebelled against the preaching of the gospel to them, they would not have received the promise of everlasting life. It was the feeling of humility that led them to the kingdom of God. Unless we humble ourselves as little children, we can never enter the kingdom of heaven.

The life of Christ shows a complete picture of humility. Being God He lived with God the Father in heaven. Having been sent to the world to redeem men from sins, He left His heavenly throne; He took the form of a man though He was equal with the Father; and He voluntarily

offered His body as a sacrifice, "even the death of the cross", bearing our sins in His body on the tree, that we being dead to sins should live unto righteousness" Phil. 2:8; 1 Peter 2:24. Because He is God to be worshipped, Christ should not have had to suffer persecution, but He humbled Himself to become the "substitutionary atonement" for our sins. Oh, what a great manifestation of humility!

Christ does not expect us to be proud of being His followers. But He calls us to humility in order to become effective eyewitnesses for Him --in our preaching and in our daily christian living. Following "His steps," we must, therefore, be clothed with humility.

To my precious reader who is not yet in the Church of Christ. If you want an easy way to enter into the kingdom of God, just simply humble yourself as a little child, totally submitting yourself to Christ, and be born again, burying your sins in baptism. Cast away from your heart the feeling of pride and rebellion against the Almighty.

This is a warning: "Whosoever exalteth himself shall be abased but whosoever humbleth himself shall be exalted" --Matthew 23:12.

Roxas, Isabela,
Philippines

HONOR ROLL

You will find listed below the names of those sending subscriptions from July 10 to Aug. 10 and opposite the name the number of subscriptions sent. Again, we appreciate your help in every way in our efforts to get the paper into as many homes as possible. Please, check the following and report any errors to us:

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NOTICE

If anyone has information about Christians in eastern Washington around Pullman or Spokane, please drop a line to Smith Bibens, P.O. Box 5623, Lynnwood, WA 98036. Do you know anyone meeting in their home? Do you know of any members living in the area who have no place to worship? This information would be appreciated.

WORDS OF ENCOURAGEMENT

"We enjoy the paper very much-keep up the good work." James Thompson, Sterling Heights, Mich.

"Here is my renewal and a new sub. Continue the good work." Danny Owens, Florence Colo.

"We enjoy the paper each month and pass it on to others." Earl Bunner, Fairmont, W. Va.

MIXED BATHING

By Stan Elmore

Does this title sound unfamiliar or strange to you? If so, then how about, "Goin Swimmin"? This is something I have been wanting to write about for a long time. How about boys and girls, or, men and women going in swimming together? Is it wrong? Is it right? Is it questionable?

From the Bible we get the idea the bath is something private, and discreet. In II Sam. 11 we read how King David looked down upon the woman Bathsheba, the wife of Uriah, while she was bathing, and lusted after her. We then read that this event started something that caused much sorrow and anguish in David's life. All because David looked upon a woman in her bath. Doesn't this story give us an example that the bath is a private thing?

I want to say first of all, that the very idea of a Christian donning a bathing suit and joining the ranks of the half-naked, at the public pool, on the beach, or any other place is totally ridiculous. The idea that it is all right to wear less for reasons of "getting a tan", or "greater ease in swimming", is simply a lie. If certain clothing is immodest in some places, then it is immodest in all public places. Ladies, could you wear that swimsuit into the house of the Lord and feel modest? Men, could you wear those bathing trunks into the church services and feel modest?

The standard for Christian apparel is "modesty, shamefacedness, and sobriety," as is set out in I Tim. 2:9. Listen how the June 2, 1969 of **NEWSWEEK'S** Life and Leisure section opens an article about women's swimsuits, "The skin game is in full swing on the stage, screen and in the streets, and nowhere is it played with more splash than on a summer beach. Essentially, it's a spectators sport where fashion is frivolous: bathing suits are more celebrated for what is uncovered than clothed."

Does that sound like the thing Christians should engage in? Surely it is the farthest thing from the principles and conditions of the Holy Scriptures. My Brethren and friends, I believe not only should the Christian not reveal himself (herself), in these places, but they shouldn't let themselves be exposed to such activities and examples of near-nudity, the Christian must rather, guard at all times against the lust of the eyes and lust of the flesh. Listen to the words of Matt. 5:28. "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Considering this scripture, we can see the danger contained in the lust of the eyes, I Jn. 2:16, tells us that it "is not of the Father, but is of the world." Then vs. 17 of that chapter goes on to say, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." In this instance, "doing the will of God", is: not giving into the "lust of the flesh, and lust of the eyes" etc., but rather abstaining and staying away from those things.

Whether you are exposing yourself or not, are you being honest with yourself and your Christianity when you frequent places where others shamefully and even unabashedly expose themselves for all to see? Are you making every effort to avoid temptation and flee the devil when you go to such places as the public pool or beach? We live in a world today where it is common to walk down the streets of our cities and neighborhoods and see various stages of undress and exposure. Why should we increase the risks of such incidents by going places where we know they are common? The answer is, we shouldn't!!

It is wrong for a Christian to place himself in an environment or place where he is susceptible to sin and temptation if it can be avoided, Matt. 26:41, Jesus told his disciples, "Watch and pray, than ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Jesus states it so plainly, so beautifully simple, how could we misunderstand it? We must avoid temptation!!! It is also a duty of the Christian to avoid temptation, for II Pet. 3:17 enjoins "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Can't we see then the wrongness, the neglect of duty, that making ourselves subject to unnecessary temptation can bring about? What is it that makes some Christians want to get as close to temptation as possible rather than staying as far away and fleeing it whenever possible? I wonder why some can't bring themselves to agree and follow the pleas of our fore-runners that said, "if it is doubtful, don't do it." why must some get as close to the ways of the world as possible? I submit they don't have to act in this manner; that we can best fight temptation by avoiding it whenever possible and even by actively fighting it. Our best defense against the sins of this world is simply to never let them get started in our lives. For example... If you never tell a lie, you won't have to worry about becoming a liar; If you never take a drink of intoxicating beverage, then you won't have to worry about becoming a drunkard; If you never steal a single thing then won't have to worry about becoming thief. Our best weapon against temptation is to avoid it completely. Even if it isn't wrong to participate in mixed bathing (mixed swimming), it is at least questionable, and for this reason alone the Christian should abstain from it. The man wrote well of the Christian life when he wrote, "When in doubt, leave it out".

Mixed bathing at best, has a sordid past. Listen to the words of a book I found called, "**How To Build A Hot Tub**". The author says, "The Baths of Caracalla soon became a center of Roman social life, with the emperors and wealthy in attendance on a steady basis. However, it was also in the Baths of Caracalla that the infamous Roman orgy has much of its origin. Sometime after the opening of the baths, mixed bathing was legalized in Rome...Caracalla became known as a center of promiscuity, a retreat from the morals of the street. The Baths of Caracalla became synonymous with the decline and fall of the Roman Empire (476 A.D.) and have often been cited as an example of ultimate Roman degeneracy." Something with so sordid a past is hard to make clear, but there are people in our own nation today who are trying. One of the places this is evident is at the public pool, or "community pool" They advertise "clean, supervised, fun" for families and their children, I have often wondered just how "clean" the water in these places could possibly be. Many parents use the public pool as a babysitter. They should realize that at these places, our young people can get an education. But, unfortunately, it is the worst type of education!! They learn that scantily-clad bodies must be the "norm" for all to accept. The nakedness of the human body is displayed and pictured in a fashion that congratulates and encourages nudity. Woe upon the parent who is letting his child form false standards and ideals in such places! Are we bringing up our children in the "way they should go" when we allow them to congregate at the public pool or beach? I deny that we are! We may be called old-fashioned, and back-numbered because of our beliefs, but isn't that typical? When we oppose something that is accepted by the majority of the world, this is usually the cry. We are "behind the times" they say, even "out of style". I think the cry would have been the same had we been around to oppose the Baths of Caracalla in ancient Rome. Some probably would have taken

Continued to Page 9

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PLEASE NOTICE!

Last December Brother Lonnie York and Brother Delmar Lee were engaged in a mission work in Miami, Oklahoma. Through their efforts of preaching and correspondence a church was established. We had two families that had lived here prior to this mission effort. Furthermore, they were driving to sister congregations in Southwest Missouri to worship God according to the divine scriptures. Brother Richard Frizzell and his family, and my wife and I moved to this area to further the cause of Christ and build up the church in the most holy faith. We have had one family who was worshipping in their home to take a stand with us. We now have five families who are scripturally worshipping God - all of which are zealous and very enthusiastic and are wanting to abound in this new work here in Miami, Ok. The purpose of this article is to ask everyone to send names and addresses of any friend or relative that you may know who lives in Miami or perhaps a surrounding area. I have talked with some before that who knew someone in Miami but felt as though it wouldn't do any good to talk with them to try to win them to the Lord. Please don't have this type of an attitude but rather be optimistic and send us their names anyway. Send us anything that would help us in contacting anyone you may know. We ask most of all that you remember us in your daily prayers as we endeavor to preach the gospel in this and surrounding communities. Remember...Life's Beautiful God's Way!! Please send all correspondence to:

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(918) 675-5391

"We enjoy reading the paper, the timely articles, and news of fellow Christians over the land."

-Mrs. Delbert Deatherage, Kings Mtn., Ky.

"So glad you are able to keep up the good work with the paper, we enjoy it so much."

-Mrs. Charlie Warren, Broken Bow, Ok.

Last, But Not Least By Jim Lackey

It would seem that our brethren, digressive in worship, have a knowledge of God's will that the apostles were not privy to. Paul said in 1 Cor. 8:13 that even if eating meat, a matter of liberty and indifference, was an offense to his brother, he would not eat flesh so long as the world stands. Per the thinking we hear so much of today, Paul would have given up meat needlessly. He could have separated himself from his brother, and enjoyed his liberty at the expense of unity and his brother. Such would have been accepted among brethren who digress in worship today who would have quickly disposed of their brother, as they say, as "one who binds law where God does not".

I have heard, and you have heard, many accuse us, of the Lord's church who simply want a thus saith the Lord for what we do in worship, of imposing our own rules in these matters, that the accusers say are matters of indifference; such as, the scriptural method of teaching, singing, and keeping the Lord's supper; things they claim are within the guidelines of expediency. Listen, if in fact these things are as they claim, expedient matter, they condemn themselves by their liberty. No definition of true expediency allows division and destruction, and Paul would not use his liberty as such an expense, much less things pertaining to law and gospel.

I say **last**, because they ought to first consider the divine law that God has bound concerning these things. I say **but not least**, because per their own thinking, they have sat down to meat that Paul in the spirit of Christ refused, and thus eat to their own condemnation.

Box 163,
Stonewall, OK 74871

"THE CUP OF THE LORD" IS IT THE FRUIT OF THE VINE ONLY?

A NEW TRACT replying to, "What is the Cup of the Lord," by Leon Odom is now available. It contains 64 pages of material dealing with metonymy; the difference between a figure of speech, literal language and figurative language; true, valid syllogisms; exposure of misapplication of quotes from the Anti-Nicene Fathers; a study of Luke 22:17; and how to obtain a copy of J.G. Thomas' patent for "NEW...IMPROVEMENTS in Communion-Service...to provide an individual or separate cup for the use of each person at the celebration of the Lord's Supper."

This tract is being published with the intention of mailing a free copy to any person who believes the "cup of the Lord" is the fruit of the vine ONLY. We would sincerely appreciate receiving names and addresses, including zip codes, of people who hold to that belief.

If any person or church cannot, for some reason, pay to obtain this tract, it will be sent free in any quantity. To all those who can pay and wish to help us in this endeavor, we would suggest \$1.00 per copy. Send all orders to: George A. Hogland, P.O. Box 1018, Lubbock, Texas 79408.

WORDS OF ENCOURAGEMENT

"We enjoy the paper and don't want to miss an issue." - J.C. & Nadine James, Stratford, Ok.

"For your efforts during the years with the paper you have made it possible for many to know God. I wonder how many souls you have touched with your untiring love for teaching His word. It is an honor to be your brother" - Harvey Hammonds, Humble, Tx.

"Here are 2 subs. We enjoy the OPA" - A.B. West, Houston, Mo.

"I look forward to getting the paper each month and can't wait to read it! It is so wonderful to hear of the work everywhere" - Omi Campbell, Sherman, Tex.

THE BREAD WHICH WE BREAK

Continued from Page 1

literally means "to raise" and, as applied to bread, leaven is that which initiates the gradual change in dough that causes it to rise. Dough was not considered leavened in Bible days until sufficient time had passed for it to rise. Hosea 7:4 Revised Standard Version "...they are like a heated oven, whose baker ceases to stir the fire from the kneading of the dough until it is leavened."

The Israelites left out the old lump to make unleavened bread. That does not necessarily mean that their dough was absolutely, completely free of all yeast, but whatever yeast might have been in the dough was killed by the heat of baking before it caused the bread to rise. Yeast, in itself, is not fermented. It is a plant that can cause fermentation. Fermentation in bread occurs when glucose (a sugar) is converted to ethanol (an alcohol). During this process, carbon dioxide (a gas) is given off, which, when trapped by the dough, causes bread to rise, or be leavened. Vine writes that the Greek word "azumos" translated unleavened bread, "denotes unleavened bread, i.e., without any process of fermentation." To demand the complete absence of yeast would have placed an impossible burden on the Israelites, demanding that they keep off of their dough something they could not see. The Lord, in His wisdom, only demanded that the old lump of leaven be excluded and, because the dough did not rise, their bread was unleavened bread.

Since one definition of leaven is "to spread through, causing gradual change" (Webster) one might get the idea that all "change" in making bread is leavening. That is not the case. Every housewife knows when flour is mixed with liquid changes occur. These changes are not leavening even though some of them are chemical changes. One change that occurs when flour and liquid are mixed and kneaded is that a substance in flour, gluten, changes to a glue-like elastic network that holds dough together. This change could even be called a preparation for leavening since gluten stretches allowing dough to rise, but preparation is not the result, just like stepping into the water is not baptism. In bread, yeast is an agent capable of causing a particular type of fermentation. Fermentation caused by yeast is a process that can be described as a chemical change with effervescence (to bubble as gas escapes). The result of fermentation caused by yeast is leavened dough. To leaven bread by fermentation is an exact and rigidly defined biochemical process that involves change yes, but all changes are not leavening.

A fundamental principle of Bible interpretation is apparent knowledge. The writers of the Bible wrote with apparent knowledge, our knowledge that was common in their day. By this, we can understand that they knew much more about making bread than we are told in the Bible. When Jesus fed the 5,000 with barley bread we know that the bread also had to have a liquid as part of the dough, but the liquid is not named. It is known by scholars that water was a common ingredient in bread, yet water is never named in the Bible as a specific ingredient for bread. A study of bread proves that barley was the chief bread plant of the Hebrews, Greeks, and Romans, but the Bible has relatively few specific mentions of barley being used for bread. A study of the history of the Egyptians, who are credited with the first intentional use of leavening, shows they developed over 50 varieties of bread, varying in shape and using such flavoring materials as poppyseed, sesame, and camphor, but that knowledge is not found in the Bible. Very few varieties and fewer flavorings are mentioned. The Romans, who built up an elaborate system of milling and baking, had more than 70 kinds of bread, ranging from the "senator's" bread, white and fine, to the coarse black bread of the peasant.

At times the Lord gave specific instructions for making bread. The bread to be used in the consecration of Aaron and his sons as priests is described in Exodus 29:2-3. "And

unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. And thou shalt put them into one basket..." Unleavened bread (plural in verse 2), or loaf of bread (singular in verse 23) means unleavened bread, no matter in what shape. Cakes, means pricked or perforated, as the root implies. Wafers, means an exceeding thin cake. (Definitions from Adam Clarke). These three kinds of bread are all called unleavened bread in Exodus 29:23, and they are all called bread in Exodus 29:32. On another occasion (Ezekiel 4) the Lord commanded wheat, barley, beans, lentiles, millet, and fitches be used for making bread and the fire for baking had to be fueled with cow's dung. The meat offering (Leviticus 2) had to be made with fine flour, oil, frankincense, and salt, with no leaven or honey. Fine flour refers to fine crushed flour. Adam Clarke says "the flour, whether of wheat, rice, barley, rye, or any other grain, was in all likelihood equally proper..." If the meat offering was cooked it had to be baked in an oven (as unleavened cakes or wafers), or in a pan, or in a frying pan. The shewbread (Leviticus 24) had to be cakes made with fine flour, with two tenth deals (a measure) in each cake. These verses prove on some occasions the grind, grain, and amount of flour, the liquid, the utensil for cooking, the fuel for the fire for cooking, the inclusion of salt, and the shape or appearance of bread was specified. The only specification for passover bread was that it had to be unleavened.

How should we make unleavened bread for use in Communion? We must leave out leavening agents such as yeast, baking powder, baking soda, eggs (since air beaten into eggs can expand when heated), and injected air or steam. An ingredient that must be included is flour. Flours presently used in our brotherhood include corn flour, whole wheat flour, and white enriched flour. These and other flours can be used to make unleavened bread. Another ingredient that must be included is a liquid. Liquids used in our brotherhood include water, olive oil, other cooking oils, and milk. All of these liquids can be used to make unleavened bread. An optional ingredient is salt. Salt was included in the unleavened bread of the meat offering in Leviticus 2 and therefore can be included in unleavened bread. To demand either the inclusion or the exclusion of salt would be an assumption on our part. The ingredients in proper proportion and sufficient quantity to serve the congregation, should be mixed, kneaded, flattened, and the dough baked until it can be broken but not so hard that it shatters when broken. As Brother King wrote, "Try to strike a happy medium-not too raw, not too brittle." (*Old Paths Advocate*, March 1956).

The reasoning that various flours and liquids can be used in making the loaf does not in any way diminish our stand for one loaf of unleavened bread and one cup containing fruit of the vine per congregation. The Lord does require grape juice in the cup. He does not specify which kind of grape vine to obtain the juice from, neither can we. Jesus took unleavened bread. Exact ingredients were not specified in the passover bread, Jesus did not specify exact ingredients, neither can we.

Brethren, the loaf is an essential part of our worship, not in itself, but because it represents the body of Christ. We deceive ourselves if we consider one product of this earth more worthy than another in making the loaf. Just as the shadows of the Old Testament were never better than, or as good as, the reality of the New Testament, so no combination of earthly ingredients could ever be better than, or as good as, our risen Lord. When we break bread, we do so not because of the purity of the bread, but because the bread represents the body of Christ. To place more emphasis on the ingredients of the bread than what it stands for is wrong, and should not once be named among us.

Continued to Page 8

Continued from Page 1

PERUSINGS and MUSINGS

In the perusings, I found two items that brought sadness, matters that cannot be forgotten however, and as I see it, need to be told to the "generations following"--our young need to know these things pertaining to the innovations that have troubled Zion, and from whence this trouble came. In the Sept. 25, 1925 issue Bro. Isaac Smith, Sentinel, Okla. wrote: We the church of Christ at Sentinel, Okla. are buying and moving and seating a house to worship in as we were locked out of our own property. We now meet in the school building." Be reminded, please, it was innovations and their proponents that locked the door. In another issue, an account is given of those advocating the Sunday School in Broken Bow, Okla. taking to court those who opposed the innovation. Can you imagine brethren doing such a thing? These two items once more prove that when innovations came, those wanting them, had them at any cost. It is never the conscientious objector to innovations that cause trouble, heartaches, division, may it be remembered; but the blame lies at the feet of those who are going to have them regardless. The story of division, innovations is a sad story of shame.

In my musings, it would be this writer's conclusion, that the saddest issue was July 16, 1923, in which is chronicled the tragic death of one of the editors, Bro. Clarence Teurman, who met his death by fire while printing the paper. The messages of condolence bear familiar names; among them, G.A. Trott; H.C. Harper and wife, Ruth; N.L. Clark, Sam L. Schultz; G.H.P. Showalter; W. Guy Ashley; and Elbert U. Miller, father to E.H. Miller, and grandfather to the preachers Bailey.

Finally, of interest to this writer are the following two articles by Bro. Homer L. King. Notice please the dates at the conclusion of each, and consider how very timely even now the admonition is.

WHERE GLORIFY GOD?

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end Amen" (Eph. 3:21). Paul plainly tells us in this to glorify God **in the church**; not in the Sunday school, Bible college, fraternal orders, or other human institutions. My dear brethren, all the good that can be done through these human institutions, can be done through the church, hence to the glory of God. I contend that when we do a part of our work through the above human institutions, that we are robbing God's divine institution, the church, of the glory that is due it. To rob the church of the glory that is due it, is surely to rob the Lord of the glory that is due Him. But hear Him: "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8). From the foregoing, we learn that the Lord is a jealous God and that He does not consent to divide His glory or honor with any one. How can we conclude that God will be well pleased with us when we attempt to offer our service and honor to Him through institutions unauthorized by the God of heaven?

Why isn't the church accomplishing what it should be? One of the main reasons is because brethren give of talent, means and influence to the fostering of human institutions instead of glorifying God **in the church**, as we are directed to do in His blessed Word. If all the money, time and influence that are devoted to the perpetuation of human institutions, were devoted to the church of the living God, it would shine forth in its splendor and grandeur of a city set on a hill. But, alas! brethren will persist in their robbing God of the glory that is due Him and His church, in order to be popular with the world, it seems.

I have not one day of my time; not one cent of my money; not one vestige of my influence to give to the fostering of bodies, other than the dear old Church of Jesus Christ. We are not our own: we are bought with a price--bought with the precious blood of Jesus Christ. Therefore, let us glorify

Him in the blood-bought institution. God help us to love the church and to love and respect His blessed Word. May we be able to sing with hearts o'er flowing with love and admiration:

"I love Thy Church, O God;
Her walls before Thee stand.
Dear as the apple of Thine eye;
Engraven on Thine hand."

The desire of one who loves the Church of God.

---Homer L. King,
309 S. Platinum Ave.,
Deming, N.M.
---The Apostolic Way,
July 15, 1925

SOUNDING OUT THE WORD

Being conscious of the fact that the gospel of Christ is not being "sounded out" as it should be, has prompted me to call attention of the congregations of the Church of Christ throughout the United States to the above subject, and if by my feeble efforts, I should succeed in arousing a greater interest in the preaching of the gospel in destitute fields, I shall have accomplished my purpose.

Paul commends the church at Thessalonica for their zeal in sounding out the word of the Lord. Hear him: "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God's word is spread abroad; so that we need not to speak any thing" (1 Thess. 1:8).

How about it, brethren, could it be said of you that you have sounded out the word of the Lord in regions beyond you, or have you followed the custom of having one meeting each year at your home, while thousands in adjoining communities are perishing for the bread of life? Brethren, can't we better this awful condition? Certainly we can. Let me offer a suggestion that will be an improvement.

Let every congregation in the brotherhood arrange to have at least two meetings next year, one or both of these meetings to be in destitute places where there is no congregation. In many instances a great deal more good could be accomplished by having both meetings in communities where the gospel has not been preached. Many congregations are more than able to support a man all the time in building up the cause in destitute fields, but there are only a few congregations that are doing it. Most of them are content to have one meeting a year, and that always at the place of worship. Ah, my brethren, some one will have to give an account at the judgment seat of Christ for this persistent neglect! Will it be you?

I want to give an example of what can be done to spread the gospel of Christ in destitute places. The church at Deming called me approximately nineteen months ago to engage in that kind of work, and except for about two months that I was away, holding meetings in Texas, they have supported me and my family. But some one is ready to say that the Deming church is a larger congregation, or that the members are more able financially. I doubt this very much. There are only about forty-five members, and all that are able physically are wage earners. The difference is, you see, they are willing to make a sacrifice. I will venture the assertion that two-thirds of the congregations are more able to support a work of this kind than the Deming church.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14) Surely we have been asleep along this line. But again, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3). Is it not a fact that we have been neglecting our duty in the promulgation of this great salvation? How then, shall we escape, if we persist in this negligence?

Brethren, it is fine to oppose all innovations, but don't

Continued to Page 7

FRANKLY SPEAKING

By Marion E. Frank

The question today is what is a Christian? Many today believe that just so you have your name on a church roll that makes you a Christian, or just so they can say they are religious and believe in God, they are on their way to Heaven. Not so according to the word of God. Matt. 7:21 states, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." James speaks out saying, "Even so faith, if it have not works, is dead in itself." James 2:17. Again he proclaims, "Ye see that by works a man is justified, and not only by faith." James 2:24. We are not a Christian until we believe in Christ as the Son of God, obey His gospel; and become followers of Christ.

There were people in Christ's day when He was walking upon the earth and teaching people things concerning the word of God and the kingdom of God who claimed to be religious but Christ called them hypocrites. Now a hypocrite is one who professes to be something and is not. Read Matthew Chapter 23. The so called religious people even helped to crucify the Lord upon the cross of Calvary.

The Christians in the days of the early church, according to Acts 2:42, continued steadfastly in the apostles doctrine, and fellowship, and in the breaking of

When Jesus came to Golgotha, they hanged Him on a tree;
They drove great spikes through hands and feet and made
a Calvary;

They crowned Him with a crown of thorns, red were His
wounds, and deep;

For those were crude and cruel days, and human flesh was
cheap.

When Jesus came to Birmingham, they simply passed Him
by,

They never hurt a hair of Him; they only let Him die;

For men had grown more tender, they would not give Him
pain;

They only passed on down the street and left Him in the
rain.

Still Jesus cried, "Forgive them, for they know not what
they do".

And still it rained the winter rain and drenched Him
through and through;

The crowds went home and left the streets without a soul to
see;

And Jesus crouched against a wall and cried for Calvary!

WORDS OF ENCOURAGEMENT

"I enjoy the paper very much, it helps me keep in touch
with brethren whom I have heard teach from God's word"

-Bonnie Whigham, Kinston, Ala.

"I enjoy the Old Paths Advocate so much and look forward
to it each month"

-Clara Elliott, Bakersfield, Cal.

PERUSINGS and MUSINGS

Continued from Page 6

get the idea that opposition will take us home to glory. We must not only oppose every thing that is not in harmony with the law of God, but we must do some constructive work as well. Many of the condemned in the great day will have been condemned because they failed to do any thing worth while. May God help us to realize the responsibility that is resting upon us in carrying the gospel to the lost. Yours for the **Old Paths, Homer L. King (The Apostolic Way, November 15, 1926, page five).**

bread, and in prayers. They continued steadfast in the apostles teaching or the word of God, that is what the apostles taught and that made them Christians. Shall we do less than what the apostles did? Today we have a choice to make between Christ and the devil. We have a choice to make between the Church and the world. We cannot serve both at the same time. Luke plainly says, Luke 16:13 that we must make a decision on whose side we will serve.

In Matt. 12:30 Christ said "he that is not with me is against me; and he that gathereth not with me scattereth." A Christian should have an attitude toward the world that a non-Christian doesn't have, according to the apostle Paul, as he was writing to Titus in Chapter 2:11, 12. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world." Romans 12:1-2 the apostle Paul urges all to make their position clear to the whole world.

The new testament principles should guide the Christian in the choice of companions, habits, and amusements, in this present world of living. In First Cor. 15:33, it says, "be not deceived; "evil communications corrupt good manners". Many today are led away from the church through bad company and their morals have been corrupted. First Thess. 5:21, 22 says, "prove all things; hold fast that which is good; abstain from every form of evil." Thousands of people are dying outside of Christ and His Church each year because of the evil of this world and immoral living.

Our young people need to be taught early about the temptations that they will face and to be strong as Christian soldiers serving the Lord daily. We understand the works of the flesh as we study Gal. 5:19-21. To be a Christian we must apply the virtues as presented so perfectly in Gal. 5:22-23.

Brethren the Church is Triumphant--it is Strong--it is Well.

-406 Alexander Ave., Republic, Mo. 65738

TAKE NO GIFT By K.G. Wilks

Exodus 23:8, "And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous."

Deuteronomy 16:19, "Thou shalt not wrest judgement; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous."

The two verses above were written for the judges and rulers of Israel. Concerning the history of the Exodus and the forty years of wandering in the wilderness, The Apostle Paul wrote in 1 Corinthians 10:11.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

Romans 15:26, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are in Jerusalem."

2 Cor. 9:9, "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever."

Galatians 2:10, "Only they would that we should remember the poor; the same which I also was forward to do."

The first two quotations refer to bribes, to get or reward for favors.

The New Testament references refer to gifts to relieve the needs of the poor.

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THE BREAD WHICH WE BREAK

Continued from Page 5

In recent months some objections have been raised about using white enriched flour as an ingredient in the communion loaf. Some have objected to the addition of malted barley flour to white enriched flour saying, "Malted barley-is sprouted barley-is fermented barley-which is leavened." For any flour in itself, including malted barley flour, to be leavened is a biological impossibility. Malted barley flour consists of barley seeds that are sprouted, dried, and ground. If drying and grinding are processes of fermentation and leavening then every flour is fermented and leavened. True, the sprouting barley seed causes a barley plant to rise from the seed, but that is the natural process of germination. The type of fermentation that causes bread to rise never, without exception, produces the main item being fermented. For example, fermenting grape juice does not produce grape juice. Fermenting corn does not produce corn. Sprouted barley, if planted and allowed to grow, produces barley. Malted barley flour is added to white enriched flour because it is rich in simple sugars that yeast can feed on easily and quickly. Malted barley flour is not a leavening agent, it cannot cause bread to rise. Without a leavening agent bread will not rise, or become leavened.

Another objection to white enriched flour is the addition of riboflavin, or vitamin B2. Riboflavin is commercially produced by mold fermentation. Riboflavin is not the mold fermentation, but is derived from the mold and purified. Can a fermentation process produce anything that is not fermented? Yes. As we already noted, fermentation occurs in bread when glucose is converted to ethanol. During this process carbon dioxide is given off which causes the bread to rise. When glucose is converted to ethanol another product is produced, water. That is right, water! No amount of reasoning can call this water "fermented water," even though it is produced by a fermentation process. The riboflavin that is derived from a mold and purified is no different from the riboflavin that could be derived and purified from many things including wheat, bacon, milk, and grape juice. The chemical notation for riboflavin, C₁₇H₂₀N₄O₆, cannot vary or else it would have to be identified as another substance. Riboflavin is not a leavening agent, it cannot cause bread to rise. Without a leavening agent bread will not rise, or become leavened.

Perhaps the greatest difficulty with making the loaf occurs when one has "a conscience" that one ingredient or another must be included, or excluded, and demands that all others honour his conscience in preparing the loaf. Our conscience, that which urges us to do right and avoid wrong, is only as correct as the extent of our knowledge on any subject. Paul's conscience did not convince him of wrong when he persecuted the church (Acts 23:1) but his conscience was based on false information. When knowledge was presented, the basis of Paul's conscience changed. That which was right according to his conscience, persecuting the church, became wrong. A careful study of how to prepare the communion loaf gives us the knowledge that the Lord does not require specific ingredients and only those ingredients in order for the bread which we break to properly represent the body of Christ.

Some have mistakenly used Romans 14:23 as a basis for demanding that all in a congregation follow their recipe for the loaf. The verse says, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." The reasoning used is, since some have doubts about including or excluding certain ingredients in the loaf, those ingredients must be included or excluded to remove the doubt. On the surface this may appear to be sound doctrine, but further examination proves otherwise. Paul, in Romans 14, is describing a temporary situation. New knowledge is

being presented to individuals that thought it was right to serve God by not eating meats or by regarding days to the Lord. These individuals were trying to bind their convictions upon all. Others, at Rome, did not think it was necessary to abstain from meats or to regard days to the Lord and they were trying to bind their convictions upon all. Paul delivers to them inspired knowledge so they will both stop judging one another. Those that were weak, in these matters of indifference to worship and salvation, were to be taught and tolerated in love so they could become strong. After knowledge was presented and received by the weak at Rome for them to return to their weakness would have been wrong. Paul told Timothy, (1 Timothy 4:1-3) for any to command to abstain from meats is to "...depart from the faith, giving heed to seducing spirits, and doctrines of devils." Paul wrote the Galatians, (Galatians 4:9-11) that the keeping of days was a "...weak and beggarly element..." Romans 14, with its tolerance of weakness, has no application in how we worship God. It does apply if we were to convert someone who believed it was wrong to eat meats, or who thought they should keep, for example, the seventh day to the Lord. We would not place a stumblingblock in their way, but would carefully teach them the truth so they could become strong. If after knowledge is presented they still have doubts and choose to demand that all others abstain from meats or keep the seventh day as part of righteousness, we would not conform to their doubts, we would use God's word to silence their demands and remove their doubts so they could become strong. When one uses doubt and tries to apply Romans 14:23 to demand a specific recipe for the loaf, doubt then becomes a basis for faith. The Bible says, Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God. Such a demand makes doubt determine how we worship God. Jesus said, John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth. And, such a demand makes doubt equal truth. John 17:17 "...thy word is truth." To use doubt to determine truth, faith, and worship is to open the door wide to every innovation in religion that man has devised.

Brethren, the bread which we break is not supposed to be prepared from doubt, but from truth. The loaf can and must be made according to the truth of God's word. To add to, or take from, what the Lord requires for the loaf is wrong, and can be correctly described by Matthew 15:9, "But in vain they do worship me, teaching for doctrines the commandments of men."

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When the voices of the Master is calling and the gates of the city unfold;

When the saints arise in His likeness, and are thronging the city of gold-

How your heart shall rejoice in that morning if one of the ransomed shall say,

You guided my footsteps to Heaven- You told me of Jesus the Way.

-Anon.

Some church members are like the hunter in the funny old fable who was caught in a heavy rain. Looking for shelter he crawled into a hollow log, which fitted quite snugly. The rain lasted a long time and soaked through the wood, which began to swell and tighten about the sheltered hunter until he was unable to get out. He struggled, became exhausted, and had to give up, even though he faced starvation. In the emergency, his life flashed before him. He remembered he had not attended church as he should have done. Neglected the Lord's Supper. He had failed God. This thought made him feel so small, says the fable, that he was able to crawl out of the log without any difficulty!

-Selected from Houston, Mo. Bulletin

EVANGELISTIC SUPPORT

By Wm. R. Oxner

In Nehemia 30:10, the prophet says: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field."

Most readers are familiar with God's command (in the Old Testament) to give a tenth of all they had. Eleven of the Tribes were to give the Levites enough to live on without having to work. This meant the whole family. The Levites were not commanded to be celibate and remain unmarried. They were family people just as many preachers are today.

Their reasoning for not having given a tenth may have been like some today. "Why should I work in the hot fields, or worry about the flocks and herds, etc., and then have to give up part of my wages for the Levite? Why, all the Levite does is stay around the temple all day and not work." Apparently, there was no one to see if they were giving as they should have, hence the words of the prophet in Nehemia 30:10. This caused those in the Temple to have to work in the fields.

Today, we have what some perhaps sarcastically refer to as "summer time preachers." The only time they are available for work is the summer because they work during the rest of the year. I am persuaded that this situation exists today, in many cases, for the same reasons the Levites had to work. They must, of a necessity, work to keep preaching because of a lack of support.

The reasoning may be the same as of olden times. "Why should I have to work so hard for what I get, while all the preacher does is spend less than an hour in the pulpit a few nights a week and get more than I make in two weeks. The brother who feels this way is not likely to want the preacher paid very much. This brings us to the next point.

"Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. 25:4) This was a command from God. He was not to hinder the ox from eating of the corn he worked out. This was fine, so long as the ox was working! But what about when the crops are laid by, the fields are fallow and there is no work for the ox until next spring? Does the farmer simply turn the ox loss to fend for itself until spring? Certainly not, if he has any wisdom or judgement! Any reasonable farmer would see to it that the ox has plenty to last until spring.

Today, when a preacher holds a gospel meeting, when it's over, the church is through with him until they decide upon another meeting. He is "turned loose" with what little he has been paid for that meeting and left to fend for himself. Understand me, please. I am not advocating paying him all the time. However, I do want brethren to see that evangelist receives enough to last until his next meeting.

Let's take an honest look at a preacher as he starts out. First he must see that his family is provided for while he is gone. They must have enough to get by on until he is able to send them more. The preacher's debts and family responsibilities all go right on just as if he were at home. He must also have enough to get where ever he is going to hold the meeting. Not only this, but from Monday until Friday he isn't preaching so he isn't paid. Still, he must wait another ten days more to be paid. (usually at the last service when it is not possible to cash the check.) It is sad to say this, but, I have been present when at the close of a meeting a short business meeting would be held. Someone would say, "How much should we pay him?" Finally, a figure would be set, and the preacher paid. Some may not realize this, but a preacher can not "give as he has been prospered" at the last Sunday of a meeting, because he has no idea what he will be paid. Again, he is faced with five days of no support and another ten day wait until the very close to the next meeting. Brethren, these things ought not to be. It is fortunate that there are some congregations who recognize the real needs of a preacher and compensate him adequately as he deserves.

Much more could be said regarding this matter but the

brotherhood will suffer more "summer time preachers" if they do not awaken to the seriousness of the situation. The cause of Christ will be hindered thereby

3225 N. 29th
Waco, Texas 76708

WORDS OF ENCOURAGEMENT

"We enjoy the **Old Paths Advocate** so much and look forward to each issue."

-Jim Coale, Kinston, Ala.

"May God bless you for your efforts, we truly enjoy the paper."

-A. Barwick, Walterboro, S.C.

"We would not want to miss an issue, especially for the Jan. issue."

-Dan Parker, Benkleman, Neb.

"Look forward each month to getting **Old Paths Advocate**, God bless all who help make it possible.

-Wanda Huff, Hamilton, Ohio

"Thanks for the **Old Paths Advocate** and the inspiring articles. Keep up the good work".

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

MIXED BATHING

Continued from Page 3

for their standard, the phrase, "When in Rome do as the Romans do", and let it affect their lives as so many do today.

The slogans are changed a bit today though. They say, "everybody is doing it", "if it feels good do it", and the children say, "if little Billy or Susie get to, why can't we?". We must not give in to these pleas and slogans.

The question by now you are surely asking and wondering about must be dealt with. Is it all right to go swimming together if we wear "modest clothing"? First of all, I would note clothing that is modest when it is dry, isn't always modest when it gets wet. Modest clothing made wet by swimming can be revealing and immodest. It can very easily cling tightly to the body and show the anatomy of the swimmer. Too, even if modest swimwear can be found, there is still the sordid beginnings of mixed bathing to deal with. We must admit there is not much difference between the pool and the creek and that one is just a stepping stone for the other.

Today in our country, "mixed bathing" (swimming) is legalized. Does this make it legal for the Christian? Of course, it doesn't! I have seen Christian girls and boys go in swimming together. I have also seen them tugging uncomfortably at clothing that becomes pasted to them when it becomes wet from swimming. Mixed swimming is neither necessary or essential for the development of our children, nor is it a must in order for them to "have fun"! Why do some insist on trying to make it so ??

We know we won't be condemned by our Lord for "not" engaging in mixed bathing or "not" letting our children participate in it. Surely enough we will be criticized by those of the world and maybe by some of our brethren. But we must not let them discourage us. We must take the attitude of Paul in II. Cor. 12:10 when he says, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

"Old-fashioned"; "Conservative"; "Out-of-style";??? I hope that I am. Especially when I consider what is "new-fashioned", liberal, and "in-style.

15 Ardmore Dr.
Little Rock, Ar. 72209

OUR DEPARTED

Chandler— Bro., Alfred Chandler, born June 15, 1899, departed this life July 7, 1982. At the time of this death he lived near Heavener, Oklahoma, but had lived in the Ft. Worth area for many years. He leaves behind a faithful wife, Virginia, two sons and a daughter and other relatives including his mother. (I believe she is 102). One son, Maurice, was a gospel preacher for years. I have known Alfred for many years and counted it a blessing to have him for a friend and brother. I was honored to be asked to speak at the service marking his passing. To the family we extend our hands in friendship and our hearts in love. We care.

—Bob Chancellor

Bradshaw— Sister Annie Bradshaw was born July 16, 1912 in Pelham, Ga. She departed this life July 27, 1982 in Spring Creek, Fla. at the age of 70. She obeyed her Lord in baptism 35 years ago, and attended worship at the Oyster Bay Church Of Christ in Fla.. Sister Pauline is survived by her husband, J.D.; Daughter, Peggy Lanham; five brothers; Lloyed Kornegay, Wallace Kornegay, Bob Kornegay, George Kornegay, Gene Kornegay. The beautiful singing was rendered by Bro. Phillip Prince, Wayne Kornegay, and Sister Patricia Hurd. The writer attempted to speak words of comfort and warning to those who gathered at her funeral.

—Bobby Peper

Hopkins— Bro. Miles Hopkins was born June 13, 1889 in Bloomfield, Mo. and died July 26, 1982 at the age of 93. He was preceded in death by his wife, Nellie, 2 daughters, Lenora Lloyd and Lorene Hopkins both of Cal. He is survived by a son, Alva of Berthoud, Colo.; a sister, Myrtle Cryts of Mo.; 3 grandchildren and 7 great grandchildren; a daughter, Sister Lola Hopkins of Delta, Colo. Bro. Miles and Sister Lola were members of the Delta Congregation for many years, and he was regular in attendance until about a month before his death. He and his family lived in southern Cal. until his retirement. He worked with Bro. Tracy Moore in the Delta congregation, I had known him for the past 5 years and learned to love him. Beautiful singing was lead by Bro. Moore songs. "When I've Gone the Last Mile of the Way", "In the Garden", and "No Tears in Heaven" were sun. The writer tried to speak words of comfort, warning, and hope to those present.

—Frank Thomas

Copeland— Sister Lena Faye Copeland daughter of Virgil Cox of Sulphur, Okla. and the late Sister Martha Cox, was born May 6, 1934 at Gotebo, Okla. and departed this life June 24, 1982 after a lengthy illness. Mar., 26, 1953 she was married to Bro. Leonard Copeland. To this union 5 children were born. Her mother preceded her in death by only a couple of months. She leaves to mourn her passing her faithful husband Leonard, of the home; 5 sons, Jackie of Seminole, Jerry, of Earlsboro, Donnie of Okemah, and Cecil of the home; a daughter, Kathy Schultz of Seminole; her father, Virgil Cox of Sulphur; 3 brothers and 4 sisters; 3 grand daughters and a grandson. Over the years we had learned to love and appreciate Faye and the last few months we had spent many hours with her trying to give her comfort and encouragement. Our sympathy goes out to the family. We endeavored to comfort the family and to warn those unprepared.

—Roy Lee Criswell

Cockerham— Sis. Bertha Anna Cockerham of Columbia, La. was born Jan. 27, 1895 in LaSalle Parish. She passed away July 15, 1982 at the age of 87 years and 6 months. Survivors include two daughters, Nora Moore of Columbia, La. and Eutha Thornton of W. Monroe, La.; four sons, Earl Cockerham of Tioga, La., Elmer Cockerham and Eldred Cockerham, both of Brookhaven, Ms., and Alvie Cockerham of Belle Chase, La.; Two brothers, Esbon Hudson of Jena, La. and Jimmy Hudson of Ball,

La.; One sister, Brazzie Morris of Pollock, La.; 11 grandchildren and 14 great-grandchildren, as well as a host of friends and neighbors, as was evident by the fine crowd that gathered to pay their last respects to her memory. She had been a member of the Lord's church for over 57 years. What a great honor and privilege this must have been for her! Because of old age, and the problems that accompany such, she was in very poor health the last few years of her life. Her family is to be greatly commended for the love they showed toward her by waiting on her day in and day out. They were constantly by her side. I'm sure that even though they loved her greatly and will certainly miss her, they are relieved that she is no longer in a state of suffering and find comfort in knowing that she is in the hands of the Lord. "Precious in the sight of the Lord is the death of His saints", Psa. 116:15. This writer, assisted by Bro. Royce Garman, tried to comfort the sorrowful and warn the lost. Interment was in the Welcome Home Cemetery in Grayson, La.

—Billy D. Dickinson

Little Sharon Rose

Weighing a robust nine pounds, and welcomed into her parents' eager arms, she seemed destined to live a productive life, giving and receiving much happiness. That was the day of her birth, Dec. 29, 1981. But only a month later a cloud appeared on little Sharon Rose Taunton's horizon. Doctors discovered that she had been born with a hole in her heart and a defective micro-valve. Still, her parents, Susan Morris Taunton and Mack Taunton, of Flint, Michigan did not worry too much. They knew they would leave no stone unturned to get her the best medical care. And in nearby Detroit, a world renowned pediatric cardiologist, Dr. Arcinegas, regularly repaired little hearts like Sharon's. She would have to be operated on sometime, but there didn't seem to be a great hurry.

In her June check-up, however, it became clear that her heart had enlarged and that the situation was more acute than at first thought. Sharon had to wait her turn for Dr. Arcinegas' skilled hands and scapel, but the surgery was done on July 14. Dr. A. told the parents it was the worst repair job he had ever seen, in fact, he said the baby made medical history that day. For her part, little Sharon performed like a trooper and seemed to do fine during the operation and for a week afterward. Then, mysteriously her liver began to fail, and that put pressure on her kidneys and they failed too. Sharon Rose died on July 24, after a four week stay in Detroit's Childrens Memorial Hospital of Michigan.

Susan hardly left her baby's side during the long critical period. Edwin and Frances Morris, the baby's maternal grandparents, made three trips from Oklahoma to Michigan during Sharon's hospitalization. Although the cause of the complications that took her life are not known at this point, one thing is certain. Little Sharon Rose Taunton did not die from lack of love or care. An Oklahoma service was held for her at the Edmond church on July 31. The writer and Doug Edwards officiated.

—James D. Orten

WORDS OF ENCOURAGEMENT

"Best wishes to you and yours, May God continue to bless you and your work." Mrs. D.O. Ercanbrack, Prague, Ok.

"I enjoy the paper and don't want to be without it." Barbara Osborn, Checotah, Ok.

"I love the paper very much, and you are doing a fine job." Dennit Whitt, Jr., Huntingtongton, W. Va.

"I enjoy the paper, God bless you in the work, Bro. King." Woodrow White, St. Alban, W. Va.

"I am grateful for your efforts in publishing the OPA, it is a real help in teaching others." Pat Bibins, San Mateo, Cal.

From The Fields

Ed Bullard, — Rte. 1 Box 26, Tupelo, Ok. 74572, July 29— I have preached at my regular appointments, and also at Moore, Edmond, and Wynnewood in Okla.; North Area, 64th St., and Fair Oaks in the Sacramento, Cal. area. I just closed a meeting at Cedaredge, Colo. and am presently in a meeting at Huntington Park, Cal. Jolene and I would like to thank everyone so very much for the concern shown during her illness, 12 states called or wrote and we know many more prayed. We received over 100 cards and over 100 phone calls. Again, we are so thankful!

Dan Keel, —314 Irene, Bakersfield, Cal. 93305, July 15— The Planz Rd. congregation here in Bakersfield is doing well. We have 5 regular teachers and have almost a full house Lord's day morning but as is common in so many places, it drops considerably Sunday evening and Wed. evening. I speak Lord's day morning each 5th Lord's day, and each second Lord's day evening. Bro. King, your book of sermons has been of great help to me in outlining a lesson. We enjoy the OPA so very much and always look forward to receiving it.

Wm. LaDon Croom, —P.O. Box 309, Antioch, Tn. 37013, July 26— At this writing we have ended an enjoyable meeting at our home congregation, Pansey, Ala. It was good to be there for the meeting. We are thankful for those making confession of faults. Upon returning home we are in the process of getting ready to move as our time at Temple, Ga. has come to an end. We will be moving to Nashville, Tn. to begin a work there Aug. 1, with Brookside congregation. As this is a crossroads for many traveling we want all to know that our home is open to you. If you are coming our way be sure to stop and get in touch. May God bless all. Pray for us and the work everywhere. Our new address: 4820 Barclay Sq. Dr./ P.O. Box 309, Antioch, Tn. 37013. Phone (615) 331-8308.

Robb W. Hickey, —4709 Birmingham Wy., Stockton, Ca. 95207, Aug. 7— Our summer has been enjoyable. July 25—August 1st we held a meeting at Yakima, Washington. Our final meeting for this summer is at Cave Junction, Oregon after which we return home to work with the church at Stockton, Ca. We had two confessions at Yakima where we have some very strong and sincere Christians in the congregation. I am sure the 4th of July meetings were edifying and enjoyable. I'm saddened at not attending at least one of them. In July we had two more baptisms at Stockton. The two that were baptized were not previously affiliated with the church of Christ. May the Lord bless the faithful everywhere.

Paul Walker, —2701 Halifax, Odessa, Tx. 76762, Aug. 9— I just closed a good meeting at Flemington, Pa. It was great being with these fine brethren again. We begin tonight at Greenville, Pa. Looking forward to another gospel meeting there. I recently preached at Chapel Grove, Tenn. It is always good to be in Tennessee with brethren, relatives and friends. Lord willing, we will be back in Odessa, Tx., Sept. 1 to begin our third year with these fine brethren. May God bless our brothers and sisters around the world.

Bob Chancellor, —P.O. Box 607, Mena, AR. 71953. Aug. 3— We will conclude the work here at Mena the end of this year. The seed has been planted and God's Word will not return void. We have been allowed to see some of the fruits of our labor, eternity will give the final result. We plan six months work at Farmington, N.M. next year and then we are to begin work with the Glendora Ave. church in San Antonio, Texas, where I recently held a very enjoyable meeting. We earnestly solicit your prayers that the Lord will bless our efforts.

Roy Lee Criswell, —Box 1536, Seminole, Okla. 74868, July 21— The meeting at Sulphur this year was very enjoyable, with singing, preaching, and fellowship wonderful. Brethren Jerry Cutter and Billy Orten did a fine work in arranging the meeting. Since last report I have preached at Wynnewood, Capitol Hill, and held a short mission meeting at Stidham, Ok. Since that meeting they have decided to disband that congregation and start attending at Henryetta. Here at Seminole we continue to have home studies and do personal work. We have had several confessions, and last week we rejoiced to have one obey the gospel after a study. Brother Don Pruitt held us a good meeting in May with 15 or so attending from the community. Sister congregations were good to help, I think we had 17 congregations and 4 states represented. Pray for the work here. (Note- We are sorry this reached us too late for last issue-Ed).

Don McCord, —Box 1773, Covina, CA, Aug. 6— My summer meetings have taken, and are taking, me to the following places: In Calif., at Atwater and Fresno; then to Broken Bow, Okla., land of my forefathers, where crowds were good, singing uncommonly beautiful; hospitality superb; Oak Grove, AR, my first time there, sweet peace prevailing, such sweetness with the common touch, kindness and consideration I did not deserve; here Lois and Phil Cimei, known by many of our readers, made us rejoice, in humbly correcting all past mistakes; Napoleon, AL, where I am at this writing, one of my most favorite places in all the land to preach, such sweet singing, good crowds, attentive listening, hospitality unsurpassed; from here to Flintville, TN, Garland, TX, and Farmington, NM, before reaching home at last. My next is at Caldwell, ID, for the meeting at Thanksgiving. Lord willing, the 1983 schedule will take me to Olivehurst, CA at the Spring break from school, and at summertime to Arlington, TX; Piedmont, AL; Jonesboro, GA; Mt. Home, MO; Lubbock, TX; Greenville, SC; McGregor, TX; perhaps Graham, TX; precise dates to be announced. The Lord and the brethren and sisters are good to me, and I am grateful; Lord bless! Bro. Troy Spradley, Houston, TX, fine young man, studies with me this summer; he is an exemplary young gentleman; Lord bless him.

Paul O. Nichols, — 147 Bay Bury Lane, Jackson, Ms 39212, Aug. 8.— We are fortunate at Jackson to have brethren near enough to help us with the teaching and otherwise. John Smith, Doug Smith, Dwight Smith, and Rodney Smith have all been good to fill in when I must be away in meetings. We have one young man in the church here who is making a teacher, Charles Carter. Since the work at Jackson began we have had quite a number move to other areas. If all had remained, the church here would be more than double the size we are. I have held some enjoyable meetings this year. The last was at Houston, Tx (Aurora St.). There we had large crowds, good singing, and excellent cooperation and fellowship from other congregations. This is one place where enthusiasm, love, and hospitality are not dead. I enjoyed the association with preaching brethren, Glenn Ballard and Jerry Dickinson. I missed Jim Franklin at Houston. He is still in India and doing a wonderful work. In his last letter he reported that he had baptized a 24 year old man, and others were

wanting to be baptized, but it was necessary to go where there was suitable water. The Bay of Bengal surf was too rough and dangerous, so they needed to go to the Intercoastal Canal, some miles away. Jim reports, "I have found these people very receptive to the truth. They seem to have a genuine desire to serve the Lord." He is studying with them publicly and privately. He has been in India for several weeks, and plans to remain some time longer because of the needs for his presence yet. May the Lord bless him, his family, and his work. And thanks to the good brethren who made it possible for him to go. You will have "fruit" that will "abound to your account" (Phil. 4:16). Let us continue to take advantage of our opportunities throughout the world.

Larry Aldridge, —P.O. Box 463, Pratt, KS 67124, July 14— This is my first report to the O.P.A. I have recently made the decision to devote my life to the preaching of the gospel. My home congregation is Newton, Iowa. I recently moved to Pratt, Kansas, to assist Bob Loudermilk in the mission work and to further develop my talents in preaching. The Lord willing, I plan to continue here in Pratt for at least one year. I recently had the privilege of attending the 4th of July meeting in Lebanon, Mo. and it was my first time to speak at such a grand meeting. I now have a small glimpse of the joy brethren receive in proclaiming the gospel message. I wish to express my sincere appreciation to Brother Frank Staggs, who was there when I needed him. Also to Brother Bob Loudermilk, whom I am having the pleasure of studying with and of learning from. A special thanks to my Mother who has never ceased to remember me in prayer, and to the Newton congregation who assisted me in getting started. Most of all, ALL THANKSGIVING AND PRAISE to the Father in heaven, from whom all blessings flow! (Note— We are sorry this reached us too late for last issue-Ed).

Smith Bibbins, —P.O. Box 5623, Lynwood, Wa. 98036, — The past few months in the work at Seattle have been fruitful and busy. We have had several baptisms. Bro. Lynwood Smith recently conducted a meeting for us. We really enjoyed having his edifying preaching and visiting with him in our homes. Bro. David Stands has moved to Pilot Rock, OR to work with the congregation there. We miss him and his wife Paula, but wish them every success in their new work. I am continuing to have many good opportunities to preach and teach the gospel to interested outsiders. As long as we are able to continue teaching new people, we will continue growing. We have several young men in the congregation now that I am working with also. One day, we pray, these young men will be capable leaders in the Lord's church. The congregation here is trying to make arrangements to have Bro. Ronny Wade represent us in a public discussion with a local digressive congregation. They have chosen Bro. David Bonner to represent them. The discussion will be on the individual cups and the so-called 'second offering' of the Lord's Supper. We are trying to work this into October of the coming fall. We request the prayers of brethren everywhere on behalf of the work here and particularly for my wife and myself. I have a meeting scheduled at Yakima, Sept. 26 through Oct. 3. I also plan to visit Pilot Rock, OR and Cave Junction, OR in the next few weeks.

Rick L. Crockett, —27722 N. Twin Oaks Vy Rd., San Marcos, Cal. 92069, July 15— Although small in number here at San Marcos, things seem to be looking up and the church is growing in Spirit as the fields are white. Help in the harvest is always appreciated. We continue to present the truth to would-be Christians and our erring brethren, many of them unaware of the what the Scripture teaches on communion, worship, edification, singing, teaching, etc. One word of warning, those we consider brethren but erring in their liberalities are beginning to take that last step into the world's religions. Some of these liberals most respected leaders are now recognizing anyone as a Christian by belief without regard to the gospel and its plan of salvation. It is sometimes exasperating presenting the Truth to those claiming they want it but refusing to receive it. I wonder why people spend so much precious time trying to find something to argue about. I was fortunate to have been able to attend the Memorial Day meeting at Lodi and the Sulphur meeting. Sulphur seems to get better each year and we look forward to the prospects of new motels and restaurants now in the planning stage in that area. Lord willing, I hope to be either in Tex. or N. Cal. for a Labor Day meeting. Currently we are discussing plans for a mid-winter or early spring meeting here in the "Sun Buckle Counties" of Cal. and Ariz. If you have suggestions let us hear from you. I have had several requests for my letter "Three Ironies of Christmas". I plan to include that letter in a tract dealing with Christmas, Easter, crosses, spires, and other forms of paganism and idolatry. May we ever stand, even under pressures of family, friend or foe, for that true faith wherein lies our soul's salvation.

Ron Jordan, —588 Walnut Drive, Arvin, Calif. 93203, (805) 854-2083— It has been far too long since I have written to the O.P.A., but I have not forgotten the paper or those who read it. Our work with the Lompoc, Calif., congregation ended July 31 after three years. At our last service there a young couple took their stand with us from the Sunday School and cups group. The Lord richly blessed our efforts in this work. I believe the church is stronger in many ways. The gospel was preached to the best of my ability and the truth was upheld and the church grew in number. For all this we give praise to the Lord. I would just like to thank the congregations who assisted in this endeavor, El Cajon, El Centro, Covina, Cypress, Montibello, North Hollywood, Atwater, Stockton, Lodi, all in Calif., Niangua, Mo., and Lee Summit, Mo. We also appreciate all those who came our way and visited with us. Our work with the church in Arvin began Aug. 1. We are looking forward to a good work and all here seem to be eager to work together. Brethren we ask for your prayers in this new work that the Lord may be glorified. We are looking forward to the Calif. Labor Day meeting which will be held at Clovis this year, with Bro. Carl Johnson doing the preaching. Lord willing we will be in a meeting at El Cajon, Calif., Sept. 22-26, 1982 and in Modesto, Calif., Nov. 19-28, 1982. If you are near either or both of these places, please come and assist in these meetings. We missed the 4th of July meeting this year due to the fact that both of our children had chicken pox. I appreciate those congregations who had booked us to preach on our way to the meeting for being understanding when I had to cancel. Please note our new address and phone number. May the Lord bless the faithful everywhere.

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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OCTOBER 1, 1982

(USPS 407-560)

A NEW CONGREGATION IN THE BROTHERHOOD Alfon Bailey

A short time back brother George Hogland sent out a letter to a number of digressive churches in many parts of the country. One of these letters fell into the hands of a brother Erick Bloom in the state of Minnesota who agrees with what he said about the one cup in communion. Bro. Hogland gave him some names of a few of our preachers that had published printed material on the subject.

When I heard about this, I called him and talked over an hour by phone about what they believed and where they stood on many subjects. They were so close to the way the faithful church worshipped all over the country until little changes were in order. Those changes have already been made now. As far as I can tell, from the phone calls and letters as well as a personal visit to Minnesota, We find their worship scriptural every way.

Bro. Bloom was a teacher in the Lutheran Church and through his studies of the Bible he saw the truth on baptism and asked the Lutheran priest (preacher) to baptize him for the remission of sins according to Acts 2:38. He was refused and marked as a heretic; then more or less was asked to leave the Lutheran church because he insisted on the matter. He finally found a preacher of the Sunday School brethren who baptized him for the remission of sins. They worshipped with them for a time but feeling there was something wrong with the worship, especially in communion as they used the individual communion cups in the Lord's supper. The use of the one cup even as they used in the Lutheran church was still in his mind. He asked the preacher to stop using them and use the one cup as he felt the Bible taught. They refused him, then he looked throughout the state of Minnesota for a church that would worship with one cup. (a long story). He finally felt they could no longer worship with this unscriptural practice so he and his wife began meeting for worship in their home and have done so for the past 14 years not knowing there was anyone on earth in the church that shared his feeling regarding the communion cup to be used in the Lord's supper.

He preached and baptized a number of people through the years although some of them either moved or fell away but they still have about 20 members worshipping in Saginaw, Minnesota.

I would like to share with the readers a few statements from the letters he wrote me. I don't think he would mind:

"I must delay no longer in thanking you for contacting me on the phone and also for **"The Informer."** It is surely an answer to prayer to know that I have brethren who stand solidly on the truth of the one cup in the assembly when the saints meet to break bread (and the one loaf). I've waited about 20 years, since the night I was immersed into Christ, to talk with a brother or sister outside of the small flock here in Saginaw that holds to the conviction."

"Where have you good brethren been all these years since I obeyed the gospel? Or maybe a better question

(Continued to Page 3)

EXPIRATION DATE

If the date near your name and address reads **10-82**, your subscription expires with this issue. **Please renew promptly.** -HLK.

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

A HISTORY OF THE 4th OF JULY "CAMP MEETING" By Don L. King

Several times I have heard brethren wonder about the beginnings of this great meeting. Even those who have attended for many years become uncertain as to dates, places, circumstances, preachers, etc. This past year at Sulphur, Oklahoma, I promised to write a history of the meeting, how it came about, etc. I wish I could remember the actual events which led up to the meeting. However, since they began long before I was born the best I can do is give you the events as recorded in our files of **Old Paths Advocate**. I have spent many hours reading the old issues and recording dates, names, etc. It is hoped our readers will enjoy this bit of history.

As difficult as it may be to understand, there really was a time in our recent history when the "4th of July camp meeting" was unknown. There were such meetings here and there, but they were not regular, and of course, not so well attended as present time meetings. For instance, there is an announcement in the **Apostolic Way** (as I recall, 1926) that Brother Tom E. Smith was to hold a camp meeting near Sentinel, Okla. So there were occasional such meetings. However, the first meeting of this type I find announced in **O.P.A.** was in 1934 at Wichita Falls, Texas. It was then called an "All-Day Meeting." Homer L. King held a series of meetings in Wichita Falls which began June 20 and concluded with an All-Day Meeting on July 4th, 1934. In the June 1, 1934 **O.P.A.** H.L. King wrote (pg 5), "There will be an all-day meeting at Wichita Falls, Texas on the fourth of July, for the purpose of getting closer together in the work of the Lord and that we may get acquainted with each other. The following preachers are expected to be present: J.L. Musgrave, Tom E. Smith, E.J. Smith, Tom McBride, H.C. Welch, I.G. Hayes, Clovis Cook, Reed Chapelle, Homer A. Gay, Walter Bray, James Stewart, James T. White, the writer, and possibly others. We expect a number of congregations to be represented. All sound brethren are cordially invited to attend. Bring your lunch and spend the day with us. I expect to conclude the series of meetings there on that day. -**Homer L. King.**" So began a tradition that has lasted almost without interruption to the present time. In the August 1 issue the meeting was reported (pg 6) as "...a great success in every respect." It was well attended by even more preachers and congregations than hoped for. The general theme was "...Restora-

(Continued to Page 5)

GOD'S POWER TO SAVE

By William St. John

In Romans 1: 16 we read, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

There has been a tendency over the years to turn from the power of the gospel to man's wisdom and the use of gimmicks to attract people. I noticed recently where the digressive brethren held their 1982 Family Encampment at beautiful Yosemite National Park (International Gospel Hour News, May-June). Reading their article made me stop and think. They called the meeting "one of the sweetest fellowships this side of heaven." Further it was stated that "Secular diversion and relaxation are a part of the **week's activities** (emphasis mine, WSJ) such as hiking, raft riding and swimming in the Merced River, sightseeing, peaceful lounging and renewing acquaintances with friends and loved ones. Two campfire programs are scheduled each evening...one for the teenagers and one for the adults. Each program includes special quartets, local talent, special singing groups, and other varied activities. A thought-provoking devotional concludes each day." This was all under the "oversight of the elders." It seems these brethren have found a way to "dress up" the services of the church. Obviously, to some, "secular diversion" is more attractive than the preaching of the gospel. This is not all that far from those who believe that the Bible is a dead letter and man needs more than just the Gospel. There are those who believe that the gospel is not God's power for saving men. They believe that man is so depraved by nature that he cannot even believe the gospel without the direct operation of the Holy Spirit. Many have prayed that God would send down "conviction" or "converting power" upon sinners in order that they might be saved. Although the "mourners bench" has for the most part disappeared, its' theory is still practiced by many. Notwithstanding, all this is merely man's vapid theological speculation, for Paul plainly states that God's power for salvation is the gospel. Obviously many feel it needs help in the way of entertainment, etc.. What has happened to the days when men and women were content with the simple services of a meeting and afterward the discussions with preachers about the scriptures which often lingered into the early morning hours. Early preachers wrote about holding three and four-week meetings. Many of you remember the two-week meetings. I wonder if our children will be able to remember the 10-day meetings. Why is this happening? I'm told that the "people" just aren't interested enough. What's more interesting than the gospel? Others say it's too great a strain, etc. I can't help but think that the "people" who aren't interested enough may be "us". The first century Christians certainly didn't seem to mind the strain.

To many, the preaching of the gospel is foolishness even as Paul stated in I Cor. 1:18, but the saved recognize the gospel as God's power to save. In the New Testament sinners were taught to believe and obey the gospel. Man's greatest need for today is the Gospel! The church's greatest need is for men who will preach the gospel to others. This should always be our foremost concern. But I see within the church the tendency to lean toward carnal inducements; a tendency toward accepting denominational practices as a means of gaining and holding members. Brethren, the GOSPEL is God's power to save! When we turn to entertainment and carnal enticement to draw people out, it shows forth plainly as an acknowledgement, and virtually a surrender to the world, that we have no confidence in the gospel; nor in its' power and ability to attract the attention of people, draw them out, and turn them to God when they are drawn out! Benjamin Franklin said, "If we want organs, gorgeous temples, Catharine wheels, clerical orders, superior courts, organizations and numerous societies, aside from the local congregations of the Lord, the Pope can supply any demand for any or all of these. If the great problem is how to reach the pockets of

the people and build expensive temples, put up tall spires and chimes of bells, he has solved it. He has a system, a plan, an organization, a grand one; the broadest one ever made by man. Here is the opening for men who long for something of that sort. There is no use in mincing the matter, nor in half-way measures. Why not at one bound go right up to the grand culmination of all this kind of progress? There is no use in trudging along behind the Pope, when a man can go to him and be received into his embrace at once. What a farce for men to be talking of progress, going on to perfection, keeping up with the age, etc., etc., when they are giving up and retrograding from the grandest progress possible to men — the progress up to the ground consecrated by the feet of the apostles and first Christians. Talk of progress when going back to the feeble and exploded schemes of sectarians and patronizing their shallow devices! Progress, indeed, to turn away from the holy gospel, the power of God to salvation, and scheme to catch people and draw them in by the blandishments of fine houses, theatrical, musical shows and clerical pretensions!"

Paul outlined the steps of apostasy to Timothy in II Tim. 4:3,4. The first step would be that they would not endure sound doctrine. One of the first and most glaring marks of digression is the absence of strong teaching and often the absence of any scriptures. It concerns me deeply when a preacher or teacher preaches for an hour and only makes one or two references to the scriptures. When a preacher or teacher does not stand on a "thus saith the Lord" and fails to "speak as the oracles of God" he is a dangerous man indeed. Such a condition will lead to "itching ears", "turning away from the truth", and being "turned unto fables". The Gospel is God's ONLY power to save men today. When the church lowers herself to carnal enticement and entertainment; she shows and acknowledges that she has no influence to draw people out, that the gospel and their worship has no power to draw them out, — but they have found what will draw them out... a fine temple of show (such as some of the elaborate buildings in the brotherhood), an organ, missionary societies, Sunday school, church-supported colleges, bus ministries, puppet shows, ice cream, kitchens, refreshments, candy, festivals, musical concerts, quartets, soloists, dancing, ball games, recreation centers, family encampments, and on and on. These will draw, certainly; but what becomes of the Gospel, the worship, the church? In all too many places it appears brethren are more concerned about the activities surrounding a meeting than they are about the meeting itself. Where are we placing the emphasis? Whether people are willing to admit it or not, when we turn to such things, we slander the gospel, the church, and the worship. We slander the Heavenly Father who so loved us, the dear Savior who died for the church, and the Holy Spirit who through inspired men delivered to us the gospel. The Gospel is God's power to save, not gimmicks. Again we read, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21.

Fellowship is something that exists when "we walk in the light as he is in the light." I John 1:7. It is not something that occurs when we have a get together at someone's house, or when members of the church eat a meal together. We may eat together and engage in carnal activities because we are Christians, but such is the result of the fellowship that exists. There were those who followed Jesus because of carnal enticements, but they didn't last. "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because you saw the miracles, but because ye did eat of the loaves, and were filled." John 6:26. The Gospel is God's power to save. We need to be less concerned with full stomachs and more

(Continued to Page 3)

A NEW CONGREGATION

(Continued From Page 1)

would be, Where have I been all these years? I felt like Elijah when he thought he was all alone."

"This was the first time I have heard of the "Old Paths Advocate" much good reading."

"Until the church here in Saginaw received a mailing from Bro. George Hogland ---I had no idea that other congregations shared the conviction with me. Praise the Lord!

"I want to be as honest and candid as possible with you, my brother, I so appreciate your straight forwardness of asking me questions on the phone."

"We own no real estate. We meet in our home. Our garage (attached) has been converted into a room to assemble in (with an adjacent facility for immersion).

"Though we were mixed up on lots of other things we did teach strongly on the significance of the one cup. After I obeyed the gospel I tried to share this truth with the good evangelist who immersed me but to no avail. Then my wife and I admittedly wavered on the subject too. We reasoned that people who were so right on the action and purpose of water baptism must have the truth on the Lord's supper also. But it always troubled us to break bread and use all those little cups and we found it difficult to do it 'in faith'."

"--My wife and I with prayer decided we had grown strong enough in the faith to begin meeting as a separate congregation in our home in Saginaw. We then as a free congregation tried to find our way back to what the Lord authorized and was practiced under the guidance of the divine apostle. We taught and immersed and the little flock grew but satan has tried many ways to stamp us out. We've had to battle both the denominations and our own brethren."

"We've met in our home about 14 years. We've always been self-supporting, but over the years we have contributed financial help to support evangelists in several areas of the world. Though it troubled me that these evangelists were individual cups brethren; yet, I would justify the help on the basis that they would preach initial salvation and the terms of forgiveness."

"We don't have any instrumental music although I've felt there's much more scripture to forbid the use of individual cups than instruments."

"The brethren who meet here are widely scattered. One couple drives 150 miles one way from Minneapolis to break bread with us. I taught and immersed them several years ago when they lived nearby."

"Speaking for myself I don't observe Christmas, Easter, etc. Don't address others with honorary titles Rev..

GOD'S POWER

(Continued From Page 2)

concerned with full hearts. We need less pie and more piety. We need to be more interested in what went on in the upper room than we are in what's going on in the supper room. We need to be more spiritually minded. "For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6. Don't you ever wonder how Paul and his fellow-workers turned the world upside down without the benefit of modern innovations? The GOSPEL is God's Power to Save!

—P.O. Box 832,
Paris, Tx. 75460

PREACHER NEEDED

The Second and Grove St. church of Christ, Graham, Tex. is seeking a preacher to move here and work for the Cause. Salary is negotiable. Those interested contact: Dr. Lynn R. Nesbitt, Cactus Hill, Bunger Rd., Graham, Tx. 76046 - Phone: (817) 549-2550; or Cleo G. Fancher, phone: (817) 549-0429. Your assistance in this effort will be appreciated.

—Ernest F. Nesbitt,
1317 Hillcrest, Graham, Tx. 76046

Father, etc., conscientious objector to military service. (I'm an infantry veteran of World War 2) before I became a disciple of Jesus Christ. Believe in supporting evangelist in the field but not paid preachers in the assembly --No Sunday School classes."

"Now Bro. Alton, I've tried to be honest with you in the information about us. If you can in good conscience include our address in the Ray Asplin Directory we would be pleased. If you can't I'll love you anyway Bro. The address and directions are as follows: Saginaw, Minnesota, (St. Louis county) location intersection of US. Hy. 2 and state Hy. 33 about 20 miles west of Duluth and about 10 miles north of Cloquet. Sunday morning: 9:30 A.M. Rt. #1, Box 263, 55779, Erick Bloom, (218) 729-8063."

Anyone who might be traveling that way would enjoy the fellowship and worship with these brethren.

—Alton B. Bailey

The Bible By Glen Osburn

Today we have given to us a most awesome responsibility - we own a Bible. That Bible has been fought for down through the years by many who literally gave their lives so that we might have some "relatively few pages filled with common words."

Why would men die for something so seemingly trivial? The answer comes with what is written on those pages, the truth (John 17:17). The true message, verified by those who heard it from Christ's own mouth (Heb. 2:3-4), is a message of hope and love from the Son of God, Jesus (Rom.-5:1-2)! The seemingly trivial pages become, to those who have faith in Jesus (Heb. 4:2), the words of eternal life (John 6:68)!

The question I would like to ask is, "Are we going to do our part, in this generation, to defend the value of these "relatively few pages of common words?"

Paul did his part. He states in II Tim. - 4:14-17 that Alexander the coppersmith "vigorously opposed our teaching" and "at my first defense no one supported me, but all deserted me; may it not be counted against them."

May it "not be counted against" us today when we stand by and let the "word of God" be trampled under foot and twisted (II Peter 3:16) by mere men.

"Beloved while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints (Jude 3 N.A.S.).

Someday, when we finally cannot stand someone tearing apart the truth, I pray that we will find it within ourselves to do our part and defend the faith that Jesus died for. I also pray that the experience will make us stronger, not destroy us.

—9071 Dover St.
Broomfield, Colo. 80020

THANK YOU

Feb. 6 of this year, my mother (Ina Martin) and I were hit by a drinking driver. We suffered multiple fractures and long hospital stays. We can both walk now and are so thankful for God's goodness. We want to thank all for the many cards, letters, phone calls, flowers, food, visits, and especially the prayers. Please remember if there is a meeting in the Okla. City area, you are welcome to make our home yours. Preachers and families you are welcome. We live in a suburb of the City (Wheatland), 5 or 6 miles from Capitol Hill cong. and closer to 21st St.; Moore; etc. Our phone: (405) 745-4580. Our address: 6501 Pearl, Wheatland, Ok. 73097.

—Roy and Ina Baxter

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SERMONS BY BROTHER HOMER A. GAY

I have just recently reproduced two sermons by Bro. Homer A. Gay, on cassette tape. The Gospel of Christ on side 1 and The Communion on Side 2. Both sermons were preached in the early to mid fifties. My object was to give the present generation an opportunity to hear this unique and dedicated soldier of the Cross, as well as those of us who knew and loved him an opportunity to relive the past. The tape comes in a durable plastic container with a picture of Brother Gay, and an explanation of the sermons. The cost is \$5.00 post paid. Order yours today. Supply is limited. This will be a collectors item. Send all orders to Ronny F. Wade.

—707 Pearson Dr.
Springfield, Mo. 65804

HONOR ROLL

You will find listed below the names of those sending subscriptions from Aug. 10 to Sept. 10 and opposite the name the number of subscriptions sent. Again, our thanks and appreciation for your continued help and prompt renewals. Please check the following and report any errors to us:

Don L. King-15; Ronny F. Wade-6; Sue Long-4; Wendell Webb-3; Jackie Lea-2; Mrs. Wm. Wheeler-2; Darrell Cline-2; Robb Hickey-2; Mrs. Geo. Bartels-2; Johnny Fisher-2; Barney Welch-2; Joyce Hammond-2; Randy Meents-2; Hilda Oettle-2; Larry Hickman-2; Neoma McCracken-2; D.B. McCord-2; Wm. LaDon Croom-2; Oliver McCombs-1; Fredrick Snider-1; Melvin Blalock-1; Joe Morgan-1; L.A. Shipley-1; Lowell Floyd-1; Bertha Jones-1; R.B. Finney-1; Mark Robbins-1; Ray Asplin-1; Maveine Cansler-1; Paul Nichols-1; Alton Bailey-1; Luther Dean-1; Chuck Morris-1; Gary Macy-1; Kathy Webb-1; Sherry Kelly-1; Mrs. P.A. Willmon, Jr.-1; Kay Newman-1; Dennis Elliott-1; Mrs. E.C. Wilson-1; Wanda Merritt-1; Madeline Moberg-1; Kim Ward-1; Bryan Roberson-1; W.G. Fulmer-1; Sam DeWitt-1; Donald Waggoner-1; Boyd Pilkinton-1; James Blake-1; Carl Hurd-1; Jearl Cromer-1; Iva Baxter-1; Belton Morrow-1; Mrs. Emmett Baldwin-1; Lloyd Kornegay-1; Reba Boettler-1; E.J. Anderson-1; Paul Walker-1; Chester King-1; Johnny Elmore-1; Claud McClain-1; Mary Parker-1; James Vannoy-1; Byron Spinks-1; Jerry Dickinson-1; Ron Willis-1; Irvin Barnes-1; Charles E. Weeks-1; Brian Burns-1; Total-107.

MEET BRO. LARRY ALDRIDGE

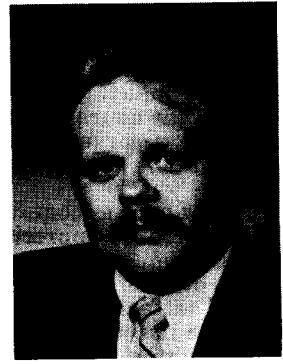
It is my pleasure to introduce to the brotherhood Bro. Larry Aldridge and to recommend him for the Master's use. Larry's home congregation is Newton, Iowa. A few months ago he made the decision to devote his life to the Lord's work on a full-time basis.

A few months ago, Larry moved to Pratt, Kansas, in order to assist us in the mission work here and to further develop his talents in preaching. He is presently working

a part-time job in order to support himself, but he desires to give his entire time in the Lord's work as soon as support is found. Since moving to Pratt, Larry has been very active in teaching and preaching. He has conducted studies with various families and has baptized 3 souls into Christ.

Larry is a single man, age 29. I find him to be sincere and zealous in the Lord's work. We trust the brethren will use and encourage him and that the Lord will bless him. You may contact him at my address, listed below.

Bob Loudermilk
P.O. Box 421
Pratt, KS. 67124



BONDS OF MATRIMONY

Ayers-Boman — On Friday evening, August 20, at Derby, Kansas, Brother G.V. Ayers and Sister Sarah Boman were united in marriage. G.V., a faithful gospel preacher, is the son of Brother and Sister Vance Ayers of El Reno, Ok. Sarah is the daughter of Brother and Sister Delbert Boman of Wichita, Kansas. Many friends and relatives from many different locations were present to witness the beginning of this new Christian home. We are very thankful for faithful Christians like G.V. and Sarah. May God shower them with His richest blessings. It was my honor and pleasure to officiate at the ceremony.

—Doug Edwards

Curley-Hogland -- On August the 7th., Chase Lee Curley and Tina Marie Hogland exchanged vows and were united in Holy matrimony. Tina is the daughter of Virgil and Frances Hogland then of Kansas City, Mo. and now in southern Missouri in the Table Rock Lake area. Tina comes from a well-known, respected and God-fearing family. Chase is the eldest of four sons of Kenneth and Sandy Curley of Amarillo, Tx. This family, as many know, is very prominent in the work of the Lord in Amarillo. We've known both Tina and Chase for a number of years and believe they will establish a strong Christian home. Chase worked and studied with me for a time, and I believe he is a very responsible and the most energetic type of person I've been around.

The wedding was held in the 85th and Euclid church building in K.C., Mo., with a very large number attending. It was a candlelit ceremony accompanied by splendid singing by a group of Christians which included the bride's sister, Diana.

Chase and Tina are dedicated people, devoted to the church. May God richly bless their home which they intend to first establish in Lubbock, Tx. It was an honor to unite these two dear ones.

—Ron Willis

"I am thankful someone is interested in sending the paper out" —Maggie McClay, Austin, Tx.

A HISTORY OF THE 4TH OF JULY

Continued from Page 1

tion of the Ancient Order, or back to the Old Paths." It was agreed to hold it again in 1935 at Healdton, Oklahoma.

Homer L. King reported this meeting in his field report on page 8 of the July, 1935 issue. They anticipated a great meeting, and it was, according to Tom Smith's report in the August, 1935 issue (pg 7). Bro. Smith reported that the "...all-day meeting of July 4 is to be repeated next year at Sulphur, Oklahoma."

In the September, 1935 issue appeared an announcement by Homer L. King and Homer A. Gay of a "Big Camp Meeting." (pg 8) It reads in part: "...For a number of years Brother Gay and I have been asked to have a camp meeting near our home in the Ozarks, at the Bennett Spring State Park, twelve miles from Lebanon,...Hence, we have set aside the last half of August, 1936 for this spiritual feast..." Please note, that this meeting was in addition to the annual "all-Day meeting" over the 4th of July which began in 1934 at Wichita Falls, Texas. For a time both seemed to continue and with good attendance, generally. The "Annual All-Day Meeting" was announced by Homer L. King in the June issue (pg 6) right on schedule. It was to be at Sulphur, Okla. and all were asked to attend. Remember, too, that these early all-day meetings were merely that and no more. H.L. King closed his meeting at Sulphur July 4, 1936 with the all-day get together with various preachers making about ten minute talks. They were usually along the line of encouragement to "keep on keeping on" with the Lord's work.

In the August 1, 1936 issue, Homer L. King announced "The Camp Meeting" (pg 5). It was to be at Bennett Springs as previously announced in the September paper and he and Bro. Gay were to conduct it. The dates were announced as August 21 continuing over the 5th Sunday. There were to be three services daily. In the Oct. number of the same year Bro. Gay reported "...The crowds were not as large as we had expected because of the extreme drouth which covered so much of the country..." He went on: "...Bro. King and I did the preaching at nights, while the younger preachers did the day-time preaching, among whom were Frank Cope, Clovis Cook, Fred Kirbo, Eugene Parish, Chester King, and Earl VanStavern... In this meeting my boy, Homer Jr., and Bro. King's boy, Howard, were baptized, and that made it a wonderful meeting for us.... We have promised to hold another camp meeting here again next year. Homer A. Gay."

The 1937 Camp Meeting at Bennett Springs went off as planned with Brethren Homer King and Homer Gay conducting. Crowds were much larger and apparently the singing was a special feature. In his report, Oct. 1, 1937 O.P.A., Homer L. King wrote: "...The singing was a special feature of the meeting, and a number of competent song leaders were in attendance. We used the 'service songs' book advertized in the O.P.A. It was certainly a spiritual blessing for so many from different sections of the U.S. to mingle their voices together in praise to Jehovah. How such singing fills and thrills my soul!"

The 4th of July "All-Day Meeting" for 1937 was held at Equal Rights, Oklahoma, as reported by Tom E. Smith in the August, 1937 O.P.A. However, for some reason, the meeting was not very well attended and only seven congregations were represented. Bro. Smith wrote: "...Brethren J.R. Stewart, Orvel Johnson, Abe Smith, and I were the only preachers present." Bro. Tom went on to say that the talks were regarding cooperation among the congregations and that if they were put into practice would do a lot of good.

When 1938 rolled around it brought some changes. There was to be a camp meeting held at Bryant's Station Crossing, on Little River, near Buckholt's, Texas. This was about three miles from the Live Oak congregation. Ervin Waters had held a meeting there in 1937 and now in 1938 there was to be a camp meeting with Bro. Waters conducting. It was advertized in July, 1938 and was to

continue at least until August 7. This marks the first time (if I have not overlooked others) that the meeting was held by other preachers than Brethren King and Gay. In the August O.P.A. Ervin reported the July 4th "All-Day Meeting" which was held at Doughterty, Oklahoma with himself conducting. Both meetings seemed to have been regarded as very successful and such topics as "Unity," "Cooperation," "Fellowship," and "Purity," were discussed. Ervin announced that the All-Day Meeting would be at Sulphur the next year. Sure enough, it was, during the meeting held by Homer L. King. He reported it as the sixth series of meetings he had held in Sulphur as of July 1939. He also reported that a young preacher, Fred Kirbo, had been with him during a good part of the meeting and had preached two good sermons. In the same issue (July 1939) Ervin Waters reported he was to begin another camp meeting at Buckholt's, Texas, July 28. Hence both meetings were continuing with success.

In 1940 there appears only a brief announcement of the All-Day meeting which was to be held at Doughterty, Okla. and, we suppose it was. However, I find no reports from preachers who attended, nor do I know who held the meeting. The announcement in the July 1940 O.P.A. was sent in by the elders of the Doughterty congregation. Also, it appears that there was no camp meeting in 1940. I can find no record of it. Preachers seem to have gone about their meetings without any reference to such a meeting.

However, in 1941 Orvel Johnson (then of Oklahoma) announced a **Camp meeting** at Prices Falls, Oklahoma, near Sulphur. It was to run July 1-13 with all-day meetings on the 4th and 5th. Homer L. King had been asked to conduct the meeting but had already promised his time for a meeting at McAlester, Okla. with Fred Kirbo assisting. He did plan to be at the all-day portion of the meeting however, according to his comments on pg 6, 7 of the June, 1941 issue. I do not know who conducted the meeting that year, but the meeting was somewhat troubled by the Order of worship question which had already arisen and begun to cause trouble. This was pretty much the entire topic of discussion at the all-day meeting that year and was discouraging to many who attended. What a lesson to remember, brethren! Nothing will kill the spirit of a good meeting quicker than an uprising of strife and bad feelings. Ervin Waters had begun writing upon the question (Order of Worship) in the May 1941 issue of O.P.A. A good many were troubled by the question itself and it was the issue of the day. Articles appeared from time to time for quite a period of time and it was obviously a cause of no little concern to many of our preachers.

The 4th of July meeting was held at Healdton, Okla. in 1942 with Ervin Waters in charge. This had been agreed at the last meeting in Prices Falls, in 1941. This meeting was a great success and was reported by Ervin in August 1942. One had been baptized and three were restored. All were looking toward 1943 with hope it seems. Apparently, there was no "camp meeting" as such in 1942 or 43 and the All-Day meeting for 1943 was in Wichita Falls, Texas at the old North sixth Street church location. Homer L. King conducted the meeting and a number of preachers were present and spoke for ten minutes each. Paul Nichols reported that 250 were present and the collection was over \$138.00 on Lord's day! It was to be in the same place next year since Wichita Falls was a central location. Though these were war times the Lord blessed our brethren with good meetings and the gospel went out in every direction. The next year (1944) saw the meeting back in Wichita Falls again with Barney Welch in charge. It was a great meeting, said H.L. King in a nearly full page report in Aug. 1944. "July 4, 1944 will be long remembered by the great crowd of faithful brethren, some of whom, came a distance of about 1500 miles, but no one was heard to say,

(Continued To Page 6)

A HISTORY OF THE 4TH OF JULY

Continued from Page 5

'I'm sorry I came,...' It was planned to be in Waco the next year (1945) and was to last for three full days rather than just one. However, some learned that there were reportedly some who intended to use the meeting as a means to sow discord over the marriage question and so was cancelled at the last moment for Waco. The brethren in Wichita Falls at N. 6th and N. Broadway hosted it as they originally wanted to anyway. However, due to the short notice, the duration was but two days rather than the three originally planned at Waco. I do not know who conducted the meeting.

A short meeting was held in Wichita Falls the next year (1946) but was only two days covering July 4 and 5 and was apparently conducted by Homer L. King though this is not sure. In his field report, July 2, 1946 he wrote: "...It was a great meeting, with over 400 brethren present. Someone said 23 preachers were present; 33 congregations from Calif. to W. Va. were represented. The singing was simply grand. The next such meeting is scheduled to be at Sulphur, Oklahoma, July 4, 1947...."

Thus the meeting arrived at Sulphur, Okla. where it has remained these many years. I attended as a two year old baby, the meeting in 1944 at Wichita Falls, Tex. I still remember the meeting at Sulphur, in 1947 and until 1962 did not miss a single year attending there. What memories!

The 1947 Sulphur meeting was conducted by Homer A. Gay and Homer L. King. It was to be held in what was described as a "large" tabernacle beginning June 27 and running through the 6th of July. Brethren Gay and King alternated preaching at night and visiting preachers were used at the day services. On the 4th, short talks by everyone and plenty of good singing. (The singing was good, I have some of it recorded on tape with Brother Gay leading) Brother Gay admonished O.P.A. readers: "Let us all forget our own feelings, petty differences, slurs, and axe grinding, and follow after the things which make for peace, and the things wherewith one may edify another." In the same announcement were items of interest to those who planned to attend. Cabins were \$12 per week or \$2.50 per day, etc. Tents were \$3 per week, cots were \$1 per week and a stove could be had for another dollar per week. It was a great meeting and Ervin Waters wrote that, "...these two seasoned veterans, co-workers since they were young men, demonstrated how two preachers could work together constructively during such a meeting..." They were destined to hold many more in the coming years and following is a list of the subsequent meetings and who conducted them at Sulphur, Okla.

1948, Homer L. King and Homer A. Gay (Lynwood Smith was in charge of the young men's meeting); 1949, Ervin Waters and Paul O. Nichols; 1950, Ervin Waters and Paul Nichols; 1951, Homer A. Gay alone; 1952, Homer L. King and Homer A. Gay; 1953, Clovis Cook and Fred Kirbo; 1954, Don McCord and Paul Nichols; 1955, Homer L. King and Homer A. Gay; 1956, Billy Orten and Tommy Shaw; 1957, Paul Nichols and Edwin Morris; 1958, Homer L. King and Paul Nichols; (Note: Brother Gay had been scheduled but had passed away in May); 1959, Homer L. King and Tommy Shaw; 1960, Homer L. King and Billy Orten; 1961, Homer L. King and Paul Nichols; 1962, Lynwood Smith and Ronny Wade; 1963, James Orten and Wayne Fussell; 1964, Johnny Elmore and Bill Roden; 1965, Leon Fancher and Miles King; 1966, Jack Cutter and Wayne McKamie; 1967, Tom Smith and Homer King; 1968, Jerry Cutter and Clovis Cook; 1969, Richard Nichols and Orville Lee Smith; 1970, Joe Hisle and Alton Bailey; 1971, Wayne McKamie and Don McCord; 1972, Paul Nichols and Tommy Shaw; 1973, Gayland Osburn and Barney Owens; 1974, Roy Lee Criswell and Carl Johnson; 1975, Bill Roden and Jimmy Smith; 1976, Johnny Elmore and Alan Bonifay; 1977, C.A. Smith and Don King; 1978, Alton Bailey and Jerry Cutter; 1979, Ron Willis and Irvin Barnes; 1980, Larry Lay and

Don Pruitt; 1981, Gerald Hill and Bobby Pepper; and in 1982, Jerry Cutter and Billy Orten. (Benny Cryer and Frank Staggs are scheduled for 1983).

It appears that what began as two separate meetings (the camp meeting which was usually held in August and the All-Day meeting over July 4th) gradually merged as a camp meeting ending on July 4th with an All-Day meeting on that day.

As an added note of interest: Brother Gay suggested (April O.P.A. 1949) that we build a tabernacle of our own rather than continue to rent from the Denominational people. Rent for the old tabernacle (located near the old church building in Sulphur) was \$75.00 for 1949. It was announced in the July O.P.A. (1951) that the new 40 x 80 tabernacle was built and ready for use. The first meeting was held in it in 1951.

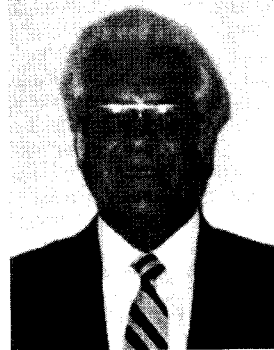
In 1981 the brethren in Missouri hosted another "Camp Meeting" in Lebanon, near Bennett Springs where several meetings were held in the 1930s. Brethren Ronny Wade and Johnny Elmore conducted the meeting in 1981; Clovis Cook and Ron Alexander conducted in 1982 and Paul Nichols and Jimmy Smith are scheduled for 1983.

I have tried to have my information as factual as possible. However, if I am mistaken feel free to correct me and we'll be glad to make mention of it in future issues. We feel our present generation deserves to know of these historical happenings. May the Lord bless the faithful.

—Don L. King

50 YEARS OF SERVICE

This year (July 16-25, 1982) the church at Claxton, Mo. had Bro. Clovis Cook, for our meeting. During this meeting we learned that he had been preaching for fifty years (July 1932 to July 1982). Since his association with this congregation spans forty eight of these fifty years, and since he has held more meetings for us than any other gospel preacher; and since he has married our young people, and preached the funerals for our loved ones over



all these years, we surprised Bro. Cook, on the last day of the meeting by presenting him with an anniversary cake. Not many preachers are still active after fifty years of service. We of the Claxton congregation are grateful to him for the many years of service he has rendered to us.

—Wendell Webb

CASSETTS AVAILABLE

The New Year recording, "Hearts Aflame for God" is now available on cassetts only, at \$6.00 plus 90¢ shipping charge. Following is a list of recordings available: "Remove Not The Ancient Landmarks" (album only)-\$5.50; "For Such a Time as This" (album only)-\$6.00; "Is There Not a Cause?" (cassette only)-\$6.00; "Hearts Aflame for God" (cassette only)-\$6.00. Please send orders to: Hanson Productions, P.O. Box 2092, Bloomington, Ind. 47402.

—Gerald Hanson

WORDS OF ENCOURAGEMENT

"We enjoy the OPA so much and after receiving it never put it down until we read it through" —B.E. & Sue Terry, Kermit, Tx.

"Thanks for the good work on the OPA. The best to you and yours" —Margie Holt, Duncanville, Tx.

THE CHURCH DIRECTORY

The past few months I have had 4 long distance calls inquiring about a place to worship in the WASHINGTON, D.C. Area. I had to refer them to ROANOKE, VA. which was about 200 Miles distance. A congregation met for years at Arlington, VA. across the Potomac River from Washington, D.C. I met with them in 1972, but soon afterward they moved to Purcellville, VA. some distance from Washington, but have since disbanded. If you know of anyone meeting closer to Washington, than Roanoke, Please let me know.

You may add this new congregation to the 1981 Directory: GREENFIELD, (Dade County) MISSOURI. On Highway 39 - 1/2 Mile North of Greenfield City Limits. Sun. 10:00 A.M. & 6:00 P.M., Luke E. Robertson, 200 Barber Street, Greenfield, MO. 65661, Phone (417) 637-5669. David R. Montgomery, Rt. 1, Box 14, Lockwood, MO. 65682. Phone (417) (Need Telephone Number).

The congregation at CLYDE, (Callahan County) TEXAS, has moved to NORTHSIDE CHURCH OF CHRIST, Corner of North 5th, Street & Plum Street - One Block Behind the Dairy Queen on I-20. add Sun. 7:30 P.M.

The following corrections should be made: SHREVEPORT, (Caddo Parish) LOUISIANA, 659 Flournoy-Lucas Road - Add the name of Byron W. Spinks, 8353-A, Wasson Road, Shreveport, LA. 71107 Phone (318) 929-7815 - Delete Richard M. Thompson.

I made an error in the July issue of the O.P.A. on NEOSHO, (Newton County) MO. WEST HIGHWAY 60 CHURCH OF CHRIST. Bro. E.B. Owens telephone number should read (417) 451-2264 and Bro. Jerry R. Owens phone should be (417) 451-3498.

STILLWELL, (Adair County) OKLAHOMA NOEL CHAPEL CHURCH OF CHRIST, Change Sun P.M. time to 5:00 P.M., also Bro. Little John's telephone number to (918) 696-2612 and Bro. Boyd Kent's telephone number to (918) 696-2113.

WOODSON, (Throckmorton County) TEXAS, add Bro. R.G. Little's telephone number (817) 345-6598.

All 1981 Church Directories have been sold. Please send all changes, corrections or new information about the Directory to Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658 Phone (501) 499-7117. Note: We are sorry this did not reach us in time for Sept. issue. —Ed.

I have finally located a place to worship in the WASHINGTON, D.C. AREA. MANASSAS, (Prince William County) VIRGINIA - 9412 Blackstone Road - In the home of Bro. Joseph V. Brown (North Virginia Church of Christ) Sun. 11:00 A.M. (Please call in advance for arrangements, as the services are irregular due to illness or Bro. Brown is out of town). Joseph V. Brown, 9412 Blackstone Road, Manassas, VA. 22110 Phone (703) 361-2256.

At LEXINGTON (Cleveland County) OKLAHOMA, change the Wednesday Service to 7:30 P.M.

Add the following congregations to the 1981 Directory, LAKELAND, (Washington County) MINNESOTA, 180 Quality Avenue North (Temporary) In the Home of Elwin Robinson, (Call in Advance) - Go East of St. Paul MN about 11 miles on I-94 to MN 95. Turn South on MN 95 for 1/2 Block then turn right and follow road 1/2 Mile to 180 Quality Avenue North. Sun. 10:00 A.M. & 6:00 P.M., Wed. 7:00 P.M., Elwin Robinson, 180 Quality Avenue North, Lakeland, MN 55043, Phone (612) 436-8377, Wayne Robinson, 135 ShaRonDale Street, Roberts, WI. 54023, Phone (715) 749-3690.

GRASSY FORK CHURCH OF CHRIST, (Cooke County) TENNESSEE, In the Hartford Community East of Knoxville, TN. Exit off I-40 at Exit 447 - Eastbound - exit on Hartford Road and turn left at the Chevron Station on Grassy Fork Road - Westbound exit at Exit 447 directly on Grassy Fork Road - Go on Grassy Fork Road about 7 Miles to B.R. Freeman's Grocery and turn right on gravel road for 1/2 mile - Watch for signs - Sun. 10:00 A.M., and Wed. 7:00 P.M., William Messer, Rt.

1, Box 50, Hartford, TN 37753, Phone (615) 487-5632 - Terry Ball, Box 46, Hartford, TN 37753, Phone (615) 487-2965.

Goodman, Mo. - Northview church of Christ, 5 mi. so. of Neosho on 71, 2 blks west. Sun. morning - 10:00 A.M., Sun. evening 6:00 and Wed. eve. -7:00. Contact: Gary Macy, Rte. 1, Box 139, Goodman, Mo. 64843-Phone (417) 451-5844; Ralph Martin, Rte. 6 Box 59, Neosho, Mo. 64801, Phone (417) 451-2116; William R. Murry, Box 235, Granby, Mo. 64844 (Note-we are indebted to Gary Macy for the above information-Ed).

Lompoc, Cal. - Replace the name of Orville Cloud with: Troy Boydston, 226 Pine Lane, Lompoc, Cal. 93436. Phone: (805) 735-3198.

WEATHERFORD, (Parker County) TEXAS, 1501 Peaster Highway - In the Weatherford Banquet Hall (Temporary - Call in advance for location change) Sun. 10:30 A.M. & 6:00 P.M., Delbert Meyer, 2604 East Bankhead Street, Weatherford, Texas 76086, Phone (817) 594-4612, Jack Mason, 1000 Lakeridge St., Azle, TX. 76135 Phone (817) 444-6887 Bobby Studer, Rt. 2, Box 147-H, Granbury, TX. 76048, Phone (817) 326-4811.

We are glad to have this one come in from our (NO REPORT) in the 1981 Directory. OTTUMWA, (Wapello County) IOWA, Finley Avenue & Adella Street, Sun. 10:00 A.M. & 6:00 P.M., Wed 7:30 P.M., Albert LaRew, 416 Elmdale Avenue, Ottumwa, IA. 52501, Phone (515) 684-5176, Charles S. Carlo, 405 East Pennsylvania St., Ottumwa, IA. 52501, Phone (515) 684-5737, Robert L. Stevens, 1617 East 2nd. Street, Ottumwa, IA. 52501, Phone (515) 682-9679.

If your home congregation is listed in the 1981 Directory as (NO REPORT) and no one has sent in the information, I will drop all the (NO REPORT) congregations from my files in the very near future. If you still want your home (NO REPORT) congregaiton to still be listed please let me know as to (1) Location (2) Time of Service, (3) Name, address and telephone numbers of not more than 3 leaders. Please do this as soon as possible.

—Ray Asplin,
Star Route 2, Box 67-A,
Norfolk, AR. 72658
Phone (501) 499-7117

TOTAL COMMITMENT By Mark Robbins

Christianity is more than a religion, it is a way of life. Instead of living for self and just doing as we please, we are serving Christ. Jesus is alive, he dwells in our hearts, therefore let our nature be like Him. Let Jesus live in you (Matt. 5:13-16). Let our attitudes be "Lord have your way in my life." Give up your selfish wants, turn to Jesus, He changes lives! In Christ is where all blessings are (Eph. 1:8; Gal. 3:27). Life is beautiful if we live it God's way. Christianity is a relationship with Jesus Christ, Jesus is a real friend of all that obey Him (Heb. 5:8,9). He saves us. Give Jesus your life today. I know you will find a happy life in Jesus. Dear reader, are you a dedicated follower of Christ? If you are not you are lost, and need to become a Christian. If you are not a Christian you are a failure in life. We can do no good without Christ in us and us in Christ. Simply obey these steps and God will add you to His Church (Acts. 2:47; Eph. 5:23; Col. 1:18):

1. Call on Jesus as Lord- Faith- Acts 16:31; Heb. 11:16.
2. Turn away from sins- Repent Lk. 13:3.
3. Publicly declare Jesus as Lord- Confess Matt. 10:32.
4. Be buried in baptism to get into Christ and to put on Christ-Gal. 3:27, Rom. 6:3,4,5, Acts. 2:38.
5. Put God first in your life- Matt. 6:33, Rom. 12:1,2.

—4806 Kilkerry,
Middletown, O. 45042

OUR DEPARTED

Young— Gladys Lennett Young was born Sept. 28, 1924, in Clarksville, Arkansas, and departed this life Aug. 9th, 1982 in her home in Ceres, Ca., after a lengthy illness. She was a member of the Lawrence Street Church of Christ in Ceres, Ca. Gladys was the wife of Hershell Trent Young and the mother of Arlene Carson and David Young, all of Ceres. She was the daughter of Belle Edwards of Oklahoma. Also survived by seven grandchildren and four brothers and two sisters. Gladys suffered from cancer. Gladys attended church as long as she was able having been in poor health for over a year. She was loved and an inspiration to her family and all her friends. She will be greatly missed by the Church and her loved ones. Her home was always open for friends and neighbors. A testimony of her love was shown by the large crowd attending the funeral and the large array of flowers that filled the room. Trent, the family and the sisters in the Church are to be commended for the kindness and seeing Gladys's needs were met. Never a complaint from anyone. Just love and concern. Our prayer is with the family, but we know she fought a good fight, she had finished her course and kept the faith. Therefore we believe the promise "henceforth there is laid up for me a crown of life." This writer counts it a great honor to have known and loved this great lady and at her request spoke words of comfort and warning to those left behind. Bro. Orvel Johnson assisted in the service.

—Howard Hickey

Webb— Mable Effie Webb, was born May 23, 1902 in Wright County, Mo., and departed this life July 11, 1982. She was married to Archie Webb in 1923 and to this union was born two sons and one daughter. She was preceded in death by her husband and one son. She is survived by one son and one daughter, five grandchildren and eight great grandchildren. Early in life Mable professed her faith in Christ and at the time of her death she was a member of the Claxton church of Christ. As long as her health permitted she attended the Claxton church of Christ. I remember her in years gone by having met her many years ago. She was very hospitable with a good personality and will be missed in her community. A good crowd came to pay their respects the day of the funeral. The singing was done by old friends of hers—members of the Cravens family. This writer was asked to speak the final words, on the day she was laid to rest in the little cemetery at Claxton, where many of the former members of the Claxton congregation have been buried.

—Clovie T. Cook

Smith— Bro. Mosco L. Smith, of the Sweet home congregation, at Broken Bow, OK., passed away Aug. 29, 1982 at the DeQueen (Ark.) General Hospital. He was born Aug. 6, 1893 at Ussery, Ark., a small town named for his maternal grandfather who was judge in that locality; the name of the town was in later years changed to Glenwood. Bro. Smith was my father-in-law, and dear friend for 45 years; we had a good relationship that was sustained as long as he lived. I had the privilege of baptizing him into Christ several years ago, and I counted it an honor and privilege to speak at his funeral. He was faithful to attend worship as long as he was able, one of the first ones there, cleaning around the meeting house, sweeping around the door, anything that needed to be done. He helped build the meeting house, built the pulpit with such pride and loving care, and was always the first to rejoice over any good that came to any member of the body. After his bout with cancer, the treatment that went with it, his other ailments and hindrances, he was not able to attend the last two years of his life, but he never ceased to love and be interested in members of the body. As long as he was able to speak, he prayed God to take him out of his suffering

body, and give him a home in heaven. Being the Christian he was, we believe all is well with his soul. He was laid to rest in the Watson Memorial Cemetery, Oak Hill, OK. Left behind to mourn his passing are his wife, Mattie, of the home; 1 son, 5 daughters, 15 grandchildren, 11 great grandchildren, and 2 great-great grandchildren, and a host of friends.

—Ray Lambert

PLEASE NOTICE

Aug. 9 in the early morning, Bro. Bob Smith of Brazil, Ind. underwent a heart transplant at Richmond, Va. This ended 2 years of suffering, and he is now doing well though he still has a long way to go. He is now walking a mile each day and exercising on a bicycle. The danger of infection and rejection is still present. Doctors say Nov. is the earliest date he might return home. His wife Kathy is with him while their parents care for the two children. We are confident Bob has come this far due to strong faith, God's will, and prayers of the brethren. He needs our continued prayers and encouragement. If you would care to write him the address is: Robert G. Smith, McGuire's Veterans Hospital, Bldg. 207, Ward 8, Bed 17, Richmond, Va. 23248.

—Brian Burns

WORKER NEEDED

The congregation in Birmingham, Ala. wants to support someone in fulltime work in this city. If you are available and want to work, please contact us for details. Write me at: 1248 Montclair Rd., Birmingham, Al. 35213, or phone: (205) 591-1031.

—Lowell G. Hill



Robb W. Hickey,— 4709 Birmingham, Wy., Stockton, Ca., 95207, Sept. 6— Since my last report we held meetings at Yakima, Washington, (two confessions), and Cave Junction, Oregon, (three baptisms). Both places we held meetings asked us to return for future efforts. In Washington and Oregon we associated with preaching brethren Gayland Osburn, Smith Bibens, David Stands, and Glen Arnett. All of these are fine preachers, and I appreciate them all. We are back home now and have resumed our work at Stockton.

Gary Macy,— Rte. 1 Box 139, Goodman, Mo. 64843, Aug. 28— The congregation at Northview 5 mi. south of Neosho has done well since its beginning June 5. I had the privilege of baptizing my oldest brother who is 66. He attends services regularly and is doing well. I also recently baptized a nephew. We have between 20 and 30 meeting regularly with visitors occasionally. Love and unity prevails. We stand firm on the gospel striving to be neither radical nor liberal. Bro. Billy Joe Ferguson spoke for us first Sun. of Aug. We have had preaching brethren Delmar Lee, Dennis Smith, Orville Smith, and Nelson Nichols speak here recently. I held a 5 day meeting in July with good attendance. We ask your prayers.

Carlos B. Smith,— Rte. 1 Box 150, Wesson, Ms. Aug. 25— The meetings in this area have been encouraging and uplifting. I have enjoyed some of the best— Clovie Cook, Ronny Wade, Chester King, and by the time you read this,

Bro. Marion Frank will have held our Labor Day meeting. I was very pleased with the way Bro. Ron Willis handled the marriage question and wonder why everyone can not see the light of God's word on this issue. I still enjoy the OPA it has always been an inspiration. I have copies of **Singing vs. Instrumental Music** and **The Bread vs. Oil Bread** both free for the asking.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, Sept. 7— We plan a gospel meeting in Sikeston, Mo., Oct. 21-24, beginning at 7:30 Thurs. evening through Sat. evening, and 3:00 P.M. Sunday afternoon, at Ramada Inn just off I-55. Speakers will be Miles King, David and Joel Smith. Meeting place and advertising will be provided by congregations at Powe and Scott City in a combined effort to establish a church there. We had a confession of fault by a sister who returned home to meet with the brethren at Pontiac, Mi. If you can attend the Sikeston meeting, it will be appreciated.

Jerry Dickinson,— 13114 Force, Houston, Tx., Aug. 17— I'm just home from my busiest summer in the Lord's work. I held seven meetings this summer and I can unreservedly say that everywhere I went I found men, women, boys, and girls interested in and zealous toward Jesus and His church. I thank the Lord for them all! I am glad to be home and am looking forward to getting more actively involved in the work of the new congregation in North Shore. We have been meeting for about nine months now and I am encouraged at the prospects for growth. One lady from the community is now meeting with us regularly and we hope her husband will join her soon. We are in the process presently of buying the property and building which we have been renting and if we are successful this should be a big boost to the work. We are located, brethren, right off I-10 on the east side of Houston. If you are passing our way stop by and visit. Please pray for me and the Lord's work here. That the church may vanquish all foes is my prayer daily.

Paul Walker,— 2701 Halifax, Odessa, TX., 79762, Sept. 7— Our gospel meetings during July and August were most enjoyable. It was a great thrill for me to be with brethren in Olney, TX; Greenville and Flemington, Pa.; Lakemore, Ohio; Chapel Grove, TN, and Birmingham, Ala. Thanks to all the brothers and sisters for their genuine love and hospitality. I am greatly encouraged by seeing so many young people in our congregations who are making a lot of spiritual progress. May God continue to bless them. It is good to be back with the congregation here in Odessa. The brethren here are so good to us and we love them. May God bless our brothers and sisters around the world.

Wm. LaDon Croom,— Box 309, Antioch, Tn. 37013, (615) 331-8308, Sept. 9— At the writing of this article, my family and I have just returned home from a wonderful Labor Day meeting in Columbus, GA. It was good to be there and to be with those of like precious faith from six states (15 congregations). The congregation in Columbus is to be commended for having and supporting this meeting. Eight gospel preachers delivered wonderful sermons to those attending. Sermons that were educational, edifying, and uplifting. All who attended could agree that it was a spiritual feast. Here in Nashville we are now looking forward, it being the Lord's will, to Bro's. Alton Bailey and Bobby Pepper coming to aid and help us in a mission type effort Sept. 26 thru Oct. 3. May God bless all the faithful.

Jack Cutter,— 12321 E. 14th St., Tulsa, Okla. 74128, Aug. 30— It has been so long since I have written a report to the OPA that this writing could be classified as my annual report. We continue to live in Tulsa and work with the East 11th Street congregation. This group is doing very well. This past year we hosted the New Years

meeting and a Spring Young Peoples meeting and both of these meetings far surpassed our expectations. Bro. Don King held us a meeting in June. His preaching was timely and effectual and with some results. The new congregation which was established a year or so ago at Jennings is progressing with increased attendance and leadership development. In October (15-24), I look forward to my first meetings ever in Illinois at the Mozier congregation. Our best wishes and regards to all.

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240, Sept. 9— At this writing Bro. Bobby Pepper and I are in a gospel meeting in Ft. Myers, Fl., Sept. 8-12. My next meeting will be in Harrodsburg, Ind., Sept. 17-26. Then to Nashville, Tn., Sept. 27-Oct. 2, where Bro. Bobby Pepper and I will work with Bro. LaDon Croom in both a meeting and personal work. We enjoyed the Labor Day meeting in Columbus, Ga. again this year. Bro. LaDon Croom did a fine job holding the meeting. We look forward to Bro. Lynwood Smith holding our fall meeting here in LaGrange, Oct. 2-10. I also enjoyed the trip to Minnesota and much study with Bro. Erick Bloom. We were there for several days the last of August and also had a short visit with the brethren in Jamestown, N.D. where we established a church about a year ago. Bro. Greg DeGough is working with the little congregation there now. Please pray for us and our work for the Master.

Bob Loudermilk,— P.O. Box 421, Pratt, Ks., 67124, Sept. 9— Our meeting with Don Pruitt was most enjoyable and we feel much good was accomplished during the meeting. We grew to love and appreciate his family immensely. The Lord has recently been blessing the work in Pratt in a wonderful way. In the past several weeks we have had the privilege of baptizing four souls into Jesus Christ and to see a Sister who had fallen away, come back to Christ. We now have more studies going that ever before and new leads are appearing. Last Lord's Day we had a young man attend services from Kenya, Africa. He is here with the "Friends Church" studying to preach and he plans to return to his country after completing his education. He agreed to study with me so I view this as an opportunity. I recently enjoyed speaking at the Kansas City Labor Day Meeting. We are scheduled for a weekend meeting this week in Oklahoma City (Capitol Hill). Other meetings for this year include: Ada, Oklahoma (October 1-10), and Lee Summit, Missouri (November 3-7).

Melvin Blalock,— Rt. 3, Box 126, Mineral Wells, Tx. 76067, August 12— It has been our privilege to preach at the N.W. 21st St. Congregation in O.K.C.; the Fossil Creek congregation in Fort Worth; and Rogers, Ar. recently. It was good to visit with Bro. Lonnie York and Bro. Delmer Lee at Rogers. We have been involved with the establishing of a new congregation at Weatherford, Tx., for sometime now. Much of our time and our Sundays is spent at Weatherford. We have a good nucleus of people to work with in this congregation. The brethren are cooperative and the Christian love is evident. We have nine families represented. The potential for growth looks very good. We are about to begin construction of our new building. Our meeting place will be on the Bankhead Hwy. just about a block and a half off of I-20. In addition to the Weatherford work we continue to preach at Mineral Wells once a month and on some Wednesday nights. We also preach at the Fossil Creek congregation one Wednesday night a month. We ask for your prayers in behalf of our work and it is our prayer that God bless the faithful everywhere. (Note— We are sorry this did not reach us in time for Sept. issue-Ed.).

Doug Edwards,— P.O. Box 1223, Edmond, OK. 73083, Aug. 24— This is our first field report in quite some time. We have recently completed our work in Fort Smith, Arkansas, and are now working with the church in Edmond, Ok. We left many close friends in Fort Smith, and pray the very best for the church there. The work here in Edmond looks very promising. There seems to be the

right ingredients for success. We are blessed with good leadership and several zealous young families. November 4-6 we are planning a special study on the needs of the local congregation. Johnny Elmore will teach on elders, with a special emphasis on what we can do to make preparations to ordain them. James Orten will discuss growing in worship. His emphasis will be on how to make worship a spiritually upbuilding experience. A discussion on teachers and their importance to the church will also be presented. This is not intended to be a preacher's study, but one intended for the benefit of each member of the church. Why don't you make plans to attend? We would ask for your prayers here at Edmond.

Jim Hickey,— 1304 S. Date, Plainview, Tx., 79072, Sept. 1— The mission work in Plainview continues to go forward. During Jerry Dickenson's meeting two were baptized, including my oldest son Brett. Brett has been helping in the services with song leading and Scripture reading. Recently Bro. J.B. Guthrie gave his first lesson from the Scriptures. We also had a wonderful weekend meeting with Bro. Wayne McKamie. We had several visitors come out for the first time. We have been able to set up home studies with some of them. Bro. George Battey was with us for part of our last meeting and was an encouragement. Our radio program has opened some doors for us. I am studying with a man that recently requested tapes of several broadcasts. We are hoping to firmly establish the work here within a couple more years but we need a few more churches to support us in the work. If we believe in mission work we need to stand behind those who are willing to labor at it. We could make greater progress here if we could have another established family to work with us. Consider moving to West Texas. It is a good place to live, to worship, and to raise a family. Plainview is a community of 20,000 people. It is a religious community with good schools, a private University, and a good environment for Christians. Remember us when you pray.

Ronny F. Wade,— 707 Pearson Dr., Spfd., Mo. 65804, July 19— It has been our pleasure to work with good brethren in a number of meetings this year. At Ardmore, Okla. in April we had a wonderful series of studies. Bro. Johnny Elmore lives and labors at this place. He is respected, and rightly so, for his work and dedication to the Cause of Christ. The Lord blessed the meeting with five baptisms. We had a number of visitors from various places, which added to the success of our efforts. The Healdton church supported us with consistency every night. June 6-13 we were privileged to be in Lubbock, Texas for a good meeting. During this effort we had the privilege of visiting with preaching brethren Paul Walker, Jim Hickey, Jimmy Cutter, Terry Baize, C.A. Smith, L.G. Butler, and George Hogland. It was a great spiritual uplift for me. The annual meeting at Lebanon, Mo. was a huge success again this year. We enjoyed so much getting to see everyone and hear the good preaching. In the near future, the Lord willing, we will be in meetings at the New Salem church near Brookhaven, Ms. July 30-Aug. 8, and Trentman Ave. in Ft. Worth, Tx. Aug. 9-15. Last weekend July 9-11 we conducted a short meeting at the Breeze Hill congregation near Bedford, Ind. We had a number of visitors from Harrodsburg, Bedford, and Brazil. One night the building was filled to capacity. It was a joy for me to see so many of the brethren I have worked with in the past. One day I had the pleasure of visiting with Verle and Jose Seeley at Harrodsburg. Verle has been a leader in the church for many years, and even though his health is not what it has been, he is still strong and firm in the faith. May the Lord bless his people everywhere, is my prayer. Here are four subs.

Allen Bailey,— 631 Oak Hill Dr., Houston, Missouri 65483, (417) 967-4550— September is here and Labor Day

meetings will be enjoyed all around our great brotherhood. These great meetings are so inspirational and uplifting to all, we encourage those who hardly ever go to get in the habit of going. It will be good for you and your family. The work here in Houston, Missouri and surrounding congregations is continuing well. In the past few weeks we have had 16 baptisms, 2 restorations, and several confessions of fault. God, we thank thee! There is much potential still ahead with several that we are studying with. We ask that you pray for us in this work. We are about to resume our meetings once more and they will be as follows: Miami, Oklahoma, September 12-19; Pottsville, Arkansas, September 24-26. We will report later other meetings when they get closer. During these meetings we pray that good will be done. Within the Houston congregation, we have appreciated the guest speakers of late: Br. Alton Bailey, Br. Lonnie York, and Br. Kenneth Middick. It always does a congregation good to have guest speakers ever so often, in my opinion. Houston, Missouri is a small town. If you know of anyone moving here or that lives here, by all means let me know. It is very likely that several in the church will know them and we will have opportunity to work with them. Our appreciation continues for the congregation that continue to support me locally financially, morally, and spiritually. Peace and Unity causes the church to grow better. Take care and May God Bless and Keep the faithful.

Brian Burns,— RR 16, Box 405-A, Brazil, IN, 47834, September 1— It has been quite some time since my last report to the OPA, but I am happy to say that we have been kept very busy in the Lord's work. Sharon and I started the year by moving to Brazil, IN, to work with the congregations at Pleasant Grove and Harrison and Blaine. We feel that the Lord has richly blessed us and the church in this area. There has been good spiritual growth among the members as well as two baptisms since we began the work here. There is also a sister meeting with us now from the digressive church. We just returned from an appointment in Harrodsburg, IN, where I was privileged to assist three others in baptism. We are very thankful that the Lord has shown us some fruits of our labors. Sharon and I were able to attend most of the meeting in Sulphur this summer and were once again uplifted by the preaching and association of many of our brethren. The end of July the congregation at Pleasant Grove had a very good ten day meeting with Brother Billy Orten. Though there were no visible results at the time, we were all uplifted and encouraged by the meeting. We look forward to an upcoming meeting this winter with Brother Doug Edwards of Edmond, OK, at the congregation at Harrison and Blaine. If you are in the area please try to attend. The dates are November 19-28. Please continue to pray for us and the work here.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms. 39212, Sept. 7— We had an enjoyable meeting at Mt. Zion, near Jerusalem, Ar, with visitors from various places. We were happy to have preaching brethren Miles King, Jack Lee, and Tim Staggs. My family and I went to Hamilton, Ohio for the annual Eastern Labor Day meeting. Many states were represented and the preaching, singing, and fellowship were outstanding. The Lord willing, Nov. 13-21, I will be at Planz Road, Bakersfield, Ca. It will be a pleasure to be in that area again where we lived for a number of years. We are looking forward to seeing a lot of our friends and loved ones at that meeting. The trip to India by Bro. Jim Franklin was a huge success. He travelled to different places and taught many people, and had forty-five baptisms. Bro. Paul also baptized two while Jim was there, making a total of forty-seven responses. Bro. Jim, I am sure, will make a full report of his mission to India at a later date. My personal thanks to all the brethren who made this trip possible. Brethren, we must continue to take advantage of our opportunities in these

other countries as well as in our own. Jesus, said, "Preach the gospel to every creature." And, again, "Go, teach all nations..." What has your home congregation done to obey the great commission? Jesus died for the sins of the whole world, not just America. Let us continue to be about the King's business.

Clovis T. Cook.— 1503 E. Crestview, Springfield, Mo., Sept. 8— Since last reporting I have continued to improve health-wise, and have begun to get back into the work of full time preaching, personal visitation and other aspects of evangelism. The meeting at Lebanon, around the fourth of July, was indeed a good meeting. The crowds were large, the preaching was very good, and the singing uplifting as we had expected. Ron Alexander and myself, had no real problems in coordinating the program and activities for the meeting. It was a consolidation to work under the Lee's Summit congregation and its elders, who are some of the dearest people I know. Shortly after the Lebanon meeting, I held a meeting for the Claxton church of Christ. I was present in the meeting, forty-eight years ago, when these brethren decided to start meeting every Lord's day in the old Church building. During this period of time I have held many gospel meetings for these brethren, approximately fifteen to the best of my knowledge. I enjoyed this meeting but the attendance was not as good as in days gone by. Death has depleted their numbers, and many have moved away. But they carry on because some of the most faithful in our brotherhood can be found there. I have heard many of our gospel preachers in this area in the past few months. I attended the Labor-day meeting in Kansas City. I have not missed many, if any, since they started them. Several preachers were present and I enjoyed the meeting, though our stay was shorter than usual. I had the pleasure of baptizing our youngest grandson, Kendall, Aug. 1st. He was baptized where many of our gospel preachers have baptized their subjects in years gone by. It brought back so many good memories.

Don McCord.— Box 1773, Covina, CA, Aug. 28— Last report found me at Napoleon, AL, where every preacher should have the privilege of conducting a meeting; 2 young men were baptized for remission of sins. Flintville, TN was next where I could not have been treated more hospitably; people from Piedmont and Athens, AL, Lawrenceburg and Chapel Grove, TN were good to help us. It was then my privilege to be at Garland, TX, my first in the Dallas area in a long time; crowds were beyond my expectation. I am not at Farmington, NM, my first here, where I could not be treated better, in the good Fred Hamrick home where I am staying. Association with the following preachers this summer makes be better: Pat Adkison, Alton Bailey, Melvin Blalock, Bob Chancellor, Jim Frady, Charles Hurst, Jerry Dickenson, Johnny Fisher, Don Jackson, Delmer Lee, Jack Lee, Glenn Lewis, Paul Nichols, Wayne McKamie, E.H. Miller, Karl Modgling, Joe Norton, Bobby Pepper, Duane Permenter, Gillis Prince, A.E. Shelnut, William St. John, Larry Thompson, Randy Tidmore, J.R. Tidmore, Ron Willis, Bruce Word, Robb Hickey, Richard DeGough. Closing tomorrow, Aug. 29, I will go home, Lord willing, for another year in the schoolroom, and sweet association with family, and brothers and sisters of the church at home. My next, Lord willing, is the meeting in the Northwest at Thanksgiving time, held this year at Caldwell, ID. It has been a real privilege to be out among the churches this summer; may the Lord bless all the brothers and sisters who made it so; and Wanda, my wife, who is willing for me to be away from home so long in preaching the gospel.

Orvel Johnson.— 2832 Kay St., Ceres, Ca. 95307, Sept. 9— It has been our privilege in recent months to preach at Ceres, Charlotta, Fair Oaks, Escalon and Clovis, all in California. The visit to Clovis was during the annual

Labor Day meeting. It was so good to see Carl Johnson and Rick Cutter and to meet Rick Martin from Marietta, Georgia. Heard Bro. Martin preach at Sanger Sept. 5. The Labor Day meeting was one of the best we have been privileged to attend. Many wonderful and inspiring sermons were preached by both young and old. Many beautiful gospel songs were sung and many precious prayers prayed. A few tears of joy were shed, folks came to God by obedience to His Word and precious souls returned to the fold. How good it was to see our brothers and sisters in Christ we have known so many many years. Just couldn't begin to name them all in this report, but thank God that faith has prevailed over all the years. One day we'll all be together always in that Home in Heaven. The congregation at Clovis is to be highly commended for the fine way in which they handled the meeting. First off, they had a fine preacher, Carl Johnson to do the preaching prior to the final events. Then the sisters from Clovis and other congregations who furnished food, along with brethren who helped with the many other things that must be done in a meeting like this. Brethren Wayne DeGough, Terry Osburn and Gary Trent did a fine job directing the work of speakers, teachers, song leaders and those to assist in the prayers. May God bless them for all their hard work and a fine meeting. The Labor Day Meeting in 1983 is scheduled to be at Fair Oaks. We must always be sure that truth prevails in all our efforts. Never let the things of satan fill our life; but serve God. Pray for us in the work.

Frank Staggs.— Box 8605, Flintville, Tn., Sept. 2— With a heart full of love and gratitude, I write this from what has been called "the dark continent", Zimbabwe portion of Africa. I have been here several days, having accepted Bro. Bill Davis invitation. I will probably never realize the impact it has made on my life. It has been rewarding to me to be with Alan, Tonya and the children. To see them at work here in this part of the Lord's vineyard is a thrill to me. It has been my privilege to speak many times before various groups. To hear their voices ring with praise to God in a tongue I cannot understand and yet appreciate because it has been turned to praise the true and living God is a wondrous experience. We went out into the bush for 2 separate studies while I was with Bro. Davis. We first traveled a paved road which became a one lane and then a dirt road. Along the way we passed men, women, and children, walking and carrying loads in many instances that could not have been borne by this feeble frame. But the load of many centuries of ignorance and superstition is indeed the heavier load and it is a blessed experience to see that load being lifted by the preaching of the gospel. Several of the younger boys and girls were herding sheep and cattle or goats, some happy and some weary with the load of life, but all souls for which Jesus died. Upon arriving at the village where the study was to be held, many of the members were there to greet us and watch as we pitched our tent. We then had the study and ate with them sitting where they sat eating what the Lord through them had given us. Then the people were called together for evening service lit by one lone lantern. I thought of another teacher who came along the dusty road of life some 2000 years ago and chose a few ignorant and unlearned men full of love for God and His way and sent them into a world blighted with sin, entrenched in ignorance and superstition that we all might know the way to God. I felt faint and so inadequate. If you question the worthiness of this work all I can say is "come and see"- come and see the common people hear Him gladly.

Johnny Elmore.— 419 K SW, Ardmore, OK 73401, Sept. 10— May 31-June 5, I conducted a singing school at New Salem, in Miss., preaching there June 6, June 9-13, I was in a short meeting at Healdton, OK, where we had two baptisms, and five confessions of wrongs. July 18-26, my family and I were at Huntington, WV, and the Lord

blessed our efforts with two baptisms, and eight confessions. We enjoyed working with this fine congregation and Richard Nichols, who lives there, and staying with Ruth Leonard. Aug. 8-15, I was at Birmingham, AL for the first time. We had a great meeting, with fourteen responding to make confessions, and many visitors from other congregations. I enjoyed staying with Lowell Hill and family and working with others, including Wm. St. John. Next, my son, Stan, who lives in Little Rock, AR, began a meeting for me at Strong, AR, Aug. 15, which continued until Aug. 22. We had one confession, and some great crowds, due to support from Fairview, Conway, and Monroe in La. Thanks to all who supported the meeting, including preachers Billy Orten, Billy Dickinson, and Wm. St. John. Deaton Norwrothy is surely to be commended for his untiring efforts and devotion to the church at Strong. I was privileged to have Jim Crouch, a seventeen-year-old preacher from Ft. Worth, TX in the last two meetings and at other times this summer. He is studious, personable, and willing to be used in the Lord's work. The summer's work resulted in seven baptisms and almost sixty confessions of wrongs. We are thankful for such results. I have plans to be at Okemah, OK Sept. 10-12, Wichita Falls, TX Oct. 8-10, and Edmond, OK Nov. 4-6 in a study with others.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, Sept. 14— Since last report I have preached at the home church a number of times and one Lord's Day at Manteca. I was recently called to Cincinnati, Ohio to preach the funeral of our old friend Edward J. (E.J.) Brown. What a task it was. We had been so close over the years that it seemed as though he was a part of our family. I thank the Lord he was prepared for death so far as we may know. I was grateful Lynwood Smith was there and could help me in the service. (A report will appear in next month's Our Departed column). While in the Cincinnati area we enjoyed attending several services of the Eastern Labor Day meeting hosted by the Hamilton congregation and conducted by Lynwood Smith. It was a pleasure to hear him preach again and also get to visit some. Such moments are worth a lot. I was glad to preach one night of the meeting to a fine crowd. Also was happy to preach at three services of the old West Chester congregation where Pat and I lived and worked during the two years of 1969-70. We have many dear friends there and enjoyed seeing them again. We especially thank R.H. and Leora Renner for their kindness and hospitality in their home while we were there for E.J.'s funeral and other business for him. We were able to return to California in time to catch the last of the California Labor Day meeting hosted by the Clovis congregation and conducted by Carl Johnson who also did a fine job. I was glad to preach one sermon there and also hear him and others preach. It was good to see all our brethren and friends everywhere. What blessing to have such friends and even expect to spend eternity together! Presently, Brother Richard DeGough and I are engaged in a mission meeting at Livermore, Ca. in the Granada High School building. I preached tonight to a good crowd with at least two outsiders present. Lord willing, we will continue through Saturday night, Sept. 18. Oct. 1-10 we are scheduled to be with the 21st St. church in Oklahoma City for a series of meetings. Those in the area please try to be with us. The church at home is doing well, we are at peace. The reports from the Philippines are really encouraging. They are baptizing souls on a nearly daily basis and we have near 30

congregations over there now worshipping according to the Bible pattern. Bro. Benny Cryer and I plan to visit the work in Jan., Lord willing. Pray for us.

Raymond Fox,— 817 Padre Dr., Salinas, CA 93901, Aug. 23— After spending five years doing mission work in Auburn, California we have now moved to Salinas, California to begin a new work. The congregation at Auburn is now fully capable of carrying on their work in serving the Lord. They have the knowledge and experience necessary to hold their own Bible studies and bring people to Christ. The public teachers are able to edify the congregation and are following a program of growth for themselves and for the congregation. Each member also understands his or her individual responsibility to insure that the congregation functions as a community of believers dedicated to the Lord's cause. As I leave the area I trust in the Lord to supply their every need. We made special preparations throughout the length of the work for time that I would go to another area so that they would not become too dependent on my work. But now that I have left I find, instead of them becoming dependent on me, I had become dependent on their energy and spirit. The Lord, though, is supplying my need. Here in Salinas there has been a congregation for several years but it has dwindled in size to the point that we are going to treat it as a new mission work. The members here are very excited about making a new beginning. Ron Courter just finished holding a mission meeting for us that produced excellent results. Ron's powerful preaching gave us a good beginning in the community. About twenty-five visitors from the community attended. After being in the town less than a month the Lord has begun to give us many opportunities to share the gospel with the lost. During the meeting the support from other congregations was a tremendous help. Many brethren took their vacations to spend the entire week with us and many others came over the weekend. These are truly our fellow laborers in the Lord's cause. Joining me in the work here is Roger Boone and his wife Judy. Roger began full time work at the beginning of this year. After finishing school with a degree in forestry, Roger realized with the Lord had given him certain talents to preach and believed he was responsible to serve God in this way. He then began to prepare to take on the work of spreading God's word. After working at a secular job and studying for two years he was ready to begin preaching about the same time we were making plans to start in Salinas. The congregations at Salinas, Fremont, Bakersfield (Planz Rd.), Manteca and Aromas are supporting him. Roger and Judy both have already proven to be very devoted and capable in the Lord's work.

With me also this summer and fall is Mario Hernandez, a young man who is originally from El Salvador and now has lived in the United States for two years. He is studying and preparing to give his life to preaching. His knowledge of God's word and his public speaking ability demonstrate that he has much potential in serving in the kingdom. I would like to express my deep sense of gratitude in the Fair Oaks congregation in Sacramento for all their help in the Auburn work and now in the Salinas work. They continue to support me financially and spiritually in many ways. They are genuinely zealous and active in mission work. Not satisfied with just supporting the gospel they also personally participate in the spread of the gospel. For this we are ever grateful. We ask for your continued 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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"OVER 1,200 RELIGIONS IN AMERICA"

By Bob Loudermilk

Over 1200 Religions in America? Yes, there are that many-- from A (Adventist Churches) to Z (Zoroastrianism). In addition to the well-known denominations, there are ritualmagic churches, flying-saucer fellowships and 48 different groups of spiritualists-- all part of the "religious fabric" of this country.

For years we have taught that there are over 300 denominations or religions in America. Well, brethren, according to the latest documentation that I have seen, you can chalk that number up to 1,200. They are all listed, by name, in the March, 1980, issue of **Good Housekeeping Magazine**. Dr. J. Gordon Melton, the compiler of the list, spent 16 years studying the breadth and depth of spiritual beliefs in this country. Dr. Melton stated that he might have been better qualified to research this topic had he been "a detective instead of a Methodist minister" because he had to uncover what he calls the "hidden religions". For example, while Dr. Melton has included the 72 different churches within the well-known Baptist religion, he has also listed the various flying-saucer churches, witches' covens, Satanists, pagans, psychic (ESP) groups, communes, mailorder churches, Sufis and even some brand-new Jesus-people churches (including the colorfully named Holy Ghost Repair Service, Inc.).

The article goes on to state that while most of us are probably familiar with the hundreds of "Christian churches", the Jewish faiths and with some of the Eastern religions such as Buddhism and Hinduism, that these only scratch the surface. Did you know, for example:

That there is a formal church of **Kennedy Worshipers**? These people worship the late President John F. Kennedy, who they believe can cure them of congenital and even terminal diseases.

That the **Ministry of Universal Wisdom** is a church based on a belief in flying saucers? Its founder, George Van Tassel, an aviation technologist says that in 1953, clad only in his shorts, he was given a ride at two o'clock in the morning by an extraterrestrial named Solganda.

That there really is a **Church of What's Happening Now**? Imagene Williams Stewart, the church founder, has had trouble with the authorities because her church's name is identical with that of a fictitious church made famous by black comedian Flip Wilson.

That the Eastern religion of Jainism, though 2,500 years old, did not reach our shores until 1971 because one particular taboo made it difficult for Jain leaders to get here? It was a taboo against traveling over water by means other than foot.

These are just a few of the statements that I found in this comprehensive article and list of American religions. Dr. Melton, the article states, established three main standards for inclusion in his list:

1. The church must seek the chief religious loyalty of its members.

(continued to page 8)

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THE "PERSONAL" INDWELLING SPIRIT -- HISTORY, DANGERS, ASSUMPTIONS

By George Baffey

In the year 1229 A.D. perhaps one of the darkest hours of history unfolded. The sacred Scriptures of our God were removed from the hands of common men and "chained to the pulpit" of the Roman Catholic church. Only a "Priest" was allowed to read from the Sacred Writ.

Along came John Calvin, who did mankind both a favor and a disfavor. Mr. Calvin helped restore the Bible to the possession of the common folk. Calvin's teachings, however, emphasized that unregenerated man was "totally depraved." The sinner could only be converted by a direct operation of the Holy Spirit - supposedly. Feelings and "experiences" became the proof(?) of one's salvation. Calvin further taught that Christians were led directly by the Spirit. The sinner was told he could not understand the Scriptures; the Christian was told not to study, because he was led directly by the Spirit. The Bible was a neglected book!

The Restoration Movement emphasized that the Holy Spirit operated only through the word in converting sinners and sanctifying Christians. Inner feelings and religious "experiences" were not looked to for evidence of salvation. Instead the word of God was emphasized! "Back to the Bible" was the plea. A new era of intense Bible study began.

It is appalling to think we have not yet learned our lesson from history. We have brethren today teaching what Calvin started so many years ago, i.e., that the Holy Spirit guides and operates directly upon Christians, separate and apart from the word. Some brethren have only modified Calvinism by denying a direct operation of the Spirit on sinners and restricting it only to believers. This doctrine is only one small step away from raw Pentecostalism! Worse yet, it encourages Pentecostalism!!

In the Campbell-Rice Debate, Mr. Rice made the statement on page 626, "The difference between us, so far as this subject is concerned, is in general terms this: Mr. Campbell believes that in the work of conversion and sanctification, the Spirit operates only through the truth. I believe that the Holy Spirit operates through the truth, where in the nature of the case the truth can be employed, but I deny that the Spirit operates only through the truth." On page 628, "We believe and teach that in conversion and

(Continued to Page 5)

EVOLUTION: FACT OR THEORY?

By David H. Smith

At the 1978 meeting of the American Association for the Advancement of Science, astrophysicist Robert Jastrow gave an address entitled "God and the Astronomers." Jastrow made the statement that "now we see the astronomical evidence leads to a Biblical view of the origin of the world." Several years before, another renowned astronomer declared, "If there is anything which can lead the mind upward to the omnipotent ruler of the universe, and give to it approximate knowledge of His incomprehensible attributes, it is to be found in the grandeur and beauty of his works."

Science is an inexhaustible subject and an appliance of great utility. Notwithstanding, many things are attributed to science which should not be. Science does not refute nor disprove the authenticity of God's word. But one who abuses the laws of science can dissuade a myriad of people from believing in God and His writings.

As a prelude to our research and investigation, we would like to review the definition of science. According to Webster's New World Dictionary science is: "the state or fact of knowing; knowledge; systematized knowledge derived from observation, study, and experimentation carried on in order to determine the nature or principles of what is being studied; a branch of knowledge or study, esp. one concerned with establishing and systematizing facts, principles, and methods, as by experiments and hypotheses." Such a definition will authorize us to draw certain conclusions as to what science is not. Science is obviously not a way of increasing one's knowledge by guesswork nor by selecting which laws will govern our experiments or observations.

Whereas, it would be impartial to say most scientists are reliable, some are not. Every scientist proceeds with theories and hypotheses, (tentatively accepted suppositions), and endeavors to prove or substantiate the ideas with which they are involved. At this point, we can differentiate the reliable from the unreliable scientist. The one who is truly a scientist of the highest reputation will accept as fact only that which is proven by observation and experimentation and by that which does not contradict known scientific laws.

Let us reflect upon an example relevant to our examination. A scientist begins with the theory that man has developed from lower life that had its beginning with a great explosion. (This is referred to by many as the "Big Bang" theory of evolution). The scientist has before him certain paleontological, biological and astronomical discoveries. Among the paleontological discoveries are old skulls that differ in shape and size that he and other scientists have hypothesized are the remains of man's past evolution, with each skull representing one period or age in his rapid development to modern man. The fact is, he has a skull. This can be proven by observation. From the skull, they hypothesize the looks of this creature and the fact that he is man's ancient ancestor. Fundamentally, science relies upon facts to reach conclusions. The solitary fact here is they have a skull. They did not observe the deterioration of the body from which the skull came; therefore, to draw its likeness, (especially that of its entire body), and accept it as fact is against the law of scientific classification. To illustrate the danger of such an attempt with insufficient data, we are reminded of the famous "Piltdown Man" that stood for nearly fifty years as a human ancestor until shown to be a hoax constructed from a modern ape's jaw and a modern human skull." Consider as well the "Nebraska Man," entertained as an evolutionary ancestor of man that turned out to be a "pig's tooth." However, the scientist from our example adopts as fact, that this particular series of skulls he has before him, is a complete fossil record of man's evolution from a debased anatomy to an elevated appearance. With this fossil record, in combination with other scientific chronicles, he arrives at the judgement that "about 10 to 20 billion years ago all the energy and matter of this universe were

cramped into a cosmic egg of sub-atomic particles and radiation... Then...this cosmic egg exploded, and out of this initial chaos, our marvelously complex universe created itself."

We would like to recognize some enigmas created by this theory that we have not already observed. Primarily, there is no fossil record known to scientists entirely adequate to extract such a deduction. In the September 3, 1980 issue of Newsweek the writer emphasizes, "In the fossil record, missing links are the rule: the story of life is as disjointed as a silent newsreel...The more scientists have searched for the transitional forms between species the more they have been frustrated." Secondly, no individual was present in the beginning to affirm this "Big Bang" nor will any experiment corroborate it. This in itself will forever make evolution a theory that can not be substantiated. However, to be impartial, we could make the supposition that there was a "Big Bang" and life may have originated there. With this supposition another question arises. Where did this cosmic egg achieve its origin and how did it develop into this state? There had to be a beginning! A late professor from Harvard University, Harlow Shapley, stated, "Some piously proclaim, 'In the beginning God'; I say in the beginning, Hydrogen." He further proclaimed how three things could explain the origin of the universe: hydrogen, natural laws, and time. It is regrettable that he did not survive long enough to resolve the dilemma of the mysterious existence of hydrogen. The fact remains and science validates it, something does not come from nothing. To have life you must have a life giving source!

In the first division of this report we cited two scientists who no longer consider the evolutionary concept as the solitary explanation for man's present existence. Their research carried them to deduce that, where there were no certainties, there could be no scientific conclusions. We can reach the same judgements that many scientists have now made. They have ascertained, to accept the theory of evolution is to say, as Dr. Duane Gish, creation scientist states, "Disorder spontaneously generated order, complexity arose from simplicity, chaos created the cosmos, all by a process of self-transformation." We must understand that the theory of evolution would direct us to assume that this universe, which is an isolated system, began in a state of disorder and spontaneously transformed itself into a highly complex and ordered system which we now behold. Purely stated, evolutionists would have us believe that a state of disorder developed into a state of order without any assistance from an external agency. However, to honor this belief, scientists would have to totally disregard the second law of thermodynamics. The Encyclopaedia Britannica explains this law in this way. "The second law is a statement of existence of stable equilibrium states and of special processes that connect these states to others...The term equilibrium state means a state that does not change with time while the system is isolated from all other systems in the environment." The definition as here rendered says that no system can become more ordered with time unless there is an outside agency working on or bringing energy into the system. It can only become more disordered. The established and factual laws of science negate the capacity of the universe to evolve in the manner in which evolutionists would have us believe. They are not true scientists, but Pseudo-scientists, the adherents of "science falsely so called." (1 Tim. 6:20).

To advocate that this universe created itself naturally is unscientific. Therefore it had to be created supernaturally. It all reverts back to faith in a theory that contradicts many established laws of science and nature or faith in the Almighty God and His narration of man's beginning.

An article was published August 14, 1981, in the Daily

Continued to Page 9

THE FOLLY OF FLATTERING TITLES

W.G. Fulmer

In a former article on the above Caption, I gave attention to three titles, "REVEREND" "FATHER" and "PASTOR." There are many more worn by religious men today that need to be mentioned and explained. The first of which is:

(1) NEITHER BE YE CALLED MASTERS, Matt. 23:10. This as an honorary title as our Lord used the term, and is to be strictly avoided by every Christian man in the church of our Lord. This Title is not used by men in the body of Christ, and when used by those in apostate religious, the meaning is so hidden, the people of the world do not detect it.

In the Greek-English interlinear New Testament by George Ricker Berry, on the introductory page, he says, "This word "MASTER" is used in the King James Version to translate SIX different Greek words, all bearing different shades of meaning." W.E. Vine, in his Expository Dictionary of New Testament words, gives a list of Six Greek words, which are translated master in the King James Version. I shall give the Greek word used in Matt. 23:10.

"KATHEGETES." Properly used as a GUIDE. This word denotes Teacher. Which when we consider the word Teacher as applied to others, would denote AN AUTHORITATIVE TEACHER, and Christ applied this term to Himself in Matt. 23:10, saying, "for one is your MASTER, even the Christ." In the New Testament the word teacher is used and applied to Apostles, Acts 5:25; 1 Tim. 2:7; To Elders, 1 Tim. 5:17; To Women, Titus 2:3, and to Christians in general who would exercise and qualify themselves, Heb. 5:11. So what is the prohibition Our Lord is laying down in Matt. 23:10? Christ is prohibiting any man in THE CHURCH setting himself up as AN INFALLIBLE TEACHER; AN AUTHORITATIVE LEADER OR GUIDE. Jehovah God is our Father; Christ is our authoritative Leader and the NEW TESTAMENT our infallible Teacher. Titles should not be used that would take the place of God and Christ, neither should we use Titles that would tend to minimize the teachings of the New Testament.

(2) "DOCTOR" -- This word comes from the Greek Word "DIDASKALOS" meaning a Teacher. In Luke 2:46, Jesus was found by his Mother and Joseph in the Temple, sitting in the midst of the "Doctors" (teachers) both hearing them and asking them questions. Doctors in this instance were teachers of the Jewish religion. And we would like to pay due respect to them. On another occasion Jesus was teaching, "and there were Pharisees and Doctors of the law sitting by." Luke 5:17. The word for doctors of the law is "nomodidaskalos". The only difference between the Doctors in Luke 2:46, and the Doctors in Luke 5:17 is: the latter are described as Doctors of the law. In both instances they were teachers or instructors of the Jewish law. -- There were men in the days of the Apostles who were (even though the law had been abolished) professed teachers of the law, "NOMODIDASKALOS". Paul said of these professed teachers, "Desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. 1 Tim. 1:7. Paul said in verse six, "they have swerved and turned aside into VAIN JANGLING." The DOCTORS of the law along with the Scribes had instituted tradition into the law, which had caused the Jewish People to transgress the law of God. Matt. 15:1-9. To do such, would not deserve a recommendation.

The title "DOCTOR" is a TITLE worn by Clergymen today, who have gone to some Seminary to study for the "MINISTRY" of their particular Denomination, and for their advancement in their denominational religion, are given degrees for their advancement. And one degree, the one most easily obtained is: "DOCTOR OF DIVINITY." It is indeed strange, that when a man receives the DOCTOR of DIVINITY degree from one Seminary, he does not agree with other DOCTORS of DIVINITY who received

their DOCTORS degree from other Seminaries. Why? Does DIVINITY differ? No! my friends, Divinity does not differ, it is the Seminaries which differ and cause Divinity to differ among religious people.

I would like to point out this undeniable fact: "That the DOCTORS in Luke 2:46; 5:17 and 1 Tim. 1:7 were all TEACHERS and not PREACHERS. Only PREACHERS of our day are designated DOCTORS of DIVINITY. I have no objection to a man going to College and getting all the education possible. I have no objection to a man having degrees bestowed upon him if deserving. But don't take the degrees and make broad your Phylacteries or enlarge the Border of your Garment. Put those degrees in the back of your filing cabinet and forget them. People can tell if there is pork in the pig without looking at the curl in it's tail.

To become a Teacher is not wrong. But the motive in becoming a Teacher could be. If a man's motive in becoming a teacher is to learn the TRUTH and teach it, there is nothing wrong in that; but if a man's motive in becoming a teacher is to increase his intake of dollars, beware! The blind is leading the blind, and both teacher and Pupil will fall into the pit.

Doctors of Divinity are considered very important men today. It seems among many religious groups, if not all, that if a man does not have a degree trailing his name, he does not amount to much. But strange as it may seem, we do not read of such a Title as Doctor of Divinity trailing the name of an Apostle, Evangelist, Preacher or Teacher in the New Testament.

I had rather look at the matter of preaching and teaching from this viewpoint. First - Heaven is the great pharmaceutical house. There is where this great word, (medicine) was prepared. John 17:8 -- Second - Christ is the great Physician who brought this great word, (medicine) to this earth. John 12:49, 50 - Third - The Apostles of Christ were qualified, by the Holy-Spirit to write the Prescription for every act of man, both good and bad. 1 Peter 1:12 - And Fourth - Preachers and Teachers are just NURSES to administer the DOSES. 1 Cor. 4:6; 1 Peter 4:11.

(Continued)

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Sept. 10 to Oct. 10 and opposite the name, the number of subscriptions sent. Thank you for every word or deed in behalf of the paper, and especially for the prompt renewals. Please, check the following and report any errors to us:

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"Here is our renewal to this great little paper which we enjoy so much. Bless you all in the work" —Bob & Jean Wood, Climax Spgs. Mo.

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NEW LOCATION BAKERSFIELD, CA.

East Bakersfield church is now meeting at their new location in their new building: 6715 East Brundage Lane, adjacent to the 58 freeway. Exit at Fairfax Rd., then North ¼ mile to Brundage Lane then East ¼ mile to church. Services are at 10:30 A.M., 6:00 P.M. Sunday at 7:30 P.M. Wednesday evenings.

—Carl Elliott

CALIFORNIA NEW YEAR'S MEETING

The California New Year's meeting will be at Stockton again this year. The meeting will begin Thursday evening, Dec. 30 and continue through Jan. 2 which is Sunday. The meeting on New Year's eve will see the new year in with singing, preaching and prayer as last year. For more information, contact the Stockton brethren or Don L. King, (415) 651-1842. Make your plans now to be with us. More information later.

Notice

As of November 1, 1982 the congregation at Cuba, New Mexico will no longer be meeting. Brethren passing through New Mexico need to make plans to worship at Farmington, New Mexico.

—Duane Permenter

A Reminder

The annual Okla. New Year meeting will be held at the C & Tyler church of Christ in McAlester, Okla., the dates will be Dec. 26-31. Your congregation should be receiving information about our plans for this meeting and the accommodations in this area. We expect a wonderful meeting and hope you are making plans to attend.

—McAlester church of Christ

DENVER, COLO. CONGREGATION (WEST MINISTER)

THE ABOVE IS NOW MEETING AT 8161, 94th Bl. (Corner of Wadsworth & 94th Ave.) West Minister, Colo., Sun. 10:30 AM and 6 PM. For further information, contact Glenn Osburn, (303) 424-9254.

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By: J. Wayne McKamie

This 232 page, attractive hardback book on "THE PARABLES OF JESUS" is still available. Order NOW! The book contains 12 full-length sermons as preached by Brother Wayne McKamie. Each sermon contains a timely message. A few of the parables discussed include: "The Sower", "The Good Samaritan", "The 10 Virgins", "The Rich Fool", "Marriage of the King's Son", "The Prodigal", "The Pharisee and the Publican" and "The Unjust Steward".

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YOUTH MEETING AT SHREVEPORT

The Midway church in Shreveport, La., extends a special invitation to all the young people to attend our second annual youth meeting at Thanksgiving time, Nov. 26-28. The meeting will begin on Friday night after Thanksgiving and continue through the week-end. The last service will be at 3:00 P.M. on Sunday to allow ample time for our visitors to get home by a reasonable hour. Randy Ballard, who did an excellent job last year, will conduct the meeting. Young teachers will be asked to speak on Saturday morning. We will keep as many in our homes as possible. We suggest you bring sleeping bags. The meeting was a huge success last year, and we expect better things this year. Activities will be planned so that young people may enjoy being together. For further information, contact Wayne Fussell - Ph. 318-636-0272.

ARE THE JEWS STILL GOD'S CHOSEN PEOPLE?

By Tony Melfon

At one time the Israelites were God's chosen people. Some people still seem to cherish the belief that the Jews are still God's chosen people. What does the Bible say about this? "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. 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 are Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:26-29.

Some seem to think if you are an Israelite, you have salvation on a silver platter, but the Bible plainly states, "...they which are the children of the flesh, **these are not the children of God**: but the children of the promise are counted for the seed." Rom. 9:8.

Someone says, "I thought the Bible tells us, "And so all Israel shall be saved..." Rom. 11:26. If you will notice just a few passages before the Apostle made this statement, he shows how Israel shall be saved: "...if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." Rom. 11:23. Surely Israel will be saved if they will believe in Jesus Christ and be not hearers only, but doers of his Word. Israel shall be saved, but no differently than others, not in some special way. They, like everyone else, must hear, believe, and obey the Gospel of Jesus Christ.

Some of the Jews on the day of Pentecost found out how they could be saved. When they asked, "...what must we do? Then Peter said unto them, repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38. And if you will notice in Acts 10:48, the Apostle Peter commanded the first Gentiles to be baptized in the name of the Lord. We can clearly see that both Jews and Gentiles receive salvation in the very same way and are no longer Jew and Gentiles, but Christians.

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(Continued From Page 1)

THE "PERSONAL" INDWELLING SPIRIT

sanctification, there is an influence of the Spirit in addition to that of the Word and distinct from it. An influence without which the arguments and motives of the gospel would never convert and sanctify one of Adam's ruined race." Listen further, "It is then perfectly clear that every individual experiences a radical change in his moral character before he will ever love God or embrace the gospel of Christ. But are the truths of revelation sufficient to effect this change? They are not." (page 633).

The words of Mr. Rice are too similar to the sermons and teachings of some brethren among us today to let such doctrine go unchallenged. Mr. Rice and John Calvin both taught the Word was not sufficient to save the sinner, nor keep the Christian saved. Something in addition to the Word is necessary according to them. Our brethren who cater to these thoughts admit the Word alone will save a sinner, but it is insufficient to keep the Christian saved. Some brethren shrug their shoulders as though no consequences follow a doctrine of direct operation. Brethren, these are serious matters!

PROBLEMS TO CONSIDER

The following problems develop from the doctrine of a "non-miraculous, personal, literal, indwelling" theory:

1. A theory, calling for the direct operation apart from the Word, denies the all-sufficiency of the Scriptures. That is, such a theory infers that the Scriptures alone will NOT "Furnish one thoroughly unto all good works," (2 Tim. 3:16-17). Yes, the advocates of this "personal" indwelling theory deny that such is the consequence of their doctrine, but their denial does not prove it! If the Spirit operates apart from the Word, then He must supply something the Word does not supply. Something supplied by the Spirit apart from the Word implies the Word is insufficient. (cf. Rom. 1:16).

2. How does one know when the Spirit is operating, if the Spirit operates directly and apart from the Word in a "non-miraculous" way? There was no such problem in the New Testament when the Spirit worked directly and miraculously. There existed tangible evidence. "He hath shed forth this which ye now see and hear," (Acts 2:33). However, if indeed the Spirit is working today apart from the Word in a non-miraculous capacity, how does one know when the Spirit is working? The only answer possible is by "feelings!" While preaching in Shreveport, LA, a young lady expressed relief to learn the Spirit operated only through the Word. For quite sometime she felt something was wrong with her life because she could not feel anything working inside herself! Can the point be emphasized greater than that?! Feelings were never the evidence of the Spirit working. Direct operations of the Spirit were proven by signs and miracles. (Mark 16:17-18; Heb. 2:3-4).

3. A miraculous operation is demanded by a direct operation of the Spirit. Would someone please find the passage teaching a direct NON-MIRACULOUS operation of the Spirit? To operate directly is to operate without means, apart from means. How could an operation be direct and apart from means, and yet remain NON-MIRACULOUS?!

4. What does the Spirit do in addition to the Word, if the personal indwelling theory is correct? Consider this: a) The Spirit cannot do anything contrary to the Word. Paul said, "For we can do nothing against the truth, but for the truth," (2 Cor. 3:8). The Spirit could not contradict the Word, nor lead anyone else to do so. If the Spirit did anything in addition to the Word, it would be contrary to the Word automatically, because the Word claims to supply all our needs. (2 Tim. 3: 16-17). b) The Spirit could not give a new revelation. All truth was delivered once for all time. (Jude 3; 2 Pet. 1:3). c) The Spirit could not interpret the word. The unbelieving Jews did not need the word interpreted for them. (Acts 2). In Ephesians 3: 1-7, Paul wrote of the "mystery" of the gospel. When the

Ephesians read this epistle, they would know what Paul knew about the matter, (verse 4). Reading the epistle was how the Ephesians' understanding would be enlightened. (Eph. 1: 18). d) A direct operation of the Spirit would take away man's free moral agency. The Spirit never was given for the benefit of individuals. "Each one is given the manifestation of the Spirit for the common goods," (1 Cor. 12:7, NASV). What some of our brethren need to do is show Scripture where the direct operation of the Spirit was to benefit the individual. Secondly, show how the individual can retain free moral agency in the process.

ASSUMPTIONS THAT ARE MADE

To advocate the "personal" indwelling theory, one must find a way to get the Spirit into Christians in a non-miraculous, yet direct fashion. It is assumed that Acts 2:38 teaches that Christians automatically receive the "personal", direct, indwelling Spirit solely and wholly because of baptism into Christ. The Bible does not teach such!

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:14-17). Notice the Samaritans were baptized, but did NOT receive the Spirit automatically. Any theory which alleges the Spirit is AUTOMATICALLY received at baptism is in conflict with this passage. How can preachers teach the Samaritans received the Spirit solely because of baptism, when the Bible says they did NOT?! Samaritans received the "non-miraculous" indwelling, but not the miraculous measure which came through apostolic hands. BUT, IF the Samaritans received the Spirit in a "non-miraculous" way, THEN THEY RECEIVED THE SPIRIT! But the Bible says they did NOT!

Next, consider the Ephesians. "It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." (Acts 19: 1-2). The word "believed" is a figure of speech, called synecdoche, meaning "saved". Paul was asking, "Have you received the Holy Spirit since you were saved?" If the reception of the Spirit AUTOMATICALLY followed baptism, Paul's question would have been foolish. He could simply have asked, "Are you saved?" knowing an affirmative answer would necessarily require reception of the Spirit. Paul made no such assumption. His question clearly establishes the fact that one can be saved without receiving the Spirit in a direct, personal way. The "gift of the Holy Spirit" (Acts 2:38) must be interpreted in light of Acts 8: 14-17 and 19: 1-2. The Ephesians and Samaritans never received the Spirit until apostolic hands were present!

For a more in-depth discussion of this topic, may I suggest a book entitled, **The Work of the Holy Spirit in Redemption**, by Franklin Camp, printed by Roberts & Son Publishers, P.O. Box 1807, Birmingham, AL. 35201. I am indebted to this fine volume for a large majority of information in this article.

—P.O. Box 3012
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ONE GOSPEL? FOUR GOSPELS? FIVE GOSPELS?

By K.G. Wilks

We often hear, read or use the phrase "THE FOUR GOSPELS", in reference to the first four books of the New Testament. Is that usage correct? Again, I have correspondence in my files somewhere from a man in Texas who believes and teaches "Paul's Gospel" as though Paul preached and wrote a different gospel. If I understood him correctly and if he is teaching "another gospel" then that could make five gospels if the phrase "THE FOUR GOSPELS" is correct. The truth is THERE IS ONE GOSPEL! Watch the following:

Matthew's heading reads, "THE GOSPEL ACCORDING TO MATTHEW".

Mark's heading reads, "THE GOSPEL ACCORDING TO MARK" then he begins the first verse thus: "The beginning of the gospel of Jesus Christ, the Son of God".

Luke's heading reads, "THE GOSPEL ACCORDING TO LUKE".

John's heading reads, "THE GOSPEL ACCORDING TO JOHN".

Now look at the first word in each one of those headings. It is the definite article "the", a word meaning a definite thing or class. It is grammatically defined as the simple word "the", always the same in all situations and under all conditions: "the" king; "the" beggar; "the" wise man; "the" dog. It never means more than one thing or class. Therefore, there was ONE GOSPEL tough recorded according to four different men. Consider also, that Jesus preached "the" gospel in the temple. (Lk. 20:1) Again, consider that John the Baptist (according to the King James Version) "in his exhortation preached he unto the people...". Others read..."good news"... John preached the good tidings, the good news of the coming Christ, the Messiah, and redemption, that is, the gospel. See Luke 3:18). Four Gospels? No! One! But consider what Paul, the apostle had to say about it in Galatians, beginning with chapter 1. "Paul, an apostle. (Not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)"... He had a strange thing to say in verse 6. Verse 6 reads, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto "another gospel: "Notice there is no definite article "the", but a modifier, "another gospel", signifying not the one true gospel but something else being called "a" gospel (7) "Which is not another; but there be some that trouble you, and would pervert "the" gospel of Christ." (8) But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (9) (repeated in substance) He affirms in verse 11, "...the gospel which was preached of me is not after man" (12) For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

In verse 16 he affirms that he did not confer with flesh and blood (men) for that revelation (17) even those who were apostles before him. (19) The only one he had seen was James the Lord's brother. Furthermore (22) he was unknown by face unto those of the churches of Judea (not even known to them as an apostle).

Did Paul intend for the three years of verse 1:18 and the fourteen years of 2:1 to be added together to make seventeen years before he went up again to Jerusalem with Barnabas taking Titus with him? Whatever the period of time was he had been preaching the gospel of Christ, given to him by revelation of the risen and ascended Christ. Christ being by that time in heaven on the right hand of God, and the comforter, the Holy Spirit, having come, plus the workings of the other apostles, Paul wrote (2:2) "I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles..." Paul was here defending his apostleship, asserting positively that the office had been given to him by revelation (from God and Christ through the Holy Spirit). But in defending his own apostleship he was also defending the apostleship of the other apostles and of the

gospel which they also preached because the same Holy Spirit that endued the twelve (Acts 1:1-9, John 16:13, Matt. 28:18-20, and John 15:26-27), had also inspired him and endued him with "all things."

We are told by church historians that the church was established about A.D. 33; that Jesus spent about 3½ years in his public ministry. That puts the beginning of his public ministry back to about A.D. 29. It puts the gospel narrators in a frame of about 3½ years. But MIND YOU THIS: They did not write as they lived, walked, talked and listened to Jesus. His life was finished A.D. 33 and the church was established the same year. The gospel accounts of Matt., Mark, Luke and John were not diaries or secretarily written accounts of the life of Jesus; nor did Jesus write anything except on the ground before the adulterous woman and her accusers.

In Acts 1:1-9, 13, (the twelve apostles were all there, the Holy Spirit had come upon them, they had received the power to be witnesses unto Jesus and to the uttermost part of the earth.)

Just before his hour had come (John 16-13) Jesus told his 12: "Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will show you things to come."

That was what he said while still on earth, before ascension. They were to be fully prepared to know and to tell all things. Again while on earth, he told his apostles (Matt. 28:18-20) "...Jesus...spake unto them, saying, All power is given unto me in heaven and in earth. (19) Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; (20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"

Still in the same line of proof, just before his death, he said, (John 15:26, 27), "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me (27) and he also shall bear witness, because he have been with me from the beginning."

What one received they all received. What one preached they all preached.

In the scripture just considered is ample evidence that Jesus prepared his apostles during his life time to preach or to write all truth needed as his witnesses. He died in A.D. 33, the church was established A.D. 33 on the foundation of apostles and prophets. Jesus Christ himself being the chief corner stone. See Eph. 2:20.

But John 21:25 says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world could not contain the books that should be written. Amen."

John 20:30 reads, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book."

Question: "Were all of the apostles endued with power from on high? Or, just one? Or just a few selected superior ones? What about Paul the apostle "as one born out of season"? NOWHERE ARE PERSONAL LIMITATIONS ON ONE OVER ANOTHER! Now notice: They all had the same power, they all preached the same gospel -- ONE GOSPEL! FOR THERE WAS AND IS BUT ONE GOSPEL. Consequently, they all preached the same gospel. Paul in his letter to the Galatians defended the same gospel the others preached.

Not every word was recorded by any one of them; even the same holds true for the four writers of the gospel, so **what one apostle preached, they all preached.** Now notice this: All of the books of the New Testament, even the four recordings of THE gospel -- were all written long after

Continued to Page 7

Continued from page 6

ONE GOSPEL? FOUR GOSPEL, FIVE GOSPEL?

Jesus died on the cross, was buried, resurrected, ascended into heaven, and after the Holy Spirit came to endue the apostles with all power and knowledge.

All of the New Testament books and epistles were written 27-30 years or so after the death of Christ, after the establishment of the church, after the coming of the Holy Spirit, all looking forward from the cross, resurrection and establishment of the church; and they were for the nourishment of the body of Christ from that time forward and to correct sins and errors in the church already developed and growing.

There was no written word for the Christian body of Christ to go by until the books and letters of the New Testament were written some 27 to 30 years after the establishment of the church. They had to depend on the divinely inspired apostles during that gap of time. The Law of Moses was dead to the Jew. It was nailed to the cross, taken out of the way, annulled, DEAD. When Paul wrote to the Corinthians about 57 or 58 A.D. in 1 Cor. 13:9, 10, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away," he was showing to the Christian world that the way was not then perfect, that more and better things were to be revealed. Then when all of the apostles died, their powers dissolved, their miraculous knowledge and abilities gone, all of the writings of the New Testament completed, it could in fact be said, that which is in part had been done away. There were no new apostles to receive special gifts, special knowledge of new revelations. The body of Christ then had the complete revelation of God.

It then follows that all of the apostles having been endued with the same power, by the same Holy Spirit, from the same Lord Christ seated on the right hand of God, they would all preach the same gospel to all of the world and to the uttermost part of the earth (Acts 1:8). That being the case it is ridiculous to suppose that the writings of divinity made some 27 to 30 years after the new system, the Christian system, came into operation were neither in part nor in whole to be cut off as needless to Christian: **nor were those writings telling Christians how to live and understand the Law of Moses** which was written 1500 years before and now dead, useless to all of the world, even to the Jew, to whom only that law was given. Jesus gave them all the same message. That message was (Matt. 28:18-20 "...All power is given unto me in heaven and in earth. (19) Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost; (20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

Just because one gospel writer did not record every word that another gospel writer wrote does not mean a truth was not preached. Remember, they all had the same commission from the same authority, the Holy Ghost being the messenger, the guide, the comforter. Go back, look at John 21:25 and John 20:30. How many times does a truth have to be told to be the truth? Once! Two more tellings do not make it any more the truth. Therefore, let us never discount the truth of one gospel writer because it was not repeated in another place at another time. What one preached they all preached at some time or another, though not recorded.

An explanation of the differences in the gospel according to the four different writers is:

1. Matthew wrote for the Jew who cared nothing for the Roman or the Greek. The Jew was interested in how the Messiah fit into the prophecies and what the future held for him.

2. Mark wrote for the Romans who cared not a thing about the Jewish prophecies, his law, or his future. The Romans were pagans.

3. Luke wrote for the Greek who could meet all of the

world on the common platform of humanity as the Jew and the Roman could not.

4. John, the herald, wrote for all and reaches into the very heavens for all. It is said his Christian friends persuaded him to write what he did write. Thank God that he did write of the Majesty on High, both our high priest Christ, the Lord of Glory and of God the Father, creator of all.

The writings of the Law of Moses and the writings of the New Testament have no connection. They are separated by the life of Christ, his death, burial, resurrection and ascension into heaven, and the apostolic age with its miraculous gifts and powers to nourish the church until that which is perfect came. (1 Cor. 13:9, 10). We are now in that age of perfection, not the perfection of men, but in the age of the perfection of God's revelation to mankind. There is no more to be added -- none to be taken away because we do not believe it or object to its teaching. Beware of false teachers.

528 North Main
McGregor, Texas 76657

"I DO"

by Mabel Powelson

Do you remember a way back when

Girls were girls and men were men

And a haircut wasn't a cardinal sin?

I do.

When a "rest home" was a thing unknown

And you had a grandma all your own

Whose nice soft lap was grandchild's throne?

I do.

When moms were home to kiss a hurt

Did not need to go off to work

To keep poor Dad from losing his shirt?

I do.

When you had milk to drink and steak to eat

And once you lived on a quiet street

Needed no pill to get to sleep?

I do.

When bread was cheap and air was clean

When dirty feet were seldom seen

And kids were spanked when they were mean?

I do.

When Sunday was a day of rest

When you got dressed in your Sunday best

And went to church and came home blest?

I do.

I'm wondering about the kids of today

What memories they'll garner along their way

Will they take time to stop and pray?

I do.

-Mabel Powelson

"We enjoy the paper very much, here is my renewal"
—Comer Taylor, Monticello, Fla.

"Enjoy the paper and don't want to miss an issue"
—Sam Grissom, Bakersfield, Cal.

"Sure enjoyed the 50th anniversary issue- reminded me
of when my Dad used to take the paper. We wish the best
for you and yours" —Dan & Mary Keel, Bakersfield, Cal.

"We enjoy reading OPA and look forward each month to
its arrival, may God bless you" —Charles Everett,
Orangevale, Cal.

Continued from Page 1

OVER 1,200 RELIGIONS

2. It must promote its beliefs.

3. It must be big enough to have at least two congregations or one congregations with over 2,000 members. If not organized into congregations, it must have members in more than one state.

The article has all these "churches" listed by name. I was amazed and shocked at some of the names I read. I will list a few out of the 1,200: "A Candle", "Unification Association of Christian Sabbath Keepers", "End Time Body-Christian Ministries, Inc.", "House of Prayer for All People", "Shiloh True Light Church of Christ", "National Baptist Evangelical Life and Soul Saving Assembly of the U.S.A.", "Two-Seed-in-the-Spirit Predestinarian Baptists", "Macrobiotics", "The Farm" (a commune church), "Church of the Awakening", "Church of the Tree of Life".

Others include: "Solar Light Center" (a flying-saucer group), "Peoples Church-Community of the Love of Christ" (a homo-sexual religion), "Lower Rights Church", "The Church Which is Christ's Body", "Two-by-Two's", "Adam's Apple", "Jesus-People, U.S.A.", "Love Inn", "Inner Powers Society", "Pagan Way", "Church of Satanic Brotherhood", "Witches International Craft Associates", and "The Holy Spirit Association for the Unification of World Christianity" (the Unification Church).

BE NOT DECEIVED

As I read through this article and the names of these religions, I realized how successful Satan has been in his work of deception. The devil has deceived many into thinking that religious division is good. I understand that one author has written a book in which he maintains denominationalism is from God Almighty. Friend, I can assure you that it did not come from God. The Bible is crystal clear on this matter. Listen to Jesus, as he poured out his heart in prayer to his Father in John 17:20-21, "Neither pray I for these alone, but for them also which shall believe on men through their word; **That they all may be one**; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Listen to Paul, as he condemned division in I Corinthians 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 division among you**; but that ye be perfectly joined together in the same mind and in the same judgment."

The Bible tells us in Matthew 16:18 that Jesus would build HIS CHURCH. We read in Acts 2 where the "Lord added to the church those who were being saved." In Ephesians 4, we are told that there is "one body". In Colossians 1:18, we are instructed that Christ is the "head of the body, the church."

Since the church was established in 33 A.D. there have been counterfeit "churches" which have sprung up. The devil has deceived many into believing that one church is as good as another; that you can just take your pick and join the church of your choice! Whatever happened to Christ's choice?

BE NOT DECEIVED! One "church" is not as good as another. There are counterfeit churches-- over 1,200 in

BONDS OF MATRIMONY

Simmons-Astley — On September 11th, 1982, Chuck Simmons and Barbara Astley were united in marriage. Barbara and Chuck exchanged vows among the beautiful green cedars at the Cutter farm in Crescent, Oklahoma. A host of friends and relatives attended the ceremony. Barbara is the daughter of Bro. and Sis. Kenneth Astley. Chuck is the son of Mr. and Mrs. Charles Simmons. Both Barbara and Chuck are faithful Christians living in Oklahoma City. May God richly bless them and their new home. It was my honor to perform the ceremony.

Doug Edwards

America alone. After recalling the words of Jesus, "Upon this rock I will build MY CHURCH", then observing the present religious world, it doesn't take long to realize that the deceiver has been at work. Hundreds of religions with unbelievable names and doctrines are growing in number within our country.

OUR GREAT RESPONSIBILITY

As members of the body of Christ, we must continue to "cry aloud" the truth on THE CHURCH. We must carry the message to the world that Christ still has a body, and that we must be members of that body to be saved. He is still the "savior of the body". The Lord still adds to the church those who are saved (Acts 2:47). It is still possible to just be a Christian without ever joining any of America's 1200 religions. "Unto him be glory **in the church**, by Christ Jesus through-out all ages, world without end. Amen." (Ephesians 3:21).

—P.O. Box 421
PRATT, KANSAS 67124

KEEP TRYING

I see a little ray of light,
A tiny hope begins to gleam.
It gives me such encouragement
To think God still remembers me.

I often thought of giving up
But told myself to just be strong,
God would show me in His time
What He wanted to be done.

Other days I Worked and tried
to be a Christian sure and strong.
My conscience kept reminding me,
That all within my life was wrong.

I knew the things I had to do
To make my life be right again,
But in my heart I didn't care,
I didn't want to make a change.

I got myself so tangled up
With sin and selfishness and pride,
I couldn't see the narrow way
That led to joy on heaven's side.

Friends and loved ones prayed for me.
They talked and kept reminding me
Of who I was and why I'm here.
They wouldn't let my conscience be.

I started praying "Help me God."
That was all my heart could say.
I hoped that He would understand,
And take my hand and lead the way.

I searched and prayed and begged that God
Would keep me in His loving care.
I didn't know what path to take
Each always left me in despair.

Then I recognized the truth.
I had to let the whole thing go.
My sins, my pride, my selfishness
Then new hope would start to grow.

So now I've let them slip away.
All the things I once held dear.
There's nothing now within my hands,
But God's sweet peace to bring me cheer.

—Karen M. Gray

(Continued From Page 2)

EVOLUTION

Express of London. The headlines read: "...two skeptical scientists put their heads together and reach an amazing conclusion: There must be a God." They were the atheist, astronomer Fred Hoyle and atheist, mathematician, astronomer Dr. Chandra Wickramasinghe. They found that the mathematical probability of life starting spontaneously by some process of evolution, taking the entire universe into account, was zero!

The problem of the increasing approval of the theory of evolution has many sources and reasons. One reason is, that men will believe what they want, regardless of the evidence. As the word of God says, they would rather "believe a lie." (Rom. 1:25; 2 Thess. 2:11.) Another reason is that too many scientists only publicize the data that will substantiate their own theories. For example: Carbon dating is accepted by many as being precise; however, it is not. Our children are taught in school of its reliability and precision in helping us specify the age of the earth. In a debate with evolutionist Dr. Russell Doolittle, Dr. Duane Gish referred to these methods of dating. "Now Dr. Doolittle has referred to meteorites and the moon and you always get the right age. He didn't mention the fact that when they dated the moon rocks they got ages of all kinds, from almost a few thousand, to many multiplied billions of years. They simply selected the date that had to be right, which had to be four point six, you see, four point six billion. The trouble with these dating systems, there's too much picking and choosing. That's what I say about it. It's simply not a scientific method."

We read of a profusion of occurrences in God's holy word that has been substantiated by science. Evolutionists explain this as simple coincidence. There have been ancient cities unearthed, by archeologists, that we read of in God's word. The ruins of the granaries in Pythom and Raamses reveal that the lower courses of brick were made with straw while the upper courses contained no straw. Could coincidence account for the Bible describing this very act in detail in Exodus 5? The prophet Isaiah said hundreds of years ago, "It is he that sitteth upon the circle of the earth." (Isa. 40:22.) Over two thousand years later man discovered for himself that the earth is a sphere. The issue which we have been examining balances upon the fact that nothing has ever been unearthed that negates any portion of God's word. His word has proven to be as historically precise as any manuscript recognized by man. As the Psalmist David wrote, "The word of the Lord is right." (Psa. 33:4.)

One particular author exemplifies the previously stated research when he states: "The immense success of science is due to the way in which it seeks, finds, and tests knowledge. More valuable than any of its discoveries are its effective methods, which make still greater achievements possible."

"The true scientific investigator never jumps at conclusions, never takes anything for granted, never considers his judgements better than his information, and never substitutes opinion or long established belief for fact. No matter how plausible a given statement may be or how logical a proposed explanation of it may seem, it must be treated merely as a supposition until it has been proved true by searching tests. Moreover, these tests must be of such kind that other scientists can repeat them, and of such nature that others repeating them will inevitably come to the same conclusion. Only in this manner can a body of dependable scientific knowledge be built up."

46 Walnut Lane Huntington, WV

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...and God's most Holy Word,
the Bible.

OUR DEPARTED

Morrison— Grace Mae Morrison was born Feb. 17, 1901 in Fannin Co., Tx. She departed this life Sept. 5, 1982 at the age of 81 years. She married Joe Morrison, Dec. 25, 1920. To this union three daughters and one son were born. Her daughters are Sister Kate McAnear of Jacksboro, Tx.; Mrs. Margie Hodges of Tulsa, Okla.; and Mrs. LaNell Gurnard of Fort Worth, Tx. Her son is Mack Morrison of Hammer, Ca. Grace leaves to mourn her passing 16 grandchildren, 28 great grandchildren, and three great great grandchildren. For the last several years she made her home with her daughter, Sister Kate McAnear and her son-in-law, Brother Fain McAnear of Jacksboro. Knowing the McAnears as I do, I know that Grace had a good home in her later years. Services were held at the funeral chapel in Jacksboro. The writer endeavored to speak words of warning and comfort to those present.

—Melvin Blalock

Lee— Irma Glendene (Wilson) Lee was born July 18, 1915 at Jerusalem, Arkansas, and passed from this life at her home near Jerusalem, Sept. 13, 1982, at the age of 67. She was a Christian, having obeyed the gospel at an early age. Sister Lee was married to Brother Robert E. Lee at Coweta, Ok., Nov. 11, 1933, who she leaves to mourn her passing. Bro. and Sis. Lee were members of the Mt. Zion congregation near Jerusalem where I held a meeting last August. I made my home with them, who were always hospitable to visitors. Just fifteen days after the meeting closed Sister Lee departed this life. Death came while she was visiting with family and relatives in her home. The Lees were friends of ours for a number of years before they left California for Arkansas where they were both born. Sister Lee was the mother of one of our gospel preachers, Jack Lee, Broken Bow, Ok. There were three other children, Tommy Lee, Jerusalem, Ar.; Frances Russell, Saugus, Ca; Shirley Russell, Cleveland, Ar. She also had nine grandchildren, two sisters, Mabel Spitzer, Jerusalem, and Anna Sturgel of Paradise, Ca. The singing was by members of the church and interment was in the Mt. Zion cemetery. It was a privilege to speak words of comfort to the family and friends, and to warn the unsaved.

—Paul O. Nichols

Blankenship— Bro. Delmar B. Blankenship was born Mar. 29, 1910 in Okla. and died Aug. 7, 1982 at his home in Elk Grove, Cal. He is survived by his wife, Ruth Randolph Blankenship; a daughter, Florence Graves; a grandson; one great grandson; and 3 sisters, Etta King, Edna Kimber and Alice Duff. He lived in the Okla. area many years before moving to Cal. shortly after World War 2. Services were conducted from Geo. Klumpp funeral chapel, Aug. 11, by Bro. Jimmie Winchester, and Benny Cryer. Bro. Blankenship was well known among the congregations in northern Cal. and loved for his kindness and devotion to Truth. Truly, our loss is heaven's gain.

—HLK

(Note- We are indebted to the family for the above information. Delmar was our dear friend for many years, ever helpful in time of need, and our sympathy is extended to the wife and family-Ed.)

IN APPRECIATION

The family of Ima G. Lee wishes to use this means to express their heart felt appreciation for all of the calls, flowers, cards and letters, but most of all, the prayers of all the brethren, loved ones and friends during the time of our bereavement over the loss of our loved one. We love you all and ask that you continue to remember us when you pray.

—Robert E. Lee and children



Dale Offill.— 118 Ashland, San Antonio, Tex. 78218, Oct. 7— This is my first time to write to the OPA but Lord willing it will not be my last. Family and I have just moved to the San Antonio area and will be working with the Nacodoches Rd. church. We hope to do a lot of personal work. Since we do not know many in this area we would appreciate hearing from you if you have friends or relatives living here. Please pray for us in this effort and may God bless you all.

Delmer R. Lee.— 321 E. Comanche, McAlester, Okl. 74501, Sept. 11— We have recently moved to McAlester, OK., (please note new address) and plan to be with these brethren for a year. The Oklahoma New Year's Meeting is to be held here this year, which we are looking forward to with great anticipation. We hope you are making plans to attend. In August we were the brethren in Kansas City, KS (36 & Everett) for a short meeting. We appreciate the brethren there for their sincerity. We solicit your prayers.

Gene Welshons.— 204 Newton Ave., W., Newton, Ia. 50208.— It has been some time since we have reported from the church here. We are still hoping to get more in the church, but it is a slow process. We need the prayers of all the faithful. **The Bible:** "The only Bible I own is the Bible that owns me. This book will keep you all from sin and also sin will keep you from the Bible." **My Bible and I** "My Bible is a very precious Book, I read it every day. It tells me the truth of God and shows me how to pray. My Bible tells me how to live and how to serve the good Lord. I hope and pray my Bible will never part, I need it every day. Why? Because it is my guiding light. I do really believe there is no other way, only the Lord's and God's way."

Carl M. Johnson.— 1124 E. 8th, Ada, OK 74820, Sept. 28— The California Labor Day Meeting hosted by the Clovis congregation, was an excellent meeting. The Clovis brethren worked hard in the preparation and execution of the meeting. Crowds ranged up to over 400, with several states being represented. There were approximately 20 preachers in attendance with all having the opportunity to speak. Two young men were baptized during the meeting and there were several confessions of faults. A special thanks goes to Bro. Rick Martin of Marietta, Ga., who accompanied me on this trip and was a great help in the meeting. My schedule for the next couple of months included: McAlester, OK (Oct. 1-3); Ft. Worth (Trentman Ave.), (Oct. 29-31; and the New Year Meeting, Earlytown, AL (Dec. 29-Jan. 2).

Tommie J. Jackson.— 2717 Arrow Hwy., Sp. 177, Laverne, Cal. 91750, Oct. 5— We made another sad trip back to Okla. in July to lay to rest Lena Faye Copland, my wife's sister. She had been ill for a long time. We were able to attend some of the Sulphur meeting the first in 3 years,

and it was wonderful to see so many old friends and hear the good preaching. We have enjoyed some good preaching here at Covina this summer with Larry Lay, Mike Fox, Karl Modgling, and Raymond Fox. Also are rejoicing over two brethren returning to the fold. Bro. Frank Nunnally who had been out of duty for over 20 years, returned as a result of 2 sisters sitting down with him with an open Bible and teaching and encouraging him. Then, Bro. Darnold McCord was influenced by Bro. Frank and was restored to the fold. We all have an influence in or out of the Church so why not let it be for Christ? Both these men are good singers and song leaders and are an asset to the church. We look forward to having Bro. Tommy Shaw here at Covina just after Thanksgiving for a meeting. It is good as always to have Bro. Don McCord back after his summer meetings. We enjoy the OPA very much, the good teaching, and especially the field reports. I wish more of the preachers would report so we could know where they are and the results of their work.

Robb W. Hickey.— 4709 Birmingham Wy., Stockton, Ca. 95207, Oct. 10— Summer is past and we are left with some very pleasant memories. We held three meetings this spring and summer. We enjoyed meetings in French Camp, Calif. (mission meeting); Yakima, Washington; and Cave Junction, Oregon. We found brethren hospitable, friendly, and receptive. Here at home we have a number of leads to follow up in the next few days. If you have relatives in this area, send us their names. The work here is moving along, and all are working together, which is enjoyable and as it should be. Of late we have preached at several of the surrounding congregations in the area, and the Lord willing shall continue to do so throughout the winter months. Best regards to all the faithful.

Troy Boydston.— 700 E. College Av., Lompoc, Ca. 93436, Oct. 6— As you all are probably aware of by now, Bro. Ron Jordan and his family have moved to Arvin, Ca. I know Bro. Ron will continue to spread the Gospel and will be a tremendous help in the work there. There are not enough words that I can express of the love this congregation has for him and his family. They are missed by everyone! They had a great influence on me and my family personally. He was able to help me start teaching the Word of God and because of his efforts I believe the Lord has richly blessed me and my family. I seek the prayers of all Saints that I will not let the Lord down in my endeavor to teach and that I will only teach and worship Him in "Truth and Spirit" (Jonh 4:24). 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. If you pass through this part of the country come and worship with us!

Paul O. Nichols.— 147 Bay Bury Lane, Jackson, Ms 39212, Oct. 8, 1982— Our meeting at Mt. Zion, AR was enjoyable. Several preachers and brethren from other places attended one or more times. Jack Lee, Tim Staggs, and Miles King encouraged us by their presence. We appreciated their help. The meeting at Waltersboro, S.C. resulted in three baptisms and five confessions of faults. I believe we had outsiders at every service, which is unusual in this day in time. The church there needs a preacher to work with them right now, and they want one. This is a very historical part of the country. Less than sixty miles from Waltersboro is where the Civil War began. I enjoyed the meeting and the people. The response for the work in India, so far, has been very encouraging. By the time this comes out in the paper most of the congregations should have received a report from Bro. Jim Franklin concerning his recent trip and the great accomplishments, including the baptism of forty-seven precious souls. Brethren, doors of opportunity are open to us. Let us continue to take advantage. Remember, the apostle Paul said, "As we have therefore opportunity, let

us do good unto all men, specially those of the household of faith" (Gal. 6:10).

Johnny Elmore.— 419 K SW, Ardmore, OK 73401, October 10— This past month has been very busy for me. We were able to attend part of the meeting over Labor Day in Ft. Worth. I thought the Fossil Creek congregation did a good job taking care of it. Sept. 10-12, I was with the little congregation in Okemah, OK. They are few in number but strong in faith. I especially appreciated young Joey Allen for his efforts. Sept. 20-25, I preached once and held a singing school at Norman. It was good to visit with Jerry Harris and family, who have moved back to Norman. Sept. 27-Oct. 1, I was happy to assist Tony Melton in a mission meeting at Ringling, OK. Tony is making great progress as a preacher with the encouragement of his home congregation at Healdton. We have just returned from Wichita Falls, TX, where I was asked to assist in studies on the eldership. We had a great study, and if all problems can be overcome, we plan to appoint elders there on Nov. 21. Three fine men were thought to meet the qualifications with some adjustments. This came about as a result of an article I wrote in *The Watchman* back in June. Other congregations have expressed interest, resulting in proposed studies at Joplin, MO, Oct. 29-31, and Edmond, OK Nov. 4-6. At all other times, I am working here to improve our local teaching and singing. I appreciate very much Tony Melton, Lyndon Cox, Roger Cosby, Allen Barefoot, Jeff and Randy Cantrell, who helped out in my absence this summer.

Don L. King.— 41931 Chadbourne Dr., Fremont, Ca., 94539, Oct. 15— I just returned home from an enjoyable meeting with the brethren in Okla. City, Okla. (21st St). Crowds were very good with some coming from Texas to attend. Though there were no visible results we really feel much good was done. It was especially nice to be with Jerry and Pat Cutter again and talk over old times. Their hospitality was wonderful and appreciated as always. The mission meeting Richard DeGough and I held in Livermore, Ca. was well attended. Outsiders were present every service and several from various digressive churches also attended. One family has been to church at Fremont immediately following the meeting. The last two nights we were pleased to count over 100 and thank the many brethren who came from afar to help and back us up in the work. Nov. 14-21 we plan to work with the West Chester, Ohio congregation in a series of meetings. If you live nearby, plan to be with us. Dec. 30 the annual New Year's meeting begins at Stockton, Ca. (see advertisement elsewhere this issue). I sent in the ad last month but the printers inadvertently omitted it from the Oct. issue. Make your plans now to be with us, we expect this meeting to be better than last year. In January 1983 we plan to make another trip to the Philippine Islands, along with Benny Cryer, to visit the Brethren and work with them regarding several things. They have their share of problems. (Satan works everywhere). However, there are no problems that cannot be resolved with the Lord's help. As the work grows there will naturally be some "growing pains" and some will disappoint us while others thrill us with their devotion to the Truth. The Lord has blessed this work in a wonderful way! Brethren now number in the hundreds in that country and I am thankful to have been a part of it. We continue to ask for your prayers.

Frank Staggs.— P.O. Box 8605, Flintville, TN 37335.— I'm in Africa for a few more days and than I take my flight back to the States. I look forward to it with mixed emotions and as you read this, it will already have taken place. There will be those I'll leave behind on the port deck, waving with perhaps a tear in their eye. There will be the anticipation of meeting those waiting to greet me with loving welcome and warm embrace in another state and land. I never take a flight but that it reminds me of that final flight I have witnessed of loved ones. As the one left behind I can but imagine the activity which takes

place on the other side. I have thoroughly enjoyed my stay here and love these people deeply. The experience of meeting with other Christians in so many humble and inspiring situations has broadened my scope of appreciation for the workings of the gospel. Under thatch, in mud houses, under the trees and sky in God's "open house", I have thrilled to preach the good news to the common people who hear of Him gladly. I have preached by lantern light and sunlight the gospel of the Son of righteousness. I thank God, and Alan, Tonya and family here in Zimbabwe, Bill and Daisy and girls in Malawi, Alan's folks, and all others I may not even know of who had a part in making this blessed experience possible for me. God bless you all. Please continue to work, and watch, and pray. I love you all.

George Battey.— P.O. Box 3012, Corsicana, TX 75110, Oct. 1— For almost a year I have been working with the congregation in Corsicana with Brethren James Vannoy and Gary Robinson. It has been a pleasure working with these brethren who not only teach in a public fashion, but knock doors, and conduct home studies on their own time. In the past year we have knocked on about 2/3rds of the doors in Corsicana and have enrolled over 750 people in the John Hurt correspondence course. From these people, we have had very many home studies, mostly with the black populous of the city. Recently, Brother Richard Reed, from Cedar Rapids, Iowa came for two and a half weeks to work with the leads we had contacted among the black people. Richard is one of the hardest working preachers I have ever been around in my life. On the final day of his stay (Sept. 29) we were thankful to see, for the first time since I have been to Corsicana, visible results. Richard baptized two people into the body of Christ, Curtis Ashley and Daisy Polk. For this we are thankful, and hope even more will obey the gospel soon. This is a mission effort in Corsicana. It is my desire to see the congregation here grow to such a point as to someday ordain elders and deacons. I am thankful for the Arlington, TX congregation which supports me and my wife to work in this area. Pray for us.

Ron Jordan.— 588 Walnut Dr., Arvin, Calif. 93203— The work here is moving along really well. Since our last report, we have had two baptisms. One was our daughter, Stephanie. It was with tears in our eyes and joy in our hearts to assist her in obedience to the gospel. The other baptism was a lady who had been baptized a few years ago, but she was baptized in the name of Jesus only. Our prayer is that both of these will grow in the knowledge of the Lord and serve Him faithfully until death. Our Sunday night and Wednesday night crowds are growing each week. The two meetings which we held in September were very successful. Two young ladies were added to the church in El Centro plus two confessed wrongs. The meeting at ElCajon was well attended every night and the congregation seemed to be pleased with our efforts. Several outsiders were present as were many of our brothers and sisters from the L.A. area. Our next meeting will be in Modesto, Calif., Nov. 19-28. Please come and help us in this work. If any of you are traveling in the southern part of the state, we ask you to stop and worship with us here at Arvin. You will never find a more hospitable group of people. Please make note in your church directory that every 4th Sunday the congregation here has basket lunch at 1:00 p.m. and worship services at 3:00 p.m. instead of 6:00 p.m. Regular worship times are: Lords Day 10:30 a.m. & 6:00 p.m., Wednesday 7:30 p.m. I give these times to you because they are not in the new directory. May the Lord bless the faithful everywhere.

Virgilio Or. Danao Sr.— Dist. No. 2, Roxas, Isabela, Phillipines, September 29, 1982— Greetings to all the beloved brethren everywhere. I am glad to report that five souls have been baptized on September 12, as a result of a gospel meeting we conducted with Bro. Alejandro Pascual in Gappal, Cauayan, Isabela where he and his family

reside. According to them, our radio program helped them obtain more knowledge of the truth, and our meeting has helped them also to decide to obey the Lord as manifested by their obedience to Christian baptism. The work here in Roxas with the Church continues to strive towards progress, despite of the many obstacles Satan and his agents launched against us. Nevertheless, I think a missionary from the U.S.A. to come and stay here and help us in the Mission work is now urgently needed. I sincerely believe this a great priority for you to consider, preaching brethren in the U.S.A. About 30% of the construction of our meeting house has already been finished. Its approximate total is P106,811.20 (or about \$12,710.00 American dollars). The total amount the Church here received as of August 27, 1982 from the generous brethren there in U.S.A. is P37,723.74 (about \$4,500.00); and we have already spent P32,094.50 for the construction; so the remaining amount is P5,629.24, as of this writing. Again we appeal for the continued support of all the brethren everywhere for this very worthwhile project, while we do our part here. We know that without your continued love and generosity, particularly God's help, our meeting house will not be completed. We earnestly request you please mention us in your prayers. May the good Lord bless us all as we continue to labor in His vineyard!

Ron Willis, — 6709 Greenfield Dr., Arlington, TX 76016, Oct. 4, 1982— The Lord's work here with the Trentman St. congregation is steadily progressing. I have never seen a congregation anywhere that, as a whole, works as hard as this one does. A considerable amount of effort has been and is being put forth to see that everyone has the opportunity to learn and to accomplish the work in various ways. There is also a strong bond of love for the cause and each other and we pray that the Lord will continue to bless the efforts here. The articles we've written for this paper and *The Watchman* on the subject of divorce and remarriage have been most favorably received. We have received a tremendous response from our brethren across the country. Quite a number of people have told me that as a result of the articles they have been convinced of the Bible truths on the subject. Many of the preaching brethren have greatly encouraged us in the effort to establish truth and unity among us on this vital issue. I would like to suggest two books on the subject for your consideration: **Divorce and Marriage**, by Guy Duty and **Not Under Bondage**, by James D. Bales. I enjoyed a bow hunting trip to Colorado last month (Sept.) with Bros. Johnny Watson and Joe Hisle. We attended the Cedaredge congregation where I was asked to preach the first Lord's Day, the 12th, and Joe preached the second Lord's Day, the 19th. The church there is small but the people are dedicated. If you are contemplating a trip through Colorado, plan to meet with these brethren on a Lord's Day; services 9:30 A.M. (a little earlier than most.) Contact Robert Potts, Cedaredge, Colo., (303) 856-3498 or Terry McQueary, Rt. 1 Box 20-B, Cedaredge, Colo. 81413 (303) 856-6323 we are in the process of compiling a new tract called "Child Abuse". It will stress the need for parents to recognize that they are abusing their children by failing to instill within them the proper respect and responsibility at a very early age, as well as some helpful hints and suggestions on how to accomplish the task. It should be available in two or three months. We thank all the wonderful brethren across the country for their hospitality to us this year. May the Lord bless all the faithful everywhere.

William L. St. John, — P.O. Box 832, Paris, TX 75460, (214) 785-9430— (Please note new address and phone number). On Aug. 19 we moved from Birmingham, AL to Paris, TX, concluding two years work with the congregation in Irondale, AL. There are no words which would adequately describe our feelings for the congregation there. Though we left with tears and sadness, we left encouraged and uplifted. We have made friendships that shall last into eternity. The brethren were willing and ready to work. The congregation grew in number as well as spiritual maturity. During the first year the older brethren were teaching on Wednesday night and one Sunday a month. As a result of regular studies with six of the younger men, at the end of the first year they took over the Wednesday night teaching and the older men moved to Sunday nights. Both the older and younger men have grown in their abilities to teach and edify the congregation and I am thankful for their dedication. I regret that due to his health, Bro. R.E. Gladden had to stop teaching. He is a capable teacher and great asset. During the two years, we had four meetings at B'ham: the spring meetings with Bro. Lynwood Smith which were two of the most wonderful meetings I have been involved in, a meeting with Billy Dickinson which encouraged and uplifted us all, and then a wonderful meeting with Johnny Elmore this past August. During our move to Paris we stopped in Strong, Ark. and heard Bro. Elmore one night during the meeting there. He is a preacher who stands on a "thus saith the Lord" and preaches the gospel with great simplicity and power. We need more men like these preachers. The brethren at B'ham advertised extensively for their meetings and I appreciate the willingness to spend and be spent for the Lord. We had a daily 15-minute radio program that lasted for six months. Kevin Anderson was a tremendous help in taping and announcing the program. Our efforts were rewarded with one baptism and the knowledge that many had the gospel preached to them. Again, this shows that the brethren in B'ham have a mind to work. I feel the work has been left in good hands. The work in B'ham has been very enjoyable and fruitful and we thank the Brethren there for that. The financial and moral support from those involved made the work possible and the fruit that was reaped is to their account. Words fail to adequately express our appreciation. While at B'ham, there were four baptisms and two who forsook digression for the "old paths" as well as many confessions of faults. We enjoyed getting to know brethren in surrounding congregations and I enjoyed working around and with the preaching brethren in that area, as well as others who held meetings in our area. I attended the debate between Bobby Pepper and Charles Davis on the scriptural way to partake of the Lord's Supper. Bro. Pepper did a good job of exposing error and presenting the truth. Since last reporting, we have held meetings in Deer Park, TX; Jonesboro, GA; Paris, TX; and Sharonville, OH. We enjoyed the wonderful hospitality shown to us and the opportunities to preach. Brethren we need and desire your prayers. Since arriving in Paris we have been busy settling in. We have had one baptism, are busying studying with the members, and are busy making preparations for our meeting with Joe Hisle. There is a need for preaching in N/E Texas and it is our desire to help fulfill that need. If you know anyone in this area we need to visit or study with, please send me their names and addresses and some information about them. I have some time to hold a meeting in early summer of 1983. 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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LEBANON, MISSOURI, DECEMBER 1, 1982

(USPS 407-560)

CONGREGATIONAL COOPERATION IN LIGHT OF THE N.T.

By Timothy Staggs

Our aim in this article is to try to clearly show the New Testament plan for the cooperation of congregations of the body of Christ with each other. One thing that I believe is very necessary as an introduction is to emphasize that everything taught in the gospel of Christ is within the realm of possibility for all people everywhere. This is true of baptism in water, the weekly observance of the Lord's Supper with a loaf of unleavened bread and unfermented fruit of the vine, and on and on we could go. I believe it is also true that the autonomy and independence of a congregation can be carried on without any connection with any other part of the people of God in any other part of the world.

Also, it is very important that we delete false standards from our minds before we can ever have a proper understanding of this subject. Many times people say, "but that's the way we've always done it," or "well, it's no more wrong to do nothing at all," or "but look how much good it's doing!" Taking the last one as an example. A problem can never be resolved by the amount of good we think a particular thing may be doing. We "cannot do evil that good may come." Many times those who worship God is an unscriptural way try to justify their practice on the grounds that it is "uplifting and inspiring." I am reminded of an advertisement I saw in the religious magazine "Christianity Today" a few months ago. It showed a choir with an organ standing in front of them. The caption underneath read, "sometimes the most impressive voice isn't in the chorus." There followed a description of the organ and all of its features. And the paragraph closed out by saying, "so if you're looking for the best value in big organ sound, look to the Baldwin 632. Its voice will be an inspiration."

You may think of many other ifs, ands or buts, but all these do is cloud the issue. Drop them and let the issue or fall on its own merits.

According to Websters New International dictionary, "COOPERATION" the word "Concurrent" is the key word in this definition. In congregational cooperation, the issue is raised as to whether N.T. Churches acted jointly or concurrently. That is, did two or more congregations pool their funds and centralize their control under one agency as a means of cooperation or did they act independently and concurrently with each other in accomplishing the same goal? Well, let's find out.

The first thing we notice is that in the early days of the church, one church helped other churches in time of emergency by contributing to their needs. In Acts 11:27-30, we find the church in Antioch contributing to the needs of the "Brethren in Judea" in time of famine. This incident occurred about 45 A.D. the question is, how did Antioch carry out the cooperation with these brethren in Judea? The answer is given in the scriptures. The money was raised by every disciple in Antioch giving into a common fund "according to his ability." This was an

Continued to Page 6

EXPIRATION DATE

If the date near your name and address reads 12-82 your subscription expires with this issue. Please renew promptly-HLK.

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A BRIEF HISTORY OF CHURCH COOPERATION AMONG US

By Bennie Cryer

The growth of the brotherhood has exceeded the expectation of many of its friends and most of its enemies. This growth can be well described with impressive numbers but, for the purpose of this article, it is best described in willingness to lay aside practices when they have proven to be wrong. It takes maturity to do that whether you are an individual, a congregation or a brotherhood, for, as a brotherhood, we admit to mistakes in the past and thank God for those who stood steadfastly for the faith and taught us the way of the Lord more perfectly.

Such is the case regarding congregational cooperation in doing evangelistic and benevolent work. Let me relate you a brief history of some of our experiences with it, struggles in overcoming departures from the truth and warnings about the seed of error still within that we must continue to watch lest the liberal plant of unscriptural cooperation (God does regulate congregational cooperation,) spring up and spreads its destructive poisonous tentacles among us. The dates you read after a statement refer to the issue of The Old Paths Advocate that contained the information.

CALIFORNIA BEGINNING

I serve as an elder in a congregation that credits its beginning to the work of two of our preachers who were being paid from what later proved to be an unscriptural fund that was created on the west coast for the purpose of doing mission work. It was an effective plan, but effectiveness does not make a plan scriptural. In this plan several congregations would pool a suggested one-half of their contributions into a special fund. (11-1-42). This fund was extra-congregational and controlled by selected brethren. Preachers were "engaged" at the annual Labor Day meeting by the leaders of fifteen or more congregations and instead of being paid by a congregation, they would be paid out of the special fund (10-1-43). If the preacher happened to receive some extra money from a congregation he was to report this to the brethren in charge of the fund and this was deducted from his monthly salary. As new congregations were established they were encouraged to participate in "The Systematic Mission Work Program" as it was referred to (1-1-42, 3-1-42). A number of preachers were being supported from the fund at the same time. From one end of California to the other local congregations were started

Continued to Page 5

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY (A HISTORY)

By Richard DeGough

The American Christian Missionary Society was organized by the pioneer preachers of the Restoration, October 25, 1849. The preachers in this era of the Restoration were varied individuals, and free thinkers. They were dedicated men, unashamed of their convictions, and with no fear of individuals or groups of religious bodies that censored them. As they made changes they were bold to proclaim them as the truth. The Reformation period gave birth to denominationalism with its conflicting doctrines and human creeds, while New Testament christianity seemed to be unheard of. Among the denominations there were "union" and unity meetings to try to bring them together as a united force in reaching the world with the Gospel. History tells us their efforts were futile for the most part, because, each of them wanted unity based on their respective creed or doctrine. Honest, sincere men, giving this dilemma serious thought, came to the conclusion that unity could only be obtained by laying aside the creeds of men, and return to the Bible as a basis for unity. Beginning approximately in the year of 1790, men began to rise from the denominations and make their plea. They could not reconcile the doctrines of men with the Word of God. They came out from among them with zeal and fervor so intense that they seemed to upheave the denominations of that day. They were bringing back to the world Apostolic Christianity, unequalled in growth since the days of the apostle's.

Without going into much detail about them, some of the men were: James O'Kelley, a Methodist, who opposed the episcopal form of government and seceded from them in 1793. Abner Jones, a Baptist, and Physician, who was dissatisfied with sectarian names and creeds, made his break. Elias Smith, a Baptist preacher, adopted Jones's views, and brought with him a whole congregation. Barton W. Stone, a Presbyterian, broke away some where between the years 1805-1812. Thomas and Alexander Campbell, Presbyterians, were exceptional men. Thomas gave his great "Declaration and Address" which was published September 7, 1809. In it he spoke the great motto; "where the scriptures speak, we speak; where the scriptures are silent, we are silent." Also, there was "Raccoon" John Smith, Walter Scott, John T. Johnson, Samuel Rogers, Jacob Creath Jr., Benjamin Franklin, David S. Burnett, W.K. Pendleton, Tolbert Fanning, David Lipscomb, and a host of others in later years. We name these since they were prevalent during the period of early organization and establishment of the Missionary Society.

During the early years of Alexander Campbell, he was associated with the Baptist. The "Brush Run" church was invited to join the Baptist Redstone Association, after they heard the Brush Run church practiced immersion. Mr. Campbell disagreed with them on doctrinal points, and he delivered his "Sermon on the Law" that brought opposition from them. Campbell and a few members then joined the "Mahoning Association" the Baptist formed in 1820. Its interesting to note, that in 1827, Walter Scott became the evangelist for the Association, and his preaching was on the "Western Reserve." (Ohio to the Pennsylvania line) There were hundreds of conversions, and this caused Campbell to wonder if the truth alone was accomplishing this. On investigating, he wrote in the Millennial Harbinger, 1829, that six or seven had turned from the holy commandment out of one thousand conversions in a year.

In a meeting of the association in 1828, John Henry, one of the preachers, said; "I charge you to look out what you are about to do here; we want nothing which the word of the Lord will not sanction. This of course brought to the minds of people the question: is the Association scriptural? A resolution was passed that day to dissolve the Association and it stood. Alexander Campbell was not pleased with the dissolution of the Association, and wanted the churches to work together. The main import of

co-operation was how, and in what manner, the churches could work together to convert the world.

The question of co-operation began with districts, and proceeded to include the entire brotherhood. Because of scepticism, those who favored co-operation meetings began to write in the religious journals of their design, purpose, and why they existed. One reason given was; "to bring the small means of individual congregations together, and to accomplish with these united means what no one congregation could effect."

When opposition came concerning co-operation meetings, Alexander Campbell wrote in Millennial Harbinger, June, 1838, the following; "I have found a large class of men, professors, too, who will sit for a year rather than rise up crooked. They are conscientious men; but they do nothing right lest they should do something wrong." Mr. Campbell began a series of articles beginning in 1841, in the Harbinger, dealing with "the right of co-operation." This continued for some time after. He laid down the general principle of truth, that the conversion of the world was up to the Church, and the agency of conversion was the Word of God. Campbell stated that in "matters of prudential arrangement for the evangelizing of the world, for the better application of our means and resources, according to the exigencies of society and the ever varying complexion of things around us, are left without a single law, statute, ordinance or enactment in all the New Testament. For my own part I see no necessity for any positive divine statutes in such matters." Campbell said; "the New Testament furnishes the principles which call forth our energies, but suggest no plan"...etc. Again, "A church can do what an individual disciple cannot, and so can a district of churches do what a single congregation cannot."

It appears Campbell thought any reasonable plan of organization was permissible on the grounds of expediency, because in his opinion the New Testament was not a code of laws to govern the church in preaching the word. On the ground of expediency he defended organization outside of the local congregation.

Campbell approached the issue from the position of the Church as the Kingdom universal. We cannot forget the New Testament gives us the organization of the church in the local congregation. The congregation can accomplish the work of preaching the gospel, and must do all that's possible.

In 1842, Mr. Campbell began a series of articles on Church organization, which lasted until 1848. He received strong opposition from brethren by way of his own paper concerning one article he wrote. In the year of 1845, Campbell wrote: "Much has been written, and a great deal said, and little done, on the whole subject of Christian organization. But there is a growing interest in the subject manifested, and there is a growing need felt for a more "scriptural" and "efficient" organization and co-operation."

One does not have to search very long or far, (if you can believe what you read) to see that the trend was definitely heading towards organizations larger than the individual congregation to effect the preaching of the gospel between the years 1830 and 1850. It was not long before co-operative efforts were having their effect. Organized efforts sprang up in several states, such as; Kentucky, Virginia, Indiana, Missouri, Illinois, and the Kentucky State Missionary Society was organized in 1850, with John T. Johnson as president.

Voices of concern were soon to be heard from the periodicals of that day. One of them was Tolbert Fanning, a founding editor of the Gospel Advocate, who doubted the co-operative meetings. In 1855, Fanning wrote; "It is well understood that for many years I have doubted the practical results of the co-operations in Tennessee, and

Continued to Page 3

THE AMERICAN CHRISTIAN

Continued from Page 2

indeed in other states, but I have yielded to my brethren of age and experience and I should be willing to yield longer, could I conclude it would be to the honor of God." (Gospel Advocate, Oct. 1855).

From these co-operation meetings was born the American Christian Missionary Society. Though it continued in that era for twenty years, it was a source of trouble and schism in the Church. It died among the pioneers in 1869, but exist today with the "Disciples of Christ," who are nothing more than a full-fledged denomination, and a mockery to the Church in many aspects, especially worship. The First Christian Church is no better, cause it espouses the same principles. People should be ashamed for retrogressing to principles of so-called restoration, that were fought in battles long ago, and laid aside because they were not "of God."

I call your attention dear reader, to some of the men who advocated the Society's beginning, their quotes, and the quotations of many that opposed it, that is, their reasons. The Society was established in Cincinnati, Ohio, October 25, 1849, after much planning. If we could pinpoint the Society's existence to one man it would be David S. Burnett, who claimed responsibility for it. He said in a letter before he died; "I consider the inauguration of our Society system, which I vowed to urge upon the brethren, if God raised me from my protracted illness of 1845, as one of the most important acts of my career." A few years before his death he wrote: "From the time I urged the scheme of associated evangelical action upon the brethren in 1845, to the present, the work has commanded my heart, my best energies, and my means." Alexander Campbell was also at the forefront. His essays on Church Organization were having their effect. In February 1849 he writes; "There is now heard from the East and from West, from the North and from the South, one general, if not universal, call for a more efficient organization of our Churches." Campbell had a broad view of an organization which would accomplish more than mission work. In August, 1849, he writes: "...the purpose of such a primary convention (the one in which the Missionary Society was established) is already indicated by the general demand for a more general and efficient co-operation in the Bible cause, in the Missionary cause, in the education cause." We understand Campbell thought the existence of the Society to be one of expediency. Remember, he thought the Church must preach the gospel to the world, but was... "left without a single law, statute, ordinance, or enactment in the New Testament as to how, and in what means."

After the convention at Cincinnati, W.K. Pendleton wrote: "There are some duties of the church which a single congregation cannot, by her unaided strength, discharge... A primary object being to devise some scheme for a more effectual proclamation of the gospel in destitute places, both at home and abroad, the Convention took under consideration the organization of a Missionary Society." Some years later, Pendleton was answering a charge that the Society was not scriptural, and said: "You say, 'Your Missionary Society is not scriptural-- and you mean by this, that there is no special express precept in the scriptures commanding it. We concede this without a moments hesitation. There is none; but what do you make of it? Is everything which is not scriptural wrong?'"

Pendleton's position evidently was not shared by all who supported the Society. During the convention in Cincinnati, John T. Johnson offered a resolution. "Resolved, that a Missionary Society as a means to concentrate and dispense the wealth and benevolence of the brethren of this reformation in an effort to convert the world, is both "scriptural" and "expedient."

The Missionary Society was established as a separate organization, with officers, managers, and foreign managers. Seven men were appointed to draw up a constitution for it. The constitution consisted of thirteen

articles. The first president was Alexander Campbell, (who was not present when elected at the Convention) Article four called for twenty vice-presidents, among whom were: D.S. Burnett, Walter Scott, W.K. Pendleton, John T. Johnson, Tolbert Fanning, but not especially in that order. There was a treasurer, a corresponding secretary, and recording secretary. This organization was considered to be a separate body from the Church. To understand this, we quote Campbell, who was writing from reports he received after the Convention in Cincinnati. He writes: "The Christian Missionary Society, too, on its own independant footing, will be a "grand auxiliary" to the churches in destitute regions, at home as well as abroad, in dispensing the blessings of the gospel amongst many that otherwise would never have heard it. These Societies we cannot but hail as greatly contributing to the advancement of the cause we have been so long pleading before God and the people."

One article of the constitution is interesting. Article three says; "The Society shall be composed of annual delegates, life members, and life directors. Any church may appoint a delegate for an annual contribution of ten dollars. Twenty dollars paid at one time shall be a requisite to constitute a member for life, and one hundred dollars paid at one time, or a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be required to constitute a director for life."

No sooner had the Society come into existence, than it was opposed by many of the preachers. Those who supported it accused those against it of not believing in co-operation. Eighteen years after its existence, David Lipscomb answers a brother Thomas Munnell in the Gospel Advocate. He wrote: "A chief objection we make to your societies is, that they ignore the overruling and guiding hand of God, and organize a human association to do that which God has reserved for himself. God says to man; you operate according to my directions in the various spheres, and with the instrumentalities I ordain for you. I will overlook, I will guide, I will harmonize the various parts, and direct the vast complicated whole forward to the accomplishment of the designed mission without a jar or a discord. All I require of you is to faithfully operate the parts I assign you...the great misfortunes of the churches, brother Munnell, is not a lack of co-operation-- but a lack of operation. If man will only faithfully operate, then God will superintend the co-operation." Again, Lipscomb wrote: "We feel just as sure that the Missionary Societies are corrupt and corrupting-- the last one of them-- as we do human political organizations are corrupt. We feel just as sure that they are subversive of the Lord's institutions as we do the societies and organizations of the Romish hierarchy are subversive of his appointments. They stand precisely upon the same footing--having the same living principles as these do."

Benjamin Franklin at one time favored the Society, but later changed his views, wrote: "The simple question is, whether we shall honor the churches in working in them and making them effective as the Lord's appointed societies in converting the world, or declare them insufficient to do the work which the Lord committed to them, and substitute a creation of our own hands, to do the work of the churches ordained by the Lord. Others may do this later, but we cannot." Franklin stated that if the christian community was put in the hands of men to control them and honor man, then we would need some kind of organization beyond the simple organization of the New Testament... but the simple, independant church, for keeping the ordinances, religious instruction, and saving the world, is all-sufficient for the good of the saints and the glory of God."

Tolbert Fanning, founder of the Gospel Advocate, and one of the vice-presidents of the Society, who later resigned, and, who was doubtful of them from the

Continued to Page 8

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S. ALABAMA NEW YEAR MEETING

The congregation at Earlytown looks forward to another good New Year meeting. Bro. Carl Johnson will conduct it for us Dec. 29-Jan. 2. We ask that all preachers plan to speak. Our homes will be open to visitors and those planning to attend should call ahead so arrangements can be made. A boys dorm and girls dorm will be available, with a charge of \$3 per person each night. If you plan to stay at these facilities, bring a sleeping bag or bedding for a bunk bed and blanket, also towels and washcloths. The facilities will be chaperoned. We look forward to seeing you.

—Jeff Burkett,
Rte. 2, Kinston, Ala. 36453
Phone: (205) 898-7624

TIME OF SERVICE CHANGE

Stockton, Cal. congregation at Alpine and Mission, will be meeting at 5:00 P.M. on Lord's day evening beginning now. Other services remain the same.

—Granville Mahurin

CALIFORNIA NEW YEAR'S MEETING

The congregation meeting at the corner of Mission and Alpine Streets in Stockton is hosting the New Year's meeting again this year. Brethren Rob Hickey and Don King will be conducting. Various preachers from Ca. will be speaking each evening. The meeting will begin Dec. 30 (Thurs. eve.) at 7:30 P.M. Don King and Richard DeGough will be the speakers. The Theme is: "Cast Thy Bread Upon The Waters..." Brethren Tim Staggs and Benny Cryer will preach on Friday evening after which will be a time for visiting, etc. Then about 10:30 we will begin a singing with short talks by selected men and have prayer over the midnight hour. Saturday evening, Don McCord is scheduled to preach. The Stockton brethren will be sending out more information within a few days of today's date (Nov. 11) containing locations of Motels, etc., also a map of the area. Several hundred attended last year and all agreed it was a good meeting. Make your plans now to come and be with us.



SIXTY YEARS TOGETHER

Harvey and Mary Frizzell, my grandparents, of 701 S. Hammack, Wynnewood, Okla., will be married sixty years this December 21. Since their marriage they have been blessed with six children, 12 grandchildren and 16 great-grandchildren. They have been affiliated with the faithful brotherhood since 1942. Grandpa, a retired carpenter, has helped build some seven church buildings across the brotherhood. Their home has always been open to the brethren and as a result they have made many close and dear friends. They, along with their children, would like to invite all their brethren and friends to help celebrate their sixtieth wedding anniversary at their open house (at their address above) any time Saturday or Sunday afternoon, December 18 and 19. Please come by.

—Richard D. Frizzell
Miami, Okla.

STATEMENT OF OWNERSHIP

We are required by Federal Law to publish, periodically, a statement of ownership pertaining the Old Paths Advocate. The paper is jointly owned by Homer L. King, Publisher and Don L. King, Assistant Publisher. It is a private endeavor, not a work of the church, hence not intended to be supported by church treasuries but by paid subscriptions of our readers.

STUDY, OKLAHOMA CITY

In behalf of the Northwest Twenty First St. Church in Oklahoma City we want to take this opportunity to invite everyone to the annual study they are hosting this year. Preachers from various parts of the nation will gather and present their studies on different subjects that are relevant to our needs at this time. The study will begin Monday, December 20 and close the following Thursday with the afternoon session. We would like to emphasize that, while this study is primarily for the benefit of preachers and church leaders, it is designed to benefit every child of God who has the desire to increase their knowledge of God's word. All are invited. The morning sessions will begin at 9 o'clock.

Ronny F. Wade and
Bennie Cryer

NOTICE

For the benefit of those who might be traveling in the Houston, Tex. we wish to announce a time change effective Jan. 2, 1983. Our service will be as follows: Lord's day morning at 10:00 (changed from 10:30), evening 6:00, and Wed. eve. 7:30.

—Sunset Hts. congregation,
800 Aurora St., Houston, Tx. 77088

A BRIEF HISTORY

Continued from Page 1

under this system. The growth was so phenomenal that one brother wrote, "They are doing a great work, and I pray brethren everywhere will follow their example..." (6-1-42). By 1943 preachers reported, "we are 'enroute to that great work in California'" (1-1-43). Most of the preachers who worked under that fund would not do it today but I have to observe that, at that time, they could blister The American and Foreign Missionary Societies and the divisions they caused, but as of yet they could not see they were operating under the same type fund. It just had not gotten as large.

THE FUND IDEA SPREADS

World War II helped spread this idea. A prominent brother from California feared a Japanese invasion of Los Angeles and went to Missouri to investigate the possibility of moving there for the duration. While there he gave a glowing report of the work in California and one of the brethren in Missouri, after hearing and reading about the mission fund's success, wrote, "We have recently agreed upon putting into practice about such a plan for the next two years at least...Funds are building up..." as the "churches are cooperating nicely in a financial way" (3-1-42). When this fund eventually came to an end, evidently in 1946 or 47 it was reported that a small balance remained in it (1-1-46). Some of the strongest objections to the plan came from brethren from Missouri, and, as has been shown in recent years, they now stand opposed to anything that even looks like a centralized fund or decision making body outside of a local congregation.

OKLAHOMA NEXT

One of the preachers from Oklahoma, after conducting meetings in California, observed that California was to be commended for keeping preachers in the field, and, in contrast to that work, he reported: "a lot of brethren in Oklahoma believe in keeping the preachers in the field, but the wrong field—the corn field. Brethren let us do some mission work" (1-1-42). Keeping the preachers out of "the cornfield" almost became a battle cry for Oklahoma mission work, if not for the whole brotherhood. "The Systematic Mission Work Program" became a reality in Oklahoma when one year later it was reported in the January-1943 issue that a number of brethren met at Sulphur, November 1, 1942, and adopted "the following plan" which included forwarding money from local congregations into a centralized, extra-congregational fund. Several congregations selected one man to receive and distribute the funds. From this fund the preachers were to receive "adequate support" according to the six-point plan.

FURTHER GROWTH OF THE IDEA

"The Centralized Fund" idea continued to grow in similar fashion until it had found its way into congregations in at least six different states even though it was "foreign to the spirit, tenor and teaching of the scripture." (11-1-57).

CENTRALIZED FUND ENTERS AREA OF BENEVOLENT WORK

When our conscientious objectors were placed in work camps during World War II they found themselves needing financial support. The money required for this work was sent from individuals and congregations to a centralized fund and the money distributed as needed by the brother responsible for it (4-1-43). It seemed the easiest and most effective way of doing that work. The scripturalness of such plans was seriously questioned by only a few until the latter part of that decade.

FOREIGN FIELDS

This area has not escaped "the centralized fund" application. From the gathering of support to send preachers and their families overseas to the support of indigenous preachers, poor members and orphans of

foreign countries the centralized fund idea has had its advocates and practitioners (12-1-57). By the 1950's a general movement against the centralization of funds and power had developed to such an extent that one preacher actually withdrew his name from the list of missionaries volunteering to go to Africa because "the fund" had reared its head again in collection of money to send them. About this time another centralized fund came to an end out of which African preachers were being supported. (8-1-58). Those responsible for the administration of this and other funds "surrendered" their preference of what they called a "more systematic and workable" plan. (8-1-58). Foreign work took on new momentum and forged speedily ahead when a suggestion, which everyone could agree on was adopted. That suggestion was summarized in a report of one preacher in this way: "...it is my sincere feeling that the present system of centralizing the funds for this work, and all other foreign work, as well as here at home, will continue to be questioned if a change, and a small one really, is not affected...Let us support the African work and all mission work, but in a way that cannot be questioned to the preacher direct" (4-1-58). Since that time the "direct method" has been mostly employed in our work at home and abroad and has proven to be very effective.

AN OLD PROBLEM IN A NEW SETTING

The centralized fund idea lay almost dormant during the next two decades. However, its seed still existed for, as you probably have already noted, some brethren merely surrendered their "preference" when they agreed to work under and with the direct support plan. They still suggested that their plan was "just as scriptural as any that had been suggested..." (12-1-57). So, because of this, we have carefully, prayerfully and scripturally guarded our mission programs. However, some have forgotten to be just as careful in our approach to benevolent work and now problems have arisen in the area of caring for orphans and the poor. If it is wrong to centralize funds for evangelistic work it is equally as wrong in the field of benevolence.

Wise brethren found a scriptural, peaceful and workable solution to this problem in the late 1950's. God bless us with wise brethren like that now so some future writer can look into our history in this matter and credit us with standing for a "thus saith the Lord" and working together on that basis.

—4635 Larkin Rd.
Live Oak, Ca. 95953

NEW ADDRESS

The congregation in Seminole, Okla., plans to be in their new building by Dec. 1, 1982. Following is the new address and names of those to contact and time of services: Seminole, Okla., Good Hope church of Christ, N. hwy 99 and Good Hope Rd., 3511 Hwy 99 North; Sunday at 10:30 A.M. and 6:00 P.M., Wed. eve. 7:30. Contact: James Harcrow, P.O. Box 1019, Seminole, Okla. 74868, Phone-(405) 382-3277; Leonard Copeland, P.O. Box 101, 343 Harrison, Maud, Okla. 74854, Phone-(405-374-2837; Roy Lee Criswell, P.O. Box 1536, 438 Sims, Seminole, Okla. 74868, Phone-(405) 382-2804.

—Roy Lee Criswell

"I was baptized in June and the first OPA I received was the 50th Anniv. I can't tell you how much it meant, to read of the work that happened even before I was born. Thank you again" —Henry Fields, Livingston, Cal.

"The OPA is a welcome visitor to our home each month, we hope it continues to grow and prosper" —Vaden Morgan, Tupelo, Ok.

CONGREGATIONAL COOPERATION

Continued from Page 1

activity of the congregation. The only means they had of getting this help to the brethren in need was through messengers. Paul and Barnabus were chosen to be the messengers that would take these funds to the Judean brethren. These funds were delivered by Paul and Barnabus into the hands of the "Elders" among the brethren in Judea. At first glance we might say, "Well, what's so tough about that? One congregation sends help to another congregation." But it's not quite that simple. According to I Thess. 2:14 and Gal. 1:22, the "Brethren in Judea" constituted several congregations. ("The churches of God in Judea" etc.), yet I see no reason to doubt that Paul and Barnabus delivered these funds into the hands of the elders of every congregation in Judea where there was a need, and the elders then distributed them to the needy members. There is no basis whatsoever for believing that they simply gave the funds to the elders of the church in Jerusalem. The only way this could be true would be to presume that Jerusalem was the only congregation that had elders and no such evidence can be found. If anything, the presumption would be that all the congregations in Judea had elders because that's what God's way was--and is, I might say. (Acts 14:23). If it was accomplished by giving the funds to the Jerusalem elders and having them distribute to the other congregations, then they most certainly acted "outside" of their own congregation and over the other congregations. They would have had an episcopacy--elders in a territory over many churches just like the denominations have. You can look until the cows come home and you'll never find that in the Bible.

Secondly, we find that congregations in Galatia, Macedonia and Achaia acted concurrently in meeting the needs of the Jerusalem church. Rom. 15:25-28. (Also I Cor. 16:1-4, II Cor. 8 and 9). We don't know for sure what brought on this need that the Jerusalem church had. It may well have been that persecution and dispersion had impoverished them or possibly the famine contributed to it, but whatever the reason, there were so many destitute saints in Jerusalem that the congregation there could not handle the need that existed. The primary responsibility of a congregation, in these matters, is to care for its own. Jerusalem was obligated to do this. It was its own work, but the need was greater than the church there could meet. And so we find that the gentile churches to whom the gospel had gone out from Jerusalem were called upon to help in the need that the Jerusalem church had. This Galatia, Macedonia, and Achaia did upon instruction from Paul.

Paul exhorted Titus to go ahead of the rest into Achaia, taking with him the "brother whose praise is in the gospel throughout all the churches" (II Cor. 8:18), and "our brother whom we have oftentimes proved diligent in many things" (II Cor. 8:22). Titus accepted this job (II Cor. 8:16, 17). These other brethren had been "chosen of the churches" to travel with Paul, Titus, and others as their messengers to take their contributions to Jerusalem. So Titus went ahead of Paul to Achaia to help them get their contribution ready for Paul's coming. Each church raised its own fund by each member contributing upon the first day of the week (I Cor. 16:1, 2). By doing so, they got the money into a common "Congregational" fund so they wouldn't have to gather it up in a hurry when the time came to send it.

Please notice and remember that each church, acting independently, chose its own messenger to entrust with its contribution that it might be taken to Jerusalem (I Cor. 16:1-4, etc.). Several congregations may have chosen the same messenger and that was their right -- they simply had the responsibility of choosing a messenger. There is no hint of any inter-congregational convention where these messengers were jointly elected. They did not constitute a separate organic body, performing a function that the local church couldn't perform. Each church entrusted their contribution to their own messenger and

he became responsible to them and to the Lord for faithfully delivering it to Jerusalem. There is no hint whatsoever that these separate contributions lost their identity in a "pooled" fund. A lot of people imagine that this is what happened, but they have no scripture to support their conjectures. As a matter of fact, all of the information we have on the subject would lead us to believe just the opposite. I am fond of reading a passage and then getting a mental picture of just what happened. From the evidence in the scriptures, I just cannot see these men going to the elders of the church in Jerusalem and handing them a big bag and saying, "This is the combined love offering of Corinth, Philippi, Galatia, Thessalonica, and Antioch." Not at all. I see one man stepping forward with the gift from Corinth, another with the gift from Galatia, etc. This was concurrent action, but still independent action by each church and this is the pattern of cooperation between Christians in N.T. days. No church ever sent its money through another church. There was no intermediate or sponsoring church to receive or forward the funds. All of these churches had an equal part in this work. To illustrate this idea, many automobiles today have what is known as independent wheel suspension. This simply means that each wheel operates on a suspension system that makes it an entity separate and apart from the other wheels. But they all work concurrently--they all have the same goal at the same time, holding up the car, making it ride and corner smoothly, even though they are independent of each other.

But then the question arises, "Do we have any example of one church sending to another for any purpose other than "Benevolent Emergencies"? The answer is, as far as I can see, "No." However, let's notice one more example from the N.T. on a different area of congregational cooperation.

We would like to notice carefully the occasion when the churches financially assisted Paul in his work. II Cor. 11:8, "I robbed other churches, taking wages of them, to do you service."

Philippi was one of these churches that supported him (Phil. 1:3-5, 4:10-18). And from this example, we learn how these funds were sent to Paul (Phil. 4:15-18). They sent help to Paul directly by their messenger, Epaphroditus (Phil. 2:25). There is the N.T. pattern. It authorizes only the direct method and thereby excludes all others which are indirect. In every single instance the contributing church sent directly and never "through" another church.

So what, if any, are the similarities between these two situations--(1), A congregation sending to another congregation to help in a benevolent work in time of emergency and (2), A congregation sending to an individual to help in spreading the gospel - evangelistic work. We do have a pattern that is common to both. Dealing with benevolence, we find the following - Rom. 15:26, "Contribution for the poor saints which are at Jerusalem." II Cor. 8:23, it was sent by the messengers of the churches. II Cor. 8:19, these messengers were "Chosen of the Churches," each church approving its own. The same is true in the area of evangelism. We have the church at Philippi sending funds to Paul through Epaphroditus, their messenger (Phil. 2:25). Phil. 4:15-17, the church sent "Once and Again" to his "Necessity", "Suppling that which was Lacking" (II Cor. 11:7,8). So in both evangelism and benevolence, the local church raised its funds, selected its messenger and sent directly to the work being done. And that's the key. Send the money directly to where the need is. There is no need whatsoever of making it stop at a checkpoint on the way. But someone says, "Why, don't you know that it's a whole lot easier if we can send money to one congregation and have them send it on to where the need is?" Fine, some people think that it's a whole lot easier to sprinkle than immerse. Never underestimate the power of the silence of the scriptures. You can't find a

Continued to Page 7

"YOU DON'T BELIEVE IN THE BLOOD OF CHRIST"

By J. Wayne McKamie

Many times this charge is hurled against the church; and yet, unjustly so in that it simply isn't true. The Church of Christ stands firmly for salvation by the blood; let us consider a few passages that bear upon this.

In 1 Jno. 2:1-2 we read, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Propitiation means to appease or satisfy; to propitiate is to render favorable or to conciliate. Here is portrayed one of the many things that the blood of Christ does for us and, in view of this, one might well ask in what way was His death an appeasement or satisfaction. Some have suggested that when Jesus hung on the cross suffering things untold, God viewed this awful scene from Heaven and such suffering satisfied Him. Such is fallacious reasoning and brings our God and His plan down to the level of heathen thinking—that one should suffer his child to appease the anger of his idol god. Let us rather consider it from this angle. Sin's penalty is death (Rom. 6:23); the "soul that sinneth it shall die," (Esk. 18:20) and we thus know that all have (had) sinned and the justice of God demanded the penalties' satisfaction. Justice was calling, and yet, thank God! Mercy was pleading for an acquittal. The question of the ages was: "How could both be satisfied?" Listen! Here is the answer. "Being justified freely by His grace through the redemption that is in Christ 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; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus". (Rom. 3:24-26). Thus, God's law was satisfied, His honor vindicated and the way in the Holiest of all was made manifest!
O safe and happy shelter, O refuge tried and sweet,
O trying place where heaven's love and heaven's justice meet;

As to the holy patriarch that wondrous dream was given, So seems my Savior's cross to me, a ladder up to heaven.

In Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace". To redeem is to rescue, relieve from bondage, or to buy back. Truly, this fits the picture in that man had "for his iniquities sold himself in sin" (Isa. 50:1; Rom. 7:14); man made the transaction. Thus, he could not redeem himself or "buy" himself back. Jesus suffered, shed His precious blood, paid the awful price (1 Pet. 1:19), and subjected himself to death to effect life for us. Also, notice that redemption is in Christ. Although Jesus died for the world, one should not think that he is automatically free from his sins. Sin is a debt—true, but sin is also a crime (1

Jno. 3:4) and while it is true that a debt requires a payment, a crime requires a pardon. Only those who comply with the terms of pardon and are found in Christ can appropriate the real benefits of the cross; only those in Christ are purchased, redeemed.

Let no one think, then, that anyone ever has or will ever be saved without the "life" of the cross; without the shedding of blood there is **no remission**.

—Selected from the Hillcrest
Church Bulletin,
Brookhaven, Ms.

SOME ANSWERS TO FIND

Where is Goodness without God? Where is Oneness without the Word of God, alone?
Where is the Word without the Spirit of God? Where is Temptation without Satan?
Where is Sin without Lusts or Pride? Where is Remission without Blood shed?
Where is Freedom without Truth? Where is Salvation without Jesus Christ?
Where is Hearing without Speaking? Where is Inheritance without being a Child?
Where is Sonship without Faith? Where is Repentance without Change?
Where is Allegiance without Profession? Where is Death without a Burial?
Where is Birth without Death? Where is Life without Growth?
Where is Growth without Nourishment? Where is Brotherhood without Love?
Where is Hope without the Invisible? Where is Leading without first Following?
Where is Good Works without Service? Where is reasonable Service without Sacrifice?
Where is Rest without Good Works? Where is Victory without Fighting?
Where is the Prize without Running? Where is the Crown without Endurance?
Where is Life Eternal without Life Temporal?

The answers are found within our lives, individually and collectively.

—Eric Lutz, Rte. 4,
Box SA 31
Seminole, Ok. 74868

CONGREGATIONAL COOPERATION

Continued from Page 6

situation remotely similar to that in the N.T. The Jerusalem members had a need. The funds were sent directly to that need. Paul had a need in spreading the gospel - the funds were sent directly to him. These are the only examples that we have. There is no precept, example, or inference that any N.T. church ever sent a contribution through another church to be forwarded to the work being done. So that leads me to believe that in our evangelistic efforts today, if one congregation needs help in supporting a preacher, let the money be sent directly to the preacher. If it needs help with a TV program, send directly to that need.

Just remember that it's not enough to say, "We've always done it that way." Let it stand or fall on it's own merits.

—5873 Montclair Av.,
Marysville, Ca. 95901

"Thank you for your dedicated service to the paper. Please keep up the good work"

-Randall Turner, Ceres, Cal.

"Keep up the good work of praising the Master"

-Gary Fancher, Arlington, Tx.

"We enjoy reading the **Old Paths Advocate**"

-Terry Golden, Riesel, Tx.

"Here is our renewal for **Old Paths Advocate** which we enjoy"

-Amaryllis Barwick, Walterboro, S.C.

"Wife and I appreciate the **Old Paths Advocate** and the hard work all of you do"

-Tom & Glenda Greb, Derby, Kan.

"We enjoy the **Old Paths Advocate** and read it from cover to cover as soon as it arrives"

-Roy Householder, Sulphur, Ok.

"I look forward to receiving the paper, having first received it as a gift, the articles have enlightened me on many subjects. It is good to know I have so much in common with those I have never met"

-Davey Sessions, Elba, Ala.

"The **Old Paths Advocate** is certainly containing some good material from time to time. wish more people could see the Truth"

-E.H. Miller, LaGrange, Ga.

THE AMERICAN CHRISTIAN

Continued from Page 3

beginning, wrote: "We regard the Church of Christ as the only divinely authorized Bible, Missionary, and Temperance Society on earth; and furthermore, we believe that it is in and by means of the church the world is to be converted, and Christians are to labor for the Lord...in all the efforts to do the service of the Lord through human institutions, it has seemed to us that the church is degraded, and rendered indeed useless." Again he said; "The church, as we have often said, is heaven's missionary society to a suffering world, and the ministers commissioned, sent out and supported by the church, are God's missionaries to call sinner to life. We have not been able to see the necessity of a missionary society beyond the church... Fanning expressed his doubts of all agencies not authorized in the scriptures to carry the gospel to the lost, but he said; "We have been impressed with the idea that the church of God, which is represented as the "pillar and support of the truth, fully covers all the ground which Christians should occupy in their labors of love."

Of all the great men in the early period of the Restoration, I personally have a warm feeling for Jacob Creath Jr. He seemed to come right to the heart of an issue. When brethren were advancing arguments to sustain the Society, he was able to bring it into focus. He definitely was a cautious, and conservative man. Right after the establishment of the Society, Creath carried the fight against it. He advanced arguments and laid down charges. Alexander Campbell answered some of the arguments of Creath. However, Creath wrote; "As to the arguments to sustain these associations--that they are acceptable to our brethren-- we would say, that they have been unacceptable to them until recently. What has produced this change in them? What new light is this which has sprung up so recently on this subject? I confess I have no more light now upon the subject of associations, than I had twenty-five years ago. Will these brethren who have so recently and suddenly converted from their former faith upon this subject, furnish us with a small portion of this new light, that we may be converted too? I suppose the golden calf was acceptable to all the Jews, except Moses. I believe the calves set up at Dan and Bethel were popular with Jereboam and the ten tribes. The report of the spies was acceptable to all the Jews, except Caleb and Joshua. The Pope is very acceptable to the Catholics; so are the creeds and clerical conventions to all the Protestant parties. But does all this prove that they are acceptable to God?"

Campbell had argued that the abuse of a thing does not argue against the thing itself, to which Creath replied; "this is the same argument that the liquor traffic and the opium eaters have always put up." Creath wrote; "Your saying that the conventions have not always erred, is a tacit admission that they have generally erred; that they have done more injury than good to truth; that good men ought not to use them; that they are dangerous weapons, that safety is on the side of abstinence."

Campbell had argued the Church itself was a convention, and to argue against conventions was to argue against the Church. Creath replied; "You place your conventions on a level with the Church of God and civil government. From the Acts of the Apostle's we have authority for all the organization of all the early Christian Churches. Paul says that all the governments that exist are ordained of God--Romans 13. Now if you will produce as good authority for conventions as I have for the congregations of God, and civil governments, I will yield the controversy to you." Jacob Creath Jr. continued to call for one passage of scripture to sustain the Society. We give this final quote from the pen of this great preacher which I think is still very timely. He said; "Because God our father divinely commissioned his son to our world, and, his son sent the Apostles as missionaries to the world, and they divinely organized individual congregations all over the Roman empire in the first century, does it, therefore

follow, that we in the nineteenth century, without any divine warrant, and contrary to our own rule of faith have the right to call conventions, from Bible, missionary, and tract society's, elect popes, and do all other things we wish? My logic does not run that way. They had divine credentials for what they did. We have none for what we are doing. That is the difference between them and us."

While Moses Lard was with the Society, he wrote this about them; "Missionary Societies are dangerous institutions...dangerous because of their extreme liability to usurp power which does not belong to them. The tendency of all "human institutions", especially of all monied and chartered institutions is to augment continually their power, that thereby they may become the more effectual in their operations."

As the years progressed, the Missionary Society was developing in many states and cities. (state societies) It is interesting to note, that the brethren who espoused the Society considered themselves to be "progressives" while they labeled those against them as men not interested in "co-operation", also, not interested in mission work, and having no regard for the souls of men. Remember, the Society was organized in order for the work of the churches in the early period of the Restoration to "more fully co-operate", and more "efficiently" work to save the souls of men.

The American Christian Missionary Society was a separate body from the church, to do the work the church was to do. It was an innovation, and caused division to come to the body of Christ. However; the innovations of instrumental music, sunday school, individual cups, and whatever fall in the same category with it. Why will men want, and cling to innovations? Perhaps a brother John T. Walsh, summed it up when he wrote in the American Christian Review, in 1867. He said; "I think it is an undeniable truth, that men never departed from primitive christianity until they lost faith in it. And no Christian ever yet adopted human systems and appliances until his faith becomes weak in the divine...I repeat, therefore that what we need is not a new plan of missionary work, but more faith in the old Jerusalem plan."

Many of the quotes, and information of this article came from "The search for the Ancient Order, by Earl Irvin West, Volumes I, II, III. "The Voice of the Pioneers on Instrumental Music, and Societies" by John T. Lewis. Also, the Millennial Harbinger, several different volumes.

Richard DeGough

NOTE: We are happy to run three articles this month dealing with Church cooperation. Richard DeGough's History of the Missionary Society, Benny Cryer's history of cooperation among us, and Tim Staggs article on Cooperation in light of the New Testament. Because of the length we decided to devote the whole space to these brethren this month. We hope all will benefit from reading this material.

D.L.K.

"We enjoy the OPA and share it with friends and those we work with" - Don Freeman, Midwest City, Ok.

"We enjoy the OPA and look forward to it each month" - Mary Garrison, Locust Grove, Ok.

"God bless you in your work for the OPA" - James Thompson, Sterling Hts., Mich.

"I enjoy reading every article in OPA. Please renew" - Lois Chatham, Cottage Grove, Ore.

"We look forward each month to receiving OPA" - Lloyd Birdsong, Auburndale, Fla.

"I know many long hours go into your efforts each month for the paper and just want you to know we appreciate it."

-Lloyd Hill, Merced, Cal.

OUR DEPARTED

Windes— On October 21 we conducted the graveside service for little Adrienne Windes the two and one half month old baby girl of George and Beverly Windes. George and Beverly, who currently attend church in Lebanon, have been our very close and dear friends for many years. Adrienne, born July 31, 1982 was the picture of health. On Oct. 19 when her mother laid down her down for a nap, all was well. A short time later she had stopped breathing, and her short life had come to an end. Death can be so sudden and unexpected, a warning for us all. Our profound sympathy to all the family in such a trying time.

—**Ronny F. Wade**

Rogers— Joseph Gatlin Rogers of Athens, Ala., departed this life Oct. 12, 1982 at the age of 72 years. This brother we called Bro. Joe, is survived by his wife, Edna, and brother Jessie, both members of the Athens congregation; 3 sons and 2 daughters; several grandchildren and great grandchildren. This brother kept a fine Christian home, always a smile, and reached out with love to everyone. He chose the good way to follow Christ right to the end. Sunday evening he was at services and doing fine, Monday night the Lord called suddenly and Bro. Joe went on. The writer and Bro. Frank Staggs attempted to speak words of comfort and edification to those assembled. Bro. Staggs was a great encouragement and help. Bro. Joe will be missed but remembered for the life he lived.

—**James McKinney**

Greenwood— Bessie Dee Greenwood, known to those around her as Granny or Aunt Bess or just plain Bessie, was born Bessie Dee Agnew, Jan. 23, 1901 and ended her journey through this life July 5, 1982. Granny was married to Thomas Franklin Greenwood in 1919 in Dexter, Tx., and was the mother of 9 children, 3 boys and 6 girls, 8 of whom are living. She is also survived by a sister, 27 grandchildren, 22 great grandchildren and a great great grandchild. Tom and Bessie moved to Cal. in 1940 settling near Galt. In 1952 they attended a gospel meeting being held by Paul Nichols and obeyed the gospel being baptized and beginning their new life as Christians. They were members at Lodi. Tom died in 1970 but Granny continued on as always, ever faithful to the Lord. As far as I can remember she never missed a service of the church when she was physically able to attend. In her steadfastness she was an example to all. She will be missed by me personally as well as by all her family and friends. I felt privileged, as perhaps only a grandson could, to be able to speak the final words of comfort assisted by Bro. Selby Owen. Granny was buried as she lived, next to Grandpa at Cherokee Memorial Park, Lodi, Cal.

—**Roger Boone**

Odom— Claude M. Odom, a highly respected and loved member of the Gardens' Edge Church of Christ, Wichita Falls, Texas suffered a heart attack at his home and died in the evening of Feb. 10, 1982. Claude was born Nov. 29, 1904 in Bell County, Texas and had been a member of the Church of Christ most of his life. He is survived by his faithful wife Novelle (Clovis Cook's sister), two sons, Wendell and Darwin, two step-sons, Ronald Lyon, Dr. Malcolm Lyon, a step-daughter, Billie Lynn Gillespie, and 19 grandchildren and 10 great-grandchildren, one brother and two sisters. Claude has gone on to well deserved rest but he lives on in the lives of those of us who saw Christ in and through him. I counted it an honor to have known and loved this man and at his and Novelle's request conducted the service. Singing was prerecorded on tape by members of the Cook family.

—**Ted M. Warwick**

Jackson— "For to me to live is Christ, and to die is gain" might well be said of Lee Roy Jackson who died May 18, 1982 at his home in Iowa Park, Texas. He was born Feb. 8,

1925 in Davidson, Okla., and there near his birthplace his body was laid to rest to await the resurrection. He had been a member of the Church since a teen, and a member of the Gardens' Edge congregation for several years. Survivors include his Christian family: wife, Bernice; daughters, Romona Robbins and Mary Jackson, one sister, three brothers and two grandchildren. Sermons were shortened in honor and respect to our brother who attended services of the church though his body was tortured with cancer. Lee Roy's quiet and humble spirit will continue to influence the lives of those who knew and loved him. Singing was beautifully done by the young people of the church, directed by Charles Goodgion. I was honored to have been asked by the family to conduct the service. Don Jackson, Lee Roy's nephew, assisted.

—**Ted M. Warwick**

Brown— Edward J. (E.J.) Brown was born April 8, 1925 in Kentucky and passed away August 28, 1982 in Cincinnati, Ohio, a victim of cancer. Many years ago he was married to Dorothy (Dot) who preceded him in death almost exactly one year earlier. They were members of the congregation meeting in West Chester, Ohio. Though E.J. took very little active part in the work of the church he nonetheless loved it and loved to talk the work of the church. During 1969-70 Pat and I lived and worked among the brethren in West Chester and developed a rare friendship with E.J. and Dot. We traveled to meetings together, visited socially and learned to love each other very much. Though the nearest congregation (in 1969) was about 150 miles distant, E.J. was always ready at a minute's notice to get in the car and go. About six weeks before we returned to California to live, E.J. and Dot along with little Timothy Edward moved in with us as they intended to rent our house after we left. Never a cross word was spoken during the whole time. Over the years we kept in touch by phone and letters and, of course, enjoyed a number of visits during meetings I held there. I was able to visit and pray with Dot only a few weeks prior to her death and then what a shock that E.J. soon became seriously ill and also passed away. Tim is now twelve years of age. Life has dealt him a cruel blow. Family has taken him and have faithfully promised to bring him to church. They have a grave responsibility now, and we pray that they will fulfill it well. Our heartfelt sympathy goes out to him and we pray he will grow up to be a Christian and look toward the day of that great reunion of all the saved with the Christ who made it all possible. The writer along with Lynwood Smith spoke words of warning and comfort to the living on August 31, 1982, and then laid E.J. to rest just down the road from the old West Chester meeting house where he had worshipped so long.

—**Don L. King**

WORDS OF ENCOURAGEMENT

"Family and I look forward to and enjoy each issue of OPA, it helps us so much" —Luther Rose, Beattyville, Ky.

"Don't want to miss an issue I thoroughly enjoy the paper" —Bessie Fancher, Wichita Falls, Tx.

"Here is my renewal- I enjoy the OPA" —Frances Kubena, Paint Rock, Tx.

"Thanks for bringing the OPA to us all these years. The Anniversary Issue was indeed a good one" —Gerald Rowland, Burbank, Cal.

"Your hard work on the paper has not gone unnoticed. We appreciate it so much it keeps up our communication with the brotherhood and no doubt draws us closer" —Allen Bailey, Houston, Mo.

"I really enjoy reading the OPA, may the good Lord continue to bless you all" —Charles Mullican, Muskogee, Ok.

"We enjoy each issue- please renew" —Elaine Unger, Columbia, Mo.

"I surely enjoy the paper-renew for 2 years this time" —Dana Burns, San Antonio, Tx.

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, our thanks for your help in putting the OPA in more homes and for your prompt renewals. Please, check the following and report any errors to us:

Frank Staggs-7; Mrs. D.O. Ercanbrack-6; Linda Faber-4; Teddy Reese-5; Mrs. Dennis Fenter-3; Bonita Randolph-3; Robt. D. Johnson-3; Joseph Lloyd-3; Esther Rawdon-2; M.E. Mountain-2; Clovis T. Cook-2; Evans Fuller-2; M.D. Byrd-2; Flora Lamkins-2; Chester King-2; Carl Willis-2; Bob Loudermilk-2; Wm. Martin-2; D.B. McCord-2; Mary Coffey-1; Kenneth McMullin-1; Mary Finto-1; Loretta Mason-1; Wayne Owens-1; Gladys Shores-1; Mildred Walters-1; Roy L. Criswell-1; Anna Mae Southern-1; G.F. Graham-1; Ernest Nesbitt-1; Dorothy Prochaska-1; Wm. Parker-1; Elgie Thompson, Sr.-1; Orville Graham-1; Gene Schimmel-1; B.E. Burns-1; Elpha Coble-1; Gloria Early-1; J.A. Floyd, Jr.-1; Dwight Hogland-1; Leland Moore-1; Leonard Short-1; Viola Wilson-1; Grady Carroll-1; Sherian Webb-1; Louise Varnon-1; Gerald Hill-1; Nina Newman-1; Teresa Thompson-1; Eric Lutz-1; Melissa Dunlap-1; Wanda Navarre-1; Ervin Martin-1; Artha Wilson-1; Elgie Thompson, Jr.-1; Granville Mahurin-1; Jim Oakley-1; Dale Garrison-1; J.D. Elmore-1; Jean Caffey-1; Ted Warwick-1; C.S. Holt-1; Ivan Costa-1; Harry Reece-1; Bob Chancellor-1; Bob Hansen-1; R.W. Applegarth-1; Marshall Davis-1; Total - 105.



Ernest F. Nesbitt,— 1317 Hillcrest Dr., Graham, Tx. 76046, Oct. 26— Bro. Duane Permenter will be moving to Graham, Nov. 7, to work with the congregation at Second and Grove Sts. We look forward to having Bro. Permenter, his wife and family in Graham. We hope through their efforts and ours, much good can be accomplished for the Lord. We solicit the prayers of the brotherhood in our behalf.

James Phillips,— 203 Harvard, Scott City, Mo. 63780, Nov. 6— Since last report the Powe and Scott City congregations held a meeting at Sikeston. We had some from Mich., Ohio, Okla., and Memphis, Tenn. attend. Our Sat. evening service was the largest with about 4 carloads from Hollywood congregation in Memphis. Bro. Joel Smith from Brookhaven, Ms. taught the first night, the rest of the lessons were given by Bro. Miles King. Though there were no visible results we feel good was done. Lord willing, we plan a followup meeting Nov. 19, 20 with Bro. B.B. Cayson in Sikeston, and here in Scott City the 21, both services. Bro. Miles was supported by the churches; David and Joel supported themselves. Our thanks to all for your help. Pray for us in the work here.

McQueary,— Rt. 1 Box 20-B, Cedaridge, Colo., 81413 (303) 856-6323— We are in the process of compiling a new tract called "Child Abuse". It will stress the need for parents to recognize that they are abusing their children by failing to instill within them the proper respect and responsibility at a very early age, as well as some helpful hints and suggestions on how to accomplish the task. It should be available in two or three months. We thank all the wonderful brethren across the country for their hospitality to us this year. May the Lord bless all the

faithful everywhere. (This was inadvertently overlooked by the printers in last issue. Our apologies-Ed).

Roy Lee Criswell,— Box 1536, Seminole, Okla. 74868, Oct. 27— Since last report we have been busy here in Seminole and elsewhere. I have preached at Wynnewood and Capitol Hill here in Okla., as well as the home congregation. The first of Oct. we were privileged to hold a 10 day meeting in Mt. Vernon, Ky. with the Chestnut Ridge congregation. It was a good meeting with splendid cooperation by surrounding congregations. Brethren Gerald Hill and J.W. Kornegay were also in meetings in that area and it was good to be associated with them and hear them preach. The congregation here in Seminole hopes to be in the new building by Dec. 1, and invite all to come and worship with us. If you have friends or relatives in this area please send me their name and address. Pray for me and mine.

Gary Macy,— Rte. 1, Goodman, Mo. 64843, Oct. 28— The church at Goodman continues to grow. We have almost tripled our number in attendance since spring. The spiritual strength of the members is growing weekly and we have unity. God has blessed us abundantly and we give thanks. I am presently working with about 40 families and the number continues to grow. Everyone is a potential prospect for the Lord, "preach the gospel to every creature" (Mk. 16:15). No church communicates with us financially except the church here which provides \$100 monthly. Dale Wellman of the Huntington, W. Va. congregation held a weekend meeting for us and much good was done. He is a sincere young man and I recommend him to the brotherhood. We enjoyed hearing Ronny Wade at Burkhart, Mo. last weekend on the subject of "Excuses". It had an impact on us for good. We ask your prayers.

James McKinney,— Rt. 8 Box 121, Athens, Ala. 35611, Oct. 21— Have not written for sometime, we thank the Lord for His blessings. It has been a great summer and rewarding, we have been blessed with health, and have lived to see the Athens congregation grow in number and spirit. After his African trip, Bro. Staggs stopped by and shared his experiences with us. God bless all the preaching brethren who leave home and country to serve the Lord. They need our prayers, encouragement and support of every congregation. It takes courage to carry on the work in this day and age. Please continue to pray for the work everywhere. We meet Lord's day 10:30 A.M., 5:30 P.M., Wed. eve. 7:00. Come worship with us.

Shelby Taulbee,— Rt. 3, Box 118-T, Somerset, KY 42501— A few months past, we moved here from Beattyville, KY. The work here is going well; we have baptized 7 into Christ, and 1 family came from digression in worship at Walnut Grove. I want to report another new work at London, KY; this congregation is called South London church of Christ. The potential for good is encouraging; this work is financed by the church at Walnut Grove congregation, Somerset, KY, which is my home congregation at present. Bro. Orville Lee Smith held the first meeting in Sept. Those passing our way are welcome; the meeting house is on Hwy. 25 about 2 miles south of London. Pray for the work everywhere.

Larry Aldridge,— P.O. Box 463, Pratt, Kan. 67124, Oct. 21— Since last reporting I have had opportunity to preach at Gale, Wynnewood, and Seminole in Okla. This was made possible while traveling to the meeting Bob Loudermilk was holding in Ada, Okla., which closed with 3 baptisms and 8 confessions. We returned from one exciting work to another as 3 more souls have been baptized here in Pratt in the past 2 weeks. It is inspiring to me to hear of other favorable results throughout our nation and the world, the fields are indeed white unto harvest. Let us preach with the enthusiasm and zeal of the apostle Paul. Since entering the preaching field, the

following congregations have agreed to support me financially: Ada, Wynnewood, and Capitol Hill, Okla. and Newton, Ia. With their assistance half of my support is supplied and I wish to thank them for their interest and encouragement. Remember us in prayer.

Robb W. Hickey,— 4709 Birmingham, Wy., Stockton, Calif. 95207, Nov. 6— Recently I had the privilege of preaching at Sonora, and Ceres, Calif. It was good to be with these brethren again. The Lord's work here continues to be encouraging. We are presently engaged in several home studies; all of our prospects seem to be interested. We continue to enjoy the OPA and receive encouragement and edification from it. The Calif. New Years meeting will be here at Stockton. We hope for a good meeting. We hope this annual meeting can grow through the years, and will become an occasion to look forward to. Why not make plans to be with us?

Frank Staggs,— P.O. Box 8605, Flintville, Tn. 37335, Nov. 3— I am thankful to be back in the states and to have had such a good experience in the work in Africa. I want to express my appreciation to all for everything done for our family. I am trying to acknowledge all correspondence with a personal note beg all to have patience with me. Since returning, I have enjoyed a good visit with Alan's folks, and visited with Dale and Debbie Offill after services in Nacogdoches, San Antonio area. I had the privilege to speak Sunday morning for the congregation meeting in Doug Jones home and at the Nacogdoches congregation in the evening. It was a pleasure to be with the Red Oak church and visit the Randy and Denise Hanson family. The meeting at Flemington, Pa. was good, we saw so many we have learned to love and appreciate over the years. I enjoyed meeting Bro. LaDon Croom and family who are working with the Nashville congregation and my first impression was good. I am now back in Flintville trying to get caught up on some things. Again, thanks to all for being so good to our family. God bless all, and may we all learn more of our Father's will, loving more fervently, courageously and abundantly living the Christian life.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, Nov. 11— Since last report we have heard Phillip Prince preach four good lessons at Fremont. We were happy to have him and also his sister, Lynn, with us for the weekend. Nothing makes me happier than to see a young man interested in preaching the gospel. We wish for him God's best. This week we have heard Jerry Cutter do some fine preaching at Manteca, Ca. We were glad, too, to see his good wife, Pat again. Lord willing, we begin next Sunday in West Chester, Ohio for a week's meeting. We look forward to renewing old friendships again and pray the Lord to grant a harvest. December 5-12 we plan to work with the church at El Cajon, Ca. in a meeting. We have never been there and look forward to a good meeting. Then, December 30 the California New Year's meeting begins at Stockton. Rob Hickey and I are to conduct it. Various speakers have been contacted and agreed to be speakers. Churches in this part of the country will be receiving information from the Stockton brethren soon. (Maps, motels, prices, speakers, etc.) Make your plans now to come and be with us. The Stockton building will seat several hundred in comfort and we anticipate a great meeting this year.

Ronny F. Wade,— 707 Pearson Dr., Springfield, Mo. Nov. 6— Since last report we have conducted meetings at New Salem near Brookhaven, Miss., with several responding to the gospel invitation. Crowds were large here for every service, with a number of preachers encouraging us during the meeting by their presence. Bro. Lynwood Smith lives here and it was a pleasure to have him with us for every service, and to be associated with him. Bro. Carlos Smith also attended several services. It is good to see him in as good health as he

currently enjoys. He is still full of the Word. Our next was at Trentman Ave. in Ft. Worth. This was like going home to me. And I must say that Trentman is currently working as few congregations are. Bro. Ron Willis truly labors with them. Many of the members are actively involved in personal evangelism, as it should be. In the recent past we have enjoyed weekend meetings at Burkhart, near Joplin, Mo. and Gayle, Ok. near Ada. The work in our area continues to progress. Bro. Terry Baze and Barney Owens have both conducted meetings in Springfield in the past month. Good crowds greeted both speakers. As we approach the coming year, may we all dedicate ourselves to the service of our triumphant King.

Dwight Hogland,— 8301 Cinti-Dayton Rd., Apt. 203-D, Westchester, OH. 45069, Oct. 14— It has been several months since I sent a report to the O.P.A. I have been here in the Cincinnati area for about 14 months working with the congregation at Hamilton. We at the Hamilton congregation were blessed to be able to host the Eastern Labor Day Meeting this year. It was a wonderful meeting and one of the best I have been blessed to attend. Bro. Lynwood Smith did a beautiful job of teaching and leading the meeting to be as great as it was. There were several speakers who taught the Word of God during the meeting. Among them were Don King, Bill Ferguson, G.V. Ayers, George Hogland, Paul Nichols, Richard Nichols, Miles King, J.W. Kornegay, and several young men. During the meeting there were 3 baptisms, and there have been 2 more baptisms since the meeting ended. We are pleased that Bro. G.V. Ayers and his wife Sara have recently moved into the area to begin working with the congregation at Goshen, Ohio. Remember the work in this area in your prayers as we labor in the Cincinnati area. Bro. Miles King just closed a meeting at the Goshen congregation. It was a blessing to be able to attend almost every evening of the meeting to hear the Gospel preached by Miles. We are thankful for the association we shared with him while he was here and wish God's blessings upon him as he continues to work for the Lord. One thing I failed to mention concerning the Labor Day Meeting was that 15 states were represented in attendance at the meeting from as far away as California, Texas, Kansas, Oklahoma, and Arkansas. We appreciate the effort put forth by all who travelled a distance to be with us during our meeting and offer you our welcome to visit us at any time.

Lonnie Kent York,— 60 Dixon Road, Clymer, Pa. 15728, Nov. 1— We have moved from Arkansas to Pennsylvania, and will be working with the congregations at Indiana and Lovejoy. We have known these brethren for some time and feel that we can labor together for the cause of Christ. We anticipate a good and productive work in this area, and seek the prayers of all toward this goal. We deeply regret leaving Arkansas. We learned to love these brethren, and there was a good and productive work in progress, however situations developed that prevented our ability to remain in that area. For over four years the congregation at 36th and Everett, Kansas City, Kansas supported me in mission efforts, such as in Northwest Arkansas, and we were able to advance the cause of Christ due to their efforts. I personally feel that without their support I could not have accomplished some of the things God has blessed me with. I am deeply appreciative for their past support in these endeavors. However, situations developed in this congregation that prevented me continuing receiving support from them, which prompted our leaving the Arkansas area. We pray that God will help them to realize their error, and to come to a full knowledge of the truth. With our move to Pennsylvania, we have moved into an area where I first began to preach the gospel over 15 years ago. We pray that we can become available to the congregations in this area to assist them in whatever way that we can. The Lord has a way prepared for us in His vineyard, we need only to look up and realize our opportunities. May God bless the brethren in their

efforts for the truth, and may we all come to a greater knowledge of the truth. Pray for us in our labors.

Loreto B. Pedres.— Dist. 1, Roxas, Isabella, Philippines, Nov. 1— First of all the brethren in Dammao and my family and I salute the brethren everywhere in the precious name of the Lord. We hope for a spontaneous growth and success of the Lord's church in the entire universe. The brethren in Springfield, Mo. are making a great sacrifice for the Lord's work here in the Philippines and my family and I express heartfelt thanks for the support I am receiving. It does much in the expansion and progress of my preaching activities. I am not able to recompense you for this wonderful love but I know certainly God can. May He pour out His wonderful blessings on all of you! The church in Dammao, Gamu, Isabella where I preach regularly is fine and growing in the knowledge of truth as well as in population. Since Jan. of this year I have baptized 6, including one baptized last Jan. in the presence of brethren Don King and Jerry Cutter. There are now more than 20 members in our year and a half duration. The average attendance Lord's day is 17 because some go to other places to earn a living due to the crisis prevailing in the community. God grant things may soon be better. Next month, if God wills that our health and the weather permits, the brethren and I plan gospel meetings in the community and in the neighboring barrios. During Aug. I was ill with flu and whooping cough for over 3 weeks. I was not confined to the hospital but took medicines prescribed at home. I am now in full recovery to face my preaching activities. Oct. 3, I visited the congregation in Bantug, Petines, Alicia, Isabella where Bro. Mike del Rosario had been working, a distance of 50 miles from Roxas. These brethren are actively continuing steadfast in the faith regardless of the many inducements, hardships, and trials they undergo everyday. Please pray for the Philippine work.

Joe Hisle.— Rt. 4, Ada, Okla, Oct. 23— It has been so long since I have reported, it seems like ancient history. Our year has been busy. Since our last report we have been to Bandy, Ky. The meeting closed with 2 baptisms. We were at West Plains, Mo. next, this was our first meeting at West Plains, we certainly enjoyed it. The work resulted in 2 baptisms and a number of confessions. We went south for the summer beginning at Columbus, Ga. The meeting was well attended, it closed with 1 baptism. We traveled from there to the Jonesboro congregation in Atlanta. Again this was a first time meeting. The effort resulted in several confessions. While in Atlanta we enjoyed a visit with Bro. Rick Martin. Our next work was in Waltersboro, S. Car. The brethren there are rather isolated from other congregations due to the distance but they have made some progress since we were there last. We appreciate the brethren in Greenville for their support. The meeting at Earlytown, Ala. was like a homecoming. As always we appreciate the brethren in south Ala. and the hospitality of Jim and Norma Coale. We held our first meeting at Columbia, Mo. in July. The Brethren there were hospitable, we made our home with the Larry Broxson's, also enjoyed being with Bro. Ken Middick. From Columbia we traveled to San Antonio, Tex. where we worked with the congregation at Vance Jackson. Our stay with the Burn's was a treat. The meeting closed with several confessions. We finally got back to Ok. in Aug. for a short meeting at Moore. Which was enjoyable as always. Moore was followed by our first

meeting at Tucker, OK. The brethren there made us feel right at home. I especially enjoyed my stay with Barry and Carol Boles. I took a short break in my schedule for a trip to Colo. with Bro. Ron Willis and Bro. Johnny Watson. While there we assembled with the congregation at Cedaredge. These brethren go out of their way to make your visit enjoyable. It was good to visit with Bro. Robert Potts and Bro. Terry McQuarry and their families. We will have our schedule complete by next report. Please remember us in prayer.

Bill J. Ferguson.— P.O. Box 46, Miami, Ok. 74354, November 1, 1982— Just recently my wife and I had the privilege to attend a weekend series of meetings on the Eldership. The meeting was conducted by brother Johnny Elmore at the Leawood congregation in Joplin, Missouri. It was well attended and extremely well conducted. It thrilled me greatly to see the scriptural yet optimistic and positive attitude concerning the Eldership. We have a very good meeting here in Miami with brother Allen Bailey. Allen is an inspiring person to visit. He's energetic, enthusiastic, and quite knowledgeable of the scriptures. And all three of these showed up in his preaching of the gospel! He and his family - Suzann and Levi, are adorable. We hold a special place in our heart for them. The work here in Miami is continuing with much interest. We have had several visitors from the community in the past two or three months. The interest of the brethren is also continuing. Every Friday evening the male members get together to study. Basically, what we have been covering for the past couple of months is on sermon design and preparation. All the male members are capable in teaching and edifying the body of Christ. I feel that this type of study will even be more beneficial to us as we become more experienced in public speaking. Several members get together every other Monday evening and discuss various topics. This, however, is not an "At Random" type of a discussion. It is one in which they pick a topic to study and then each one will study that topic on an individual basis. They have two weeks in which to prepare and study before gathering together and discussing the subject at hand. They pray together, study together, and discuss together in order to have a better understanding of God's word. The Lord is blessing our studies and I feel that all are being uplifted and built up in the most holy faith. We have begun knocking on doors in order to enroll people in the free Bible correspondence course that is primarily being offered for the purpose of setting up a home study with those enrolled. It is a six course lesson offered with no obligations whatsoever. I might say that we are having a home study with a couple. The lady used to go to the digressive church here in the community and the man doesn't claim to be anything. We have had some good studies with them and we are presently showing the filmstrip series. We ask for your prayers! I would like to express my sincere thanks to all who have made it possible for me to work here in this mission effort. As of now I have no desire to move to another work. Preaching is definitely what I want to do for the rest of my life. However, I have a lot to learn in my (our) work!! Brethren, please don't forget to pray for us in this work. If you should be travelling through or near Miami, Ok., why not make plans to worship with us? The times for worship are as follows: Sunday morning - 10:30, Sunday evening - 6:00, and Wednesday evening - 7:00. God Bless all in your scriptural efforts. Always remember...Life's Beautiful God's Way!!