

Our purpose is to "earn-
estly 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;" "keep-
ing the ordinances as deli-
vered."

"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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INGRATITUDE

Homer L. King

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

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

I believe it is possible to begin with the dawn of creation for examples of this characteristic, which is so prevalent in the human family, but it will suffice now to begin with the advent of the Son of God into this world. Was He **appreciated** by the human family? Was He **appreciated** by the people of God? Nay, verily. "He came unto His own, and His own received Him not" (Jno. 1:11). As we consider the wonderful blessings of God bestowed upon the human family in the sending of His Son into this sin-cursed earth, we are astounded at the **ingratitude** apparent. This however, was foretold by the Savior, in a parable (Luke 20:9-17), concerning, "A certain man planted a vineyard, and let it forth to husbandmen," sending his "servants" to gather the fruits, but they were beaten. Finally, he sends his "beloved son," but they "killed him," casting him out. Jesus informed them that the lord of the vineyard would destroy such wicked and ungrateful husbandmen and give the vineyard to others. He concludes, "The stone which the builders rejected, the same is become the head of the corner." Their ingratitude could not make the purpose of God of none effect. What love! What loving kindness! What blessings, both temporal and spiritual! Finally, what sacrifice by the Son of God! Then, behold how **unthankful, ungrateful**: yea, what **ingratitude**! So apparent to the Son of God was this ingratitude. That he was heard to say, "The foxes have holes and the birds have nests, but the Son of man hath not where to lay His head." Although He "came to minister unto," which He did profusely, finally dying for all, yet in his dying hour, he was refused even a drink of water.

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

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

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MODERN VERSIONS CHANGE THE TRUTH OF GOD

By: VOYD N. BALLARD

In the first chapter of the Roman letter Paul talks about how the truth or righteousness of God is revealed in the gospel of Christ. He also warns against the ungodliness and unrighteousness of men who hold the truth in unrighteousness. He says such men, "professing themselves to be wise, they became fools, who changed the truth of God into a lie."

Usually brethren recognize such attempts to thus change the truth of God when they hear these attempts from denominational preachers, but often seem wholly oblivious to the fact that the multiplicity of so-called modern versions in circulation today are doing a much better job for the devil in changing the truth than are all of the denominational preachers put together.

A good example of changing the truth of God into a lie is the so-called "Living Bible." The publishers of this garbled version boast that more than 25,000,000 copies are in circulation and that it is "The People's Choice." While giving it the title, "The Living Bible", they admit that it is a paraphrase and anyone who owns a dictionary should be able to look up the meaning of the word "paraphrase" and see that this is just a commentary (a very poor one at that) and not a translation.

It is the claim of this, and all of these other modern versions, that their purpose is to help the readers to a better understanding of "the word of God" - and therein lies their admission that these modern books are neither versions nor translations, but rather explanations and commentaries! All commentaries claim to fulfill that function. The function of a translation is to reproduce the real and exact words of the original, and not the meaning of those words. The claim of the author of this so called "Living Bible" is that he has made every effort to express what he believes was in the mind of the inspired writer. Thus he attempts to read the inspired writers mind; this in interpretation, not translation. Why not translate their words, what they wrote, instead of what the author may think they should have written? "For what man knoweth the things of a man, save the spirit of the man which is in him?" (1 Cor. 2:11).

Just a brief examination of this so called "Living Bible" will reveal instance after instance of its paraphrastic manipulation of the Sacred Text. Here are a few of these many instances:

1. In Romans 4:12 the statement of the inspired Apostle to the effect that Abraham is the father of all who "walk in

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THE "GIFT OF THE HOLY SPIRIT"

George Baffey

Acts 2:38-39 says, "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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

If a difficult passage is called into question, let the interpretation be based on less difficult passages. Since there is a question as to what the "gift of the Holy Spirit" is, let us look to other passages which may be easier to understand.

Acts 10:45-46 says, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the GIFT OF THE HOLY GHOST. For they heard them speak with TONGUES, and magnify God." (emphasis mine - GFB).

Obviously the phrase "gift of the Holy Spirit" in Acts 10 refers to the miraculous indwelling Spirit the Gentiles received. The fact that they spoke in tongues proved to the "circumcision" (Jews) that they had indeed received the gift. What right does anyone have to say that the very same phrase (both in English "non-miraculous, personal indwelling Spirit"? I am NOT saying the Jews in Acts 2 received the "gift of the Spirit" in the same MANNER as the Gentiles did in Acts 10. I am simply discussing the meaning of the phrase "gift of the Holy Spirit." In both passages, the "gift" was the miraculous indwelling Spirit which was to cease before the first century ended. From Acts 2:38-39 notice what is NOT taught:

1. Acts 2:38 does NOT teach the reception of the Spirit immediately follows baptism.
2. Acts 2:38 does NOT teach HOW the Spirit would be received.
3. Acts 2:38 does NOT teach that all Christians throughout all ages would receive the "gift of the Holy Spirit."
4. Acts 2:38 does NOT teach baptism is for the purpose of receiving the "gift of the Holy Spirit."

What DOES Acts 2:38 teach?

1. Acts 2:38 teaches that baptism is for the purpose of obtaining remission of sins.
2. Acts 2:38 teaches that in addition to receiving what baptism was for (i.e., remission of sins), these people would also receive something else, the "gift of the Holy Spirit."

JOEL'S PROPHECY

Notice Joel's prophecy in Acts 2:17-21. Joel listed three basic groups of people on which the Spirit would be poured out: (1) all flesh (Jews and Gentiles, Rom. 2:9), (2) your sons and daughters, (3) old men, young men, servants, hand maidens (a catchall category). Joel was simply stressing that no one would be discriminated against in receiving the Spirit.

Joel's prophecy was not completely fulfilled on the day of Pentecost. Only the apostles were baptized with the Spirit on that day. (Acts 1:1-9, 26; 2:1-4). No Jewish "daughter" was baptized with the Spirit in Acts 2 or Acts 10. Also, "all flesh" did not receive the Spirit on the day of Pentecost. The Gentiles did not receive the Spirit until Acts 10. Joel's prophecy was only BEGINNING to be fulfilled in Acts 2. The reception of the Spirit by Jewish daughters necessarily implies people receiving the Spirit by the imposition of apostolic hands. Joel's prophecy included more than simply baptism of the Spirit!!

Compare the prophecy of Joel to Peter's application in Acts 2:38-39:

Joel's Prophecy

- 1) "I will pour out my Spirit"
- 2) All flesh (Jews and Gentiles)
- 3) Sons and daughters
- 4) Old men, young men, servants, handmaidens, "who-

soever shall call upon the name of the Lord" (verse 21) - a catchall category.

Peter's Application

- 1) "Ye shall receive the gift of the Holy Spirit"
- 2) You (Jews) and all that are afar off (Gentiles)
- 3) Children (sons and daughters)
- 4) "Even as many as the Lord our God shall call" - a catchall category.

Can you not see that Peter was applying Joel's prophecy to those particular people on Pentecost? Put yourself in their sandals. You see the apostles baptized with God's Spirit, (verses 1-4). You see the apostles speaking in foreign languages miraculously, (verse 6). Peter stands up and quotes a prophecy about miracles, (verses 17-21). Peter then says that Jesus received the PROMISE OF THE HOLY SPIRIT "which ye now see and hear," (verse 33). What would have gone through your mind if Peter said, "You shall receive the gift of the Holy Spirit, for the PROMISE is unto you," (verses 38-39)? If I had been there, I would have expected to receive a miraculous indwelling Spirit, (Acts 10:45-46)!

Remember in my last article I pointed out that the Samaritans and Ephesians both were baptized in water, but did not IMMEDIATELY receive the Spirit. In both cases, apostolic hands were required to impart the Spirit. (Acts 8:14-18; 19:1-6). Since Acts 2:38 does not mention HOW the "gift of the Spirit" would be received, we must look to the Samaritans and Ephesians to learn the answer, that is, through laying on of apostolic hands.

Some argue that if the "gift of the Holy Spirit" was limited in duration, then so is baptism in water which is mentioned in the same passage. We must remember, however, that baptism is not on the same level as the gift of the Holy Spirit! Baptism is for (in order to receive) remission of sins. It never was, and never will be for (in order to receive) the gift of the Holy Spirit! Thus, since the two are not on the same level, it would be possible for baptism to continue throughout all ages while the "gift of the Holy Spirit" ceased with other miraculous feats. Peter was telling those people on the day of Pentecost that in addition to receiving what baptism was for, they would also receive something else, i.e., the gift of the Spirit. It is easy for us to read Mark 16:16-18 and apply belief and baptism to this century, but leave the miracles in the first century where they belong. In like manner, we ought to be able to read Acts 2:38 and realize that repentance and baptism apply to this century, but the "gift of the Holy Spirit" applies only to the first century!

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BRO. T.E. SHARP

The first part of Sept. Bro. T.E. Sharp entered the hospital at Little Rock where he underwent two brain surgeries. In view of the widespread interest in his tragic illness, I am happy to report that he came home. (P.O. Box 71, Winthrop, AR. 71866, Ph. 501-381-7522) Nov. 7th for a three week stay before returning for further treatment the 29th. He so appreciates the cards, calls and prayers. Although we know not the future, the medical reports are very good at this time and we rejoice that our prayers have been answered. We almost lost hope but the Lord reminded us that He is still the one who makes the decisions. Thank You Lord.

—Bob Chancellor

"Enjoy the paper, sorry to be late with my renewal"
—Vera Powell, Odessa, Tx.
"Thanks for a good job with OPA, and may God bless"
—Robt. Harrison, Floral, Al.

GETTING OVER DISAPPOINTMENTS

By James D. Orfen

Disappointments are universal experiences, but the ways people respond to them are not. Personal setbacks come in many forms: physical injury, financial failure, and emotional distress such as that caused by the death of a spouse, just to name a few. We have all seen people suffer such disappointments. Some of those people bounced right back, even though the disappointment they suffered was great. The quality of their lives after the setback may even have been enriched by the experience, though they would obviously have preferred a less painful method of enrichment. Others seemed to flounder and never quite recovered. What made the difference?

Some professionals would say that individuals have different degrees of emotional strength, related to early life experiences, and that those differences account for good or poor adjustments to disappointments. That may be true; but my viewpoint is somewhat different. I choose to see it as a matter of having learned or not learned sets of adaptive skills, skills that can be mastered at whatever age one finds a need for them.

Christians suffer personal tragedies just like everyone else. Sometimes they allow those disappointments to drive them into destructive behaviors. They get spiritually weak, drop out of church, and occasionally get angry at God. Thus it is important for spiritual and personal reasons to learn to manage the pain of disappointing experiences.

The following suggestions will help individuals acquire the skills involved in successfully managing personal disappointments. They are "practice wisdom" learned not so much from the books I memorized in graduate school, but from years of closely observing the sufferers who rotated regularly in and out of my counseling office, and from carefully noting the habits of those who managed disappointments well and those who did not. The steps outlined here are not a magic cure. They will not always be easy to do, but they will work. The only requirement is that they be practiced faithfully and over a reasonable period of time.

The first step is to get involved (or stay involved) in meaningful activity as soon after the disappointment as reasonable and possible. "Activity" is any kind of church work, work, charity, or wholesome play. It should be something one believes in, enjoys, or ideally both. It is normal to curtail one's activities during periods of disappointment. Normal behavior, however, is not always helpful behavior. At first the activity will not feel good. Some people have reported feeling hypocritical if they attended church or visited friends, for example, when their hearts were not in it. Go through the motions anyway; it is not hypocritical to behave the way one wants to become.

The second step is to live only one day at a time. Don't try to solve a lifetime of problems all at once. There are indeed times for planning the future, but there are just as surely times for concentrating on the here and now. You will have sufficient time to worry about finding a new mate, training for a new occupation, or whatever when you get back to your normal level of functioning. Not only will you be able to cross those bridges when you get to them, you will be better able to do so then than now.

The third rule is to take care of yourself physically. Every problem is made to seem worse by fatigue or physical debilitation. Not only do problems "seem" worse, they are often made worse by poor judgements that result from deficient physical and mental functioning. Special attention should be given to getting adequate rest, exercise, a nourishing diet, and a simple vitamin supplement if necessary.

Many people complain of lack of appetite and inability to sleep during periods of disappointments. But if all steps in this regimen are followed, they will reinforce each other and this problem is diminished. Activity and exercise promote an appetite. If one really lives a day at a

time, not worrying about the future, in quiet moments he can daydream about pleasant things which will encourage relaxation and probably sleep.

Fourth, take advantage of occasions (make them if you must) to be around people, but do not (repeat, not) rush into new intense relationships. This includes romantic relationships, business partnerships and similar attachments. Most people are equipped with good intuitive functions that help them "feel" their way to the right people. But in times of disappointment these senses are blunted and defenses are down. Precipitously made relationships are less likely to turn out well. It is better to be around old and trusted friends and family members than to rush into new relationships.

Fifth, avoid making judgements about yourself and telling yourself lies that grow out of the pain of the moment. In times of disappointment it is not unusual to feel your whole life has been a failure, that you cannot stand the pain, and that others see you in the same bad way that you see yourself. None of these things are true by any objective standard. You are, for example, standing the pain, and doing so at its very worst. My patients tell me that not repeating to themselves these statements about how awful things are is easier said than done, and of course, it is. Nor should one try to take a compulsive grip on his mind and keep such thoughts out. It is better to take a slightly amused, spectator-like stance with yourself. When such thoughts creep in, you can say "There I go awfulizing again", chuckle at yourself, and mentally amble on to pleasanter, more realistic thoughts.

The final rule is to try to learn and grow from the troublesome experience. This too may sound like a difficult task. It is. But not to do so results in something even more difficult in the long run, getting cynical and bitter at God and other human beings. The appropriate question to ask is, "What was my personality and my behavior like before this experience, and what can I learn from it that will help me later on?" After a painful and unwanted divorce, a woman realized that before that experience she had been more worried about the condition of her furniture than the condition of her family.

Learning from an experience does not say that the experience itself was of one's own doing (although that possibility should be considered). In any case the task should not be undertaken with a heavy, guilt-ridden heart, but in the positive, cheerful attitude that all learning works best. This effort to grow from a painful experience is an acknowledgment that all of life's experience can be used for good or ill, and the choice of what will be made of those in your life is in your hands.

—8049 Brookshire Dr.
Oklahoma City, OK 73132

A Living Sword At Sunset

I would that I could be a sword at sunset,
A truth, like Christ's own life, that lingers on.
Cleaned and bright, untarnished by my debtings,
When breath has ceased, an edge of right still shown.

When my life-long day is drawing to its resting,
I would sooner know examples would remain,
Showing God's great will in all the questing,
To change a wretched life and make it strong.

To shine beyond the span of this brief lifetime,
A work that still reflects the Master's plan,
That when at last the bonds of Earth be broken,
Others would find in it some help to stand.

I would that I might leave them some remembrance
To guide them as He did, and show the mark;
That helps them sever truth and lies asunder;
That comforts, while they yet must face the dark.

—Mrs. J.A. Hollandsworth,
Quinlan, Tx.

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BROTHER HOMER L. KING'S CONDITION

Bro King has spent the past two weeks hospitalized with various ailments. He is home now as of Dec. 13. His advanced age (he was ninety in April) and remaining results of the stroke suffered in 1962 combined with other more recent illnesses have greatly weakened him. He is unable to walk at all or even stand presently and we have no way of knowing whether he will regain enough strength to do so again. We pray for improvement and take each day as it comes. Several have sent cards and they are appreciated. They are read to him the moment they arrive. The family appreciates your prayers.

BACK ISSUES OF "OLD PATHS ADVOCATE" NEEDED

Brethren, I am still in the process of trying to get a copy of each issue of the OLD PATHS ADVOCATE since it's beginning. If you have any of the issues listed below that you do not wish to keep, I would appreciate having them as I hope to later have them bound. I am still in need of the following issues: FEB., MARCH, APRIL, and MAY of 1976; AUG. of 1945; JAN. & MARCH of 1942; ANY ISSUE BEFORE, 1942.

If you have any of the above issues that you do not plan to keep, please mail them to me at the address listed below. I also would appreciate receiving any issues of other old brotherhood papers: "PROCLAIMER OF TRUTH", "RESTORATION THOUGHTS", "THE TRUTH", etc. Thank you so much for your help. Mail to:

Bob Loudermilk
P.O. BOX 421
PRATT, KS. 67124

WORD OF THANKS

As we mentioned in Oct. OPA by Bro. Brian Burns, I underwent a heart transplant Aug. 9, 1982, but am now at home with my family and feeling fine. I want to thank every one for the prayers, letters, and concern throughout my experience.

Bob Smith,
Brazil, Ind.



J.D. & SUSIE ELMORE 50th WEDDING ANNIVERSARY

On December 25, 1932, in the presence of many friends and members of the Church attending an 'all-day singing and dinner' at the "Bit-Shop" congregation near Healdton, Oklahoma, J.D. Elmore and Susie Randolph were married by Bro. Tom E. Smith.

To this union were born 6 children: Christine (Allen) of Okemah, Okla.; Nell (Kuchera) of Moore, Ok.; Bobby Elmore of Pauls Valley, Ok.; Glenna (Howard) of Norman, Ok.; Lonita (Bell) of Healdton; and Paula (Scott) of Oklahoma City; 16 Grandchildren and 3 great-grandchildren.

Brother and Sister Elmore have lived in the Healdton area all of their married life and since 1941 have worshipped at the East Healdton congregation, where since 1967, J.D. has served as an elder.

The children of Bro. & Sis. Elmore are celebrating this wonderful occasion on December 26, in the afternoon in Healdton and all friends are invited to attend.

MEETING IN THE GREAT NORTHWEST

This is an annual meeting, held each year in November, embracing what the world knows as Thanksgiving week; it is held at a different place each year, on a rotating basis. This year it was at Caldwell, Idaho. It was this writer's privilege to be asked to assist the brethren there. What an inspiration to me it was, and I stand indebted to all the brethren and sisters and children who made it so! I made my home with Vol and Ida Garrett, and could not have enjoyed it more, and been treated better. Some of you may remember sometime back sending to a necessity at Caldwell; because of your liberality, the brethren have a nice meeting place they might not have had if you had not been so considerate of their need.

What made this meeting what it was? I saw a rare commitment on the part of brothers and sisters from all over the Northwest that is needed in the church everywhere-- a commendable commitment to the Christ, His cause, His church. People attend from afar, making sacrifices to do so I know, driving hours and hours, miles and miles over hazardous roads, coming from California, Oregon, Washington, and Colorado. Observing their interest in spreading the gospel, supporting preachers to do so, their love of lost souls, did me much good. Gayland Osburn, who has lived in that vast area for a long time, was of much help, and what admirable respect I saw manifested for him by brethren and sisters; and not only for him, but for all the preachers who labor there. If you are in anyway supporting that work, take courage, for your efforts are not in vain, be assured please. The Caldwell brothers and sisters are to be highly commended for their great part in this meeting, and I owe them much gratitude for giving me the opportunity to come, get involved, and be so blessed thereby. Lord bless them!

—Don McCord

Continued from Page 1

INGRATITUDE

sacrifice, but he met with the same ingratitude as others. He said:

"For I suppose I was not a whit behind the very chiefest apostles. But thought I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things" (2 Cor. 11:5, 6); "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" (2 Cor. 11:23-29). Was this outpouring of service and sacrifice appreciated by his brethren, or did he feel, as possibly every gospel preacher feels at times, that his efforts were not appreciated, receiving from his own brethren that same thing — **ingratitude**? Hear him: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). And, it is the same inappreciation, experienced by our Lord et al.

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

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

generally after they are removed by death. What ingratitude!

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

Feb. 1, 1937

BONDS OF MATRIMONY

Hammonds-Cabaniss— On the evening of November 13, 1982, it was my privilege to officiate at the marriage of my son, Jeffry Mark Hammonds, and Cynthia Lynn Cabaniss. Jeffry and Cindy exchanged their vows in a beautiful candlelight service at the A.D. Bruce Religion Center on the University of Houston Campus before approximately 175 friends and relatives. Both Jeffry and Cindy are faithful Christians reared in Christian homes. Jeffry is the son of Harvey and Bertie Hammonds and Cindy is the daughter of Charles and Dorothy Cabaniss. All are members of the congregation that meets at 800 Aurora Street in Houston, Texas. We pray that God will bless this couple as they go forth to establish a Christian home. (Note- We are sorry this was too late for Dec. issue-Ed).

—Harvey D. Hammonds

Bruster-Watkins— On Oct. 16, 1982, it was my good pleasure to join in marriage Bro. Roger Bruster and Sis. Leianna Watkins. The setting was the church here at Mena, Arkansas and the building was filled to capacity with loved ones and well wishers. It was an occasion of great happiness and I was honored to be a part of the beautiful ceremony. It is my earnest prayer that God will richly bless this union and that they will enjoy many years of faithful service in the Lord's vineyard.

—Bob Chancellor

HONOR ROLL

You will find listed below the names of those sending us subscriptions from Nov. 10 to Dec. 10 and opposite the name the number of subscriptions sent. Again, our thanks to all of your cooperation and help in getting the paper into more homes. Please check the following and report any errors to us:

Don L. King-10; J.F. Graham-8; Mrs. Willie Sisco-3; A.E. Grant-3; Juanita Bray-3; Geo. Sharp-2; Lavern Lum-2; John Pruitt-2; Ted Warwick-2; June Pope-2; Urbane Sutton-2; Clovis T. Cook-2; Marcella Bibins-1; Olen Jones-1; Oscar Golden-1; Allen Melton-1; Mrs. Claude Smith-1; Lucille McVey-1; Wm. R. Agnew-1; Duane Permenter-1; Dan Rogers-1; James R. Stewart-1; J.H. Gallagher-1; Tommie Jackson-1; Guy May-1; Vernon Lash-1; Robt. Kornegay-1; Joe Rivers, Jr.-1; Steve Bobbitt-1; Grace Staniford-1; Mrs. Edward Witt-1; Otis Graham-1; Van Butts-1; Lola Hopkins-1; Craig Bell-1; Dona Armstrong-1; Troy Boydston-1; Viols Lambert-1; J.A. Grant-1; Grady Allen-1; Glen Brown-1; Amos Hellums-1; Zula Gilley-1; M.C. Byrd-1; Carmel Williamson-1; Newton Byars-1; Mary Northcutt-1; Darlene Smith-1; Timothy Staggs-1; Harvey Hedrick-1; M.D. Byrd-1; Dianne Smith-1; Eugene Carroll-1; Christine Humphreys-1; Trella Stevens-1; Alan Doggett-1; Johnny Fisher-1; Belle Adkins-1; Jim Batson-1; Sidney Phillips-1; Raymond Parton-1; John Martin-1; Irvin Barnes-1; Pansey Hundley-1; Ray Lackey-1; Mrs. Hollis Allen-1; Dennis Bullock-1; Mabel Brumley-1; Clea Witthack-1; Total 98.

THE BALLARD - SMITH DEBATE

In the June issue of the paper I announced that the debate I had with J.T. Smith in Grants Pass, Oregon, on Classes, Women Teachers and Cups, was available on Cassette Tapes for the cost of the tapes. I have had a goodly number of brethren write me for these tapes and calling to my attention that I failed to state the price or cost of the tapes.

The debate ran for four nights and covers a total of eight hours (two hours each night) and is recorded on eight Cassett tapes. My cost for re-production is \$20.00 per set of eight tapes. If you are interested in a set of the tapes send me \$20.00 and I will mail you a set postpaid. Any reader who wants a set of the tapes, but is unable to send the \$20.00 will be sent a set free if you will write me.

This debate is different in some respects to the average discussion on these issues, as it presses the digressives to show the difference between their classes, cups and women teachers, and institutionalism, which they oppose.

If you are interested in these tapes write me and I will send a set, whether you can pay for them or not.

Voyd N. Ballard
3046 North Ashby Road
Merced, Calif. 95340
Phone: 209-723-7822

THE FOLLY OF FLATTERING TITLES

W.G. Fulmer

In continuing the Subject of "Flattering Titles" we must not overlook "THE MINISTER." He cannot be passed over in silence, because in most "DIGRESSIVE" Congregations HE is present and forms an integral part. I do not believe an accurate record could be written of a digressive congregation without mentioning him. If I understand the Scripture, to be "THE MINISTER" of a Congregation is an UNSCRIPTURAL as being "THE PASTOR." And as far as the TYPE of work THE MINISTER does in contrast to the work of THE PASTOR, there is not enough difference, to tell the difference. Some PASTORS work under the supervision of Deacons, while "THE MINISTER" works under the supervision of Elders.

A man can become "A PASTOR" of a congregation if he is qualified and appointed along with other men who are qualified and appointed, and can serve a congregation, along with them, as a Pastor. As a matter of fact, there must be a plurality of Pastors in each and every congregation for a congregation to be scripturally set in order. But, what about "THE MINISTER"? Should there be only "ONE MINISTER" to a congregation? Does the New Testament Scriptures require a plurality of Pastors in every congregation, but allows for a congregation to have only "ONE MINISTER"? Or perhaps an ASSISTANT MINISTER if the MAIN MINISTER is out of town or unable to function on account of sickness?

If I understand the New Testament Scriptures, each and every congregation was to have a plurality of men appointed as "PASTORS" or "ELDERS" and their responsibility was to FEED THE FLOCK over which the Holy Spirit had made them Overseers. (Acts 20:28). They are to TEND THE FLOCK among them, not lording it over the Charge allotted to them, 1 Peter 5:1-4; They are to rule the Congregation over which they are appointed, 1 Tim. 5:17,18; And Pastors or Elders of a Congregation, have the awesome responsibility of watching in behalf of the "souls" of their respective Congregations, Heb. 13:17. But what about the man which is called "THE MINISTER"? Is there one passage of Scripture giving "THE MINISTER" charge to function in the four ways mentioned above?

If Elders or Pastors appointed over local Congregations are to FEED THE FLOCK; TEND THE FLOCK; RULE THE CONGREGATION; and WATCH IN BEHALF OF SOULS! Just where does "THE MINISTER" fit in? What type of work is HE to do? Can his work be described in the Scripture? Could HE be an ELDER'S-AID or a PASTOR'S-AID?

Is "THE MINISTER" to be hired and brought into the Congregation to assume the responsibility of the Elders or Pastors, and do the work which God has given to them? If so, what is left for the Elders or Pastors to do? If not, what is the man which is called "THE MINISTER" doing in a Congregation which has Elders or Pastors? Pray tell me.

"MINISTER"

The word "Minister" comes from the Greek word "DIAKONOS" meaning **Servant**. In the New Testament, the word minister is applied to Christ. Heb. 8:1,2; To Angels, Heb. 1:13, 14; To the Apostles, 2 Cor. 3:6; To Evangelist, 1 Cor. 3:5,6; To Elders, 1 Peter 5:1,2 New K.J.V.; To Deacons, 1 Tim. 3:10; To Saints in general, 1 Peter 4:10,11. Here in 1 Peter 4:10,11 it does not refer to discharging an ECCLESIASTICAL FUNCTION, but to the ministry of Believers in various ways. It is hard for me to understand, how people who claim to be enlightened, could take a Title which applies to every child of God and apply it only to the "HIRED MINISTER." It is beyond my ability to comprehend how a Congregation of enlightened people, could take a man into the Congregation to serve as "THE MINISTER" when the need is not established. Why bring "the Minister" into a Congregation with faithful Elders to do anything? What condition could arise in a Congregation with faithful Elders which could not be handled and settled by them? Pray tell?

Some who are serving congregations as "THE MINISTER" prefer to be referred to as "THE EVANGELIST" of this or that Congregation. But what would be adding SIN to SIN. It would be a sin to take an Evangelist out of his Divinely ordained field and locate him with a single congregation. (unless that Evangelist located with that congregation to Equip the Saints for the work of ministering, and to set it in order with Elders.) Using a Title of an itinerate Preacher for local work, unless as described above would be a sin. An Evangelist is an itinerate Preacher, who goes into NEW REGIONS, carrying the Gospel of Christ to the lost, instituting Congregations and setting them in order with Elders. An Evangelist has no Scriptural authority to locate with a Congregation set in order with Elders, as its Evangelist or Minister. The MINISTER of a local Congregation is not even mentioned once in the NEW TESTAMENT. If an Evangelist should locate with a local Congregation as its Evangelist, he is occupying the same position, doing the same type of work as the "LOCAL MINISTER" regardless of what Title he prefers. He is taking over the work which God has assigned to the Elders, just as the man who calls himself "THE MINISTER" is doing.

There is no need to point out where Paul, Timothy and others were called Ministers. I know they were! What must be pointed out is: "Where they were called **THE MINISTER** of any local Congregation." I must point out that: No man, regardless of his religious affiliation, can cite a passage of Divine Writ which even intimates that a New Testament Congregation, (with or without Elders) ever hired as man as "THE MINISTER" for a stipulated amount of pay, as is practiced by Digressive and Apostate churches.

Evangelist's, in addition to their work of carrying the Gospel to the lost and setting up Congregations with Elders, were left in Congregations by APOSTOLIC AUTHORITY to settle matters where emergencies existed. (1) Timothy was exhorted to stay in Ephesus to charge certain men, not to teach a different doctrine. 1 Tim. 1:3. (2) An Evangelist is to REBUKE an Elder who sins, if two or more bring a charge against him. 1 Tim. 5:19-21. (3) An Evangelist is to set a Congregation in order and appoint Elders. Titus 1:5-9. But there is not one passage to authorize or allow an Evangelist to locate with a local Congregation as its MINISTER.

GOD'S CLERGY

A distinction has been made by men, dividing a congregation into the LAITY and the CLERGYMAN. A distinction that cannot be made by the authority of the New Testament. When speaking of God's people, "the membership as a whole, including the Elders, Deacons and Saints," the word "LAOS" or Laity is used. The word "LAOS" will not allow for a special class or caste to be designed Clergymen, such as "Pastor" or "Minister." Yes! the New Testament does give a word that refers to the people of God as a whole; that word is "LAOS" meaning Christians in general as the people of God. 1 Pet. 2:9. But the word CLERGYMAN is glaringly absent. The people of God referred to as the "LAOS" or LAITY are God's CLERGY, and they are to show forth the excellences of Him who called them out of darkness into His marvelous light.

What should the servants of God be called? If a brother is doing the work of an Evangelist, call him an Evangelist. Acts 21:8.-- If a brother is appointed an Elder, call him an Elder. 1 Peter 5:1-4 -- If a brother is appointed a Deacon, call him a Deacon. Phil. 1:1. Address each other as brother or sister. We are brothers and sisters in Christ. We call ourselves Christians to show our relationship to Christ. We often call ourselves Disciples, because we are followers of Christ. We are Saints because we are unrelated to the world.

ARE YOU GOING TO HEAVEN?

By Mark Robbins

What a silly question to ask- of course you intend to! But, how will you get there? The Bible says there is **A Way** to heaven, the one and only way to get to heaven is Jesus Christ (Jno. 14:6). It is true He has a home prepared for us over yonder, and in a little while He will return for us- ready or not! Be ready! Jesus has paved the road to heaven for us already- He suffered on Calvary's cruel cross, he bore all our sins for us, He died so we might live. His blood was shed for the redemption of our souls. Redemption is found only in Christ Jesus (Eph. 1:7; Rom. 6:23). Jesus died because He loves us and He wanted us to obtain **everlasting life** (Jno. 3:16). Have you found redemption in Christ? Dear friend, redemption comes in no other name but **Christ** (Acts 4:12). Are you in Christ? Be sure! The only way to be saved is to **get into Christ**.

Now, I have some very bad news, if you are outside of Christ, and if you do not accept God's gift of everlasting life by obedience to the gospel, then you are lost and headed for a devil's hell. It will never end- **eternal damnation**. Either turn to the Lord or be lost in hell. It is that simple (see Thess. 1:8-10; Mk. 16:15, 16; Matt. 24:41). But you say "I'm a good moral person- God is a loving God and would never send anyone to hell, why that is absurd to believe in a literal hell". My friend, the Bible is true, God said what He means, and He will punish all the disobedient. God cannot lie! Besides, you are not as good as you think, the Bible says "**All have sinned and have fallen short of the glory of God**". If you will accept God's grace all your sins will be forgiven by obeying the gospel. Our salvation is not based upon "our own good merits". Salvation only comes in Christ. The righteousness that God demands of us is manifested to mankind through and in Jesus Christ and Him alone (Jno. 3:3-5; Rom. 3:24). Man simply cannot please God outside of Christ, only in Christ can we please Him. Jesus shines in us when we abide in Him and do good works. No sinner can do good works to please God. In order to be the light of the world one must be in Christ. Jesus is our only answer. Man must accept God's grace by obeying His commands Matt. 7:21; Heb. 5:8,9; James 2:14-26). "Well", you ask "How do I get into Christ?" Good question- let the Bible answer- **in water baptism**. Yes, that is right, see Gal. 3:27 and Rom. 6:3, 4. Gal. 3:27- Baptized into Christ--Put on Christ. Rom. 6:3, 4- Baptized into Christ- Baptized into His death. We are buried with Him in baptism into death...and raised to walk a new life.

Facts about baptism-

1. Baptism symbolizes the death, burial, and resurrection

Continued from Page 6 FLATTERING TITLES

We strictly avoid the popular tendency to bestow **FLATTERING TITLES** upon any man, but follow the Biblical warning, "**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.) Elihu did not say, "For I know not **HOW** to give flattering titles, **BUT I KNOW NOT TO**. Meaning "for I know better than to give flattering titles unto any man. To illustrate: A boy who was large for his age, kept sassing his young female Teacher, until one day she sent him to the Principal's office. When he came out, he was crying and rubbing his eyes. "Tom! did you sass the Principal?" his classmates asked? "NAW," replied Tom. "Why," asked his classmates?" I knew not to," answered Tom.

If you, the reader, in your former religious training have been led to believe that you should have addressed your religious leaders as **Reverend, Father, Master, Doctor, Pastor, or Minister**, then renounce your former training learn what to do to be saved and be added to the Lord's Church, and with the Lord's people, call Bible things by Bible names and do Bible things in Bible ways.

2936 Lenox Avenue Jacksonville, Fla. 32205

of Christ.

2. In baptism we contact the blood of Jesus (Acts 22:16; Rev. 1:5, 1 Jno. 5:8).

3. There is **one baptism** (Eph. 4:5). 4. In water (Acts 8:36). 5. By immersion (Acts. 8:38, 39). 6. For remission of sins (Acts 2:38). 7. Baptism saves (1 Pet. 3:21); baptism puts one into the church (1 Cor. 12:13; Col. 1:18; Acts 2:47); baptism is commanded (Mk. 16:16; Acts 10:48). Jesus said he that **believeth** and is **baptized**, shall be **saved**.

Won't you, dear friend- 1. Recognize you are a sinner destined for hell (Rom. 3:23; 6:23, 2. Accept God's grace by faith through obeying the gospel (Eph. 2:8; Heb. 5:9; Heb. 11:6), 3. You must- Believe Jesus is your Savior (Jno. 8:24), Repent of your sins (Lk. 13:3; Acts 17:30), Confess that Jesus is the Son of God (Matt. 10:32; 1 Jno. 4:15), Be baptized into Christ (Mk. 16:16; Acts 2:38; Gal. 3:27), Remain faithful (Rev. 2:10).

Emphasis on baptism- why? Because the Bible emphasizes it. The water itself does not save- no magic in water- but the Lord saves when one does what He commands: (2 Kings 5: 1-14). God says, "Arise and be baptized, and wash away thy sins..." The choice is yours, eternal bliss or eternal damnation. Choose ye this day whom thou wilt serve (Joshua 24:15). We do not know what awaits us on the morrow. Think about it!

—4806 Kilkerry,

Middletown, O. 45042

PETER'S CONFESSION

I saw him in Gethsemane,
Praying there on bended knee,
Saying in great agony,
"Father take this cup from me."

I saw him standing lone and still,
Submitting to his Father's will.
In Pilot's hall he did not cry,
While high priests shouted, "Crucify!"
I heard the crowd pronounce him wrong
of words and deeds he'd never done.
They said that he had caused offense.
I feared to speak in his defense.

I saw the nails pierce hands and feet,
And wondered at this man's defeat.
If he was really God's own son,
Why did he let these things be done?

I saw them lift him on a cross
Where no one realized the cost.
I heard him groan a mournful sigh,
And waited there to watch him die.

I heard again his sorrowful tone,
Say "Father I am all alone,
Even you've forsaken me
At this place called Calvary."

I saw the blood flow down his side,
While people taunted, mocked, and cried,
"If you are more than just a man,
Come down from there - we know you can."

I saw his head bow down in sleep,
And felt the earth quake at my feet.
I saw the day turn dark as night.
I felt God's wrath, and power, and might.

I grew afraid and could not speak.
I knew then why I felt so weak.
This man was really God's own son.
And then I knew what I had done.

I'd let men kill God's only son,
And watched the horrid deed be done.
No words of comfort did I cry,
Just standing there I'd watched him die.
His death now means much more to me,
Than one man dying on a tree.
Because he died and reigns in Heaven,
All men have hope of sins forgiven.

-Karen M. Gray

THE 1983 CHURCH DIRECTORY

The Deadline Is March 1st, 1983, for sending in the information. Have you sent in the information for your home congregation yet? Why not do it while you are still thinking about it.

I would like to have the following information as soon as possible on: MEXICO, AFRICA, the BRITISH ISLES, MALAYSIA, the PHILIPPINES, INDIA, HONDURAS and other foreign congregations as soon as possible, giving (1) Name of Country, (2) Number of Congregations, (3). Name and address and telephone number of whom to contact in each country. In this way anyone traveling in those areas will know who to contact.

I have the following information but need more: COLORADO, (WESTMINISTER, has moved from 7960 Meade Street to 8161 94th. Bl. Sun. 10:30 A.M., & 6:00 PM. (I need names addresses and telephone numbers of no more than 3 leaders. CALIFORNIA, BAKERSFIELD, Moved from 1513 Niles Street to 6715 East Brundage Lane, the time is the same except Wed. 7:30 P.M., (I need names, addresses and telephone numbers of no more than 3 leaders) CALIFORNIA, ARVIN, I need names, addresses and telephone numbers of not more than three of the leaders. I will not list you in the 1983 Directory unless I receive this information. Why not send the Directory information to me first, and I will put it in the O.P.A. for you.

The following will be in the 1983 Directory with the following changes: TEXAS, HOUSTON, 800 Aurora Street, change Sun. A.M. to 10:00 A.M., NEW MEXICO, CUBA - No longer meeting, COLORADO, CEDAREDGE, delete Terry McQueary, but add Eugene Mahalic, Rt. 1, 1935 Rd. 2150, Cedaredge, CO. 81413, Phone (303) 856-6499, OKLAHOMA, OKLAHOMA CITY, Capitol Hill, Same as 1981, CALIFORNIA - STOCKTON, 3305 Mission Road add telephone at the church (209) 948-3100 - change Sun. P.M. services 6:00 PM, (Summer) 5:00 PM. (Winter) Delete Homer L. King and Ken Freeman, add: Granville Mahurin, 2121 Report Ave., Stockton, CA. 95205 Phone (209) 465-1182 and James Mason, 10524 North Davis Road, Stockton, CA. 95209 Phone (209) 477-8704. KENTUCKY - BEAR TRACK change Francis Gross address to Beattyville, KY 41211, same phone number and Luther Rose to P.O. Box 693, Beattyville, KY 41311 Phone (606) 464-8175. IOWA, LAKE CITY has moved to GLIDDEN, (Carroll County) Utah & 5th, Streets, same time change S.A. Young's address to Rt. 1, 303 West Franklin St., Lake City, IA. 51449, same phone number. Merion Hays to Rt. 1, Exira, IA. 50076 same phone number. Add these two new congregations: MINNESOTA, SAGINAW, (St. Louis County) In the home of Bro. Erick Bloom (Call for Directions) Sun. 9:30 A.M., Erick Bloom, Rt. 1, Box 263, Saginaw, MN. 55779 Phone (218) 729-8063, KENTUCKY, BEECH FORK CHURCH OF CHRIST, (Martin County) On Middle Fork Road - 11 Miles South of Inez, KY on Route 3, Sun. 10:30 AM, Wed. 7:30 PM. Rabon Goble, Davella, KY 41212 Phone (606) 298-3022, John C. McGinnis, Box 7, Inez, KY 41224 Phone (606) 298-3184, Phillip Kirk, Coldwater Road, Inez, KY 41224 Phone (606) 298-7182.

St. Albans, W. Va. -2235 McCorkle Ave., on US hwy. 60-Sunday evening services are changed to 6:00 P.M. from 7:00. Delete M.M. Murphy and Hugh Murphy (they are now in Fla. and add: Carl Diamond, 722 Coal River Rd., St. Albans, W. Va. 25177, Phone-(304) 727-6917; and Lawrence Lore, 105 B. St. Apt. B, St. Albans, W. Va. 25177, Phone (304) 727-7561.

Is the congregation still meeting at STIDHAM, (McIntosh County) OKLAHOMA? I need the following information on the congregations at: HENRYETTA, (Oklmulgee County) OKLAHOMA, and PILOT ROCK, (Umatilla County) OREGON: (1) Name and location of the place of worship. (2) Time of the services, (3) Names, addresses and telephone numbers of no more than 3 of the leaders. BRETHREN PLEASE KEEP ME

INFORMED, I get a lot of calls about places like the above, and if you don't get the information to me, I can't tell them anything.

A new congregation to Add: DAVELLA CHURCH OF CHRIST, (Martin County) KENTUCKY, On Highway 3, 6 miles South of Inez, KY. Sun. 10:30 A.M., & 6:00 P.M., Wed. 7:00 P.M., Chester D. Goble, Rt. 4, Box 59-C, Inez, KY. 41224 Phone (606) 298-4846, William R. Goble, P.O. Box 58, Tomahawk, KY. 41262, Phone (606) 298-4094, Bobby Moore, Phone (606) 298-3306.

Two changes of Address: MARSHFIELD, (Webster County) MISSOURI, Wildwood Church of Christ, Change Bro. Dennis Caffey's address and telephone number to, Rt. 1, Box 40-A, Marshfield, MO. 65706, Phone (417) 468-6308. Change SPRINGFIELD (Greene County) MISSOURI, North Side Church of Christ, Bro. Irvin Barnes address to: Rt. 1, Box 364, Springfield, MO. 65803, the same phone number.

The following congregation appeared in the 1981 Church Directory with (NO REPORT) and so far I haven't heard from them and I don't know whether they are still meeting or not. If I don't hear from them in the very near future, they will be dropped from my files: ARKANSAS: Little Rock, (19 Cornell Street), and Witt Springs, CALIFORNIA: Corcoran (1233 Chase Ave.) and Visalia (400 North Church St.) COLORADO: Berthoud, (6th. & Lake Avenue) MISSISSIPPI: Red Oak Grove, MISSOURI: Beef Branch, Bendavis and Kansas City, (5104 N. Brighton) NEBRASKA: Omaha (2801 Sprague St.,) OHIO: Chesapeake (901 Third St.,) Youngstown (4493 Fitzgerald Ave.) OKLAHOMA: Alderson, TENNESSEE: Union Hill TEXAS: Austin (1206 W. 43rd. St.,) Hebbbronville and Victoria, WEST VIRGINIA: Rand (4941 Midland Drive), and Winifrede.

Please send all Directory Information to me if you want to be listed in the 1983 Directory. If you send it to someone else I may not get it. Don't depend on me digging through church papers for Directory information because I might overlook it. Send it directly to me and I will try to get it in the paper. Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 528-2347.

WORDS OF ENCOURAGEMENT

"Enjoy the paper, and happy to read of those standing firmly for the truth. Much liberalism in this part of the country"

-J.W. Sutton, Mulkeytown, IL.

"Renew our subscription, we enjoy the paper" -V.O. Elkins, Tuscon, Ariz.

"The OPA has been an important part of reading material in our home since 1956, and we want to continue it" -Garnet Davis, Pontiac, Mich.

"Renew our paper for 2 years, really enjoy it" -Helen Duvall, San Pablo, Cal.

"Thank you so much for a great aid in Christian living, here is my renewal" -Scott Smith, Brookhaven, Ms.

BONDS OF MATRIMONY

Heaven - Parker— On the afternoon of Aug. 14th, 1982 Bro. Michael Heaven and Sister Teresa Parker were united in marriage in Benkelman, Nebraska. Their vows were exchanged before a large crowd of friends and members of the church. The candle lighting and many flowers made a beautiful setting for the wedding. Curtis and Pam Freeman, Janet Gunter and "Nickie" Nichols did a beautiful job of singing. Mike and Teresa are living in Lawrence, Ks., at the present and attending the University of Kansas. It was my privilege about a year ago to assist Mike in obeying his Lord in baptism. He is a good Bible student and wishes to be able to preach the gospel of Christ. May God bless their home with much happiness.

-Chester King

OUR DEPARTED

Copeland— Cecil Dean Copeland of Maud, Okla. was born Oct. 15, 1967 and departed this life Nov. 3, 1982 as a result of a tragic car-motorcycle accident. He leaves to mourn his passing his father, Leonard Copeland of the home; three brothers, Jackie Lynn, of Seminole, Jerry Wayne of Okla. City, and Donald Eugene of Okemah, Okla.; a sister, Alice Catherine Schultz of Phoenix, Ariz.; and grandfather, Virgil Cox, Sulphur, Okla. He was preceded in death only a few months by his mother, Sister Lena Faye Copeland. Cecil obeyed the gospel in the spring of 1978 and was a faithful member of the Seminole congregation. Our sympathy is extended to Leonard and the family. Bro. Don Pruitt and I conducted the service and beautiful singing was by members of the church throughout central Okla.

—Roy Lee Criswell

Thomas— Sister Jewell Thomas was born July 21, 1915 near Cassville, Mo., and departed this life Oct. 10, 1982 at the age of 67. She was a member of the Cassville congregation, having obeyed the gospel in 1948. Sept. 20, 1931 she was married to Herman Thomas and 4 children were born to this union. She is survived by 3 sons, Monrow of Fresno, Cal., Harold of Jennings, Okla., and Carl of Washburn, Mo.; a daughter Mrs. Francis Richmond of Kellyville, Okla.; 26 grandchildren and 29 great grandchildren. Her husband preceded her in death. The beautiful singing was by several preaching brethren assisted by sisters from that area of Missouri. Bro. Jack Cutter assisted me in conducting the service.

—Roy Lee Criswell

Hartin— Sister Vera Matthews Hartin was born Feb. 14, 1904 in Texas, the daughter of the late Ella and William Matthews; she passed away Oct. 30, 1982 at Pomona, Calif., where she had resided since coming west

in 1947 from Wichita Falls, TX. She was married June 25, 1920 to the late Bro. Oscar Hartin, who preceded her in death Mar. 26, 1962. The following children were born to them, and survive: Oliver and Sterling, both of Oregon; and Pat (Mrs. Frank) Nunnally, Pomona. There are 5 sisters and 1 brother, among whom are Ola Holland, of the Stockton, CA congregation and Lloyd Matthews, Wichita Falls, TX. There are 6 grandchildren and, 9 great grandchildren. Both Vera and Oscar were baptized in 1938 by Bro. Homer L. King at Wichita Falls, TX. Vera for many years has been a member of the Body at Covina, CA. How empty is her seat; as long as she was able she was at the assembly every time we met; for sometime, she could attend only on Lord's Day morning, and with a portable oxygen supply. The last Lord's Day she lived, she wept when she could not physically get to the assembly. What an honor it was to know Vera Hartin; she was truly one of the best friends this writer has ever had. She was a friend to the Lord and His church; may her tribe increase and increase. Her illness was long, pain-fraught, trying, one she persistently refused to give in to; what an admirable example she was in how Christians should act in the midst of the fires of pain. It was so fitting that the virtuous woman in Prov. 31 be used in trying to eulogize such as she; inspiration almost calls her name. Surely do her children and those of us who knew her so well "rise up and call her blessed." The pretty singing was by members of the church, favorite songs of Vera's; the service was conducted in Pomona Nov. 2; we buried her alongside Bro. Hartin. Bro. Kenneth Herron prayed at the graveside; the writer considered it such an honor to be asked to say words of comfort and warning to those present. Surely, in the "land of fadeless day", we shall meet again.

—Don McCord

LET GOD REMOVE YOUR EXCUSES, AND GO TO WORK!

"And they all with one consent began to make excuses." (Luke 14:18)

I CAN'T - "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

I HAVEN'T TIME - "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33).

GET SOMEONE ELSE - "Here am I; send me" (Isa. 6:8).

IT CAN'T BE DONE - "With God all things are possible" (Mark 10:27).

I AM TOO TIRED - "They that wait upon the Lord shall renew their strength" (Isa. 40:31).

I WILL SOME OTHER TIME - "Now is the accepted time..." (II Cor. 6:2).

I KNOW I OUGHT TO, BUT "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

I MAY FALL - "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

I DON'T LIKE TO - "For even Christ pleased not himself" (Rom. 15:3).

I NEGLECTED IT - "How shall we escape, if we neglect..." (Heb. 2:3).

LET THEM HELP THEMSELVES - "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2).

"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II Cor. 8:11, 12).

Selected by Wm. St. John,
Paris, Tx.

Continued from Page 1 MODERN VERSIONS

the steps of that faith of our father Abraham" has been changed to read, "for Abraham found favor with God by faith alone."

2. In Romans 6:3, 4 the Bible reads: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" This modernistic book has changed this passage to read, "sin's power over us was broken when we became Christians and were baptized to become a part of Jesus Christ."

3. I Cor. 13:10 states that, "When that which is perfect is come then that which is in part shall be done away." This, of course, refers to perfect or complete revelation. This Paraphrase changes "that which is perfect" to "when we have been made perfect", thus making the passage apply to people instead of to the completed revelation.

4. Not only does this modernistic paraphrase have the audacity to change the Sacred Text, but it is inconsistent even in it's changes. In the account of the Lord's Supper recorded in Matthew, Mark, and Luke, the statement that Jesus took bread and "blessed it, and brake it, and gave it to them" has been changed to read, "Jesus took a small loaf of bread and blessed it and broke it apart", but in I Cor. 10:16 it correctly renders, "And when we break off pieces of the bread from the loaf to eat there together, this shows that we are sharing together in the benefits of his body. No matter how many of us there are, we all eat from the same loaf, showing that we are all parts of the one body of Christ."

These are just a few of the hundreds of blunders of this and other so called modern versions. It scares me when I hear brethren, and especially gospel preachers, quoting the modern perversions as though they were the inspired word of God. I am afraid that someone has "bestowed upon you labor in vain". (Gal. 4:11).

3046 North Ashby Road
Merced, Calif. 95340

"I enjoy the paper and look forward to receiving it each month" —Claud Barnes, Cowiche, Wash.

"Our entire family enjoys the paper, God bless your efforts" —Robert Melton, Shreveport, La.

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.

Diane Parker, Wilmington, Ohio 45177

Canby Jones, Wilmington, Ohio 45177

Mark Robbins, Middletown, Ohio 45042—(My position has changed— I now accept God's Word and cannot take part in military service without violating God's law).

Timothy Warren Cooker, Rte. 1, Galena, Mo.

David Harold Mizer, 250 Krudwig, Lebanon, Mo. 65536

Larry Aldridge, P.O. Box 463, Pratt, Ks. 67124

Dale Hymer, 416 N. Iuka, Pratt, Ks. 67124

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Gregg Strodman, 805 W. 8, Pratt, Ks. 67124

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Michael Heavin, 2453 Winterbrook, Lawrence, Ks. 66044

WORDS OF ENCOURAGEMENT

"Here is our renewal- sure enjoy the OPA." —Ernest Wade, Windsor, Mo.

"Here is my renewal for another year of wonderful reading and enjoyment of explanation of God's word. I have been a subscriber for 22 years now" —Mary Daniel, Holyoke, Colo.

"We sure like the paper and will not be without it" —Wilmer Smith, Grinnell, Ia.

"I sincerely enjoy the paper and don't want to miss a single copy" —Mrs. S. Centorbi, Florissant, Mo.



Van Butts, — 911 N. Hodge, Sapulpa, Okla. 74066, Nov. 23— I preach the gospel every Lord's day. I baptized one this summer at Alderson, Okla. Keep up the good work with the OPA, we enjoy it very much. We ask the prayers

of all the faithful. Here is my renewal.

R.W. Applegarth,— 1712 W. Boyd, Norman, Okla. 73069— The Norman congregation continues in the Lord's work. We are glad to have Jerry Harris and family back with us in this congregation and look forward to an era of spiritual growth and rededication to His cause. Here is my renewal, we enjoy the OPA.

Luther Rose,— Box 693, Beattyville, Ky. 41311— Since last writing my son, Ben and I have baptized 3 souls into the church here at Bear Track. In Oct. we enjoyed having Bro. Charlie Ross and wife from Huntington, W. Va., and Bro. Zade McClure and wife from Mt. Vernon, Ky. Enjoyed hearing both speak in Sunday. We look forward to having Bro. Elmer Stamper with us Thanksgiving weekend. He is from Leeds, Ala. My health is better. Pray for the work here.

Tommie J. Jackson,— 2717 Arrow Hwy., Sp. 7, LaVerne, Cal. 91750, Dec. 9— Our fall meeting is now in progress with Tommy Shaw and he is doing some very strong teaching. Cooperation from congregations in this area could not be better, also, one couple came because they had seen the notice in the paper, so don't fail to advertise your meetings. We enjoy the OPA very much, timely articles and field reports. You are doing a fine job, keep up the good work.

Troy Boydston,— 700 E. College, Lompoc, Cal. 93436, Nov. 22— The Lord's work here continues to grow and prosper. We have had 2 baptisms this month. Bro. Don Fuller accepted the gospel Nov. 7. I have known him for over 2 years, and know he will be an asset to the church. He has moved to Texarkana, Tex., and I am sure the brethren at Eylau congregation there will help him grow. Also, our daughter, Robbyn accepted the gospel Nov. 14. This was a joyous occasion for her as well as all of us. I wish I had words to express the feeling as a father to be able to baptize a loved one. We ask your prayers for the new converts. Since we do not have a fulltime evangelist here at Lompoc, Br. Jerry Barrett of Arvin comes once a month to teach for us. He is doing a good job and we appreciate him. We ask your prayers for our Bible studies and if you are passing this way please come worship with us.

Bobby Pepper,— Rte. 7, Box 505, Athens, Ala. 35611, Nov. 18— I have been privileged to work with Brethren LaDon Croom and Alton Bailey in a meeting in Nashville. Then Bro. Alton and I worked together at the new congregation in Hartford, Tn. Nov. 29-Dec. 5, Bro. Gerald Hill and I will be working together in a mission meeting in the Florala, Ala. area. The brethren there have a large building rented for this meeting, and have arranged for 80 spots on radio, and 15 minute programs each day for 2 weeks. Here in Athens we are making plans to conduct mission meetings in Madison and Huntsville, Ala. It was good being with brethren in Greenville, S.C. and Jonesboro, Ga. in meetings this year. We know God will bless His people if we strive to do our part. Pray for me in the work.

Don McCord,— Box 1773, Covina, CA 91722, Dec. 8— Presently, we are in an excellent meeting with Bro. Tommy Shaw. His sermons are gospel-packed, truth- and Bible-oriented, just what the church and the world need; the preacher is polished, very capable, knowledgeable, and needs to be used far and wide. Brethren, if you need a man to preach the gospel in its fullness, with an old-time ring, you will not go wrong in calling Tommy Shaw. Nov. 21-28, it was my privilege to work with the Caldwell, ID brethren and sisters in a meeting (please note an item pertaining to this elsewhere in this issue). In the next month, too, we will be blessed in having Michael Fox, Larry Lay and Karl Modgling, all capable and worthy men, come our way. Lord bless our brethren everywhere.

I look forward to preaching again at Stockton, CA at year's end, Lord willing, using "The Fellowship" as a sermon, hopefully able to fit it into their general meeting theme.

R.B. Roden,— 112 Kelly Dr., Moore, Okla.— This year it is almost history and our work has been blessed, our meetings fruitful. We were not able to fill all the invitations we received to do personal work and hold meetings throughout the year. I am to be at Cedar Creek in Dec., near Jerusalem, Ark. to preach on the book of Rev. and do personal work. Come study with us Dec. 5-19. Our meeting at Wayne, W. Va. was fruitful, 2 were baptized and 3 made confession of faults. Wayne is a working group and is blessed with unity. Our stay in the Dennis Osburn home was enjoyable. Preaching brethren were a great help. Richard Nichols, Gary Barrett, Charley Ross, Elgie Thompson, Dennis Osburn, and the local teachers made this meeting a success. Other congregations visited the meeting and we were thankful. Do pray for us in the work. (Note- We are sorry this reached us too late for Dec. issue-Ed).

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, Dec. 14— Closed an enjoyable meeting at El Cajon, Ca. last Lord's Day. This was our first time with these brethren and they went out of their way to be good to us. Nov. 21st we closed in West Chester, Ohio and, as usual, enjoyed being with the church there. The meetings resulted in two restorations and one baptism. The Lord willing, Benny Cryer and I plan to leave for the Philippines Jan. 12. There are new congregations to visit, and new areas to investigate for the establishment of more yet. We also want to have a short study with the brethren regarding the collection, giving, stewardship, etc. It is our aim to have the Philippine churches self supporting as soon as possible. While in Asia, we plan to hold a week's meeting in Maylasia (Kuala Lumpur) and conduct studies with the brethren during the daytime. We ask your well-wishes and prayers on our behalf. A report will be forthcoming regarding the work, its welfare and ours, upon our return.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo., Dec. 9— Since last reporting, it has been our pleasure to have heard several of our gospel preachers, who came to these parts to hold meetings. Barney Owens, held our meeting here at Freemont & Seminole Streets, and did some of the best preaching I have heard in a long time. He has a very good knowledge of the Bible, and is not afraid or ashamed to lay it on the line. His sermon on "The Influence of The Holy Spirit", and the very able article, by our young brother George Battey, in the Dec. Issue of the Old Paths Advocate, should be enough to help anyone understand this subject more perfectly. I have enjoyed the reasoning that has been set forth by Ron Willis, on the proper application of the Law and the Gospel on the marriage question. It is a good example of what it means to "rightly divide the word of truth." Word comes to us at this writing that our dearly beloved Homer L. King, is in the hospital struggling to regain a reasonable portion of health, for which, I have heard him thank God, so many times.

Bennie Cryer,— 4635 Larkin Rd., Live Oak, Ca. 95953, Dec. 8, 1982— The Lord's work in this area is still prospering. The churches in northern California for the most part have a mind to work and grow. The church here in Yuba City is still sponsoring a half hour television program that is being viewed by thousands of people all across this part of the state and on up to the Oregon border. Most of the preachers and many of our very fine church leaders have been participating in a quarterly study that has already brought us together in Turlock, Salinas and Lodi. Our next one is still in the planning stage and will be held in Olivehurst, Lord willing. I appreciate all the work that Raymond Fox and others are

doing to promote this study. This study has as its main goal the promotion of mission work in this part of the state. We recently enjoyed Bro. Jerry Cutter and his wife coming by to visit in our home. Bro. Tim Staggs is still working with the church in Olivehurst and assisting in the mission work in the area. God bless all of you in His work.

Bob Loudermilk,— P.O. Box 421, Pratt, KS., 67124, Nov. 18— The year of 1982, will soon be gone and this brings about reflection over the events of the past several months. I wish to express appreciation to all the brethren who have extended their hospitality and support to us as we have striven to preach the gospel of Christ. Since last reporting there have been four more baptisms into Christ here at Pratt. Since the work began here (about 2 years ago) we have had the privilege of witnessing several souls render obedience to the gospel and this is encouraging. We have also had our disappointments as we witnessed Satan make his attack and "steal the Word out of the hearts of some". The congregation here is growing and for this we thank God. The church was recently blessed to have two fine gospel preachers for the past 2 Sundays: Bill Fergerson and Joe Hisle. My meeting schedule for the next few months is as follows: Red Oak, Texas (December 6-12); Capitol Hill, Oklahoma (January 12-16); Midland, Texas (February 6-13); and Mena, Arkansas (March 3-6). If you are in the area, please come and assist us. "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:16-18).

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, CA, 95207, Dec. 3— At Stockton we now have two families and one widow lady that has been converted this past year. In addition to these, others have been baptized, but have already slipped back into the world. We are happy with the growth, and give thanks to the Lord. We have several teachers and song leaders in the congregation. We are grateful to all who help and encourage us in the work. We extend our warmest regards to the readers of OLD PATHS ADVOCATE, and offer our sincerest thanks to those of you with whom we have worked this past year. We look forward to the Calif. New Year's meeting this year. We look forward to a new year of work in 1983.

Gary Macy,— Rte. 1 Box 139, Goodman, Mo., Nov. 26— The church here continues to grow, we now have about 40 in attendance Sunday mornings. We rejoiced in restoring a family to the fold this month- Tex and Patti Burkhart. Tex had been out of duty for about 10 years. They have 4 children. Tex was a fellow classmate and will be a valuable asset to the church. We are also happy to have Chuck and Linda Mountain, from Joplin attending regularly now. Chuck is a talented man. His father from Waterloo, Ia. spoke for us last Sunday, and it was enjoyed by all. We are having an all day service here Nov. 28, and look for several visitors. We have 4 children and rejoice in their Christian growth. Brethren, we need to take a real interest in our young people. We heard Brethren Johnny Elmore, Allen Bailey, and Richard Reed recently. We solicit your prayers.

Bob Chancellor,— P.O. Box 607, Mena, AR 71953, Nov. 24— By the time you read this, Lord willing, we will have concluded our work in Mena, and in Arkansas at least for now. The work at Mena has been rewarding to me and hopefully it has been profitable for the Lord. Only time and eternity will record the final result. We have baptized eleven and some have come out of digression but we also lost some of these. (At least they are not with us now). It is our hope they will come back. The work in Arkansas has been a wonderful and satisfying experience. As always we go with mixed emotions. In the last twelve years these beautiful people have shared our joy and laughter and also our heartaches and tears. The church at Oak Grove is

doing fine and I believe it is left in capable hands. I shall treasure the work at both congregations in my heart as long as I live. We are scheduled to begin work in Farmington, N.M. January 1st going through June. Then we are to move the mobile home to San Antonio in July to begin extended work there. (Glendora Ave.) We look forward to the work ahead and pray that God will bless us in our feeble efforts. How earnestly we solicit your prayers.

Orvel Johnson,— 2832 Kay St., Ceres, Ca. 95307, Dec. 9— As the Lord allows we continue busy in His Vineyard. Recently it has been our privilege to preach at Turlock, Ceres, Sonora, ElCentro and to conduct a gospel meeting in Sacramento at the North Area congregation. These are all Calif. congregations. The meeting at the Sacramento congregation was an enjoyable one with fair attendance and good interest from the members. We had to have a fill in preacher for the Saturday evening service due to the death of Lorene's brother in Bakersfield. I have filled in for preachers in times past, however, this is the first time it has been necessary for me to call for help. The folks at Sacramento were so understanding. We were overjoyed in being with these fine folks once again. It was indeed an honor to be invited to hold them a meeting; a congregation we had worked with some nine years. Our visit with the ElCentro congregation on Dec. 5th resulted in a young lady 23 years of age obeying her Lord in baptism. It was so good to be with the Lechners, the Joys, Phillips and others we had not seen in a few years. May the blessings of God be to the good folks in this and other faithful congregations. We are now in Tucson, Ariz. for a period of time. Will be preaching for the congregation this coming Lord's Day. It is hoped that in our stay here, long or short, we may be able to be of some help. It was a real treat to be with Bro. & Sister Tom Allington for a visit yesterday. They have been in the area for about a month and plan to stay for a few months. We plan other visits with them and her folks in Tucson. Please pray for us that extended health may be ours to be of whatever service we can for our Gracious Saviour.

Billy D. Dickinson,— 215 Forrest Hills Dr., W. Monroe, La. 71291, Nov. 19— The work here is going better now than it has in the 4½ years we have been living here. This year has been a most profitable one for the congregation, having grown both spiritually and numerically. In July, Bro. Don Pruitt held us an excellent meeting which resulted in 2 baptisms and two confessions of faults. This year we have baptized six precious souls into Christ which, of course, has left our congregation greatly strengthened and encouraged. TO GOD BE THE GLORY!! It seems, at least to me, that people are generally becoming more receptive to the truth and perhaps because of the recession and other world problems, many are seeking to turn back to God. This year I have baptized more people than I have in recent years. In all, I would say this year has been one of the best I have seen for the churches in this area of our state. I pray this will continue to be the case! In our meeting with Don Pruitt, we had outside visitors every night, which has certainly not always been the case in past meetings. Needless to say, we are picking up in attendance. Of course, numbers should not be our primary concern, but still, numbers represent souls. So, in that sense, we are interested in growing. I'm now looking forward to attending and participating in the study in Oklahoma City and also to attend the meeting in Oklahoma which takes place around New Year's. I still have time available

in '83 for meetings, if anyone is interested. The church here has never really limited me in the number of meetings I can hold. Of course, expediency does not allow me to be away too much, to the extent where the work here is hampered. But I do have room in my schedule for more meetings, if anyone is interested. May the Lord be with us all!!

Joe Hisle,— Rt. 4, Ada, Ok. 74820— Well, we have reached the end of our schedule for this year. We have worked in 18 meetings during the year. The meeting at Paris, Tx. closed with several confessions. I enjoyed visiting and studying with Bro. William St. John while at Paris. We concluded our meetings at Washington, Ok. We always enjoy the brethren at Washington. We trust the brethren were strengthened. Over all we have had a good year. The results were better than the last few years, for which we are thankful. I would like to take special effort to thank my preaching brethren for their support and encouragement. The following preachers attended our meetings one or more times: Allen Bailey, Brian Burns, E.H. Miller, Rick Martin, La Don Croom, Gillis Prince, Ronny Wade, Ken Middick, Edwin Morris, Doug Edwards, Don Pruitt, Jerry Cutter, Taylor Joyce, Ron Willis, James Orten, Randy Tidmore, Jack Lee, William St. John, Carl Johnson, Miles King, Bill Fergerson, Bob Loudermilk, Bob Sanders, Larry Aldridge, Roy Lee Criswell, Jerry Harris, perhaps there were others that we failed to mention but to all of you and to all of the faithful everywhere thanks for your continued support. Bro. Bob Loudermilk just closed an excellent meeting here at Ada. We appreciate him for his straight forward style of preaching. It seems people don't understand unless you "name it out" which Bob certainly did. We look forward to another year in the vineyard if the Lord wills. Please remember us in your prayers.

Frank Staggs,— P.O. Box 8605, Flintville, Tn. 37335, Dec. 2— We continue our studying and working together to advance the cause of our Lord. We are doing some practice in singing before services each Wednesday evening and think this will add to our services. Each one attending seems to enjoy it. I have enjoyed some very good studies in the home of Bro. Dwight Patton of Chapel Grove congregation. His energetic attitude for the study of the things of God is an inspiration to each one in attendance. I am now studying each Thursday with the Union Hill congregation north of Lawrenceburg, Tennessee. I hope we can help one another to a greater learning of the way, loving it and living it. I am truly forward to the study in Oklahoma City. Of course, it will be history (Lord willing) by the time you read this. To those who have sent cards and letters in the last year, I am still working on answering. Thank you all until better thanked. Everyone has been so good to our family. Thanks to those who sent financial help and in abundance. (We had money to send back). If we missed thanking you please receive this small note as a token of our great appreciation for what you all have done for us. It was good to hear Bro. La Don Croom at Chapel Grove, Tenn. a few days ago. I appreciate him for moving to Nashville and his family's efforts in the work there. As we live for our Lord Jesus, let's remember someone's watching. Someone who is hoping to be pleased with our actions and reactions, others are watching hoping to have their needs met by one who has learned the way! loves it! and lives it! Praise our God, what further motivation do we need?

Our purpose is to "earn-estly 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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NOTES ON THE CUP

Ron Willis

ARGUMENT: "The word "cup" in the communion, is figurative, therefore when the N.T. used the word "cup", it is referring to the fruit of the vine, and not the cup itself."

ANSWER: This argument takes for granted that the word "cup" is used in a figurative sense every time that it appears in the accounts of the communion. But, just because a word is used in a figurative sense some times does not mean that it is used that way every time it appears. Notice: "And each word must be assigned the proper meaning each time it appears, even if it differs from its interpretation in another verse. Every word is an important 'vehicle of thought.'" Open Thou Mine Eyes, by Dennis Kelly, p. 62.

The word "baptism" as used in the great commission, is used figuratively, (Rom. 6:3-5, 17, 18, as a metaphor and as a simile). Hermeneutics, by D.R. Dungan, p. 256. We readily admit that the word "cup" is used in a figurative sense on occasions, but that does not mean that every time it appears it is figurative, no more than the word "baptism" is figurative every time it appears, just because it is on occasions.

How does one determine whether a word is literal or figurative? "whenever and wherever it is possible, the words of Scripture are to be understood literally, but when a statement appears contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. ...It is not open to any one to say of this or that word or sentence, 'This is a figure,' according to his own fancy, or to suit his own purpose. We are dealing with a science whose laws and their workings are known. If a word or words be a figure, then that figure can be named and described." Figures of Speech Used in the Bible, by E.W. Bullinger. "Only in the priority of literal exegesis is there any control on the exegetical abuse of Scripture." Protestant Biblical Interpretation, by Bernard Ramm.

D.R. Dungan tells us, "We know that if we shall interpret literal language as if it were figurative, or figurative as if it were literal, we will certainly miss the meaning...How can we know figurative language? Rule 1. The sense of the context will indicate it. Rule 2. A word or sentence is figurative when the literal meaning involves an impossibility. Rule 3. The language of Scripture may be regarded as figurative, if the literal interpretation will cause one passage to contradict another. Rule 4. When the Scriptures are made to demand actions that are wrong, or forbid those that are good, they are supposed to be figurative. Rule 5. When it is said to be figurative. Rule 6. When the definite is put for the indefinite. Rule 7. When said in mockery. Rule 8. Common sense." Hermeneutics, p. 195-202.

QUESTION: Now that we know how to determine figurative language, what is it that causes the word "cup" in Mt. 26:27, to be anything but literal???? or in Mk. 14:23???? or the first reference to cup in Lk. 22:17, 20????

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PRINCIPALITIES AND POWERS IN HEAVENLY PLACES

By Don L. King

In Eph. 3:10 the apostle wrote, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

Often this verse is said to teach the responsibility of the church to preach the gospel to all, even those in high places. I certainly agree that the church has the august task of delivering the word of God to the lost and dying world, and believe the Bible teaches thus; but does this verse teach so? Notice a few verses in Ephesians chapter three:

In verses 3-5 Paul speaks of a **revelation** (truths which had been revealed to him) which contained "**the mystery.**" The meaning of this word is the same as we use it today. Thayer and others tell us it refers to a secret, etc. In verse 3 and 4 Paul tells us that he had written the mystery in a few words and when they read it they would **understand** his knowledge in the mystery, or secret, of Christ. In verse 5 he informs that this mystery or secret had not been known by the sons of men in "other ages" (prior to Christ) as it is **now revealed** unto the apostles and prophets **by the Spirit**. The mystery plainly was the gospel in general and particularly the salvation provided gentiles by the death of Christ. "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." (Verse 6) The salvation of the Gentiles had been foretold to Abraham and various prophets that the blessings in the seed of Abraham would be to all nations, but always in a way that they did not fully understand. Now, says the apostle, it has been revealed to me in a revelation and I have written it down that you may understand it as I do.

Paul was so thrilled by the revealing to him of the mystery, that he considered it to be by the grace of God that he could preach the gospel among the Gentiles. He referred to his message among them as "the unsearchable riches of Christ." (vs.8) I wonder if preachers today are as awed by what they preach as they need to be? Brethren, we have written down for us the "unsearchable riches of Christ." What had been a "mystery" for ages was revealed to Paul in a "revelation" and he wrote it down; it is not a mystery anymore, Paul preached it and we do too. Are you thrilled to preach what Paul did? We all should be, for what was revealed to him dealt with the salvation of Gentiles and we are Gentiles generally speaking. What a

Continued to Page 9

THE GIFT OF THE HOLY SPIRIT

By Joe Hisle

The Apostle Peter said by direct inspiration, "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", but of course, that is **not what he meant to teach**. What the Lord **meant** to say was.....This is the way some would have us look at this verse as well as other scriptures. I thought our brotherhood was famous for saying "the Bible says what it means and means what it says". How many times have we read Matt. 26:27, "he took the cup", and said, now what does that mean? Well, naturally it means just what it said, Jesus took the cup. What does it mean when the Bible says, "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"? I believe that it means what it says. Let us determine what it says.

Some tell me the "gift of the Holy Spirit" is something the Spirit gives you as salvation, redemption, etc. If I told you that I was going to give you the "gift of tongues", would that be something that tongues gave you? No, the gift would be tongues. By the same reasoning **the gift of the Holy Spirit is the Holy Spirit himself**.

There are other ways to arrive at the same conclusion. One of the best ways to study the Bible is to allow the Bible to interpret itself or be its own commentary. In Acts 5:32 we read, "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him". When we allow Acts 5:32 to interpret Acts 2:38 here is what we learn:

1. The Holy Spirit is **given** to the obedient.
2. Those that **repent** and are **baptized** are the **obedient**.
3. Conclusion: The Holy Spirit was given to those that repented and were baptized. The **GIFT** of the Spirit is the Spirit **HIMSELF**.

If a person **could** get around the conclusion that the gift of the Spirit is the Spirit himself, he would still have to deal with many clear passages that teach the indwelling of the Spirit. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God DWELL IN YOU. Now if any man have not the Spirit of Christ, he is none of his", Rom. 8:9. "What? know ye not that your body is the temple of the HOLY GHOST WHICH IS IN YOU, which ye HAVE of God, and ye are not your own?", I Cor. 6:19. "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the SPIRIT WHICH HE HATH GIVEN US", I Jn. 3:24. These passages are just a few of the many. How does one avoid such an obvious teaching?

I understand that the Bible must be interpreted as literal unless there is a strong or obvious reason for doing otherwise. I accept these verse at face value. I know of no strong or obvious reason not to. Therefore, I believe in an actual, literal indwelling of the Holy Spirit in the heart of every faithful child of God.

This indwelling Spirit does not give one the ability to work miracles as was done in the first century. The Spirit helps the Christian to live a successful Christian life. Notice the teaching in these verses: Eph 3:16, Rom 8:13, 14, Rom. 5:5, Rom. 8:26, Rom. 8:16, Eph. 1:13, 14.

It concerns me to see brethren fight what is plainly taught in the scriptures. What is so repulsive about believing in the indwelling of the Holy Spirit? What great breach in doctrine does one commit when he believes this Bible truth? I'm afraid we allow ourselves to be pushed to extremes by over-reaction. We are afraid that someone will call us "pentecostal" so we do away with the Holy Spirit altogether and try to cling to the printed page. What happens to God's providence? What about prayer? Do we still believe God will alter circumstances because of our prayers? We need to beware lest we wind up like the man in Amos 5:19. He was running from a lion only to be clutched by a bear.

Rt. 4

Ada, Ok. 74820

THE GIFT OF THE HOLY SPIRIT

By Jerry Dickinson

For as much as many, in the words of Luke, have taken in hand to set forth an exegesis and explanation of the phrase, "gift of the Holy Spirit," I believe that the following article is worthy of your most careful consideration. There have been several articles of late, not to mention a lot of discussions here and there, with regard to the indwelling of the Holy Spirit. Too, some serious intimations have been made. It has been suggested that the men of the "restoration movement" did not believe in the personal indwelling of the Holy Spirit. It has also been implied that those who believe in the indwelling of the Holy Spirit hold a doctrine that will lead into Pentecostalism or even Calvinism.

It was with unusual interest, then, that I discovered the following from the pen of Robert Milligan as it appeared in the **Scheme of Redemption**. I offer here only an excerpt. It can be read in its entirety on pp. 276-284. Please note as you read that; (1) Robert Milligan wrote this around 1868 and way back then, he, as well as others (J.W. McGarvey included), believed in the personal indwelling of the Holy Spirit; (2) Robert Milligan was not a Pentecost or a Calvinist despite his views on the Holy Spirit. Are there any who would dare declare that these men were "one small step away from raw Pentecostalism?" I say - nay, verily!

Brethren, I do not believe that a person's salvation is affected by what he believes on this issue. It certainly should not be made the issue some are making it! I, for one, do not claim to have all the answers, but I am going to continue studying. I merely present this article for those who wish to further study this very important topic. In the light of the scriptures, then, consider what follows!

"By the gift of the Holy Spirit in this passage (Acts II, 38, J.D.) we are not to understand the miraculous powers of the Spirit bestowed on the Apostles and many other primitive Christians, but the Holy Spirit itself. This is evident from several considerations.

I. From the fact that the word gift is used in the singular number. Had Peter meant the miraculous powers of the Spirit it is most likely that he would have used the word gifts in the plural number, as Paul does in I Cor. XII, 4, 9, 28, 30, and 31.

II. From the fact that this gift was limited to the baptized; but not so the miraculous gifts of the Spirit. These were bestowed sometimes even on the wicked men; such as Balaam, Judas, Caiaphas, etc. And as we learn from Acts X, 44-46, Cornelius and other Gentiles, who were present and heard Peter's address, all received the Holy Spirit in its miraculous powers and manifestations, before they were baptized or inducted into the Kingdom.

III. From the fact that this gift was promised to all who, like the three thousand Pentecostal converts, would comply with the prescribed terms and conditions of discipleship. "For," says Peter, "the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts II, 39. But the miraculous gifts or powers of the Spirit were bestowed on but a small portion of the primitive Christians.

IV. From the fact that the same important truth is also clearly taught in many other parallel passages. Take for illustration the following:...

2. John VII, 37-39: "On the last day, the great day of the feast, Jesus stood and cried, saying: If any one thirst let him come to me and drink. He that believes on me, as the Scripture has said, Out of his belly shall flow rivers of living water. But this he spoke of the Spirit, which those who believe on him were about to receive; for the Holy Spirit had not yet been given, because Jesus had not yet been glorified." From this passage two things are evident:

(1) That the gift of the Spirit, that is, the Spirit itself, is promised to every believer under the personal reign of the Messiah.

(2) That this marvelous gift is one of the leading characteristics of Christ's administration. For in the Continued To Page 3

THE "GIFT OF THE HOLY SPIRIT"

Continued From Page 2

sense in which the Holy Spirit is here promised it was never enjoyed by any one previous to his coronation and glorification. This passage, therefore, throws much light on the words of Peter in Acts II, 38. See also John XIV, 17, 23.

(3) Romans V, 5: "And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us." The word "us," in this connection, represents all Christians; and hence it follows that the Holy Spirit is given to all; and, moreover, that it is given to all for the purpose of shedding abroad the love of God in their hearts. This agency of the Holy Spirit is more fully and comprehensively stated by the same Apostle in his Epistle to the Galatians, when he says: "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance."

5. 2 Corinthians I, 22: "Who also hath sealed us, and given the earnest of the Spirit in our hearts." The word earnest may denote any thing given in token that a bargain is ratified, and that the terms of the contract or covenant will all be fulfilled in due time. Here it means simply the Spirit itself, which God has put into our hearts as a pledge that the eternal inheritance is ours. In the same sense it is also used in 2 Corinthians V, 5, and Ephesians I, 14.

6. Galatians IV, 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, 'Abba, Father.'" Here we have stated not only the fact that God has given us his Spirit, but also that he had done so because we are his children. This passage is, therefore, in beautiful harmony with the saying of Christ, that the world can not receive the Holy Spirit. ...

From these, then, and many other similar passages, it is abundantly evident not only that the Holy Spirit dwells in us, but also that it does so for the purpose of comforting us, (John XIV, 16,) helping our infirmities, (Romans VIII, 26,) and strengthening us with might in the inner man, (Ephesians III, 16,) that we may thus be made partakers of the Divine nature, having escaped the corruption that is in the world through lust.

If it be asked how the Holy Spirit accomplishes all this in our hearts, we must, I think, again confess our ignorance, and humbly acknowledge our inability to answer the question. A being like man, who knows so little about the functions and operations of his own spirit, who can not tell how it is connected with his body, how it causes his blood to circulate in his body, nor how it even moves and animates a single member, should be very modest in his attempts to define and set limits to the powers and capabilities of the Spirit of God. It is evident, however.

I. That it operates on the heart of the Christian, as it does on the heart of the sinner, through the Word of truth.

II. That it operates on the hearts of the saints providentially.

III. It seems probable moreover that the Holy Spirit operates on the hearts of the saints directly, or at least by ways and means unknown to us, so as to strengthen our infirmities, and cause the word of truth to become more productive in fruits of holiness. ...

But the work of the Spirit is in no sense intended to set aside our own agency. God does not convert men into machines in order to save them. But he calls on every man to do what he can, and all that he can, with the assurance that he will do the rest. And who that has any just conceptions of his new relations, his privileges, and his birthrights as a son of God and an heir of Heaven, would not be animated and encouraged to the greatest possible extent by such a call? Who that realizes that the Spirit of the living God dwells and works within him would not also labor with all diligence to work out his own salvation, and especially to keep his heart pure? It is said that Linnaeus, the great Swedish naturalist, was so accustomed to contemplate God in and through his works that he finally

saw him symbolized in every flower that he analyzed. And he had written over the door of his laboratory the following admonitory words:

INNOCUI VIVITE: NUMEN ADEST.

Live harmless: the Deity is present.

But with how much more propriety can the Christian say, in the light of God's inspired Word, THE DEITY IS PRESENT!

—13307 Knollcrest
Houston, TX. 77015

THE 1983 CHURCH DIRECTORY — LAST CALL

Please send in your Directory on or before MARCH 1, 1983. That will give me the whole month of March to prepare the Directory for Bro. Strain by April 1st., so that he can have the 1983 Directory ready by July 4th. If you do not get the information to me before March 1st., your home congregation may not be listed. I will not list any (No Report) congregations in the 1983 Directory. Many places of worship move or disband and don't let anyone know. So if I don't hear from you, you will not be in the Directory.

If your home congregation is the same as the 1981 Directory, just drop a card stating, the name and address of the congregation, and say "Same as 1981 Directory." If changes have been made say, "Same as 1981 Directory, except—" and give the changes. If it is a new congregation or location, I will need (1) Name and location of the congregation (2) Time of the services, (3) Names, addresses and telephone numbers of not more than 3 of the leaders.

The Eighth Street Congregation is Decatur, Alabama, and the Williams Street congregation in Ottumwa, Iowa, are no longer meeting.

During the month of December I heard from the following congregations: ALABAMA: Athens, (Sanderder Road), ARKANSAS: Cedar Creek, Lone Rock, and Lower Ball Creek, CALIFORNIA: Bakersfield (East Brundage Lane), Waterford, COLORADO: Delta, FLORIDA: Lauderdale Lakes, IDAHO: Caldwell (Cleveland Blvd.) MISSOURI: Lebanon and Claxton, NEW MEXICO: Farmington, OHIO: Akron, (Manchester Road) OKLAHOMA: Moore, Oklahoma City, (Capitol Hill), OREGON: Cave Junction, PENNSYLVANIA: Clearfield, LeContes Mills, TEXAS: Abilene (Lytle Acres), Waco, (Alta Vista).

Don't wait too long. For years I had hoped to list all faithful congregations but I realize that is an impossible hope. Congregations and preachers will not answer my inquiries. I will only put in those congregations that I hear from.

Send information to me as soon as possible, and beat the March 1st. deadline. Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, —Phone (318) 528-2347.

WORDS OF ENCOURAGEMENT

"We look forward and enjoy each issue of Old Paths Advocate, it is interesting and edifying. We appreciate the work you are doing".

—Wm. St. John, Paris, Tx.

"Here is my renewal— I enjoy the paper very much".

—Algie Adams, Roanoke, Va.

"I read the paper from cover to cover and enjoy it so much"

—Winnie Bryant, Mason, O.

"We enjoy reading the Old Paths Advocate and all the good work being done"

—Curtis Asbury, E. Lynn, W. Va.

"Enjoy the paper, God bless you in your work"

—Mildred Tortellet, Kentwood, Mi.

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SUBSCRIPTION RATES

Single Subscription One Year \$5.00

ARE YOU INTERESTED?

These are days of inflation and it seems everything is getting more expensive. **Old Paths Advocate** has experienced higher costs also in terms of printing, mailing, and postage. Our paper is being mailed into several foreign countries at greatly increased costs to us for postage, etc. So far we have absorbed the increased expense. However, we can no longer afford to do so. The subscription price for foreign subs will shortly have to be increased considerably **unless** some are willing to send money to help cover this extra expense. We will postpone any action until we hear from our readers.

Also, it appears that an increase in subscription price for the U.S. will soon be necessary unless we can increase the number of **new subscriptions** and **renewals** as well. All it would require to make such an increase unnecessary is for some one in every congregation to work for the paper in getting subscriptions and renewals. Preachers also could be of much more help in this area than they have of late.

Our current rate of \$5 per year is much less than any other religious journal in existence. (other than some being published by donations) This price is sufficient **if** we can keep the subscription numbers to at least 130 each month. This can easily be done if you will put forth just a little effort. We do not wish to increase the rates. However, we must have enough coming in to offset the operating costs of printing, mailing, postage, etc. **Let us not be misunderstood.** We are not suggesting that church money be sent to us. **OPA** is, and always has been, a private endeavor. It is a work of love on the part of every one connected with the paper. No one receives any wages for the work he does for the paper. The subscription price is to cover only our costs. We have some great plans for the paper this year. Another special issue is already in the first steps of planning. We anticipate a wider range of subjects and writers than ever before during 1983. Let us hear from you soon with your subscriptions and renewals.

—DLK

CHANGE OF MEETING TIME

The congregation known as the Shenango church of Christ, Washington, St., Shenango, Pa., will now be meeting at 10:00 A.M. Lord's day morning instead of 10:30.

CHURCH IN HAWAII

This information was given me by telephone this evening by brother Bobby Pepper who is presently in Hawaii with his daughter and son-in-law. They are members of the church and are presently worshipping in their home Sundays at 11:00 A.M. and 6:00 P.M. Their names are Bobby and Teresa Brumlow, and they live and worship at the Leolua Gardens Apts., 94054 Leolua St., Apt. #310, Waipaho, Hawaii (Oahu Island) Telephone (808) 671-6363.

Brother Pepper told me he had studied with 25 or 30 members of the cups and Sunday School brethren who meet nearby and found them receptive and interested. He also has studied with at least two of the digressive preachers over there. One was from the mainland and the other a native Hawaiian. A good study he said. Several others have been contacted and studied with who are not members and several more remain to be contacted through leads he has. Brother Pepper and family plan to be in Hawaii at least through the month of Jan. and Bobby and Teresa Brumlow plan to be there through 1985. He feels a good work can be done there at this time, and we pray for the success of his efforts there as everywhere.

—DLK

ANNUAL PREACHER'S STUDY

The annual winter study is now history. It was held at the Northwest 21st Street congregation in Oklahoma City. It was one of the largest studies we have had, so far as attendance is concerned. Sixty-three preachers came from various parts of the states and Mexico, and the building was filled beyond capacity every night; during the day all of the seats were filled also.

We want to thank the elders, deacons, and sisters of the church for hosting the study and for doing such a tremendous job. We want to thank each of the preachers who participated in the study, for doing such a wonderful job and making it the success that it was.

Next year's study will be held at the Garden's Edge church of Christ, Wichita Falls, Texas. Don L. King and Johnny Elmore will be the coordinators. Plan to attend!

—Ronny Wade & Bennie Cryer

SULPHUR, OKLAHOMA 4TH OF JULY MEETING

This annual meeting, held in Sulphur each year since 1947, will be conducted for 1983 by preaching brethren Frank Staggs and Benny Cryer. The dates will be: June 25 (Saturday night) through July 4th. Make your plans now to attend this great meeting. For more information contact the Sulphur brethren.

BROTHER KING'S CONDITION

Brother Homer L. King is at home and some better. He is able to walk a few steps with help and seems better generally speaking. We continue to appreciate your prayers, calls, get-well cards and well wishes.

The King Family

"Enjoy Old Paths Advocate very much; here is my renewal"

—Robt. Blevins, Bernie, Mo.

"Sure enjoy the Old Paths Advocate, when it comes everything stops until we have read it"

—Loyd & Mary Wade, Lebanon, Mo.

"We really enjoy the paper"

—Orley McCombs, Commodore, Pa.

"Here is our renewal for another year, enjoy the paper so much"

—Melvin White, Sacramento, Cal.

NOTES ON THE CUP

Continued From Page 1

or I Cor. 10:16???? or the first reference to cup in I Cor. 11:25???? or of verse 28???? ABSOLUTELY NOTHING! I've shown conclusively that eleven times the word "cup" appears in the accounts of the communion, literally. All of the Greek lexicons defined the word "cup", in these instances, "poteerion", literally a drinking vessel.

Occasionally the word "cup" is used in the figurative sense, and when it is, there are several things that must be stated about the figure. A person cannot simply say, "it's figurative", with no explanation at all. First, one must tell exactly when and where the figure exists, specifically. Second, he must tell why it is a figure, and how it is this particular figure is determined. Thirdly, the figure must be named, and defined. Fourthly, it must be determined what it is that constitutes it. Now, let us notice the word "cup" as it is used in the figurative sense. When Paul made the statement, "drink this cup", he used the word figuratively, I Cor. 11:26, 27, thus the "when", and the "where". Secondly, the simple reason it is a figure here is because it is impossible to literally drink a cup, therefore, logically, it must be a figure. Thirdly, the particular figure here is called a metonymy, specifically, it is "metonymy of the subject, the container for the contained", D.R. Dungan. It is defined as follows: "a figure of speech in which the name of one object is used for that of another which it clearly suggests", Composition and Rhetoric, by Tanner, (also, Composition and Rhetoric, by Williams). Fourthly, the thing that constitutes this figure is actually two things, (1) the contained, (the thing suggested-fruit of the vine); (2) and the container (the thing named-the cup). Consequently, we still have a literal cup even in the figure metonymy.

Another figure is used in reference to the word "cup", as we have it in the communion, and this figure is called a metaphor. This is the case when Jesus said, "this cup is the new testament". This phrase appears twice, first in Lk. 22:20, and also in I Cor. 11:25. Secondly, We notice, it is impossible for a cup to be a literal testament, therefore, logically it has to be a figure. Bullinger can help us in determining this figure. Notice, "The figure lies wholly in the verb, or copula, ('is' R.W.) which, in English, must always be expressed, and never understood by Ellipsis." pp. 735-736. "For example, 'All flesh is grass.' Here 'flesh' is to be taken literally as the subject spoken of, and 'grass' is to be taken equally literally as that which represents 'flesh'. All the figure lies in the verb 'is'." Figures of Speech Used in the Bible, by E.W. Bullinger, p. 736. Thirdly, "A metaphor is a trope, by which a word is diverted from its proper and genuine signification to another meaning, for the sake of comparison, or because there is some analogy between the similitude and the thing signified." Horn's Introduction. Fourthly, "The two nouns themselves must both be mentioned, and are always to be taken in their absolutely literal sense, or else no one can tell what they mean." Bullinger, p. 735. Consequently, and conclusively, in this figure, the literal cup represents the new covenant, or new testament, in the same way that the fruit of the vine represents the blood of Christ, and the bread represents the body of Christ. Also, this shows that the cup has spiritual significance as much so as the fruit of the vine, and the bread.

I do not know where I got this next bit of information, but it is the work of a genius, an irrefutable master piece, and will fit real good right here.

THREE DEADLY PARALLELS

1. "This (bread) is My body which is given for you" (Lk. 22:19).
2. "This (fruit of the vine) is My blood of the new testament, which is shed for many" (Lk. 14:24).
3. "This cup is the new testament in My blood, which is shed for you" (Lk. 22:20).

DISCUSSION

- (1) These three statements are contextual, analogical,

syntactical and grammatical parallels in their essential particulars.

(2) Each has a subject and a predicate joined by the copula "is."

(3) Each embraces a metaphor which is a figure of comparison and which is suggested by "IS" in which usage "IS" carries with it the idea "represents."

(4) Each also embraces a prolepsis, "is given," "is shed," anticipatory language, in which a future event is spoken of as an accomplished fact.

(5) The subject of each is a literal something.

(6) If bread is literal and the fruit of the vine is literal, then THE CUP IS LITERAL.

(7) If after Christ made these statements, the bread was still literal bread but with a spiritual significance, and the fruit of the vine was still literal fruit of the vine but with a spiritual significance, then the cup was still a literal cup but with a spiritual significance.

(8) If when Christ said of the bread, "This is My body, which is given for you," the bread and the body of Christ were two different things but with a spiritual relationship; and if when Christ said of the fruit of the vine, "This is My blood of the new testament, which is shed for many," the fruit of the vine and the shed blood were two different things but with a spiritual relationship; then when Christ said, "This cup is the new testament in My blood, which is shed for you," the cup and the new testament were two different things but with a spiritual relationship.

(9) If the bread Christ took was literal bread before, when, and after He took it, and if the fruit of the vine He took was literal fruit of the vine before, when, and after He took it, then the cup He took was a literal cup before, when, and after He took it.

(10) Jesus was no more defining "cup" than He was defining "bread" and "fruit of the vine." Bread was still bread. Fruit of the vine was still fruit of the vine. Cup was still cup.

I think that it is easily seen from the above that the "cup" is most of the time literal, and when it is figurative, the figures used do not in any way destroy the literal aspect of the cup. In fact, I believe that we can safely say, in view of the material just presented, that the figures used add significance to the cup, rather than removing it as is claimed.

6709 Greenfield Dr.
Arlington, TX 76016

THE SNAKE THAT POISONS EVERYBODY

It topples governments, wrecks marriages, ruins careers, bursts reputations, causes heartaches, nightmares, indigestion, spawns suspicions, generates grief, dispatches innocent people to cry in their pillows. Even its name hisses. It is called gossip. Shop gossip, party gossip. It makes headlines and headaches. Before you repeat a story, ask yourself- Is it true? Is it fair? Is it necessary? If not- Shut up.

—Selected by John J. VanStavern

"Please renew my sub. to Old Paths Advocate, enjoy it so much"

—Helen Duvall, San Pablo, Cal.

"We love the paper very much and don't want to miss an issue"

—Urbane Sutton, Doniphan, Mo.

"My apology for being late - enjoy the paper" - Stephanie Klennmann, Shalimar, Fla.

"I get so much enjoyment keeping up with the ministering brethren in spreading the gospel. Renew my sub." - Odus Reynolds, Eubank, Ky.

"Enjoyed the paper - good articles. It seems high time to return to practicing religion as they did in the first century" - Edward Ezell, Okmulgee, Ok.

THE REJECTED CHALLENGE

E.H. Miller

The Following Was Copied From "THE CUP OF THE LORD' WHAT IS IT?" A Friendly Discussion Between E.H. Miller and M.L. Lemley. (The book is still available).

I here give every verse in the Bible where the word "CUP" is found in connection with the Lord's Supper in any way, and in parentheses () I give the meaning of "CUP" etc. Notice I give the definition of "CUP" in different verses as defined in the different verses by Smith's Bible Dictionary, Thayer's Greek-English and also Robinson's on the meaning of Bible words. With these standard books on the definition of words, I also quote Brother Lemley. I tried time and time again to get him to give all these verses as I here give them (except to put in parentheses () the meaning of these different words as he believes they should be, instead of as I have them), but he would not! He cannot find one standard book on the meaning of words that defines these words as he teaches they mean. He cannot find one translation of the Bible that translates the Greek into English as he teaches, but notice I can find all this as I teach it!

Mt. 26:27-29

"HE TOOK THE CUP (Lemley, "It is obvious indeed, that the Lord took a drinking vessel." Robinson, pages 611 & 582 "A drinking vessel — the vessel containing the drink." Thayer, pages 533 & 510 "A drinking vessel — the vessel out of which one drinks,"), AND GAVE THANKS, AND GIVE IT ("The vessel containing the drink") TO THEM, SAYING, DRINK YE ALL OF (Thayer, page 189 "out of") IT (Thayer, pages 189 & 510 "The thing out of which one drinks — The vessel out of which one drinks, Mt. 26:27." Williams' Translation, "He also took the cup of wine — saying, All of you drink some of it," Goodspeed's Translation, "He took the wine-cup — saying, You must all drink from it," Brother Benjamin Wilson's Translation, "Drink all of you out of it;" 28 FOR THIS (Smith's Bible Dictionary, page 1778 "The contents of the cup." Verse 29 "This fruit of the vine") IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS. 29 BUT I SAY UNTO YOU, I WILL NOT DRINK HENCEFORTH OF THIS FRUIT OF THE VINE, UNTIL THAT DAY WHEN I DRINK IT NEW WITH YOU IN MY FATHER'S KINGDOM."

Mk. 14:23-25

"23 HE TOOK THE CUP (Lemley, "It is obvious indeed, that the Lord took a drinking vessel." Robinson, page 611 "A drinking vessel." Thayer, page 510 "The vessel out of which one drinks"), AND WHEN HE HAD GIVEN THANKS, HE GAVE IT ("The vessel out of which one drinks") TO THEM: AND THEY ALL DRANK OF (Thayer, page 185 "Out of") IT ("The vessel out of which one drinks.") Williams' Translation, "He took the cup of wine and gave thanks and gave it to them, and they all drank some of it." Goodspeed's Translation, "He took the wine cup and gave thanks and gave it to them and they all drank from it." Brother Benjamin Wilson's Translation, "They all drank out of it." 24 AND HE SAID UNTO THEM, THIS (Smith's Bible Dictionary, page 1778 "The contents of the cup." Verse 25 "The fruit of the vine") IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR MANY. 25 VERILY I SAY UNTO YOU, I WILL DRINK NO MORE OF THE FRUIT OF THE VINE, UNTIL THAT DAY THAT I DRINK IT NEW IN THE KINGDOM OF GOD."

Lk. 22:17-18 & 20

"17 HE TOOK THE CUP (Lemley, "It is obvious indeed, that the Lord took a drinking vessel." Thayer, page 533 & Robinson, page 611 "A drinking vessel." Smith's Bible Dictionary, page 718 "Cup of wine (Lk. 22:17)." Williams' Translation, "He received a cup of wine, gave thanks, and said, Take this and share it among you,"), AND GAVE THANKS, AND SAID, TAKE THIS (Smith's Bible Dictionary and Williams' Translation,

"cup of wine"), AND DIVIDE IT (This "cup of wine") AMONG YOURSELVES: 18 FOR I SAY UNTO YOU, I WILL NOT DRINK OF THE FRUIT OF THE VINE (Smith's Bible Dictionary "The contents of the cup are specifically described by our Lord, as the fruit' of the vine / Mt. 26:29; Mk. 14:25; Lk. 22:18/"), UNTIL THE KINGDOM OF GOD SHALL COME. 20 LIKEWISE ALSO THE CUP (Thayer, page 533 & Robinson, page 611 "A drinking vessel — Mt. 26:27; Mk. 14:23; Lk. 22:17, 20; 1 Cor. 11:25") AFTER SUPPER SAYING, THIS CUP (Thayer, page 15 "This cup containing wine") IS THE NEW TESTAMENT IN MY BLOOD (Weymouth's Translation, "The new covenant ratified in my blood." Williams' Translation, "The new covenant to be ratified by my blood." Moffatt's Translation, "The new covenant ratified by my blood." The Twentieth Century Translation, by about 20 scholars, "This cup is the new covenant made by my blood." A New Translation Prepared by a Company of Biblical Scholars Under the Direction of Professor S.H. Hooks. "This cup is the new testament, made with my blood").

1 Cor. 10:16 & 21

"16 THE CUP OF BLESSING (Smith's Bible Dictionary, page 185 "The cup of Wine, called 'The cup of blessing' was passed around." Bible Cyclopedica by John Eadie, D.D.L.L.D. "The cup of blessing/1 Cor. 10:16/ — a cup of wine"; Robinson's Greek-English Lexicon of New Testament Word, "Cup of red wine—called the cup of blessing 1 Cor. 10:16"; Bible Dictionary Based on Bible Dictionary by the same writer, A cup of unfermented wine — Mt. 26:27; 1 Cor. 10:16; this was called 'The cup of blessing.'") WHICH WE BLESS (Commentary by Jamieson, Faussett, and Brown, "Namely, believers assembled; so the Greek"; Dean Alford's Greek New Testament with English notes, says "We, the assembled" Wycliffe's Translation of 1380, 1 Cor. 10:17 "ALL WE THAT TAKE PART OF ONE BREAD AND OF ONE CUP." Purvey's Translation of 1388, 1 Cor. 10:17 "ALL WE THAT TAKE PART OF ONE BREAD AND OF ONE CUP." Crammer's Translation known as the 'Great Bible' 1539 "WE ALL ARE PARTAKERS OF ONE BREAD, AND OF ONE CUP." Philip Doddridge's Translation "WE ARE ALL PARTAKERS OF ONE KIND OF HOLY BREAD, AND ONE CUP." / A footnote here says, "Many valuable manuscripts read it, and of one cup." An English footnote by J.A. Spencer A.M., published in Greek New Testament by Harper & Brothers in 1869 says under Mk. 14:23, "Hence at the Passover the guest all drank out of the same cup."/), IS IT NOT THE COMMUNION OF THE BLOOD OF CHRIST? 21 YE CANNOT DRINK THE CUP OF THE LORD, AND THE CUP OF DEVILS (Thayer, page 510 "What is in the cup, 1 Cor. 10:21"; Robinson, page 582 "Metonymically of the vessel containing the drink, i.e. to drink of any thing, a part of it — to drink a cup, e.g. of wine, in the proper and literal sense, not figurative 1 Cor. 10:21"; page 611 "Metonymically a cup for the contents of cup — to drink the cup; 1 Cor. 10:21 consecrated to the Lord or to idols.")

1 Cor. 11:25-28

"25 HE TOOK THE CUP (Lemley, "It is obvious indeed, that the Lord took a drinking vessel." Thayer page 533 & Robinson page 611, "A drinking vessel." Williams' Translation, "He took the cup of wine,"), WHEN HE HAD SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD (Moffett's Translation "This cup means the new covenant ratified by my blood;" Goodspeed's Translation "This cup is the new agreement ratified by my blood." Williams' Translation "This cup is the new covenant ratified by my blood." Weymouth's Translation "This cup—is the new covenant as sealed with my blood." The Twentieth Century Translation "This cup

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THE REJECTED CHALLENGE

Continued From Page 6

is the new covenant made by my blood." Thayer page 15 "1 Cor. 11:25; Lk. 22:20 in both which the meaning is, 'This cup containing wine—is rendered by the shedding of my blood an emblem of the new covenant' and 'The blood by the shedding of which the covenant should be ratified, Mt. 26:28; Mk. 14:24'. (The cup containing the fruit of the vine is the new testament ratified by the blood; and the fruit of the vine contained in 'THE CUP' is the blood that ratified the new testament!). 'THIS DO YE AS OFT AS YE DRINK IT (Robinson page 611 'a cup of wine; so of the wine drank at the Eucharist. Lk. 22:20 et. 1 Cor. 11:25), IN REMEMBRANCE OF ME. 26 FOR AS OFTEN AS YE EAT THIS BREAD, AND DRINK THIS CUP (Robinson page 611 'A cup of wine—consecrated to the Lord 1 Cor. 11:26'), YE DO SHEW THE LORD'S DEATH TILL HE COME. 27 WHEREFORE WHO-SOEVER SHALL EAT THIS BREAD, AND DRINK THIS CUP OF THE LORD (Robinson page 611 'A cup of wine—consecrated to the Lord 1 Cor. 11:27'). UNWORTHILY (American Standard Version 'In an unworthy manner'), SHALL BE GUILTY OF THE BODY AND BLOOD OF THE LORD. 28 BUT LET A MAN EXAMINE HIMSELF, AND SO LET HIM EAT OF THAT BREAD, AND DRINK OF (Thayer page 189 'Out of') THAT CUP (Thayer pages 533 & 510 'A drinking vessel—The vessel out of which one drinks, Mt. 26:27; Mk. 14:23—1 Cor. 11:28')."

I challenge any man that believes, uses, or teaches more than one cup (drinking vessel) can be Scripturally used in a communion service, to give all these verses as I have just done (using any translations, or any standard books on the meaning of those words), and prove his faith, practice, or teaching as I have thus proved my faith, practice, and teaching. Brother Lemley it seems must have tried this, but after learning the following things which I copy from him, he would not send me a copy of all these verses with the meaning of the words inserted in parentheses as I begged him to do! Notice his statements—

"No doubt on the night of his betrayal, Christ had both 'A VESSEL USED TO DRINK FROM' and 'THE DRINK CONTAINED IN A CUP.' — 'No doubt 'THE FRUIT OF THE VINE' was in 'a cup' on that occasion." — "The literal cup, out of which they drank" — "It is obvious indeed, that the Lord took a drinking vessel at the instituting of the supper — and it is no less true, that at the same time, he also took 'THE FRUIT OF THE VINE'" — "It is obvious indeed, that Christ had a literal cup (a drinking vessel) when he instituted the supper; it is no less true, that in that cup, he had 'THE FRUIT OF THE VINE,'" — (EMBLEMATIC OF THE BLOOD) (WHICH IS SHED FOR MANY FOR THE REMISSION OF SINS', which ratified, established, made firm, unmovable the New Covenant."

NOW! If Brother Lemley can see and understand that "Christ had a literal cup" and "that in that cup, he had 'THE FRUIT OF THE VINE' — (EMBLEMATIC OF THE BLOOD) — which ratified, established, made firm, unmovable the New Covenant." Why can't he see and understand the meaning of Lk. 22:20 & 1 Cor. 11:25 that tells what the cup is "THIS CUP IS THE NEW TESTAMENT IN (RATIFIED IN) MY BLOOD." Remember the translation quoted already, "This cup means the new covenant ratified by my blood;" — "This cup is the new covenant ratified by my blood." — "This cup is the new covenant as sealed with my blood."

I close by letting Goodspeed's Translation of Mt. 26:28 tell us what the fruit of the vine in the cup is, and 1 Cor. 11:25 tell us what the cup is that the fruit of the vine is in—

Mt. 26:28 "THIS IS MY BLOOD WHICH RATIFIES THE AGREEMENT."

1 Cor. 11:25 "THIS CUP IS THE NEW AGREEMENT RATIFIED BY MY BLOOD."

Heb. 9:18-20 (THE BLOOD THAT RATIFIED, OR

DEDICATED THE TESTAMENTS, AND THE TESTAMENTS RATIFIED, OR DEDICATED BY THE BLOOD CANNOT BE THE SAME THING!)

Will some one who believes we can use more than one cup (drinking vessel) in a communion service, accept the foregoing challenge, and give us all of those verses, and put in parenthesis () what they believe cup means at each place; and prove Thayer, Robinson, Smith's Bible Dictionary, and all those translations are wrong in the quotations I gave from them?

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GOD, I NEED YOU

I twist, manipulate, and rule.
I try in vain to make things right.
I cry and plead and play the game,
But happiness is not in sight.

Peace and joy are only words
Whose definition's long been lost.
They're gifts that others seem to have,
Denied to me who needs them most.

Fear, self-pity, hate and love
Intertwine within my mind.
I try in vain to sort them out,
But never seem to have the time.

I try remembering happy times
Hoping they will give me cheer,
But they elude me, leaving me,
Too paralyzed to shed a tear.

My feelings seem like ice and fire.
First I'm up and then I'm down.
I've lost stability and spin
On a dizzy merry-go-round.

I'm captive to an unknown force
That's draining all my energy.
I try to run from what is real,
But can't escape its slavery.

Is there no answer to this course,
This endless waking, sleeping dream?
Does no one see the mess I'm in,
Or hear my silent, strangled scream?

But now I hear a still small voice.
A fearful hope begins to grow.
Surely he who put me here
has the answer - he must know.

But can I try him?
Can I show
what real faith is
by letting go?

I thought I'd work my problems out,
But now I see I was too proud.
I see the simple answer lies
in letting go and letting God.

It seems the things we hate the most,
We cling to like familiar friends.
They hold us back from doing what
We know would help us in the end.

So keep me humble, strong, and brave,
Trusting in your perfect way,
Remembering who I really am,
And that I live just for today.

-Karen M. Gray

THE IMPORTANCE OF HOW:

By Bobby Pepper

Many sermons of WHAT, WHERE and WHO; are very important to us in serving our God. But, the most vital question that faces us today is **how**. The casual reader of the Bible will see that this has been an important question God's people has had to deal with in every age. For one example, in (Lev. 8:23) we are told how the Priests were to consecrate themselves to God. They were to take the blood of a ram and put it on the right ear (meaning they were to hear God) and on the right hand (they were to do the work of God) and also, they were to put the blood on the great toe of the right foot (meaning they would go where God directs). Now regardless of what the world thought about this, this is **how** God said for them to consecrate themselves to God. It excluded every other way. Today God has told us **how** to consecrate ourselves, not by the blood of animals, but by the blood of Christ (1 JN. 1:7) Hebrews 10:19-24, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. "In this new and living way Jesus does not promise us wealth or luxury, but He does offer the solution to problems that make life difficult-guilt, self-pity and fear. He also assures us of a loving Father in Heaven who cares for His children and will provide the things we truly need. Jesus said, Jn. 10:10-"I am come that they might have life, and that they might have it more abundantly." 1 Peter 1:8, "Whom having not seen, (Jesus) ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: "Sin is a more serious threat to our well being than any physical, economic or social danger that we face. Thanks be to God that He has made provision for our forgiveness through Jesus. Ephesians 1:7-"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." 1 Peter 2:24, "Who his own self bare our sins in his body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." After His sacrifice for us, Jesus explained **how** those who are lost in sin can have remission of sins and be saved.

Luke 24:46-47 Jesus said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." God knew lost people needed more than forgiveness of sins; they needed to be restored to that close union with God which they lost by their sin. In sending Jesus into the world God was working through Him to accomplish union. 2 Cor. 5:19-"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and committed unto us the word of reconciliation." "John 14:6"-Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Many people throughout the world wishing to follow Jesus are repelled by the multitude of churches and the conflicting doctrines taught by those who profess to be Christians. One does not have to be a part of this confusion. Jesus did not approve of it. In Matt. 16:18-Christ promised to build His Church; we read of the beginning of His Church in Acts chapter two, and in Acts 2:47 The Lord added to the church daily such as should be saved. Eph. 4:4-6-"There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." It is good for us to worship and work with other saved individuals who are bound with us in Christ by these unifying ties. But if we join another body (denomination) accept another Lord (religious authority), or adhere to another faith (creed), we are leaving the unity for which Jesus prayed in John 17:20-21. Often preachers and teachers who have studied the Bible for years add so many of their own opinions and

philosophies that we can scarcely know what is from the Bible and what is not; the fact that they differ so widely is proof that many are mistaken. It is essential, therefore, that each of us make his own study of the original source of truth concerning Jesus.

The importance of **how** is seen in our worship, Jn. 4:23-24 "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Jesus said, "Why call me Lord, Lord, and do not the things which I say?" (Lk. 6:46). Again Jesus said, "If ye continue in my word, then are ye my disciples indeed." When we continue in His word it tells **how** we are to worship Him in song, Eph. 5:19 "singing and making melody in your heart to the Lord." Col. 3:16 "Admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. "This excludes mechanical instruments.

In partaking of the Communion we are not left to our own judgment of **how**. The Lord showed us **how**. He took bread (a loaf) and said "this is my body, this do in remembrance of me." The Lord also, took a cup (drinking vessel) which contained the fruit of the vine, and handed it

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HONDURAS REPORT

By Murl Helwig

The work of the church in Honduras is continuing to move forward. Since last report in the **Old Paths Advocate** another congregation has been established which makes a total of 3 faithful congregations. These congregations are growing because of the continued number of baptisms. The growth of the churches is slow but we are continuing to see new interest in the communities where the congregations are located. The attendance in all of the congregations has increased over the past few months.

A young man, Hector Rodriquez, was converted from the digressive church some time ago. He is now working full time in the work and has been a great benefit to the work. With his aid we are continuing to press forward in the cause of Christ. The church is now legally registered with the government of Honduras. The registration took almost a year to complete. I am thankful that the church has all the necessary papers at the present time. The government is very strict with the churches here, and in reality a congregation does not have the right to assemble if it is not registered with the government. Also, the government is not registering any new churches at this time. Therefore, churches that are not legally registered could be asked to leave or be put out of the country. Now that the long legal process is over, I believe we can say that it was well worth all the effort.

I would like to say a few words in regards to the political situation in Honduras. We are not experiencing any problems or difficulties at the present time. However, the economic situation may cause some future problems. The government has cut off some imports in the country and is strictly limiting others. The problem we may experience is not being able to get grape juice for the churches. All of the grape juice is imported because Honduras does not produce any grapes. At present, we have a good supply, but there is no more to buy, I am hoping that this problem will be alleviated in the near future, but we must wait and see.

We are very thankful for all the support that has been given to the work, and we pray you will continue to support the work in the future. Remember us in your prayers.

—Apartado Postal 26,
Comayaguela, D.C.,
Honduras, C.A.

PRINCIPALITIES AND POWERS

Continued from Page 1

privilege to preach "the unsearchable riches of Christ" which is the power of God unto salvation (Rom. 1:16) contained in the written word.

This "mystery" is revealed in such a manner as to make "all men see what is the fellowship" of it. (vs. 9) The word "fellowship" is here translated from a word meaning "stewardship" or administration. We are able to see the salvation of men not only as it is conceived but, thank God, as it is also administered or completed. In other words, we can have a complete picture of this mystery.

Now notice verses 9 and 10 together. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

WHO ARE THE PRINCIPALITIES AND POWERS?

The word "principalities" is from the Greek "ARCHE" meaning, "beginning, government, rule, is used of supramundane beings who exercise rule, called 'principalities'; (a) of holy angels, Eph. 3:10, the Church in its formation being to them the great expression of 'the manifold (or 'much varied') wisdom of God.'" (W.E. Vine, page 213, Vol. 3) "Powers" is from EXOUSIA "denotes authority...one who possesses authority, a ruler magistrate,...or a spiritual potentate, e.g., Eph. 3:10..." (W.E. Vine page 89, Vol. 1) On page 196 of Vol. 3 he adds under the noun translated "power" (same greek word), "...angelic beings are called 'powers' in Eph. 3:10."

"Principalities and powers" are commonly referred to as "spirit beings" "angels" etc. by the various Bible scholars and commentators. James Macknight in his commentary: *Apostolical Epistles*, pg. 331 comments: "...Wherefore I have no doubt that the governments and powers to whom the manifold wisdom of God was made known by the Christian church, were the different orders of angels in heaven, whose knowledge of God's dispensations must be as gradual as these dispensations themselves..." David Lipscomb wrote: "By principalities and powers is meant the angelic being in their several orders of beings. The **now** of the passage suggests the fact that what had once 'been hid in God has now,' the time for its revelation having arrived, 'been revealed.'" (*A Commentary on the New Testament Epistles*, pg. 60) The Phillips translation of the New Testament plainly renders it "angelic powers" and other could also be cited.

Once one accepts the concept that Paul was speaking of angelic beings it is not necessary to make the term "heavenly places" mean high political places or some other figurative meaning. Thayer says the word translated "heavenly" in Eph. 3:10 refers to: "b. the **heavenly regions**, i.e. heaven itself, the abode of God and angels: ...Eph. 3:10" (pg. 247).

I understand Paul to say the angels in heaven were able to be enlightened regarding God's eternal purpose in Christ by the establishment and subsequent growth of the church. Paul plainly states in verse 11, "According to the eternal purpose which he purposed in Christ Jesus our Lord." The salvation of men and God's eternal plan for their salvation had, apparently, been of great interest to the angels for ages. Peter wrote of the salvation of men in 1 Peter 1:10-12 and said, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister such things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven;

which things the angels desire to look into." Peter tells us that the angels are very interested in just **how** God intended to accomplish His great plan or purpose. For all those years, the prophets searched and enquired trying vainly to figure it all out. The angels also were puzzled. I can imagine when the plan was finally revealed and the church established, gentiles drawn nigh by the blood of Christ and becoming joint heirs with Christ, etc., that the angels sighed with relief and said "Oh, I see now; that's how the salvation of men was meant to occur!"

It was all to happen through the church. The church was the means of saving all men by the blood of Christ. The prophets had told it for years but didn't quite see it clearly enough to figure it out themselves. They just knew it was for a future generation, Peter said. What a great blessing God has given us, in our times, to be members of the church! We are part of an organization so close to the mind of God, so precious to Him, that not even the angels were privy to its planning. Small wonder then that Paul was inspired to write, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21) How do we glorify God? Do we accomplish it by saying with those of the denominational world "Praise the Lord!" "Glory to God!" No, Paul declares that we glorify God "in the church." Friend, don't tell us the church is unimportant. It is just so important that you cannot glorify God outside of it! Only within this wonderful blood-bought institution with her simple, unpretentious, oft-ridiculed items of worship will God accept your worship and praise. This is what the "fellowship of the mystery" (vs. 9) is all about. What a privilege to be a part of the church and preach the gospel to "all men."

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IMPORTANCE OF HOW

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to his disciples and they all drank of it. Paul guided by the Holy Spirit in 1 Cor. 10:16, called this cup "a cup of blessing (a cup with a blessing in it). The Lord made it forever clear that He was not pleased with any other way for us to partake of this great commemoration of His death when He placed it in the Church at Corinth identical as He had instituted it (1 Cor. 11:23-34). For further study on this subject read (Mat. 26:26-29; Mk. 14:22-24; Lk. 22:19-20; Acts 20:7;) This excludes any other way.

When the Church is called together, the Bible is clear on **how** we are to assemble and that is in one assembly, (1 Cor. 14:23-40). That excludes dividing into classes.

Let us look to the Bible for all that we do in the work for God, and not like the Judges of old in Judges 21:25 every man did that which was right in his own eyes. Jer. 10:23-"It is not in man that walketh to direct his steps." Prov. 14:12-"There is a way which seemeth right unto a man, but the end thereof are the ways of death." In 1 Kings 15:121-13, "Asa did that which was right in the eyes of the Lord, he took away the Sodomites out of the land, and removed all the idols that his father had made. And also Maachah his Mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron." Jesus said concerning **how** the Pharisees were worshipping Him, (Mat. 15:8) "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." There is no greater mistake any one could make in this life than to ignore the importance of **how** God wants all people to serve Him.

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OUR DEPARTED

Loftin— On December 20, 1982, we conducted grave-side services for infant Brian Loftin, stillborn son of Bro. Robert and Sister Lisa Loftin of the Fossil Creek congregation in Fort Worth, Texas. Death can be so sudden and unexpected that those of us who have life should always remain prepared. Lisa and Robert are a wonderful Christian couple, and our deepest sympathy goes to them and their families at such a trying time.

—Bruce Word

Smith— Dora Jane McGuire Smith was born in Tenn., July 31, 1888 and departed this life Dec. 24, 1982 at the age of 94 years, four months and 25 days. She was married to Carl D. Smith Nov. 1st. 1905. To this union ten children were born. Nine of whom survive. She is survived by her husband Carl of Mtn. Grove, Mo., and nine children who now reside in various parts of the country. She has one sister living, twenty grandchildren, forty five great grandchildren, and six great-great grandchildren. She was a member of the South Side Church of Christ in Mountain Grove, Mo. She obeyed the gospel early in life. I personally knew her for many years. She was entertaining, witty, and a very pleasant to visit with. She was a pioneer mother in the fullest sense of the word. She and Carl, celebrated their 77th wedding anniversary before her death. This writer spoke words of comfort and consolation, assisted by Allen Bailey. The brothers and sisters from Houston, and Mtn. Grove, did the singing. The funeral was in the funeral home in Mtn. Grove.

—Clovis T. Cook

Oxley— Hollace G. Oxley, born Dec. 7, 1913 departed this life Nov. 23, 1982 after an illness that lasted several months. She was a member of the South Side Church of Christ, in Mtn. Grove, Mo. In her earlier days she attended the Ben Davis, Church of Christ. A month or so before she passed away, she called me to the hospital, and wanted to make sure that she had left nothing undone that should be done. She seemed to be very sincere. I went back several times, and tried to give her comfort, which seemed to come from the fact that we prayed together, and since what she had done was made known to the church. She left one daughter, Alice Faye, as a survivor, also two grand-daughters. This writer was assisted in the service by singers from the Mtn. Grove, Mo., congregation, and Allen Bailey, from Houston, Mo.

—Clovis T. Cook

Stout— William W. Stout, Kansas City, Mo., was born in Harper, Missouri, Oct. 31, 1906, and departed this life Dec. 18, 1982. On April 12, 1946 he was united in marriage to Gladys Carden, from the Lee's Summit congregation, near Lebanon, Mo. To this union one son was born. The survivors are: Gladys his wife of the home; one son Garry, Reno, Nevada; one brother and one sister. The funeral was held in the church building at 85th. & Euclid, Kansas City, Mo. The singing was very beautifully done by the members of the congregation there. Bill was buried in the New Hope Cemetery, in the Lee's Summit community ten miles west of Lebanon, Mo., where a grave-side service was held, for the benefit of his many friends and brethren in that community, and the casket was opened once more for their viewing. I had know Bill for many years, and always numbered him among my good friends. He will be missed in his home congregation and in the home. This writer conducted both services the same day.

—Clovis T. Cook

Bullock— Ruth B. Bullock was born August 23, 1919 in Hugo, Oklahoma. She passed from this life December 11, 1982 at the age of 63 years. She was laid to rest December 14, 1982 in the Evergreen Cemetery at Lompoc, Calif. Ruth was a member in good standing with the Church of Christ, 700 E. College Ave., Lompoc, Calif. She is survived

by her husband James of 43 years; two daughters, Carolyn Tubberville of Texas and Vicki Palermo, Lompoc; 2 sisters and 3 grandchildren plus many friends. The singing was very beautiful. I appreciate my wife, Doris and Brenda Terwilliger for performing this service. It was the writer's honor to assist Ruth in her obedience to the gospel March 3, 1981 while working with the congregation in Lompoc. Because of her love for the truth and the church, Ruth led her husband to the Lord in a short three weeks. Once again it was my honor to assist in Jim's baptism. In the short time we knew Ruth, we learned to love her deeply. She was like another grandmother to my two children and there is a void in my life because of her passing. Ruth was not only a beautiful person on the outside, but inside as well. She was always wanting and willing to help others. She highly opposed people who only had a form of christianity and those who only "played church." Ruth will be missed, but we have many precious memories of her. I pray our loss will be heaven's gain. The writer tried to speak words of comfort and warning.

—Ron Jordan

Perry— Bro. Eldon Perry of Mineral Wells, Tex., was born Sept. 26, 1906 at Walnut Springs, Tx., and died Dec. 10, 1982 at the age of 76. He is survived by his wife, Era. They were married in Gilliland, Tx., June 24, 1928. He is also survived by 5 daughters; 3 sons; 3 sisters; 2 brothers; 21 grandchildren; and 25 great grandchildren. He was a member of the church in Mineral Wells and will be greatly missed. During his lifetime, Bro. Perry expressed a great love for the gospel. Singing was done by J.B. Spradley and the Bobby Studer family. The writer was honored to be asked by the family to conduct services.

—Jimmy Vannoy

WORDS OF ENCOURAGEMENT

"Here is our renewal- enjoy the articles so much"

-Barbara Cole, Salida, Cal.

"Renew our sub. for 2 years- enjoy reading the OPA"

-Oliver McCombs, Commodore, Pa.

"It is a good feeling to read the paper and feel we are in touch with so many christian friends" -Lowell Floyd, Rogersville, Mo.

"Enjoy the paper and look forward to it each month" -Ollie Jones, Samson, Ala.

"Renew our paper and keep up the good work" -Maverne Cansler, Bowie, Tx.

"Thanks for working so hard to bring us new light on the truth and keeping us informed of activities in the brotherhood" -P.A. Willmon, Levelland, Tx.

"The paper is so enjoyable for a christian, we don't want to miss an issue" -Boyd Pilkinton, Lawrenceburg, Tn.

"Enjoy keeping up with the progress of the work, and the fine articles" -E.J. Anderson, Rockmart, Ga.

"We enjoy the paper, here is our renewal" -C.C. McClain, Escalon, Cal.

"Especially enjoyed the 50th year edition. Keep the paper coming, I enjoy it so much" -Madelene Moberg, Alta Vista, Ks.

"Enjoy the OPA very much, renew my sub." -Bryan Roberson, Victoria, Tx.

"We sure enjoy the paper, here are 2 subs." -Mrs. Wm. Wheeler, Blairsville, Pa.

"God bless you for the work you are doing" -A.D. Baxley, Modesto, Cal.

"We appreciate the great job you are doing- renew our sub." -Ron Steffes, West Chester, O.

"Renew my sub., enjoy the paper so much" -Helen Duvall, San Pablo, Cal.

HONOR ROLL

You will find listed below the names of those sending subscriptions from Dec. 10 to Jan. 10 and opposite the name the number of subscriptions sent. We express appreciation to everyone for your help. Please check the following and report any errors to us:

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BONDS OF MATRIMONY

Dean-Cutter— On the afternoon of Saturday, August 14, 1982, David Dean, son of Tony and Marilyn Dean, and Vicky Cutter, daughter of Duane and Mary Cutter, were married at the 21st Street church in Oklahoma City before over 200 friends and well-wishers. The wedding was beautifully arranged, and it was an occasion of great happiness. It was my honor to be a part of the ceremony, and all of David and Vicky's friends join in praying God's richest blessings on their new-founded Christian home. May they have many happy years together in faithful service to God.

—Jerry L. Cutter

Croom-Whitten— On Friday Afternoon Dec. 31, 1982 Bro. Ronnie Croom and Sister Wanda Whitten were united in marriage. The occasion was in the home of the bride and was witnessed by family and a number of loved ones and friends. It was an honor for me to be asked to officiate at the ceremony. Ronnie Croom is my younger brother and it was with great happiness that I baptized Wanda Whitten into the body of Christ during the summer of '82. Thus, as these two begin their lives together we trust and pray they will remain faithful unto God. May God Bless.

—LaDon Croom



Paul Walker,— 2701 Hallifax, Odessa, Tx. 79762, Jan. 7— The congregation here is doing fine. Mearl Van Stavern and I enjoyed the study in Okla. City. My family and I recently visited with the congregation at San Angelo and enjoyed the day with the brethren there very much. We enjoy the OPA.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, Calif. 95207, Jan. 4— The Lord's work at Stockton continues to look good. We have good crowds on Lord's

day. We have been home all winter, working with the congregation at Stockton. Our prayer is that the Lord will give increase to our labors for Him. We anticipate a good year, as we have new prospects for home studies. The new year is now under way, and we look forward to a fruitful year working for the Lord. This last year was a good one and we enjoyed being able to preach at as many places as we did. May the Lord bless you as you strive to work for Him and the furtherance of His cause. The Lord bless the faithful everywhere.

Gary Macy,— Rte. 1 Box 139, Goodman, Mo. 64843, Jan. 4— The church here at Northview between Neosho and Goodman is continuing to have peace and prosperity. Members are becoming more solidified weekly, love and goodwill abounds. Ralph and Nancy Martin are such devoted christians. Ralph not only donated \$1000 when we bought the building but is constantly seeking ways to give. Bob and Ann Murry are also excellent in helping. We have had several teachers the past month, including Joe Morgan, Churk Mountain and his father from Waterloo, Ia., my son is also now teaching. We look forward to a prosperous New Year.

James Phillips,— 203 Harvard, Scott City, Mo. 63780,— In. Rev. 1:12, John saw Christ in the midst of the churches. Out of these 7 churches only the churches at Smyrna and Philadelphia were not told to repent. I wonder what the percentage now would be! The congregation here at Scott City does not call on anyone who misses any service willingly, neither do we call on a preacher that breaks bread with the no-exception brethren. We need to read Acts 18:8 and Acts 9 and do as Paul did. Look at Heb. 10:26. When we sin willingly we have lost our right to petition Him. Lord willing when this goes to print we will have had 4 mission meetings, one in Haywood City and 3 in Sikeston, with one meeting here this year. We pray the New Year will be profitable.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, Jan. 10— The New Year's meeting in Stockton, Ca. was a success if we may judge from the various comments. Crowds were good despite the thick fog blanketing the area. The Stockton brethren did their usual good job of planning and providing for visitors and we thank them. We appreciate also the cooperation of preaching brethren who had a speaking part as well as the song leaders who did their jobs well. The Lord willing, Benny Cryer and I will leave the U.S. Jan. 12 for the Philippine Islands and Maylasia. During our stay we hope to conduct a study with the Filipino brethren regarding the contribution, visit some of the new congregations established since last year's visit and encourage them, as well as conduct a meeting in Kuala Lumpur, Maylasia. Studies will be held through the day if all goes as planned. We ask your prayers.

LaDon Croom,— Box 309, Antioch, Tn. 37013, Jan. 7— It has been awhile since I last reported to the OPA. We have been privileged to conduct meetings at Jonesboro, GA and Chapel Grove, TN. Both of these meetings were well attended and we are thankful for the ones who made confession of faults. Also, we were blessed with the opportunity to attend the Study (OKC) and visit and preach at Norman, OK with those whom we love and appreciate very much. We were blessed with being able to attend two nights of the Earlytown, AL. New Year's Meeting. Bro. Carl Johnson did an excellent job in conducting it. Sure was good to see and visit with many of like precious faith. At the writing of this report things here in Nashville are going well. Interest seems to have increased and for this we are thankful. Also, a Bro. (M.R. Kimbro) who had worshipped in error for years (cups) has now made a confession of this error and has taken his stand for the truth. We have hope of gaining other members of his family. We here in Nashville continue to

have visitors from time to time from over the brotherhood. For this we are thankful and invite others to come our way and visit with us. Let us all as we enter into a new year take the admonition of the Apostle Paul (Eph. 5:16 - Col. 4:6) "Redeem our time". May God Bless all the faithful.

Jackie C. Lee,— P.O. Box 447, Broken Bow, Ok. 74728, Jan. 5— The work here in southeastern Oklahoma is progressing, though slowly. The first week of the new year we've started a newspaper advertisement that is supposed to cover the whole county which will be run on each Wednesday: covering subjects that have caused divisions among God's people as well as expose error. With God's help, Brethren William St. John, Randy Tidmore, Delmer Lee and myself plan to work together each Tuesday doing personal work: the first week we will be at Broken Bow, the second week in the McAlester area, the third week in Valliant, and the fourth week in Paris. We're still trying to find a suitable building in Idabel in which to conduct a mission type meeting. We have another meeting scheduled for Hugo. If any of our readers know of anyone in the Hugo area that we can contact please let us hear from you, giving us their names, addresses, and phone numbers. I would like to thank you all for your kindnesses shown to us in the many cards, letters, and especially your prayers during the time of our loss of my mother. We believe her to be at peace and hope to be reunited on the peaceful shore the other side of Jordan. May God richly bless you all. Remember us in His work when you pray.

Bruce Word,— 329 Elmwood, Garland, Texas 75043, Jan. 4— The New Year has now begun and we thank God for all his richest blessings. Last year was most profitable for the Lord as we witnessed the results of his word, not only in our meetings, but also in several other meetings that we attended. To our God goes all the honor and praise. Our meetings were good ones thanks to the efforts of all concerned and we extend our thanks to everyone that made this possible. We look forward to our scheduled meetings in the coming year. The work here in Garland has begun anew and we are encouraged by the attitude of the brethren and their desire to see the lost saved. Several home studies are in progress at present with prospects for more. These give us the opportunity to plant the Word and then water and we are confident that the Lord will give the increase in due season. We continue to knock doors and follow other leads given us by others. If anyone has relatives, friends, or know of others that we might contact in the Garland, Dallas area, please let us know and we will make every effort possible to see that they are contacted. We thank all for your support in the past year, and we sincerely desire the prayers of the faithful as we continue to labor for the Lord and his cause. God bless the faithful everywhere.

Ron Jordon,— 588 Walnut Dr., Arvin, Calif. 93203— The work here at Arvin continues to progress with visible results. Since our last report, two more precious souls were added to the church. These two new Christians (husband & wife) were brought to Christ through the efforts of one of our brethren here at Arvin, Verl Lee. Bro. Lee works with the husband and he and his wife became good friends with the couple. We are thankful to the Lord and we give him all the glory because his word is still powerful today. We are very thankful to be working with a congregation where the word of God is still loved and appreciated. We grow to love these people more and more

each day and I appreciated the efforts of all who put forth the extra effort to see that the church grows and who are willing to go the extra mile in serving the Lord. We have four good teachers who are willing to help with the teaching and we have several who are willing to listen to the words of life and strive to put the teaching to action in their lives. We enjoyed having Randy Wright preach for us on Wed. Dec. 22 and Homer Sallee on Dec. 26. Our meeting with the congregation in Modesto was really a special time in my short preaching endeavors. It was good to go back to that area and be able to conduct this meeting. We had outstanding crowds every night with the house almost full on a few nights. I want to express my appreciation to all those who drive several miles to attend. Fellow preaching brethren, Don King, Richard DeGough, Robb Hickey and Karl Modgling were in attendance one or more nights. More than 10 different congregations were represented during the meeting. The meeting closed with visible results and we give God all the glory and praise. Our next meeting will be with the brethren at Orange, Calif., Feb. 16-21, 1983. If possible please come and be with us. We wish everyone a very happy and prosperous New Year and pray this will be the greatest year of your Christian life. May all strive to do more for the Lord and the church this year. We ask your prayers.

Orvel Johnson,— 2832 Kay St., Ceres, Ca., Jan. 10— Our visit with folks at Tucson, Ariz. and preaching for the congregation there was most enjoyable. There were two confessions of fault. It was so good to be with the Bill Reece, Troy Seals, Luthur Taylor families again and enjoy their fine hospitality. Good to see a brother I had known for over fifty years: Joe Fields, along with his family. Then, we met folks for the first time. Among these were brother Paul Jarrett and his wife. It was good to hear Paul present a very enjoyable lesson one evening, and for Lorene and me to be with them upon different occasions. Then we were privileged to be with brother and sister Allington in visits and study several times. Unfortunately, illness befell sister Allington and she was confined to the hospital at two different times. We are so thankful that she was home and improving in health the last evening we were there. It was a real blessing to hear brother Tom Allington teach and to be with him in a study of God's Word. He is so knowledgeable in the Word and such a humble person to study with. May the rich blessings of God be with the fine folks at Tucson. Like many places we go, the congregation needs someone to work with them for progress in the Lord's Vineyard. At this writing we have accepted an assignment with the congregation at Sonora, Ca. Our tenure is indefinite; however, it may lead to a permanent stay there. For the present our address will remain the same, but shortly we hope to have a Sonora or Columbia address. We pray that we may be able to assist the congregation at Sonora in a growth program. They are losing the Doyle Barretts, who will be moving to Missouri soon. Surely they will be missed. Last evening we advised the Ceres congregation of our move to Sonora. We dearly love our many brothers and sisters in Christ in this area. This, no one can take from us. I mentioned to the congregation that every active preacher needed a congregation where he could function as he should. I left them with the admonition to follow through on the various suggestions I had made that the congregation might be set in order in things lacking to properly grow and progress in the way of God's Plan. Please pray for us in all good things for His guidance.

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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WHICH IS THE TRUE CHURCH?

By Virgilio Danao Sr.

An old friend of mine came to me one day and told me that he was confused as far as choosing the true church is concerned. He said that all, using the Bible as their authority, claim to be true churches. Because of this religious confusion, he does not know which church to follow.

Many honest and God-fearing people are troubled with the same problem mentioned above. However, this is not at all a very hard problem if we only make a thorough investigation and study about it.

The existence of so many religious bodies today, each claiming to be true, seems to picture Christ as having many bodies. We probably have seen a Chinese painting of a being that has many heads; but we have never seen a stupid painter portraying a man with only one head but having many bodies.

Furthermore if we say that Christianity, as the term is generally used to refer to all sects and denominations, is the body of Christ, the Church, we are like a foolish man that built a cage, putting in it dogs, cats, rats, snakes, lizards and many other living creatures and of course, leaving them quarreling with each other.

The idea that all religious groups are true is contrary to proper reasoning. How can they all be true churches if each of them has its own teachings and doctrine which, if compared and analyzed together carefully, are contrary to each other? The Methodist Church advocates either sprinkling, pouring or immersion as forms of baptism, while the Baptist church teaches that immersion is the only proper meaning of baptism. Since these teachings contradict, how can we therefore say that both teachings are true?

Practically speaking, everything always has its opposite. If there is white, there is black, as sure as day and night exist. While the opposite of man is woman, there is good and bad also, as the existence of God and Satan is universally believed. Therefore, there must be true and false churches. Moreover a religious group is only said to be true when all its teachings are genuine and can be substantiated from the word of God, the Scriptures. But genuineness is opposite to counterfeit. As fake can never become true, truth remains true. When all the beliefs and practices of a religious group are not authorized by the Word of God, then that group is bogus, fake, counterfeit.

But we must consult the Holy Scriptures. Believing that its content is the word of God (2 Peter 1:20-21), "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17), without going beyond what is written (1 Cor. 4:6; Rev. 22:18-19), let us make the Bible as our guide of faith. Let us therefore cast aside all doctrines, teachings and practices that are made by fallible men like us (Prov. 14:12; Isa. 55:8). Never mind the philosophy which claims that all religious groups are true; this philosophy was invented by sinful men. But we must accept the truth as

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DUST STORMS AND DRY RAIN

By Paul Walker

Out here on the edge of the desert there are many sights and sounds that cause us to stop in the midst of our labors and to realize that we are well into summer. And no one knows better than does the farmer that summer surrounds him. At the end of a mile-long cotton row, as he makes his turn, he hears the shrill of the insects intoxicated by heat. West Texas farmers know that summertime means meeting a dry wind head-on. He rides his tractor and thinks he can feel the dry air suck precious moisture from the ground. And on certain days, he watches dust devils spinning and sees tons and acres of airborne soil dim the sun to a filtered, yellowish, light even before noon. From inside his cab he watches dry rain from the dust storm splatter his windshield in sheer mockery. He turns his eyes toward heaven and looks for real rain clouds but they are slow in forming.

Recently, I sat underneath meager shade and read again the tiny epistle of Jude. The day was hot and his phrase near the middle, "clouds they are without water, carried about of winds..." caught my eye. What kind of people were they? Who did Jude have in mind? Could he be describing me or my own brethren? To answer those questions, I went back to the beginning of his short chapter and started reading slowly. One thing for sure, Jude used some very choice words and phrases. "Filthy dreamers," he called them. "Raging waves of the sea, foaming out their own shame..." And he says that they were "ungodly men" who had committed "ungodly deeds." But the descriptive phrase that was driven home to me on that hot summer day recently is this: "clouds they are without water, carried about of winds..." (Jude 12).

We don't like Jude's crude and barbed words and phrases, yet they do paint a true picture of false teachers who slyly undermine the faith and godly character of the Christian community. His "common salvation" message (verse 3) with the admonition to "earnestly contend for the faith which was once delivered unto the saints," is sweet and calm. And the language used here is in marked contrast to the words and phrases which follow. Reading his brief epistle is much like fishing at the favorite fishing hole. The day begins beautifully but then during a lively cast, the fishhook hits a limb overhead and snaps back and tears into the fisherman's flesh and becomes securely lodged. Like that, Jude's barbed words tear into our hearts and we want to skip over them and escape the pain. But we know the words were written for a purpose and for

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A SERIOUS BIBLE QUESTION AND A PLAIN BIBLE ANSWER IN SEVERAL BIBLE VERSES

By E.H. Miller

The following Bible verses plainly answer a question preachers have been asked before I began preaching about 52 years ago, please read with an open mind all of the following quotations from the Bible verses named, and I believe you can tell what the question is, and what the God given answer to the question is before I tell you. I want to quote from several Bible verses. Please read each quotation with care, and let the Bible explain itself.

Acts 2:38-39, "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 (ASV.- "The gift of the Holy Spirit"). For the promise is unto you, and to--as many as the Lord our God shall call."

Acts 5:29 & 32, "Then Peter and the other apostles answered and said--We are his witnesses of these things, and so is also the Holy Ghost (ASV.- "The Holy Spirit"), whom God hath given to them that obey him."

1 Cor. 3:16, "Know ye not--that the spirit of God dwelleth in you?"

1 Cor. 6:19 & Rom. 8:9 & Acts 11:22-24 "What? Know ye not that your body is the temple of the Holy Ghost (ASV.- "The Holy Spirit") which is in you--?--Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.--But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Now if any man have not the spirit of Christ, he is none of his.--But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.--Barnabas--was a good man, and full of the Holy Ghost (ASV.- "The Holy Spirit") and of faith:"

Rom. 5:5 & 6:5 (ASV.- "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us.--and they chose Stephen, a man full of faith and of the Holy Spirit."

Acts 13:52 & 1 Thes. 4:8, "The disciples were filled --with the Holy Ghost (ASV.- "The Holy Spirit")--He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."

2 Tim. 1:7 & 14 & 1 John 3:24 & Rom. 8:11, "God hath not given us the spirit of fear; but of power,--That good thing which was committed unto the keep by the Holy Ghost which dwelleth in us, --And hereby we know that he abideth in us, by the spirit which he hath given us. --If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

1 John 4:13 & Rom. 8:9 & 11, "Hereby know we that dwell in him--because he hath given us of his spirit. --Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. --But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you."

1 John 3:24 & John 15:4, "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us. --Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: No more can you except ye abide in me."

1 Cor. 2:11-12 & 14 & Rom. 8:11 & 15-16 & 1 Cor. 6:19 & 3:16 & Rom. 5:5 & Acts 5:32 & 1 Thes. 4:8, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received--the spirit which is of God; that we might know the things that are freely

given to us of God. --But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; --But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. --Ye have received the spirit of adoption, whereby we cry Abba, father. The spirit itself (ASV.- "The Spirit Himself") beareth witness with our spirit, that we are the children of God: --Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? --Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? --The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. --And we are witnesses of these things: And so is also the Holy Ghost, whom God hath given to them that obey him. --He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit (ASV.- "Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.")"

I feel sure all who read these Bible Quotations from the beginning to the end can tell what the question is in relation to Acts 2:38, and what the Bible answer is that those other verses make so plain. Before closing the first part of this article, I will here give the following quotations from Thayer, Arndt and Gingrich, and W.E. Vine.

Thayer's Gr. - Eng. Lex., "DOREA (GR.)--The Thing Given, Viz (Web.- "Namely") The Holy Spirit, Acts 2:38;" Arndt and Gingrich's Gr. - Eng. Lex. "DOREA (GR.) --Receive the Spirit as a Gift, Acts 2:38;"

W.E. Vine's Expository Dictionary of New Testament Words (Vo. 2, page 147), "Acts 2:38, 'The Gift of the Holy Ghost,' --The Gift Being The Holy Ghost Himself:"

In the last part of the article, I will explain in my own words the Bible answer of "The gift of the Holy Ghost." I will also answer some questions asked, and also explain some questions people for years have asked concerning what I believe "The gift of the Holy Ghost" is.

--P.O. Box 538
La Grange, Ga. 30241

THE SEAL OF THE SPIRIT By George Baffey

Eph. 1:13-14,

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The word "seal" is used in two ways in the New Testament. (1) As a noun, and (2) as a verb. When used as a noun, "seal" is defined as: "a. the seal placed upon books, b. a signet-ring, c. the inscription or impression made by a seal, d. that by which anything is confirmed, proved, authenticated, as by a seal." (Thayer, p. 609).

Please notice from the above definition that "seal," when used as a noun is ALWAYS VISIBLE. If something is invisible, it cannot be a seal! Without exception, a seal is visible. Consider this example:

1 Cor. 9:2,

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

The Corinthians were the seal (visible proof) of Paul's apostleship. How? Only an apostle could impart spiritual gifts. (Acts 8:18). The Corinthians received spiritual gifts from Paul, therefore, they were the seal (visible proof) that Paul was an apostle. The Scriptures verify this:

2 Cor. 12:12,

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THE SEAL OF THE SPIRIT

Continued from Page 2

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

When "seal" is used as a verb, it is defined as: "to set a seal upon, mark with a seal, to seal, b. to hide, keep in silence, keep secret, c. to set a mark upon by the impress of a seal, to stamp, d. to confirm, authenticate, place beyond doubt." (Thayer, p. 609).

In simple terms, "seal," when used as a verb, is the act of proving visibly that something is authentic. Here is an example:

John 6:27,

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Christ was sealed (proven visibly) as the Son of God. How?

John 1:32-34.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God. The visible proof that Christ was the Son of God was John SEEING the Spirit descending and abiding on Christ. Also, by reading the ASV and the NASV, one learns that Christ sealed (proved visibly) that God is true because of the visible miracles He performed. Jesus possessed the indwelling Spirit in a miraculous way beyond measure. (John 3:33-34).

SUMMARY THUS FAR:

1. Paul's seal of apostleship was the **miraculous** indwelling Spirit in the Corinthians received by his hands. It was a **VISIBLE** seal.

2. Christ's seal that He was the Son of God was the **miraculous** indwelling Spirit which John SAW descend from heaven. It was a **VISIBLE** seal.

3. The seal that God was true was the **miraculous** indwelling Spirit in Christ. It was a **VISIBLE** seal.

4. I believe the seal of the Spirit, which the Ephesians possessed, was the **miraculous** indwelling Spirit. It was a **VISIBLE** seal.

THE SETTING OF THE EPHESIAN EPISTLE

Judaizers were teaching that Gentiles were not really children of God until they were circumcised and kept Moses' law. References to the problem of Judaizers is found in the following passages:

1. **Eph. 2:14** - The division between Jews and Gentiles declared to be broken down. Why did Paul mention this unless someone at Ephesus was teaching the "wall of partition" was not broken down?

2. **Eph. 3:1** - Paul was a prisoner because he preached Jews and Gentiles were on an equal level. If Judaizers were not a problem, why was Paul a prisoner?

3. **Eph. 4:3** - Unity is emphasized. Only one church. Not one church for Jews and a separate church for Gentiles. (cf. Eph. 2:13-17).

ANALYSIS OF EPHESIANS CHAPTER ONE

In verses 3-12 notice the pronouns "we" and "us" emphasized. This refers to the "Holy apostles and prophets" of the New Testament. Notice the ninth verse:

Eph. 1:9,
9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

Who was it that God delivered the "mystery" of His will to? If we discover who received the revelation of God's

mystery, we will have discovered who the "we" and "us" refers to in these first twelve verses. Notice this passage: **Eph. 3:3-5.**

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy APOSTLES AND PROPHETS by the Spirit.

We see that Paul mentioned the revelation "afore in few words". Where did Paul mention this revelation? Answer: Eph. 1:9. Verse 5 of the third chapter clearly shows that "we" and "us" of chapter one refers to the holy apostles and prophets of the New Testament.

Now notice the contrast in verse 13, "In whom YE also trusted..." This refers to the Christians at Ephesus, which of course was largely of the Gentile populus.

What was the seal, or visible proof that the Ephesians were really Christians? "The Holy Spirit of promise." (verse 13). The promised Spirit, as we noted in the previous article, was the miraculous indwelling Spirit given by apostolic hands. (Acts 2:38-39; 8:18; 10:45).

Please study Acts 19:1-6. You will notice that Paul asked the Ephesians (and of course, that is who received the seal of the Spirit in Eph. 1:13) if they "received the Spirit since ye believed?" (Acts 19:2). "Believed" is synecdoche for "saved." (Paul's assumption is that one can be saved, and yet not receive the Spirit in a literal way.) After the Ephesians "believed," or were saved, how did they receive the Spirit?

Acts 19:5-6.

5 When they heard this, they were baptized in the name of the Lord Jesus.

6 And when Paul had LAID HIS HANDS UPON THEM, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Eph. 1:13 teaches the Ephesians received the seal of the Spirit after they "believed." Acts 19:2 shows that before the Ephesians "believed" they did not have the Spirit. After they "believed" (were saved) they did receive the Spirit of promise. How? Acts 19:6 shows it came AFTER Paul laid hands on the Ephesians. Thus, the "seal" of the Spirit was (1) miraculous ability, and (2) received only by the hands of an apostle.

What did the seal do? It was **VISIBLE PROOF** to everyone that the Ephesians really were children of God! If a Judaizer denied uncircumcised Ephesians were saved, the Ephesians could prove otherwise by performing a miracle that could be SEEN!

EXAMPLE: Suppose one buys a piece of property and has the deed recorded at the court house. If the deed is genuine, it has a seal of the county, or state on it. Also, suppose that a question of ownership comes up and a judge calls for the deed. No seal is **VISIBLE**. Would the judge believe it contained an **INVISIBLE SEAL**? Not for a moment!

In like manner, the seal of the Spirit, in Eph. 1:13-14, could not be a "non-miraculous" indwelling as some of our brethren teach today. If it WERE non-miraculous, it would be **INVISIBLE** and would not prove anything to anyone.

Remember that the Ephesians did not have a completed New Testament. They could not turn to passages such as Gal. 3:26-28 and Gal. 5:6 to prove to Judaizers that they really were Christians even though they were not circumcised. Thus, their visible proof was the ability to work miracles.

Today, we do not prove that we are Christians by working miracles! We do not prove to people that we are Christians by showing them we have a "non-miraculous, literal, personal" indwelling Spirit! People would laugh at us if we were to try to do that, because a "non-miraculous"

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REPORT ON THE WORK IN THE PHILIPPINES By Don L. King

Brother Bennie Cryer and I left San Francisco, Jan. 12 for the Philippine Islands and arrived there safely after about fifteen hours in the air. As soon as arrangements could be made for a car, we drove north (about 200 miles) to begin an intensive 2 week's work among the brethren. We found them at peace and growing.

Since it is necessary that they have, as a goal, financial independence from the U.S., we had a two day study regarding the collection, stewardship, etc. We felt it was well received and all profited. We would begin at 9:00 A.M. and continue until 9:00 P.M. with only short breaks for lunch and dinner. In spite of the hours, the building was full all day though the people were sitting on single 2x8 planks for benches.

After the study, we began visiting as many of the churches as time would permit. During 1982 our Filipino brethren averaged nearly one new church per month. A total of eleven congregations were either converted from digression or established from nothing last year. About one hundred were baptized. During our stay, we witnessed twenty four additional baptisms.

We drove into the mountains and visited Baguio City in the hopes of studying with a digressive preacher we met last year. Baguio is a large city and is one of the major tourist attractions of the Philippines. We need a faithful congregation in that city and hope to have one in the near future. We were unable to contact the brother as he had been called to Manila by his brethren. However, we were able to contact him later, in Manila, and had a good study with him. We pray the truth will have the desired effect.

The possibilities also look good in Manila. 1.2 million live in and around this city working in the many industrial or commercial factories, and we hope a congregation may soon be located there. Brother Danao and others plan to extend their work into the area this year, if possible. Our brethren in the Philippines now number in the hundreds and there are 28 congregations worshipping according to the Bible pattern. The work is only a little over two year's old, but it is growing fast. We thank God for these good brethren and their love for the truth. We worshipped in Tarlac the last Sunday we were in the Country and both Bennie and I preached to a good

Continued to Page 6

REMEMBER ME?

My name is Gossip. I have no respect for Justice. I main without killing. I break hearts and ruin lives. I am cunning and malicious and gather strength with age. The more I am quoted, the more I am believed. I flourish at every level of society. My victims are helpless. They cannot protect themselves against me because I have no name and no face. To track me down is impossible. The harder you try, the more elusive I become. I am nobody's friend. Once I tarnish a reputation, it is never quite the same. My name is Gossip.

—Author unknown
(selected by Don McCord)

A WORTHY APPEAL

Word from a very dependable source comes advising us of the very serious illness of Brother Chester Spoons, 2823 91st St., Lubbock, TX. 79423, telephone (806) 745-3188. Insurance benefits have expired, and the family is in dire need. I have known Chester since boyhood, and consider him worthy of help. Surely there are congregations among us who are willing and able to send to his necessity. Please address him as above. I know your favorable response will be much appreciated and you will be blessed.

—Don McCord

SPRING MEETING BIRMINGHAM, ALA.

The annual spring meeting in Birmingham, Ala. will be Mar. 27-Apr. 3, conducted by M. Lynwood Smith. For additional information contact Lowell Hill, 1248 Montclair Rd., Birmingham, Ala. 35213. Phone (205) 591-1031.

NOTICE OF TIME CHANGE

As of Mar. 6, 1983 the congregation meeting in Auburn, Ca. will begin their Sunday evening service at 5:00 P.M. All other hours of worship will remain the same. For more information contact: Ken Stark, 853 Matson Dr., Auburn, Ca. 95603.

MISSION MEETING IN SAWYER, KANSAS

A gospel meeting is scheduled in Sawyer, Kansas (a small community, 12 miles south of Pratt). We recently changed the dates, and the new dates are MARCH 17-20; 7:30 p.m. nightly. It will be held at the "Community Center" on the main highway. Bob Loudermilk and Larry Aldridge will be speaking. All those in the area are encouraged to come and help us in this effort. We do not have a congregation in this small town, but the interest there is great and warranted the meeting. We expect to have several visitors from the community. The town is filled with many of the German Baptist families, who have many beliefs similar to ours, and some of them promise to attend. Come help us, and pray for this effort. Our homes will be open for those needing a place to stay.

—Bob Loudermilk
Phone: (316) 672-5232

CALIFORNIA NEW YEAR'S MEETING TO BE AT STOCKTON AGAIN IN 1983-84

The Stockton brethren invite you to be their guests again for another great California New Year's meeting. Put it on your calendar now and plan to join us again. More details later.

—Stockton congregation

RAMBLINGS — FROM A PREACHER PAST SEVENTY By Orvel Johnson

"The good old days." There are several preachers among the faithful past seventy, and at least one who is nearing the Century mark. Perhaps we all like to 'look back' at what we call "The good old days" to remember Gospel Meetings, the large attendance, and the many who were baptized. Then too, the number of folks that wanted to be sure they were right with God and if things were wrong in their life they would make it right in these meetings. Surely we have right to rejoice in our memories, this something, which no one can take from us. Many times the wages of the preacher consisted of "mule feed board and washin" with once in a while some good ole home cured hams and bacons slabs, along with home canned fruits and vegetables as only the good sisters in the church could put up. A lot of fried chicken, 'gravy with cream potatoes was generally the order of the day, sometimes at four o'clock in the morning after a long night of discussing "The Word." Even some baptisms were, on occasion, the results of these discussions, and surely the fried chicken had something to do with it, too.

Sometimes to get to our destination we made the pike (highway) with our thumb pointed in the direction we wanted to go. (Expect some remember a preacher was the expert in "thumbing" rides in these days.) We were always anxious to be with the good folks in a two weeks or more Gospel Meeting. Hardly, if ever heard of a ten day meeting back then, and the folks expected the preacher to work at his task. No matter if his bones were weary, he had stayed up 'till four in the morning discussing the word, when the breakfast call was made, all were to be at the table at the appointed time. The folks got around early to earn their living, and at least while the preacher was there he was expected to conform to their rules. He was one of the family, so why not?

Not a better bunch of folks though on God's great earth than the members of this great family of God. What a blessing manifold over and over were ours in these "good old days", and so many wonderful things resulted from the 'good' work. One thing we know for sure, not a single preacher, or his family ever starved to death, and we have survived to this very day. The glory all belongs to God for what ever was accomplished in them days, along with things we are still able to do in the Church. God never promised that the preachers life would always be a 'bed of roses' and that he would be exempt from being involved in opposition. He wasn't told that he could ride the fence, rule the brotherhood, and that his word was law. The preacher was told to uphold the Truth of God in ALL matters, and not just that which would please a few along the Way. Of course there were those along the way that thought they had come up with some kind of revelation from God, that was completely foreign to the Bible, and challenge the preacher to debates, knowing full well that their far-fetched ideas could not prevail over the Truth. They just wanted to be heard, but they always won the debate; at least to hear them tell it. Thank God, Truth still prevails. I found this out soon enough over fifty years ago when I first begin to make an effort to teach. Men like H.C. Harper (Only knew him for a short time) Homer Gay, Homer King, Chas. Lee and others who stood for "A Thus Saith The Lord" helped me to understand the error of denominationalism. My personal teacher was of course the beloved L.L. Davis who has long since gone to his reward. What a power in God's Vineyard in preaching and singing. Such a blessing to learn the Way of the Lord from so many fine preachers.

It is so wonderful to look upon the scene now and see the number of preachers that stand for the things of the Bible. Surely not enough, but a lot more than fifty years ago. They too, have their work cut out for them, because our adversary, the devil still is on the job. Just doesn't seem to ever let up, even for a season. The fight of Faith is not an

easy one, no more so today than it was in the "good old days". Liberalism has been the worst enemy over the years that has affected problems in the church. Sometimes people seem to want to believe that christians can be just about anything they want to be (if it is in the name of love) and God will approve. Liberalism raises her ugly head again in our midst, among brethren who have held high the banner of God for years. Some who were once faithful proclaimers of God's Word, but strayed to satans fold years ago are permitted to preach. Then folks who work and worship with faithful congregations go to hear men like this and proclaim, "how wonderful they are". Once you question one as to the WHY, you are accused of being a judge, and not having real love in your heart. Brethren we must ever be on guard against such error and untruth. Brethren that worship and take part with those who have digressed (it is a digression, nothing less) so far from the truth should not and must not be used by congregations that are true and faithful to God's Way. They talk about unity in diversity. Who ever heard of such a thing in scriptural and spiritual matters of Truth. How can two walk together except they be agreed? These are Bible Words. It is time that some members recognize this and turn away from their error, back to the Truth. They seem to 'want their cake and eat it too', however there can be no 'fence riders' in God's Family. We are either on one side or the other. Brethren, don't fail to warn them that practice such things contrary to the Bible.

Recent articles in the Old Paths Advocate and The Watchman dealing with Bible church government, and the need of elders and deacons were so timely and so badly needed. Congregations have gone far to long in a complacent way without placing the proper weight on this matter. As was mentioned in one of the articles; perhaps some of the leaders of congregations are a little afraid of losing their place in leadership were the congregation be able to ordain qualified men to be elders. In this respect, some are led to believe that after a person has been a leader in a congregation for a long period of time they automatically advance to the eldership. How foolish and unscriptural for one to take such a position. A congregation that has no plans to train men to be deacons and elders and are satisfied with some type of church government not according to the Bible simply are not doing the will of God. Brethren, we need to think on these things. Then too, we need to recognize the need of using the contribution of the church in a very wise manner. Our Bible teaches that the contribution is for spreading (preaching) the Gospel. This includes the related needs that are a part of spreading the Gospel. It is also to be used for the 'needy saints' (charity). The use of the contribution for social halls, either building or maintaining, after they are built is not a part of spreading the Gospel. Recreation is alright in its place and perhaps needful to some degree, but it should be financed apart from the contributions of a congregation. How much does the church where you worship spend each year on electric, gas and water bills and general upkeep of their 'social hall'? Think on these things.

In Ephesians 2 verses 21 and 22 we are told that: "In whom the whole building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit." Because of this, is it unreasonable for each member to know about the affairs of the congregation where they worship, what the money is used for and other things affecting the welfare of the body? Can we be "fitly framed together" and be left out of things in a congregation? How? How?

Speaking of the contributions, how can a congregation
Continued to Page 8

PREACH THE WORD

By Clovis T. Cook

Paul said to Timothy, "Preach the word..." (2 Tim. 4:2). Some think there seems to be a trend in these days to get closer to Bible preaching. One reason for this, they say, is that people in our time have become more Bible conscious than in days gone by. Maybe some people feel this way, but there are many who have not made a complete return as they should. There is still a need today on the part of all preachers to preach more and more Bible until there is a complete return to Bible preaching. There is no chance for people to do what God commands until they are taught what God commands, no more no less. Therefore, all preachers should heed Paul's admonition to "Preach the word..."

There seems to be some confusion on the part of some preachers regarding what it means to "Preach the word." The Bible says, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully" (Jer. 23:28). Here the prophet says to Preach the word, and to do it faithfully. Paul said, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Also Jesus said, "...Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4).

Preaching the word is equated with sowing seed. Jesus used many parables in His teaching, and one of the plainest and easiest to understand is His parable of the sower, and His parable of the mustard seed. There is a great amount of stress to be put on the seed in these parables, and some times, in so doing, we overlook the importance of sowing or planting. If we could understand everything about a seed, and believed it can do what God said it can do in Gen. 1:11-12, and surely we do, yet, the miracle of this passage does not come to life until the seed is sown. Alexander Campbell said this was indeed a miracle performed by God, and it comes to life and repeats itself each time we plant a seed. What does this passage say?

"And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." Now all these things happened exactly as God said it would, and God saw that it was good. Now how does all this come to pass? Apparently not contrary to the conditions mentioned and prescribed in Gen. 1:12 where it says, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind."

What is a seed? Webster says it is, "The part of a flowering plant that contains the embryo and will develop into a New Plant if sown." In each seed there is the Seed-Germ, the rudimentary form from which a new organism is developed. In the Greek "Sperma." (Eng. Sperm). Now we know that a seed has within it the power to reproduce itself. But if the miracle of reproduction found in the seed is come to life, the seed must be planted, so in the harvest it may give "seed to the sower, and bread to the eater" (Isa. 55:10).

Since "Preaching The Word" and "Sowing Seed" are equated actions, one in the spiritual and one in the natural realms, and we know that the seed must be sown or planted in the earth, before the Seed-Germ is activated or made alive. "...that which thou sowest is not quickened, except it die" (1 Cor. 15:36). The word Quicken, means, "to animate: enliven." Also "to stir, arouse, stimulate" etc. Now the question may arise concerning the removal of the seed-germ from the seed pod, shell, hull, or what ever the case may be, which in some cases can, and has been done. You can buy what is called wheat-germ at your grocery store, but none would dare buy it for the purpose of sowing or planting. Separated from the seed, both the seed and the seed-germ lose their power of reproduction. The whole seed must be sown or planted for germination and reproduction. You cannot separate the seed's quickening agent from the seed and expect it to bring forth after its

kind. God never promised that.

In explaining the parable of the sower, in Lk. 8:11. Jesus said, "Now the parable is this: the seed is the word of God." We have already learned some principles about the natural seed, now let us study some of these principles with reference to the spiritual seed, which is the word of God.

"But without faith it is impossible to please him" (Heb. 11:6). How then is this faith obtained? "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). So then the word of God must be preached to produce faith in the hearts of men. But there are some who say the word of God is a dead letter, and that there must be some special act performed upon the heart of man to prepare him for a reception of the word. In the explanation of the parable of the sower, Luke 8:12 the Bible says, "Those by the way side are they that hear: then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." The devil knew if the seed was left in the heart of that person, it would change him. David Lipscomb said, "The word of God is the seed of the kingdom. The seed is the material substance in which the germinal principle of life dwells. The word of God, is the material seed in which the germinal principle, spiritual life, dwells. If the word of God is received into the heart, the spiritual life, dwells. If the word of God is received into the heart, the Spirit of God must go with it, because the word of God is incorruptible seed. It never can be separated from the Spirit dwelling in it. The Spirit becomes a living, working principle in the heart only as the word is believed and obeyed" *Queries and Answers* pp 397-203-205 & 206. Robert Milligan, *Scheme of Redemption*..p. 282 said, "It is evident however, that it (The Holy Spirit) operates on the heart of the Christian, as it does on the heart of the sinner, through the word of truth. The good seed of the kingdom is the word of God, without which there can be no fruits of righteousness."

--Springfield, Mo.

WORK IN THE PHILIPPINES

Continued from Page 4

crowd. After services, 13 were baptized in a near-by lake. (These are part of the 24 mentioned earlier).

We were glad to have Brother Danao travel with us all the way to Manila and spend one night with us there before Bennie and I left for Maylasia. He is a very capable preacher, knowledgeable in the Scriptures and powerful in the pulpit. I have learned to love him as fellow preacher and friend. He translates for us and seems to have an almost tireless voice. He translates as many as five full sermons a day for us and does it with no apparent fatigue. We have published a few of his writings in the *O.P.A.* and believe you have enjoyed them. He conducts a daily radio program which has been the contact point for much of the new growth, and also publishes a local religious paper called the *Church Advocate*. This is published in two languages, English and Ilocano, a local dialect. He has been a tireless worker for the Cause of Christ and we pray for his continued good health and success for the Lord.

We also visited the brethren in Luala Lumpur, Maylasia and Brother Cryer will have a report for you soon regarding this work. It was a joy to travel with Bennie. He was a willing worker, uncompromising with error, and contributed a valuable service to the work. This was our first time to really be together though I have known him nearly all of my life. I enjoyed his company as well as advice on occasions.

Brethren, don't forget the work in the Philippines when you pray. They are worthy brethren who love the truth just as we do. Their cultures are very different but the Lord's church is alive and growing among them.

41931 Chadbourne Dr.
Fremont, Ca. 94539

THE DEATH OF THE REDEEMED

by Randy Tidmore

I know you can't hear this now,
But oh, If only you could.
I'd stop at once that crying
And start you acting as you should.
The scripture says, "Don't sorrow
As others who have no hope." (1)
Did you think me to be un-Godly,
Is that the reason that you mope?
When I was there you called me brother,
I thought you knew my faith.
Oh I wish you would stop crying,
As if I met a tragic fate.
We were on the same journey, together,
From earth to life up here,
God granted me a short-cut,
While others walk for years.
All things do work together for good
To them that love the Lord. (2)
He didn't promise you would see it,
Just take him at his word.
And when you look from this side
You'll know just what I mean
You'll understand the love of God
And see as you are seen. (3)
But you, you are heart broken.
And your faith begins to shake.
"If there's a God, why'd he let this happen?"
You say, "He made a big mistake."
To speak to the God of Mercy, that way
Why I'm surprised at you!
To doubt and question his great plan
That's not the thing to do!
Ah, but you can't hear me
But it's written in the word.
Therefore comfort one another,
With the comfort of the Lord. (4)
God sees so much more than you do
He knows what waits out there.
And He promised I'd not be tempted
Beyond what I can bear. (5)
You can't see what he saved me from

WHICH IS THE TRUE CHURCH

Continued from Page 1

revealed in the Scriptures. Christ said: "And ye shall know the truth and the truth shall make you free" John 8:32.

In truth, there is only one true church. When Christ publicly revealed His plan to build the Church, He definitely declared He would build but one Church. Should He plan to build many religious bodies, He should have said: "My churches." But Christ said: "I will build my Church" Matt. 16:18.

Apostle Paul proves in Ephesians 4:4 the existence of the only true religious body -- "for there is one body". He further claims this one body to be the body of Christ. However he specifies his claim by defining the body to be the Church (Col. 1:18, 24). But the Church is not the personal or physical body of Christ. After giving the great commission, He ascended to Heaven. This occurred at His fortieth day stay with the disciples after His resurrection. And after ten days since Christ ascended to heaven, the Church was established in Jerusalem. Really, the church is the spiritual body of Christ. To say, therefore that the church is Christ's physical body is absurd.

Since the Church is the spiritual body of Christ, naturally there is only one true Church. Therefore, if we say: "the body of Christ," we mean the Church of Christ -- the only Church Christ promised to save (Eph. 5:23).

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If you could you would rejoice
And you wouldn't doubt his mighty plan
But praise with heart and voice.

But someday you will be here
And see how foolish it all seemed
To let one tear flow down your cheek
Over the death of the redeemed.

(1) I Thes. 4:13-18, (2) Rom. 8:28, (3) I Cor. 13:12, (4) 2 Cor. 1:3-4, (5) I Cor. 10:13.

SHARING THE GOSPEL WITH THOSE YOU LOVE (MESSAGES ON CASSETTE TAPES)

I am making available 2 new cassette tapes which are designed to help in spreading the gospel. These tapes were specifically planned with my own relatives and friends in mind. The first cassette contains a message to those who are not members of the Lord's Church. It contains a personal talk expressing concern & love for the soul & presenting scriptures on the plan of salvation and the church. The tape is designed to be sent to your relatives or friends in the hope that they will listen and become interested in the gospel.

The second tape is designed to be sent to those you know who were once members of the church, but have left the church and have gone into some denomination or have gone back to the world.

Since we all share a deep concern for our loved ones who are not serving God, I thought these messages might assist you in finding that opportunity to teach them the gospel. The tapes are \$2.00 each. Specify which ones you want & how many of each. Order the first one by just specifying "TAPE #1" and the second by "TAPE #2". Order from: ROBERT C. LOUDERMILK PUBLICATIONS, P.O. BOX 421, PRATT, KS. 67124; Phone (316) 672-5232.

OKLAHOMA NEW YEAR MEETING

For over 35 years the New Year meeting in Okla. has been a spiritual feast to brethren who attend. This year it was held at McAlester and was one of the best yet! We understand the meeting started in Sulphur, Ok. in 1945 to encourage the young men to lead singing and give short lessons. We commend Bro. Lynwood Smith and the different congregations who host this meeting each year for their interest in the young people and the growth of the Church. This year we had 17 states represented and about 40 preachers in attendance. We had morning and evening services, with attendance growing each day, and climaxing with 700 present on New Years eve. At this service a fine group of young men presented lessons and took part in song leading. Everyone looks forward to this last evening with singing at the midnight hour. Most of the songs were sung by memory and led by Bro. Johnny Elmore. At midnight we observed a short "silence" for meditation and the last prayer was led by Jerry Cutter. For the past 20 years, Bro. Lynwood Smith has printed a special little song book entitled "New Songs" which harmonizes with the theme of the meeting which this year was "Our God Is Able". What a wonderful topic to help convince agnostics of the world and a good subject for Christians to help strengthen our faith in our great God who "is able to do exceeding abundantly above all that we ask or think..." (Eph. 3:20). We salute the C & Tyler congregation at McAlester for all they did to make the meeting a great success, and this includes individuals offering hospitality, refreshments and good fellowship after services each evening. (Note- We are sorry this did not reach us in time for Feb. OPA-Ed.)

—Miles King

DUST STORMS

Continued from Page 1

all time, so we face the words and phrases squarely. And now back to the "clouds they are without water" verse.

Waterless clouds mean disappointment when there is an urgent need for rain. And lifeless men and women who claim to know the Lord but deny him by careless, sensual living are a great disappointment to him and to themselves. For such have not the Spirit and do not walk in love and truth.

Verse 4 establishes the fact that the false teachers were men who even denied the Lord Jesus. I understand, then, that they denied him in every respect. Many today who are labeled "false teachers" may not deny him all the way but they do in some ways; thus, they put him to an open shame. Such men fit Paul's description given in 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof..." I know very few people, if any, who deny the birth, life, death and resurrection of Jesus. Yet, many who wear his name show by their daily living that they do not trust him; they deny the power which is available to them is Christ. If we have received the "common salvation" but fail to "earnestly contend for the faith once delivered unto the saints," we are like "clouds without water, driven by the winds..."

Peter agreed with Jude's description of false teachers by declaring in 2 Pet. 2:17, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." Clouds and wells without precious, life-giving water are so empty and disappointing. And Christians who dry up spiritually and do not radiate the warm love of Christ from their hearts and lives, surely disappoint the Lord. I know they must feel disappointed in themselves also. What a shame. What a waste!

We must concern ourselves with the danger of false teachers. Jesus did. He warned that they were in the world. But, too, we must be very concerned with false Christians—people who say they love Christ, but do not. People who say they are sincere, but are not. Men who say they love the gospel, but do not and preach another gospel that does not match the gospel of Christ. We must be concerned with brethren who say they love the true, New Testament Christianity but worship with churches that have a disregard for sound worship. And, we all—regard-

less of who we are or how strong we may think we are—we all must take careful inventory to see if our own personal lives will stand true before the King.

Jesus came that we might have life and if man is to live that life, he must be "made new." He must be alive in body, soul, mind, heart and spirit. If we will love God and earnestly contend for the ancient faith, we shall never be like dust storms and dry rain but rather like gentle showers that water thirsty soil.

2701 Halifax
Odessa, TX. 79762

HONOR ROLL

You will find listed below the names of those sending subs. to us from Jan. 10 to Feb. 10. Our thanks to all. Please check and report any errors to us:

Ed Ball-11; Mrs. Virgil Aikin-4; A. Barwick-4; Wilson Messer-4; Dennis Smith-4; Wayne Pearce-3; Darryl Morton-3; Charles Jordan-3; L. Keith Hill-3; Doris Bunner-3; John Woods-3; Lucille Johnson-2; Flora Helvey-2; Patricia Thomas-2; Tommy Shaw-2; B.B. Cayson-2; Wilmer Hunter-2; Marjorie Stockam-2; Frank Staggs-2; Joe Norton-2; Bernice Smith-2; Brian Burns-2; Mabel Brumley-2; Don McCord-1; Joyce Hammond-1; Dave Doing-1; Laurine Webster-1; Mrs. Arvel Brumfield-1; Ronald Weeks-1; Maurice Chandler-1; Doug Jones-1; J.C. Derden-1; Harvey Hammonds-1; Keith Finn-1; Viri Whitehead-1; Oletha Roberson-1; Ruth Chandler-1; Alma Calger-1; Charline Wilson-1; Mrs. Edward Perkins-1; Ross Willhoite-1; Edna Becker-1; L.W. Alexander-1; Earl Reynolds-1; Laura Smith-1; Dorothy Nichols-1; Henry Fields-1; Sammy Whigham-1; Al Wilburn-1; Joyce Corson-1; David Fowler-1; Betty Spradley-1; Doyle Elliott-1; James Vannoy-1; Marion Frank-1; Lonnie Shirey-1; Robt. Sampson-1; S.H. Byars-1; Ruby Florence-1; Ellean Mynes-1; Lillian Stephens-1; Wanda Martin-1; J.W. Pendergrass-1; Alton Bailey-1; Don Loveless-1; Roger Parker-1; Lydia Haminger-1; Pat Adkison-1; U.A. Hayes-1; Denver Ratliff-1; LaDon Croom-1; Danny Morehead-1; Lorene Link-1; Delbert Meyer-1; Frank Meents-1; Marie Loftis-1; Donna Studer-1; Chase Curley-1; James Orten-1; Vester Reynold-1; Glenn Ballard-1; Carl Reeves-1; Sue Garrison-1; Mildred Tortellet-1; John Prince-1; Robt. Hayes-1; Merion Hays-1; Lloyd Birdsong-1; John Webb-1; Henry Turner-1; Verle Seeley-1; Ardith Ford-1; Mrs. Curtis Asbury-1; Total-139.

RAMBLINGS

Continued from Page 5

hoard thousands of dollars in the church treasury, when so much needs to be done in the Lord's Vineyard? Hoarding not only includes money, but land and buildings that are not used and not needed by a congregation. Why not sell off this surplus property and use the proceeds for the 'cause' of Christ? Besides it cost money in upkeep (and possibly taxes) to keep property not used or related to the work of the church.

Does your congregation ever get to sit down with one another and just talk about the work for the Lord and how we can be of greater help in the congregation? Remember the early church had "all things in common."

So much for the ramblings for now. Just remember we are admonished to do all things "according to the pattern." Stay with the Truth and it will stay with you. Leave the Truth and you have lost everything.

—2832 Kay St.
Ceres, Ca. 95307

BONDS OF MATRIMONY

Nichols—Battay: At two thirty, Dec. 25, 1982, my sister, Dorothy Battay, was united in the bonds of marriage to Brad Nichols. Brad is the son of Nelson Nichols whom many of you know. The setting was simple and, in spite of the preacher, it was a beautiful wedding. Brad and Dorothy are members of the church as it ought to be. No doubt, from this union will come forth a great family within God's family. We pray and trust that only death shall separate these two. I was thankful to have been asked to officiate.

—George Battay.

Garrison—Jeffers — Thursday evening, Dec. 30, 1982, our son, Kenneth Dale Garrison of Gresham, OR. and Erma Anne Jeffers of Webb City, MO. exchanged wedding vows. Erma's grandfather, Bro. Otis Johnson, officiated at the meeting place of the Beef Branch church of Christ, near Joplin, MO. Beautiful singing was rendered by four of Erma's cousins. Kenneth and Erma are faithful Christians, and were both raised by Christians. They plan to make their first home in Aloha, OR. Enroute home, by way of southern California, where Kenneth lived until 4½ years ago, they were honored with a reception by many friends and relatives at the meeting house of the church in Covina. Our prayers are that God will richly bless them and that they will enjoy many years together as they establish their home.

—Dale Garrison

OUR DEPARTED

Voss— Bro. W.O. Voss passed away Jan. 30, 1983. He had been in declining health for some time. He will be missed by the Murphy Ave. congregation here in LaGrange, Ga. Even though he was a silent member so far as services were concerned, he and his family were regular in attendance. We can say of him as did Jonathan to David, "Thou shalt be missed, because thy seat will be empty" (1 Sam. 20:18). Bro. E.H. Miller and I spoke words of comfort to the family. Our prayers surely are with them in their hour of grief.

—Alton B. Bailey

Reynolds— Otis Everett Reynolds departed this life Jan. 8, 1983 at the age of 89. He was born Oct. 31, 1893 in Van Buren County, Ark. He was a retired farmer. He was a member of the church of Christ (Cedar Creek) near Jerusalem, Ark. I baptized Bro. Reynolds and his wife (who preceded him in death Mar. 23, 1979). They were the parents of 3 sons—Dee, Cloverdale, Cal., Ralph, Derby, Ks., and Fred, Wichita, Kan.; 3 daughters, Hope Crowder, Perryville, Ark., Rhea Pinegar, Jerusalem, Ark., and Bessie Lane, Little Rock; 17 grandchildren and 27 great grandchildren. Funeral services were conducted by the writer at Cedar Creek with burial in the cemetery there. Singing was beautiful and a large crowd was present.

—R.B. Roden

Finley— Arthur Bailey Finley was born Jan. 13, 1904 in Indian Territory, and died Jan. 2, 1983. He is survived by his wife of almost 56 years, Ines Elizabeth Finley; 4 daughters, Naomi Cates, Butterfield, Mo., Ann Key, San Angelo, Tx., Edith Whitfield, Ok. City., and Jan Wiggs, Bryant, Ok.; 2 sons, Archie and Royce, Morris, Ok.; a sister, Dorothy Lowrance, Abilene, Tx.; 10 grandchildren, 13 great grandchildren. He obeyed the gospel in 1941 after hearing Homer King preach a simple gospel message of salvation, and was a faithful member of the Council Hill, Ok. congregation. He possessed a concern for the welfare of his children and others and will be greatly missed by the congregation. He did what he could for the Cause. Precious in God's sight is the death of the saints. This was my theme in conducting the service.

—Lonnie K. York

Lewis— Lois Pauline Lewis, of Fresno, California, and long time member of the Lord's church, passed away in her home on January 9th. Lois was the wife of Glenn Lewis, faithful gospel preacher, and mother of Janice Boek, Karen Dougherty and John Lewis. Lois was survived by three sisters and two brothers. She was the daughter of Quincy Hamett, who is also a strong and faithful member of the church. Lois was born January 9, 1920. Lois was highly respected and loved by all that knew her. There is a deep sense of loss felt by all of us who knew her best. However, she left the living with no need to sorrow as we would for others which have no hope. As was the case of the virtuous woman described in Proverbs, she was one whose price was far above rubies. And because of her fear of the Lord, she shall be praised. We truly thank God for having known Lois, and it is our hopes to be with many of like precious faith in the heavenly world. Our sympathy to Glenn, sister Hamett and all the children. Brother Lavern Lum assisted in the services. The services were attended by an overflowing crowd at the Boice Funeral Home in Clovis and the interment was at the Clovis cemetery.

—Jerry L. Cutter

Hopcroft— James M. Hopcroft of Roanoke, Va., departed this life Dec. 31, 1982 at Walter Reed hospital at the age of 51. He had heart surgery about 3 years ago in Birmingham, Ala., and had good and bad days since. Bro. James obeyed the gospel Oct. 7, 1948 and was an active member of the East Gate congregation. He is survived by his wife, a son, 3 brothers, 4 sisters, and 5 step-children.

He will be missed by the Church and community around East Gate, Roanoke, Va. The writer was called to conduct the funeral services Jan. 4, 1983.

—James W. Kornegay, Sr.

Reynolds— Sister Lois Reynolds was born Sept. 14, 1917 in Ky., and departed this life Jan. 16, 1983 in Cinn., Ohio. Lois and her husband Bill, have been my good friends for a long time and will recall the good visits we had together. She had a great desire to see all her family in the church that they might be saved. She loved the Church and realized its importance. Lois was greatly loved as was evidenced by the large crowd at her funeral. She had gone through much surgery and illness but is now at rest. Many times in such cases people say "they are better off". That is not always true. If you are not a Christian I assure you that is not true for you. An old brother said once, "it sure pays to be ready to leave this world". Lois lived her life in an effort to be prepared. I pray the rest of us will do the same. Funeral services were conducted at W. Chester church house. I want to thank the singers who did such a wonderful job— Hugh Milner, Orvil Barnes, Ivan and Thurman Mink, Geo. Sharp, G.V. Ayers and wife. The writer conducted the services.

—Gary Barrett

McDaniels— Sister Myrtle Graham McDaniels was born Aug. 5, 1943 at Long Run, Mo. to Francis and the late Leona Graham, and departed this life at her home in Lexington, Okla., Jan. 28, 1983 after an extended illness. She is survived by a son Jamie; father Francis Graham of Lexington, Ok.; Dorothy Trent and Glennie Applegarth of Norman, Ok., and Mae Roe of Edmond, Ok.; 2 brothers Paul Graham of Moore, Ok. and David Graham of Lexington. She realized she was a sick person and made so many provisions for her death, making funeral arrangements including who was to conduct the service, and arrangements to make sure her son was cared for in a christian home by members of the family. I had known her since 1948 and considered it an honor to conduct the service assisted by Bro. Bill Roden. Beautiful singing was by members of the congregations at Edmond and NW 21st. in Ok. City., with burial in Purcell cemetery. Our prayers and sympathy goes out to the family.

—Roy Lee Criswell

THE SEAL OF THE SPIRIT

Continued from Page 3

indwelling Spirit would be invisible. It would not prove anything to anyone! Instead, we point critics to such passages as Gal. 3:26-27 and Acts 2:38 to show them that we have obeyed the terms of the gospel, and are assured of being children of God. What the "seal of the Spirit" did for the Ephesians, the WORD of God does for us.

Much more could be said, but to stimulate your thinking somewhat, the Ephesians had this "seal" as an "earnest" or downpayment. They were assured that they would make it to heaven without circumcision and keeping Moses' Law. In Eph. 4:30 we learn that this seal would last "unto the day of redemption." This I believe to be the day of Jerusalem's destruction. See such passages as Joel 2:32; Acts 2:21; Luke 21:28,32.

P.O. Box 3012
Corsicana, TX 75110

WORDS OF ENCOURAGEMENT

"Want to say thanks for the news contained in OPA. Thanks so much" —B.W. Newman, Hamilton, Tx.

"I receive each copy of OPA with joy and usually read all of it at once" —Calvin Crews, Lwoma, Tn.

THE 1983 CHURCH DIRECTORY

If you did not meet the March 1st. deadline, you should send in the information, immediately, if you want listed in the 1983 Directory. After I once begin to get the copy ready for the printer, I am not going back and make any changes. If I do not hear from you, you will not be listed. You may not have had any changes, but I don't know that. Therefore no report, no listing.

I have heard from the following congregations during the month of January: ALABAMA: Athens (Highway 72 West), Piedmont, Robertsedale; ARKANSAS: Hartwell, Morrilton, Strong; CALIFORNIA: Aromas, Arvin, Auburn, Bakersfield (Brundage Lane) Bakersfield (Planz Road), Ceres, Corcoran, Covina, El Cajon, Fremont, Visalia; COLORADO: Westminster (94th Avenue) Westminster (Meade St.); GEORGIA: West Point; ILLINOIS: Peoria; INDIANA: Bloomington (Hillside Dr.) Brazil (Harrison & Blaine) Pleasant Grove; IOWA: Newton; KANSAS: Pratt, Wichita; KENTUCKY: Blue Springs; LOUISIANA: West Lake; MISSOURI: Burkhard, Joplin (Leawood), Odom, Powe; NEW MEXICO: Albuquerque; OHIO: Locust Grove, Youngstown; OKLAHOMA: Broken Bow, Council Hill, Henryetta, Jennings, Stidham, Valliant; OREGON: Albany, Corvallis, Odell, Pilot Rock; PENNSYLVANIA: Indiana (Pleasant Valley) Lovejoy, Shenago; TENNESSEE: Flintville, Union Hall; TEXAS: Austin (East First) Austin, (Manor Road), Belton, Bridgeport (East Mound), Dallas (Boulder Dr.), De Leon (Southside), El Paso, Ft. Worth, (Davis Blvd.), Frisco, Hamilton, Levelland, McGregor, Midland, Mineral Wells, Mullin, Red Oak, San Antonio, (Vance Jackson) Wichita Falls; WEST VIRGINIA: Piney View, Warden.

The following congregations are no longer meeting. VISALIA, CA.; ALBUQUERQUE, NM.; STIDHAM, OK. has moved to HENRYETTA, OK.; CORVALLIS, OREGON has moved to ALBANY, OREGON.

If you have not sent in the information for the 1983 Directory, DO IT NOW. Send it to Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 528-2347.



Don French,— 7117 8th St. Rio Linda, Ca. 95673, Jan. 10— We are now entering a New Year in the Lord's work. Let us all make a renewed, dedicated effort to spread the gospel. 1982 was a good year overall for the North Area congregation in Sacramento. The year saw 7 baptisms and several confessions of fault. Of the 7 baptisms, 3 are going to other congregations in the area, 3 are worshipping with us and 1 has left the church. Of the 3, 1 was converted from Mormonism, and one from the New Apostolic Church. One of the new converts has already begun public teaching and is doing an excellent job for his time in the church. Ed Powell and Charles Berna have done much work in teaching and strengthening the church. Let us hope the coming year will see more souls converted to our precious Savior's cause. Pray for us in the work.

Dale Offill,— 118 Ashland, San Antonio, Tx. 78218, Jan. 13— The work here in San Antonio is going well, no visible results as yet but we have several who are interested in studying the Word. If you know of anyone we can contact we would appreciate hearing from you. It was a treat and great learning experience to attend the study in Ok. City. It was enjoyable and well conducted. This was my first time to attend and again I say it was a treat and spiritual uplift. My family and I will be going to Plainview, Tex. to

conduct a young peoples meeting Mar. 4, 5, 6. If you can be with us, please do so. It will be Friday, and Saturday at 7:30 P.M., Sunday morning at 10:30 A.M. and evening at 5:00 P.M. All are welcome. May God bless all in His service. Pray for us in the work.

Jim Batson,— Rt. 1, Golden City, MO 64748, Feb. 2— It is good to get the OPA and be able to hear of friends and learn more on various subjects. At the Ash Grove, MO congregation, 1 was restored and 1 was baptized recently. I am privileged to speak 2 Lord's Days a month at Ash Grove, 1 at Neosho and 1 at Hale, AR.; in the last month also at Cassville, MO and Kansas City (85th and Euclid). It is both an honor and a heavy responsibility to speak to a congregation. May we all return to the "Old Paths", walk therein, put God first and serve Him in an acceptable way while time is on our side. I see things accepted today that just a few years ago were not even a recognized problem.

Don McCord,— Box 1773, Covina, CA, Feb. 6— It was my privilege today, along with my wife, to attend, and speak, at the congregation at Norco in an adjacent county. Small in number, very pretty singing; at least 13 present were direct descendants of my dear mother-in-law, Bertha Smith, whose passing was lately chronicled in this journal; surely her works follow on. David Chapin is to be commended for his strength in leading there these many years. Bro. Jason Garland, still in his early teens, led us at the Lord's Table, and in such an efficient, honorable way. We were back home tonight to hear Bro. Larry Lay preach a fine sermon. Brethren, here is a man who needs to be used far and wide; he, too, is a public school teacher, and has much of the summer to use in preaching the gospel; he has not asked me to say this, but if you need a preacher, why not try him? You will not be sorry. Mar. 27-April 3, Lord willing, I will be at Olivehurst, CA in a series based on the book of Revelation. I look forward to this. I need your prayers, please.

David B. Cole,— 503 E. Benton, Davis, Okla. 73030— It has been quite some time since I last reported to the O.P.A. I hope to be a bit more regular in doing so in the future. Kate and I have just completed our first year here at Davis. It has been a very good one for us and we anxiously look forward to 1983. I would like to thank all of the men and their families who came to Davis to preach while Kate and I were away at meetings. I appreciate all of the time and sacrifice that you gave just to be here. Kate and I hope that 1983 will be a fruitful and beneficial year for you all. Also I would like to extend an invitation to all of those who might be traveling in our area to come and worship with us. Many have asked about my father, and I'm glad to report that he is doing better after his stroke than he has in years. He was released from the hospital one Saturday, gave the lesson at Collins on Sunday and went back to work on Monday! So he is doing very well. Please remember me in your prayers if you will as well as the work here in Davis. Have a wonderful New Year!

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, Feb. 11— Bro. Bennie Cryer and I returned safely from a three week's visit to the Philippine and Maylasian work. (see report this issue). We are thankful for a safe and profitable trip. The church in Fremont continues in peace and, we believe, in strength. We have some good brethren here; they all love the church and want to see it grow. After having lived and worked among them since July, 1971, we have learned to love them very much. They are solidly behind the work in the Philippines and make whatever sacrifice is necessary to send me over there when needed. We thank the Lord for such brethren. I plan to be at home awhile now until April, at least, when I am to hold a series of meetings at Escalon, Ca. We continue to need your prayers.

R.B. Roden,— 112 Kelly Dr., Moore, Ok. 73160—1983 came in with a bright look for the future of the Lord's

church. We have been busy preaching, visiting the sick, and having home studies. I preached at Red Oak, Tx. last Sunday and in Dallas (Boulder Dr.) the Sunday before. I will be here at Moore this Sunday. I am not supported by any congregation, and enjoy my work greatly. I preach for Washington congregation once each month and Boulder once a month besides holding meetings. Mar. 11-20, I will be in a meeting at Paris, Tx., and will be going to Modesto, Cal., Oct. 7-16. Looking forward to seeing you on the West Coast. Here at Moore, we have been enjoying some good preaching with Bruce Word, Joe Hisle, Don Pruitt, Doug Edwards, James Orten, and Carl Johnson. We look forward to hearing Wm. St. John and Wayne McKamie. We enjoy good sound preaching. Please pray for us in the work.

Roy Lee Criswell,— Box 1536, Seminole, Okla. 74868, Feb. 4— The congregation here at Seminole moved into their new building the first part of Dec. We had a weekend meeting at that time with Brethren Joe Hisle, Carl Johnson, and Don Pruitt with excellent crowds at each service, about 125 on Sat. nights from at least 15 congregations. Lord's day our attendance has been running 35 to 40. We recently baptized one and restored one. The study at Okla. City was well arranged with some excellent subject matter. The New Years meeting in McAlester was a spiritual feast. Please pray for the Lord's work in this area.

Frank Staggs,— P.O. Box 8605, Flintville, Tn. 37335, Feb. 5— It was a great spiritual feast to be able to attend the end of the year study and hear so many good teaching sessions. The question and answer part was stimulating. I had the privilege of attending the McAlester New Year meeting. I was happy to be with the Galey congregation while in Okla. and be able to speak for the Lord with them. I enjoyed having Sister Donna McKinney with me for these good things in the Lord. She is a high school senior from Athens, Ala. It was a pleasure to be with Timothy and Carla during these wonderful days. I was with the Chapel Grove Congregation in Tenn. in a New Years Eve meeting then on Sat. on down to Earlytown, Ala. with Brad McKinney and his mother Barbara. We rejoiced in a great service with Bro. Carl Johnson in charge. For a time we plan to be with the Athens congregation on the first Sunday. We are having some good studies in that area. While in Okla. it was a pleasure to visit in the Ed Berryman home. I continue my work with the Flintwood congregation where I preach each Sun. morning, Sun. evening and Wed. evening we have chapter study. Brethren Louis Mearse and Herb Mann do some good teaching. Yours in Him who hung the sun, and the moon, and the stars, and the one who keeps them in place, and still has time and love enough to note each sparrows fall. He will do for us what He said He would— "Yes He will".

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, January 10— Since last report, I have been involved in a study of the eldership at Joplin, MO, Oct. 29-31, and I understand that they are making progress toward the ideal church government. On Nov. 5, I was asked to speak at Edmond, OK on "Why We Don't Have Elders And What We Can Do To Ordain Them." A good crowd was on hand and we hope some good was done. On Nov. 21, it was my good pleasure to assist in ordaining three men to the work of elders at Wichita Falls, TX. I was able to attend most of the study at Oklahoma City, Dec. 20-23. It was a pleasure to be there and to hear the many good studies. My family and I attended part of the New Year meeting at McAlester, OK. About 700 were counted on the last night, making it the largest meeting of this kind ever. We look forward to the work in the coming year. I have a number of meetings planned, with some studies on the eldership and some mission meetings, also, as well as the work locally. I hope your year is a good one. (Note— We are sorry this did not reach us in time for Feb. OPA-Ed.)

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ga. 30240, Feb. 6— Our year has gotten off to a busy start with our first meeting ending Jan. 30 at Houston, Tx. with a baptism and other favorable results. I preached at two services in Greenville, S.C. and enjoyed being with them again. Our next meeting will be at Oyster Bay congregation near Tallahassee, Fla. This will be their first in their new building; then on to Kansas City, Kan., Feb. 20-27 with the brethren at 36th and Everett. Mar. 18-20 we go to Pottsville, Ark. for a weekend meeting and on to Texarkana, Tex. for a meeting Mar. 21-27. If you are within reach, we welcome you to these services. Feb. 12-13 we look forward to hearing Bro. Mark Hurd from Jacksonville, Fla. here at LaGrange. Then we look forward to our meetings during the year, throughout the nation. We have several mission meetings in the planning stage. Over the past two years Bro. Bobby Pepper and I have held about 13 mission meetings and rejoiced in the good results. We love the brotherhood and pray truth and unity may follow us as time continues. We need one another, for we are not or should not be in competition with one another. As preachers let us speak well of one another in love lest we be under Paul's condemnation when he said, "If we bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). Please pray for us and our efforts for good.

Gary Barrett,— 1013 West 17th St., Huntington, W. Va. 25704, Feb. 2— The work in the tristate area continues. We are enjoying large crowds at the 12 Pole meeting house. The contribution is at an all time high. The economy of the area is atrocious but the members of the Church want to see the Lord's work continue. The 12 Pole congregation has always done a lot of good meeting their responsibility to do God's will. The Church has been nearly flat broke quite a few times but continued with what means they had to do good and God is blessing them. I am also assisting the St. Albans congregation in preaching and knocking doors. We are covering quite a bit of territory and praying for some response. I love the brethren at St. Albans and enjoy working with them. I preach once a month at the West Chester, Cinn. Ohio congregation and at Linnville, Ohio. I recently concluded two meetings, one at Greenville, Pa., the other at Ankron, Ohio. I enjoyed both meetings immensely. I want to thank fellow preaching brethren W. Kornegay, and Tony Denton for their support in those meetings. My next scheduled meeting will be at Elcajon, Ca. March 27-Apr. 3. Please plan on being with us if at all possible for this meeting.

G.V. Ayers,— 709 Commons Dr., Milford, OH 45150, (513) 831-7086, Jan. 21— It has been some time since I have reported to the O.P.A. From February to August of last year I worked with two congregations in Northern California. In Carlotta, CA I made my home with Jim and Lynn Newman (who have since moved), and with Jim and Lavone Meskill. The church there is very small, meeting in the Meskill's home. In Redding, CA I stayed in the home of Randy French. I also spent much time with Greg Gay and his family. These brethren, along with Jay Pendergrass lead the faithful there. There is no easy task for there is opposition by false brethren. They need your encouragement and your prayers. It was a privilege to work near such brethren as Bennie Cryer and Timothy Staggs. Sara Boman of Wichita, KS and I were married in August. Since that time we have been working with the church in Goshen, OH. It is good to have Dwight Hogland so near, and many other brethren in this area. We ask your prayers for our labours together in the Lord's vineyard.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, CA 95207, Feb. 8— The work is going well at Stockton. We appreciate the cooperation, assistance, and encouragement of brethren and sisters who worship with us here at Stockton. Last week we had one restoration and two women made confessions for cutting their hair. If you

know of any one in this area that might be interested in doing the Lord's will please let us know. Also you might write them and let them know about the church. In February it was my privilege to hold a meeting in Birmingham, Alabama. It was well attended by the brethren. We thank them for the wonderful opportunity to preach for them. At Birmingham there was one confession of faults. It did me good to see the enthusiasm in the congregation and every home we visited people were talking about the Bible, church and what they as individuals could do to further the cause in their area. It speaks well for any congregation to have these characteristics. It seems the congregation in Birmingham is growing and interest is better than I have ever seen it. Right now I am looking forward to spending the next several months engaged in the work here in Stockton. In a few weeks Paul Nichols begins our meeting in Stockton, Lord willing. We look forward to a great meeting. Please pray for our efforts here.

Carl M. Johnson, — 1124 E. 8, Ada, OK 74820, Jan. 10— We have just returned home from the New Year's Meeting at Earlytown, Alabama. The meeting was one of the most inspiration with which I have ever been associated. The overflowing crowds represented fourteen states. Preachers in attendance included: Gerald Hill, Rick Martin, Richard Nichols, Bobby Pepper, Barney Owens, LaDon Croom, Paul Nichols, Dale Wellman, Gene Grant, Dwight Hogland, Alton Bailey, Don Jackson, and Frank Staggs. The meeting was such a spiritually refreshing occasion that at the conclusion of the last service, there were few dry eyes in the audience. We enjoyed the services and fellowship so much that we hated to see it end. Since my last report Don Pruitt, Joe Hisle and I conducted a weekend meeting at Seminole. It was at this meeting that the brethren there began to meet in their beautiful new building. We had good crowds with some visitors from the community. The Seminole brethren outdid themselves in providing meals and hospitality to all who attended. We, here at Ada, are looking forward to our annual weekend meeting the first weekend in March. This meeting has grown every year since we began it about seven years ago. As usual, there will be seven young preachers doing the speaking. Why don't you make plans now to come and help us make this meeting the best ever. The latter part of March (12-20), I am scheduled to conduct a meeting at Ceres, California. We are looking forward to it, and the entire new year in the Lord's service. (Note— We are sorry this did not reach us in time for Feb. OPA-Ed)

Orvel Johnson, — 22466 South Airport Rd. #29, Sonora, Ca. 95370 Feb. 9— The excessive amount of rain California has experienced this winter has hindered the work some. In spite of this though, we have been able to get a few things going in the Sonora area. Was able to conduct two studies with two young ladies and these studies will continue. Because of the small number in the congregation in the mid-week services were disbanded some time ago. We have started to visit in someones home each week to practice singing and some Bible study. Everyone seems to enjoy this and the fellowship is good for all of us. One young man returned to the fold the last Lord's Day in January. Then on the first Lord's Day in February we started a 15 minute radio program. The stations (both AM & FM) will have a potential audience of a hundred thousand people. We can already see the need of

a full time, hard working evangelist in the area. Now something about the Sonora congregation. The number is small due in part to the economic situation. The faith and strength of those in the congregation is strong for things of Truth. Contrary to what some may have thought about these folks, we have never been with a more dedicated group that wants the Bible and the Bible only in their life as their Daily Guide. There is not a taint of liberalism among these brethren. The plans are to eventually have a Bible plan of church government in the congregation, even though this will require some time. The congregation needs people to visit them and especially folks who plan to change their residence to come to the peaceful foothills area to live. The climate in the area is considered mild the year round, above the smog and fog of the valley. Property values are comparable to valley areas, food items are about the same in price. All in all it is a good place to live and you can be assured that a faithful group of people will assemble each First Day of the Week to Worship God in the way the Bible teaches, at 10:30 A.M. and 6:00 each Lord's Day. The McQueary boys, James and Leon are good teachers and we appreciate them so much. Of course there is Ernest Johnson who likes to sing and is willing to do whatever he can in the work. We are going to miss the Doyle Barrett's so very much when they leave us. They are pillars in the church at Sonora. Others there are so helpful and we are so glad to have Stanley Barrett helping in the work along with Jeff Johnson. Of course when we talk about the men of the congregation we must not forget their fine families who have been so good to Lorene and me. Please pray for us. Our Phone (209) 533-2976. Note address change.

Bob Loudermilk, — P.O. Box 421, Pratt, KS 67124, Jan. 12, 1982— P.O. Box 421, Pratt, KS 67124, Jan. 12, 1982— The New Year's meeting in Oklahoma was uplifting and the singing was the best I've ever heard. I would like to express appreciation to the McAlester brethren for hosting the meeting, to Lynwood Smith for his efforts in conducting it, and to Johnny Elmore for using his talent in song-leading to the glory of God. I want to announce our upcoming gospel meetings in the Pratt, Kansas Area, and hope that several will plan to attend. Edwin Morris is scheduled to be with us February 18-20. We have a mission meeting planned in the community of Sawyer, Kansas (12 miles south of Pratt). The dates are March 10, 11, 12, 13 at 7:30 p.m. nightly. This mission meeting will be held in the "Community Center" located on Main Street. We hope that several in the neighboring states will plan to help us in this effort. Brother Larry Aldridge and myself will be speaking. The interest in this town is high. We became acquainted with several families after baptizing one man in this small community who listened to our radio program. He passed away of terminal cancer and conducting his funeral gave me the opportunity to become acquainted with more families. The town is filled with the German Baptist families, who hold numerous views similar to ours including: no-Sunday School, acapella singing in worship without instruments, long hair on women, conscientious objectors, etc. Many are planning to attend the meeting. I also want to mention our meeting April 20-24, in Pratt with Terry Baze. We hope that several young people will make plans to attend this one, as his topics will be of interest to young and old alike. I am scheduled for meetings in Conway, Louisiana (April 4-10), and Miami, Oklahoma (May 2-8).

Our purpose is to "earn-
estly 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;" "keep-
ing the ordinances as deli-
vered."

"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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"RESPONSIBILITIES OF LOCAL TEACHERS."

Edwin S. Morris

"For ye may all prophesy one by one, that all may learn, and all may be comforted" 1 Cor. 14:31. First of all this does not teach all "must" but states that they "may". Some things were revealed to one, other things revealed to another. Each should give attention to what was revealed to others. Today we believe that brethren who have the ability to teach so that others might learn and be edified should do so. This would teach us that the Lord did not intend for one person to do all the teaching when others were qualified to teach. Neither did he intend for some to take the pulpit that could not teach and edify. Since we generally believe that a one man pastor system is unscriptural and the elders and/or local teachers are to teach the assembly it is very important they realize the deep importance of the task. Far too many times brethren do not put their heart into the teaching. As a result many congregations do not grow spiritually or numerically because of the lack of the quality of the teaching they receive.

In Nehemiah 8:8 it reads "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." **They read**--The words of God, the doctrines of Divine revelation, are the proper matter of teaching; for they contain the wisdom of God, and teach the things that pertain to our salvation. **Distinctly**--to expand; they analyzed, and expounded it at large, showing the **import** and **genuine** meaning of every word. This is very important in teaching to give the genuine meaning so that it is easily understood and also edifying. Gave the sense--they put **weight** to it; showed its value and how intimately concerned they were in all that was revealed. They applied verbal criticism, and general exposition to their true and most important purposes. Notice they realized the value of what they were teaching and they put force into the teaching. They had purposes in mind when they taught the scriptures and they taught in such way that all could see they were fully convicted of what they were teaching and wanted others to be convicted also. Many times in my teaching I make the statement that if a person present is a sinner that I have purpose in mind and that is to teach and enlighten them so they will obey the gospel; if they are out of duty I have in mind to teach in such way that they will return to the fold; and if they are living the christian life I have in mind to strengthen them spiritually. Local teachers, it is high time that we take great concern in what we teach and realize that we must study long and hard to edify the flock. Caused them to understand--they did understand, that is, had a mental taste and perception of the things which were in the reading i.e. in the letter and spirit of the text. Thus they knew the Divine will, and approved the things that were more excellent, being (thus) instructed out of the law (Rom. 2:18).

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RESPONSIBILITIES OF AN EVANGELIST

By Bennie T. Cryer

Every Christian has a measure of responsibility in carrying the gospel to the lost, strengthening other Christians, seeing that a church conducts itself properly and even rebuking those directing the affairs off the church when they sin or teach false doctrine. God has also set functions in the church that are officially responsible for seeing that these things are done. God did this because he knew what was everybody's business would probably be nobody's business and the work would therefore go undone. So, in His infinite wisdom in designing the church He set in it certain works that would continue to the end of time to be performed officially by men with particular qualifications. Among these is the work of an evangelist.

HE BRINGS THE GOOD NEWS

This first responsibility is suggested by the definition of "evangelist." It describes one who brings good news or announces glad tidings. As a preacher he is a herald or a messenger. Every Christian may perform these tasks but God holds the evangelist officially responsible for this work. Briefly trace with me some of the activities of Timothy who is an example for evangelists to follow today: On Paul's second journey Timothy began traveling with him. Acts 16:1-3. From Lystra and Iconium they went through Phrygia, Galatia and desired to go to other areas but the Spirit would not let them. They arrived in Troas, boarded a ship, sailed to Macedonia and thus began fulfilling the vision Paul had in Troas. From Phillippi they finally arrived in Thessalonica and announced the glad tidings there. Timothy, as an evangelist, was a part of this and was discharging his responsibility in this area. However, at this point Paul leaves Timothy and from then on Timothy's work began to involve the additional functions designed into the work he had chosen. Most of the rest of his ministry involved developing congregations already in existence as opposed to going to the lost exclusively. This part of his work is described as:

QUALIFYING SAINTS TO SERVE PROPERLY

This second function Timothy began fulfilling at Thessalonica is recorded in Eph. 4:11-12. A number of functionaries is listed in verse 11. Their purpose is given

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THE GIFT OF THE HOLY SPIRIT (A REVIEW)

By Barney Owens

In February Old Paths Advocate Bro. Joe Hisle had an article on the above subject, which I wish to review. Bro. Joe is highly respected, commended, and recommended to all by this scribe, so there is nothing personal in this review. I do however, disagree with his position. My words will be as pointed as possible and for the sake of space I shall refer the reader to his article by paragraph. His article had 7 paragraphs. I shall of course be writing in the negative, so why what he states cannot be true.

A Primary Consideration

I believe in the INDWELLING OF THE HOLY SPIRIT. I do not however believe that the Holy Spirit dwells within us directly (i.e. without medium). So to present passages that state that fact is useless, as I believe them. The question is HOW does the Spirit dwell in us? A Baptist preacher of my acquaintance said: "Barney we are saved by faith." I believe that. However, it was soon apparent that he meant "we are saved by faith before or without baptism." I do not believe that. Once it is established that repentance and baptism are included in "salvation by faith," there is little need for him to show me passages that teach we are "saved by faith." I believe them all, accept them all. Once it is established the manner in which (or medium through which) the Holy Ghost dwells in us it is useless to quote passages that state His dwelling in us. I accept them, believe them, and teach them.

Considering The Article

I have no argument against Par. #1. Par. #2: If "the gift" of the Holy Spirit is the Holy Spirit himself, as asserted, then it follows:

1. When the women of Samaria was promised the gift of God (Jn. 4:10) she was to receive God Himself.

2. Every one given the gift of Christ received Christ himself (Eph. 4:7) None of these are true. But they must be received or rejected together as the expressions are the same (gift of) in English and Greek. The gift of God was "living water," the gift of Christ was the gifts named in the following (verse 11), and the gift of the Holy Spirit was the gift that came by him namely the fulfillment of the promise made to Abraham (Acts 2:39). It was not God himself in Jn. 4, nor Christ himself in Eph. 4, nor the Holy Spirit himself Acts 2.

Par. #3 compares Acts 5:32 to Acts 2:38. The word obey in Acts 5:32 must be considered in light of the text and context. When we do this it is seen that the word is used in a limited way. Obey here is not parallel to repent and be baptized in Acts 2:38. Look at it:

1. **The context.** Peter and the Apostles were preaching Jesus as Christ. The Jews ordered them to stop and even cast them into prison. The angel freed them and commanded them to "go and speak...the words of life." (Vs. 19-20). When the high priest heard of it, they were once more summoned and asked why they were filling Jerusalem with this teaching (Vs. 27-28). Peter the spokesman with the other Apostles said: "We ought to obey God rather than men." (Vs. 29). Now Obey does not mean repent and be baptized, so Peter was not saying "we ought to repent and be baptized rather than men." It meant they were to obey the angel rather than the High Priest. The Holy Ghost given to them that obey, refers to the Apostles, even as Jesus stated they were not to think about what they were to speak but it would be given them. (See Mk. 13:9-13 etc.)

2. **The text.** They declared that Jesus was raised to reign and forgive sin (Vs. 30-31). Of Christ's resurrection there are two types of witness: (Acts 5:32).

(a) "We are his witnesses of these things;" They are the eye witnesses including the Apostles I Cor. 15:1-8. That is type #1, Human witnesses.

(b) "and so also is the Holy Ghost, whom God hath given to them that obey him." The Holy Ghost bore witness by signs, wonders, and miracles Heb. 2:4. I am sorry but even if the Holy Ghost did dwell as Bro. Joe contends, the Spirit

would have to give witness of the resurrection of Christ, and you must be careful or you will be speaking in tongues as others have!

(c) While we are here it would be well to compare the word obey with the word believe in Mk. 16:17-18. Obey and believe are words that have a general meaning and apply to use now. But they also have specific meanings applying only to the people in the context. Modern so-called Pentecostals use Mk. 16:17-18 to prove they should have miracles following them because they "believe." We know that is not what is taught. Our own brethren have fallen in the same slot on the word obey in Acts 5:32. Perhaps the lion and the bear illustration from Amos 5, fits here.

I shall skip the syllogism for now, since we have seen it cannot apply as the passages concern different groups.

Par. #4. Whether intentional or not there is inferred that one who does not believe the Holy Spirit dwelling in us as an entity is just trying to get around or out of accepting the truth. To say the teaching is "obvious" is to beg the question, and speaking only for myself, (but I think also of brethren who agree with me on this matter--if there is one) we are not trying to get around anything. Three scriptures are given to prove the Spirit's dwelling directly:

1. Rom. 8:9. I ask does the spirit of Christ mean CHRIST PERSONALLY DWELLS IN US? Without it we are none of his. He thinks the passage proves to much, even for the advocates of the Indwelling (personally) theory.

2. I Cor. 6:19. Accepted. But HOW does the Spirit dwell in us. The Corinthians had obeyed the Gospel, were free from sin, had returned to sinful ways and were defiling themselves, so defiling the place where God should live and reign. A like passage is Col. 3. These people were in the same situation but were to let the "word of Christ DWELL in them" (Col. 3:16). The passages teach the same truth and show us the HOW of the Spirit's dwelling--through the word of Christ.

3. I Jn. 3:24. First be it observed that "GOD DWEL-LETH" in the one who obeys the commandments, yes the same God who "Giveth Us the Spirit." I suppose that to mean the Father. Does the Father DWELL in us without medium? Secondly, the Spirit here is connected with the obeying of the commandments (words). I believe this passage belongs on my side of the question.

There are other passages just mentioned, which I have considered in light of the article and what I understand some to teach respecting them. Space forbids my looking at them now.

QUESTIONS AND STATEMENTS ANSWERED

Par. #7 contains these ideas.

1. "What is so repulsive about believing in the indwelling of the H.S.?" **Ans.** Nothing is repulsive if kept to one's self as opinion. But when preached rather than "believed" there will be those who carry it to its logical conclusion, and will prove the INDWELLING SPIRIT and leave the Gospel. This has recently been done in numbers in our brotherhood.

2. "What great breach in doctrine does one commit when he believes this Bible truth?" **Ans.** There is no Bible truth that is a breach in doctrine. The question then is a contradiction, the breach is in the fact it is not Bible truth.

3. "We are afraid that someone will call us "pentecostal" so we do away with the Holy Spirit altogether and try to cling to the printed page." **Ans.** The first part of this statement means nothing to me. I've been referred to by that title believing in modesty of dress, long hair for women, etc. I've also been called one copper, narrow minded, bigot, Campbellite, etc. etc. Name calling is the least of my worries, even on this question: I've been called

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A SERIOUS BIBLE QUESTION AND A PLAIN BIBLE ANSWER IN SEVERAL BIBLE VERSES

By E.H. Miller

Up to this point I have not stated what this "SERIOUS BIBLE QUESTION" is concerning Acts 2:38-39, but I feel sure all who have read the first part of this article know the question is, "what is 'The Gift of the Holy Ghost' spoken of in Acts 2:38-39?" I have not stated what I believe for I wanted to let people read in those other Bible statements what Bible obedient people received. To me the answer is plain; but I feel sure others who differ with me, think the Bible plainly teaches what they believe.

LET US NOTICE DIFFERENT TEACHINGS BY DIFFERENT BRETHREN THAT I HAVE BEFORE ME AT THIS TIME

FIRST, "It is only a gift from the Holy Spirit." SECOND, "It is only the words of Jesus which are spirit and life." THIRD, "It is only the Holy Spirit by faith, not in reality." FOURTH, "Acts 2:38 and Gal. 4:6 doesn't tell the whole story about THE HOLY SPIRIT. Those passages teach that he (THE HOLY SPIRIT) dwells in us, but that's all they say.--Do they say that it is personal rather than representative? No, they do not! We must get these answers from other sources, our first clue comes from paralleling Ephesians 5:18 with Colossians 3:16, and is quite clear and convincing.--One of them, Ephesians, asserts the fact of the indwelling; the other, Colossians, throws light on the method. In Ephesians, 'Be not drunken with wine, wherein is excess; but be filled with the Spirit;--' In Colossians, 'Let the word of Christ dwell in you richly--' When the word dwells in one richly (please note that's not just memorizing verses or reading chapters), he is filled with the spirit." Please notice that brother's argument will not stand up to the Bible teaching in Acts 2:38 & 41. "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.--Then they that gladly received his word were baptized". Yes, those people "Received his word" before they "were baptized"! But Acts 2:38 & 41 plainly teaches they were to be baptized before receiving "the gift of the Holy Ghost"! FIFTH, another brother's words before me says, "The gift of the Holy Spirit is not the Holy Spirit itself--". In Acts 2:38, May I quote, Peter said, '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 Spirit.' I do not believe the gift of the Holy Spirit is the Holy Spirit Itself. If I took position there are some things that would be obligatory upon me to admit or prove: Number one, That I would be able to do any thing that any other man was able to do whoever received the Holy Spirit without measure; and of course Christ was the only man that ever received it without measure; and I could not do that. Secondly, I would be under obligation to limit the work of the Holy Spirit, and neither of these do I prescribe." That brother makes a mistake in teaching the only way a person can receive the Holy Spirit is without measure; But notice the following Luke 1:13 & 15 (ASV.) "John--shall be filled with the Holy Spirit, even from his mother's womb." 1 Thes. 4:8, "God--hath also given unto us his Holy Spirit." 2 Tim. 1:14- (ASV.) "The Holy Spirit which dwelleth in us." Acts 13:52- (ASV.) "The disciples were filled with joy and with the Holy Spirit." SIXTH, Remember in the first part of article we gave the meaning of "The gift of the Holy Ghost" By Thayer, Arndt and Gingrich, and W.E. Vine, Saying - Thayer, "The thing given,--The Holy Spirit, Acts 2:38;" Arndt and Gingrich, "receive the Spirit as a gift, Acts 2:38;" and W.E. Vine, "Acts 2:38, 'The gift of the Holy Ghost,'-- The gift being the Holy Ghost Himself;"-- Those outstanding books plainly state what I believe the Bible plainly teaches. I taught that before I knew either of those books taught such. Please turn back and read again the many Bible quotations I gave in the first part of this article. Notice how those Bible quotations plainly show

"the Holy Ghost ('Holy Spirit')" Dwells in the children of God.

Please read all of Acts 10th chapter through Acts 11:24, then read the following part with care. The rest of this article gives positive proof "The gift of the Holy Spirit" is "the Holy Spirit". There was a certain man in Cesarea called Cornelius,--A devout man, and one that feared God with all his house,--He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius-- Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he shall tell thee what thou oughtest to do. And when the angel -- was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; And when he had declared all these things unto them, he sent them to Joppa. On the morrow,--the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,--Then Peter went down to the men which were sent unto him from Cornelius;-- And they said, Cornelius-- was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cesarea. And Cornelius waited for them, and he called together his kinsmen and near friends.--And Cornelius said, Four days ago--I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard,--Send therefore to Joppa, and call hither Simon, whose surname is Peter;--who, when he cometh, shall speak unto thee.--Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.--While Peter yet spake these words. The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. (ASV., "the gift of the Holy Spirit.")--Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost (ASV., "Who have received the Holy Spirit") as well as we? And he commanded them to be baptized in the name of the Lord.--And when Peter was come up to Jerusalem, they of the circumcision contended with him,--But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,--As I began to speak, the Holy Ghost (ASV., "the Holy Spirit") fell on them, as on us at the beginning.--Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" - There we find "The Holy Ghost (ASV., "The Holy Spirit")" and "The gift of the Holy Ghost (ASV., "The gift of the Holy Spirit")", speaking of the same thing! Notice again Acts 10:44-45- (ASV.), "While Peter yet spake these words the Holy Spirit fell on all them that heard the word. And they of the circumcision--were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." Then notice the words in Acts 15:7-8, "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. And God, which knoweth the hearts, bare them witness, giving them The Holy Ghost (ASV., "The Holy Spirit") even as he did unto us;" Thus we find "The Holy Ghost ("The Holy

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By Don L. King

There is a great deal of discussion now about the Holy Spirit and how He indwells Christians; what He does or doesn't do for them, how He affects the heart's of alien sinners, etc., etc. Then there is the age-old question of what the "gift of the Holy Ghost" is in Acts 2:38. Some affirm the gift was miraculous and passed away with the ending of the apostolic age. Others say it was, and is, a non-miraculous gift which each person receives at baptism, hence a common gift; and on, and on.

For several months we have published the writings of several who hold differing views. Some have commended us while others criticised. A few felt trouble might occur. However, we felt O.P.A. could serve a useful purpose by allowing both sides to be shown and compared. We wished to be fair and pray that we have been. Those who submitted writings were kind in their presentations and we appreciated that. Articles that were written in an unkind manner would not have been printed even if we had received them. But no such articles were received. It is my humble opinion, personally, that enough has been written for the present and other subjects are going begging. We suggest our writers give their attention to other important matters. We are not saying more will not appear from time to time dealing with the Holy Spirit, but we suggest giving it a rest for the time being.

Personally, I believe as always that the Holy Spirit is with us through His word or testimony; that He indwells Christians through the medium of the word of God. Even in the apostolic age when the Spirit acted in a direct manner upon the apostles, His **testimony** was impacted upon audiences by the **medium of language**. In my view, it serves no purpose to conjecture about what the Spirit **can** do without aids or a medium. We do not question God's power, of course. Hear Jesus: "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 (concerning) me. And ye also shall bear witness, because ye have been with me from the beginning." (John 15:26,27) Here the testimony is **concerning Jesus** and is clearly with the **aid or medium of the apostles**.

Continued to next column

How? Through language. "And ye are witnesses of these things." (Luke 24:28) "...And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8) And that is just the order in which their testimony, as witnesses for Jesus did go out. According to the Lord's own statement then the Spirit was to **testify**, and He was to do this work of convincing through the aid or medium of the apostles. We do not read of the Spirit **testifying of himself without the aid or medium** of a person through language. No, He testified of **Jesus** through a person and language. He was to testify, and they "also" were to testify. Even when the Spirit worked in a direct manner upon the hearts of the apostles (gave them utterance, etc.) the means or medium was **language** by the apostles! We have no difficulty accepting that the Spirit used a medium to accomplish His task in apostolic days. Why is it difficult to understand that His medium is the written word today? He gave it to the apostles and they wrote it down and we have their inspired testimony of the Spirit today. As language is the normal medium of communication between spirit and spirit, the inference should naturally be that language would be the means of impacting the Spirit's testimony upon us today. His language is contained in the written word, the Bible. You will notice where the Bible has not gone there is no **knowledge** of the Spirit, much less an indwelling. We submit that the only way one may have the indwelling Spirit is by having the indwelling testimony of the Spirit. When one resists His testimony, or word, one also resists the Spirit.

May we also point out that the "gift of the Holy Ghost" (Acts 2:38) is spoken of as a **promise**. It was not a command. The wonderful thing about a promise from God is that I will receive the thing promised even if I never understand what it embraces. If the promise applies to me, God will keep His word.

There should not be trouble among God's people regarding the subject. Many brethren differ with me and that is their business. As long as their positions or mine do not cause, or lead, us to commit sin we can still be saved. Hence, my fellowship with them is not disrupted. My prayer is that we may keep things in proper perspective. Heaven is the important issue to me. I consider myself a miserable failure if I miss it. We should not allow hard feelings to exist. As Abram of old said to Lot, "Let there be no strife, I pray thee, between me and thee...; for we be brethren." (Gen. 13:8).

GOD BLESS YOU, BRO. KING

By Harvey Hammond

I seek in prayerful words, dear Friend, My heart's true wish to send you;

That you may know that, far or near, My loving thoughts attend you.

I cannot find a truer word, Nor better to address you
Nor song, nor poem, I have heard, Is greater than, God bless you!

God bless you! So I've wished you all of brightness life possesses,

For can there any joy at all, Be yours unless God blesses?
And so, "through all the days may Shadows touch thee never"

But this alone-God bless thee- Then art thou safe forever.

—Kingwood, Tx.

NOTICE

The church in Morro Bay, Cal. continue to meet in the home of Sister Ruby Florence, 2468 Greenwood Ave., Lord's days at 10:30 A.M. Call in advance-(805) 772-7180.

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RESPONSIBILITIES OF TEACHERS

In Matt. 28:20 "teaching them to observe all things whatsoever I have commanded you." Teaching is used of those who enjoin upon others to observe some ordinance or command, or to obey some precept. With special reference to the Addition which the teacher makes to the knowledge of the one he teaches, to impart instruction, instill doctrine into one. Teachers, you are to study for knowledge so that when you teach you will be able to add to the knowledge of those who listen to you. Listen to me, every service of the church should be edifying. The people come to be edified and we do them a true injustice when we do not impart teaching that will add to their present knowledge. Many local teachers are falling short right here. They do not prepare themselves to be good teachers. Too many times it is a matter of taking their turn. How sad!!!

I would like to make some observations now:

(1) We should be flexible in who we use under certain circumstances. For example, if a novice or less experienced teacher is scheduled to speak and we have non-members present, I believe we should let the more knowledgeable and experienced teacher teach. Many times visitors have been present and some inexperienced brother is scheduled and we make the sad mistake of not being flexible so that the visitors can be taught.

Sometimes we get so set in our ways and, I am afraid, just a little stubborn and we won't yield at all. I am reminded of the congregation that was having chapter studies on Wed. night and a preacher was coming. It was suggested he take that particular chapter if he did come but I understand they did finally let him teach what he desired. However, they were so set in their ways that they skipped that chapter and the next Wed. night took the following chapter. Again, how sad!!! I recall when I was worshipping at a certain congregation I was assigned a chapter with over seventy verses. When I took the pulpit I stated that if I spend one minute on each verse we will be here 1 Hour and 10 minutes. I covered about ten verses and suggested that we could follow up the next week. Needless to say the remainder of the chapter was skipped. Some eight years ago we started a new congregation in Edmond and from the beginning let the teacher choose what he taught on. I began teaching in the book of Ephesians and would teach as far as time or the context permitted and then continue later where I had stopped. Other brethren picked up the idea and we were soon studying in about four different books. We did not teach on the book each time we taught; if we desired, we taught on a subject. It was up to each teacher to choose what he taught. We found this to be very effective because each teacher felt a responsibility to prepare. Teacher if you are not prepared and there are those present who are why don't you ask them to speak for you? I have been present when brethren have taken the pulpit and began by saying that they had not had time to study or that they were not completely prepared to talk. Oh, how I would have liked to have suggested they just sit down and let some of us that were prepared do the teaching!

(2) Teachers, it is important that people hear you. Speak up as if you were carrying on a conversation with the person in the back seat. If they hear you, everyone is likely to hear you. Don't wear out your audience by talking too slowly and do not go so fast they cannot follow you. Do not talk too long and do not cut it too short. Try to use wisdom, judgement, and actually just plain common sense. Do not misunderstand me, I am not advocating a specified time; But, I am saying when you get through quit and don't keep on rambling and repeating yourself to make it to a certain time.

(3) **A few final remarks.** We cannot teach without knowledge. Imperfect knowing will be reflected in imperfect teaching. Prepare each lesson by fresh study as last year's knowledge has necessarily faded somewhat. Use familiar language that is common both to teacher and learners. Do not deny yourself good books and helps; the

help of older and more experienced teachers. Do not resent constructive criticism. One final point if you desire to teach and feel its your duty, just remember it is just as much your duty to prepare yourself.

—10520 N. McKinley,
Okla. City, Okla. 73114

EVANGELISTS

Continued from Page 1

in verse 12. It was to **perfect** the saints in order that the saints might be able to do the work of service and build up the body of Christ. The evangelist was given equal responsibility in this work. In the absence of, or in cooperation with, "pastors and teachers" this then became the official work of an evangelist. In Titus this would have come under the apostolic assignment of setting things "in order" that were lacking in that area. (Titus 1:5.) Inherent in this requirement is the authority to carry it out as it is with any other requirement or command. So, an undeveloped congregation (or congregations) is given the privilege of using an evangelist to "perfect" them and the evangelist has the responsibility laid on him to complete this work in some fashion permitted by the scriptures. For example: Titus was to work on his assignments in Crete until other men arrived who were able to continue the project. (Titus 3:12.) As a congregation you have the right to choose an evangelist to do this just as you have the right to choose an evangelist to come and conduct a gospel meeting. The evangelist **does not have the right** to just come around and start doing this any more than he has the right to just come around and start holding you a meeting. You can make arrangements with him to do this kind of work. Akin to this work and actually growing out of it is the evangelists' responsibility to:

ORDAIN ELDERS

As a part of the work of "perfecting saints" the evangelist would be remiss in his duties if he did not develop properly qualified men that could be appointed as elders or pastors. Titus was left in Crete to "ordain elders in every city." Titus 1:5. I understand the word "left" means to "leave temporarily" as opposed to dwelling there permanently. In other words, this task was not to take forever. According to Titus 3:12 he must have been able to accomplish at least a part of it in a rather short time period. Artemas or Tychicus was to come to continue the work after Titus' departure. One of the reasons we have some difficulties in developing properly qualified men to be elders is we generally fail to use the evangelist in this God given role and let him develop an intensive work in this area. A congregation that develops elders without the help of an evangelist would be an exception and not the rule. The fourth responsibility of an evangelist is:

A SAFEGUARD AGAINST UNFAITHFUL ELDERS

Any evangelist appointing elders will soon find he has appointed some who turn out bad. At the time elders are ordained the appointed elders as well as the congregation should be aware that if an elder becomes unfaithful in the

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THE WORK IN HAWAII

Recently, we published an address, phone number, etc. where you could worship in Hawaii. Bro. Bobby Pepper tells me in a telephone conversation today that he does plan to move over there and begin a work. Hopefully, we will have more complete information by the next issue of O.P.A. We recommend that you postpone any trips to Hawaii over Lord's Day until Bro. Pepper or someone has moved there and the work is permanent. Bobby has asked that those who plan trips please **contact him first** for more information. His phone number is: (205) 232-8774.

DLK

RESPONSIBILITIES OF EVANGELISTS

Continued from Page 5

discharge of his duty God has prearranged a course of action to be faithfully followed. According to 1 Tim. 5:19-22 the congregation has recourse to an evangelist who can receive the accusations in a proper way and take the appropriate actions. In this way Ephesus was protected from the danger Paul predicted in Acts 20:30. Even Paul appointed some who later on conducted themselves improperly. God then gave the plan to deal with them. The congregation has the right to choose an evangelist to do this just as they have the right to choose the one they want to preach the gospel.

We can safely conclude from these brief references to Timothy's and Titus' work as an evangelist that God has officially given an evangelist certain tasks that he performs in a relationship with one or more congregations. He has the responsibility to perform these tasks and the congregation has the responsibility to make the proper arrangements for him to perform them.

QUESTIONS

1. Does an evangelist going from church to church have authority over each of the churches he visits?

Every evangelist has the responsibility to preach the word as it is written and rebuke sin where it is found in the church. However, in the sense we speak of in this article an evangelist has responsibility in these 4 areas **only** when the congregation makes the arrangements with him. He is a servant of the church as he discharges his responsibility. The church is not his servant. A congregation has the right to choose their own servants as in Acts 6:1-7. The evangelist is no exception. The congregation is 'the pillar and ground of the truth.' The evangelist by himself is not. We choose an evangelist to conduct a 10 day meeting on this principle. So, an evangelist has no authority just because he might be at a congregation or has been ordained.

2. May an evangelist scripturally participate in arrangements like this with more than one congregation? If he can, wouldn't he be over more than one congregation and wouldn't that make his work unscriptural? No. Not if the arrangements between him and the congregation is scriptural. Titus was to set in order things wanting and ordain elders in every city on Crete. Obviously he could have scriptural arrangements that would permit him to carry out the assignment given him. He had the authority to set in order and ordain elders in perhaps 100 churches. That was the extent of his responsibility. When he left church #1 and went to church #2 all of the arrangements with church #1 was left behind at church #1. It was not carried to church #2 or 3. **Any** arrangement that violates the autonomy of a congregation is unscriptural. Any dictatorial attitude or arrangement is an abuse of God's plan. An evangelist doing his proper work will reduce his responsibility instead of increasing it. His responsibility is temporary. The important thing to remember is the arrangement is limited by the congregation. The power is in their hands. That is the reason an evangelist can set in order and ordain elders in a plurality of congregations without God looking down on him as a "pope." God has already stated what an evangelist can do in a congregation. The congregation makes arrangements with the evangelist to discharge these in their local church. What arrangements another congregation may have with that evangelist is no concern of theirs. If the evangelist abuses his authority the congregation has the power to terminate their arrangements with him. Incidentally, I do not know of any example in the New Testament where an evangelist or any other servant of the church asked for that position. It was always the congregation, or the ones responsible for the church, that did the selecting and made the arrangements. An evangelist asking for or demanding the position of responsibility in a church would be like a father having to demand being head of his family or a husband the head of his wife. He would have already lost

the battle. Therefore, we can safely conclude that all arrangements for selection and work should be left in the hands of the congregation. This avoids any connecting link between congregations in matters of authority.

3. If an evangelist is a member of a church where they have elders and they send him to another congregation to work, since they are over that evangelist doesn't; that make them over that congregation also? Absolutely not. Any body of elders that attempts such an arrangement where they can control both congregations is acting unscripturally and is power hungry. Any congregation that permits this is a spineless group of Christians and any evangelist that would be party to it is derelict in duty. Authority is not extended in such relationships. For example, if a young married couple is having marital difficulties and they ask for help from an older sister to come and teach the younger woman how to love her husband and her children, the older woman trains her in being a keeper at home, etc.; this does not mean that the older woman's husband is now head over an additional house. Even though his wife is, in a sense, directing the affairs of another family the authority of her husband is not extended so as to include this additional family. Just as soon as the older woman has solved the problems and the training is completed she has worked herself out of a job. She could have this kind of relationship with 25 young couples but her husband would still be just head over her and not head over any of the other couples. A number of illustrations might be given to illustrate that authority is not extended in this manner but that should be sufficient to make my point.

4. May a congregation without elders scripturally exist without this arrangement with an evangelist? Evidently those did on Crete. But just as soon as Paul saw the condition of "the cause" in Crete he took steps to remedy it. This was a step necessary to their being set in order. I presume the same is true today. It is not logical for us to reason that a congregation mature enough to produce elders must have elders in order to function properly while an immature and underdeveloped congregation should just stay on its own, by itself with no one in an official capacity to help them in their spiritual development. God designed things so they could always function in an orderly fashion.

5. Is the evangelist required to stay in one congregation until it is set in order and elders are ordained? No. Titus could not be in all the congregations in Crete at the same time.

6. It has been suggested that an evangelist is the only one that can scripturally ordain elders or appoint them for a congregation. Is this true? There is no doubt that an evangelist may scripturally ordain elders but the addition of the word "only" is reminiscent of Luther's act of inserting the word "only" in his doctrine of justification by faith. The evangelist is one of a group of officials the church could choose to ordain men to various works of the church. It seems there are those who would give the evangelist too little responsibility and some who would give him too much. The latter is true so far as appointing elders is concerned. The scriptures teach in various ways. One of these is by statement. Another is by example. Wherever there is a number of statements and examples we have to put them all together to form a conclusion. The proper question here is, "Who has the scriptural right to lay hands on or appoint servants in the church?" My conclusion from the following verses is: a congregation may choose the one or ones they want in appointing any of its servants. Consider the statements and examples from the scriptures with me.

THE SEVEN SERVANTS

Acts 6:1-7 gives us our first example. The multitude was called before the 12 and instructed to choose 7 men from

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A SERIOUS BIBLE QUESTION

Spirit)" and "The Gift Of The Holy Ghost ("The Gift Of The Holy Spirit)") each speak of the same thing! Yea, and Bible quotations given prove all who are baptized according to Acts 2:14-47 will "Receive The Gift Of The Holy Ghost."

This brings us to the point where there is a lot of misunderstanding. "The gift of the Holy Ghost" is spoken of in the New Testament in THREE different ways! FIRST, it is said concerning Jesus in Col. 1:19 & John 3:34, "For it pleased the Father that in him should all fullness

Continued from Page 6 **EVANGELISTS**

among them and bring them to the 12 and then the 12 prayed and laid hands on them. In this example, the apostles in the plural laid hands on these men to appoint them as servants of the church. Since this is the only example we have of appointing men to serve tables should we conclude that the apostles were the only ones that had a right to appoint men to serve at tables. Why no! We simply go to other examples and find out if any one else had a right to lay hands on servants of the church in an appointment capacity. This brings us to consider the appointment of:

PAUL AND BARNABAS

Their appointment to go on this missionary journey in Acts 13:1-4 gives us additional insight to this problem that will help us answer our question better. "They" (prophets and teachers) "laid their hands on them, and sent them away." We now know that the responsibility of appointing servants of the church is not limited to the apostles. Prophets and teachers are now added to the list.

TIMOTHY

In Acts 16:1-3 Paul wanted Timothy to go on with him on this second journey he was taking from Antioch. If the work he did and statements about his work ("Do the work of an evangelist.") mean any thing he was going forth from Lystra as an evangelist. There was a need for appointment so far as this work was concerned. So, just like Paul and Barnabas had hands laid on them by "prophets and teachers" Timothy has hands laid on him; except this time "the brethren" (Acts 16:2) were "the presbytery." (1 Tim. 4:14.) So now, the elders may be added to the list of the ones that may be selected by the church to appoint "servants" of the church. Must we conclude that elders are the only ones that may appoint an evangelist? Why no! No more than we should conclude that the apostles were the only ones that could appoint men to serve tables or prophets and teachers were the only ones that can appoint men to go on a journey to preach the gospel.

ELDERS

Titus, an evangelist, was instructed to ordain elders. Titus 1:5. Timothy, an evangelist also, was told in 1 Tim. 5:22 to "lay hands suddenly on no man..." The latter verse has a general application and is not limited to the elders in the context. It would also include the deacons mentioned in chapter 3. The evangelists are now added to the list of the ones who have a scriptural right to lay hands on those who would be the servants of the church. The idea that it takes one particular kind of functionary to appoint another particular kind of functionary in the church is not borne out by the scriptures. A congregation has the right to choose any of the ones mentioned in the scriptures as being used by a New Testament church to appoint its servants. I think that a misunderstanding of the purpose of officially appointing someone to a task has brought about a misunderstanding about Bible teaching on this subject. It is only for the purpose of showing that a man has been chosen by the congregation to discharge a duty God has given him. The laying on of hands gives him no special authority or position above that. It's all for the purpose of serving the church.

dwel:--For God giveth not the Spirit by measure unto him." SECOND, The Spirit was also given to the apostles (and to people the apostles laid their hands upon for that purpose), in a miraculous measure (Mt. 10:1-8 & Mark 16:14-20 & Luke 24:45-49 & Matthew 28:19-20 & Acts 1:9-26 & Acts 2:1-47 & Heb. 2:1-4. Please notice those verses and the information revealed therein. THIRD, We have already shown it is received in a non-miraculous measure in Acts 2:38.

Let us notice what we learn in Acts 6:1-8 & Acts 8:5-6 & 14-17 "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said,--Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.---And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles: and when they ("The Apostles") had prayed, they laid their hands on them.---And Stephen, full of faith and power, did great wonders and miracles among the people.---Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.---Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John (Two Apostles): 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." Notice those people of "The City of Samaria" had been baptized according to Acts 2:38-43; thus they received "The gift of the Holy Ghost" as those of Acts 2:38, (In a non-miraculous measure), so they ("Of Samaria") could not do signs, etc, even as those of Acts 2:38 could not. Yea, and like "Stephen" & "Philip" thus baptized, had received "The gift of the Holy Ghost"! Yea, and were said to be "Men ---full of the Holy Ghost"! Yea, but not in a miraculous measure! Then the Apostles laid their hands on them (Stephen and Philip) and they received it in a miraculous measure (Acts 6:1-8 and 8:5-6). Notice Philip could not lay his hands on those "of Samaria" and cause them to receive the Holy Ghost in a Miraculous Measure. Only apostles could do that; so when the last apostle died, and the last person the apostles had laid their hands on died, "The gift of the Holy Ghost" in a Miraculous Measure ceased. Before proving that, I want to point out to you that Heb. 2:4 speaks of several "Gifts of the Holy Ghost," and all of them, nor either of them, can be correctly called "The Gift of the Holy Ghost" of Acts 2:28-39. But either of them can be called a gift of the Holy Ghost.

Let us now prove "The gift of the Holy Ghost" in a miraculous measure ceased as stated above. Let us read from 1 Cor. 12:8-11 & 13:8-10, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same spirit; to another the gift of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.---charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we

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OUR DEPARTED

Lydia Annie Mathis— Sister Mathis was born March 1, 1887 in Texas. She departed this life February 21, 1983 at the age of 95 years plus. She was married to Charles Lee Mathis who preceded her in death, December 18, 1944. She leaves to mourn her passing two sons, Henry, Oklahoma City; Willie, Bakersfield, Calif.; one daughter, Mollie Pierce, Oklahoma City; a great number of grandchildren, great-grandchildren, and great great grandchildren.

We all knew her as grandmother Mathis. She was a devoted christian. She wrote a large number of poems. Sister Mathis lived in the Indian Territory days of our great state. She was always ready to recite to us a poem she wrote about the church building made of logs, and the seats hewed logs. She would smile and say, those seats didn't seem hard at all when I recall my childhood days. Sister Mathis's father was a Church of Christ preacher. She knew her Bible and read her New Testament through over twenty times. Each of the ladies in the church has a lovely hand made doilie, to remember her by. She lived to practice Titus 2:1-10. We all loved her and will miss her, and her poems.

She attended services at the Capital Hill Congregation here in Oklahoma City.

—R.B. Roden

Tankersley— Annie B. Tankersley was born Dec. 29, 1897 and departed this life Dec. 9, 1982 at the age of 84 in Stockton, Cal. Annie had been a member of the church of Christ for 72 years. She was baptized at the age of 13 by Bro. Tant at Canton, Tex. Annie was married to the late Charles Tankersley who preceded her in death May 9, 1978. They were married in Terrell, Tex., Oct. 17, 1920 and were the parents of 6 children. A son, Franklyn Ray died in infancy, another son, Buddy, passed away in 1966. She is survived by 3 daughters, Sybil Smith and Joan Ludlow, Stockton, Cal., and Dorothy Kopmann, Los Osis; a son, Norman, Sacramento; a sister, Bonnie Smith, Texarkana, Tex.; a brother, John Norman, Waco, Tex. She was grandmother of 10 and great-grandmother of 14. Funeral services were conducted Dec. 13, 1982 by James and Jimmy Winchester.

(Note— We are indebted to Sister Sybil Smith for the above information. Sister Tankersley is greatly missed by the Stockton congregation where she was so faithful in attendance even in failing health when walking from car into the building was an effort. Our sympathy and prayers are extended to the family —HLK).

Taylor— Elizabeth Ann Taylor departed this life Feb. 22, 1983 at Fayetteville, Ark. Sister Taylor was a very dear and sweet person and was loved by all who knew her. Burial was near Prairie Grove, Ark. At her request I was honored to officiate. For many years I have known and loved the Taylor family. May God bless them.

—Ed Bullard

Dunlap— Woodrow (Woody) W. Dunlap was born on March 18, 1912 at Westover, Pa. the son of Alex and Rose Ashcraft Dunlap, and departed this life on Feb. 9, 1983. Bro. Dunlap is survived by his wife of the home, Alma M. Dunlap; two sons, Donald of Indiana, Pa.; and Ronald G. of Hillsboro, Ohio; seven grandchildren and one great-grandchild; one brother, William of Potsdam, NY. Bro. Dunlap was baptized by Bro. J.D. Corson almost 46 years ago. Some 21 years ago Bro. Dunlap started a congregation at Mahaffey, Pa., and during that portion of time did much of the preaching until his health forced him to close that congregation and move to Indiana last September. Many in the mid Pennsylvania area owe their knowledge

of salvation to the tireless efforts of this man and his love for the truth that saves. His presence will be missed. This writer attempted to put forth words of comfort and courage to the family and friends, showing that this life is not our home, but that we should seek a home where God and Christ dwell. Our hope is this life is founded upon the resurrection, and that we, as we grow older, begin to long for our home with God.

—Lonnie Kent York

Barrett— James William Barrett was born Dec. 6, 1899 in Viedette, Ark. and died Feb. 23, 1983 at his home in Ceres, Cal. He had been in poor health for years and required surgery often. I had been with Bro. Jim several times when he was in the hospital, he always enjoyed prayer. The family members were so wonderful in caring for his needs. Bro. Jim was my good friend as well as my brother in Christ, and I will miss him as will his family, but we hope to meet one day in "that eternal city of God". Bro. Barrett is survived by his wife Bonnie Mae, Ceres; 3 daughters, Zoetta Kersten, Ridgecrest; Wanda Storey, Orange Cove; and Sue Plantz, Vallejo; 4 sons, Leonard (Doyle), Sonora; Harlan, Lancaster; Joe Tehechapi, and Jay, Clovis, all in Cal.; 2 brothers, Paul and Lemuel, Cal.; a sister, Nettie Sturgeon, Okla.; 21 grandchildren, 26 great-grandchildren; and a host of relatives and friends. Services were held Feb. 25 at Salas Brothers Chapel in Modesto, with beautiful singing done by members of the congregations at Ceres and Stockton, Cal. and Jackson, Ms. Bro. Robb Hickey assisted in the Modesto service. At the Clovis, Cal. service members of that congregation did the beautiful singing and Bro. Wayne DeGough assisted me in that service. The family expressed appreciation to all who helped. It was an honor to help in this time of need. He was buried at Clovis cemetery.

—Orvel Johnson

A SERIOUS BIBLE QUESTION

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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." What was "that which is perfect"? It is the completed new testament ("The perfect law of liberty"), James 1:25. With this complete, perfect law of the Lord in print; if what a preacher teaches is true, he can prove it by this law! He doesn't have to do miracles to prove it is from God!

In closing, let us read from Acts 13:52, 1 Thes. 4:7-8, 1 John 4:13, Rom. 8:9 & 11 & 1 Cor. 6:19. The disciples were filled with Joy, and with the Holy Ghost.—For God hath—given unto us his Holy Spirit.—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.—Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.—But if the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

—P.O. Box 538
La Grange, Ga. 30241

"I really enjoy the paper" —Dona Armstrong, Modesto, Cal.

"May God bless you and your family. Here is my OPA renewal" —Lucille McVey, Fontana, Cal.

"Here is our renewal for the paper we enjoy so much. Thank you." —Maimo and Claude Smith, Wesson, Ms.

GIFT OF THE HOLY SPIRIT

Continued from Page 2

a "Word Only preacher," but I'm not running scared yet. About "clinging to the printed page," if that means the written Word of God, I plead guilty. Tell me one promise, one blessing you have, one way your life is made better by the theory of a DIRECT INDWELLING that is lacking for me through the Word of God? Yes, I cling to the written word ONLY, the written Word ALONE, the Written Word and nothing but the Written Word of my God.

4. "What happens to God's providence?" **Ans.** Not one thing. Providence is to foresee and provide for a need. God has seen to man's needs. II Pet. 1:3-4. "ALL THINGS" Yes, every good work is found in the scriptures II Tim. 3:16-17. If there is something else I would be afraid of it.

5. "What about prayer?" **Ans.** God answers the prayers of those who obey his Word I Pet. 3:12 etc. It does not follow that when one rejects the Indwelling theory as propounded God doesn't hear and answer prayer. It must first be shown that prayer is answered by the DIRECT INDWELLING OF THE HOLY SPIRIT and not just that, but in this manner ONLY.

6. "Do we still believe God will alter circumstances because of our prayers?" **Ans.** If circumstances need altering within us (WHERE THE SPIRIT IS SAID TO DWELL) then we need to confess and pray for forgiveness (I Jn. 1:9 etc.) the spirit doesn't help there. If we are speaking of circumstances outside of ourselves the question is "does the Spirit operate where he does not dwell, say in a sinner?" Many things about prayer I don't know. I either don't understand what God has revealed in his word about it, or there is no revelation. With tongue in cheek I might say: "If I had the Spirit in me then maybe I would know some things that I can't possibly know holding the position I do."

I hope these thoughts will somewhat equalize the study of this most important subject. It is my hope that we can study together and have no breach between us over this issue. I have loved and appreciated brethren for many years who differ with me on this question. God bless all (II Tim. 2:15).

8782 Meadowview Dr.
W. Chester, O. 45069

SPECIAL ANNOUNCEMENT TIME CHANGE

The Eleventh Street Acres Congregation, located at 1105 S. 141 East Avenue, Tulsa, Oklahoma, is changing the time of the Lord's day morning worship service from 10:30 to 10:00 o'clock A.M. The time change will go into effect April 3, 1983 which will be the first Lord's day of April. We will also have our annual spring weekend meeting with the young men doing the speaking April 1-3. Please make a special note that the morning services for Lord's day will be at 10:00 A.M. beginning April 3, 1983 and will remain at this time in the future unless otherwise notified.

—Gene Hopkins



Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94538, March 15— I have enjoyed a month at home with the brethren. However, we are now looking forward to holding a meeting with the Escalon, Ca. congregation April 8-17. We have many dear friends there and expect a good meeting. It will not be long now until the 4th of July meetings are here again and we look forward to seeing

many of you at those meetings. We thank God for the hundreds of thousands of miles traveled collectively by brethren to and from these events safely. This week, Pat and I enjoyed a good visit with the Bill Page and Benny Cryer families discussing the Philippine and Maylasian works. Too, it was good to speak with Jerry Cutter by phone recently and learn that he and Bob Loudermilk had a safe and profitable trip to Australia in Feb. What opportunities are opening up for the Gospel now! We are able to hear Paul Nichols preach one sermon recently during his meeting at Stockton and enjoyed visiting with him again. Don't forget us when you pray.

W. Kornegay,— Brohard, W. Va. 26138, Mar. 5— I am presently working with the Beatrice, W. Va. brethren, 2 were baptized last year; at Lakemore, Oh. 3 were added to the church last Nov.; and in Roanoke, Va. this year there have been 3 confessions and 2 restored to the fold. Bro. Tony Denton a young man 18 years old has been studying for the ministry and has proven to be a dedicated and sincere person in his studies and preaching. He has been much help in the work in the above mentioned congregations. We rejoice to see young men have the dedication to spread the gospel and he is to be commended for his life and his work. So many in the eastern congregations have lost their elders and none to replace them and seem to be barely surviving. The need for teachers is so great we need to revive in the hearts of our preachers the work of evangelism. We can work together to help these struggling congregations survive. We read of the Apostle Paul going from place to place to see how they were getting along, and without his exhortation and instruction we possibly would not have them to read about today. May the Lord help us to go where we are needed, and bless those who support the work.

Dale Offill,— 118 Ashland, San Antonio, Tx. 78218, Mar. 8— The work here in San Antonio is moving right along. We have had a number of studies thus far, and have others that are interested in studying. We have also had a number of visitors to the services, and for this we are thankful. We just arrived home from a wonderful time in Plainview, Tx. where we held a weekend meeting. We wish to thank all those who were in attendance, and especially those who traveled some distance to be with us. We wish to thank those from Loveland, Midland, and Lubbock for their support in the meeting. We also would like to thank Brother Jim Hickey and his family for allowing us to stay in their home, they are a fine Christian family. It was also encouraging to see the young people who attended the meeting. I believe that the meeting was a great success. There was one confession of faults, and one restoration, and for this we rejoice and give God all the glory. I remember I used to ask myself, "What am I going to do this weekend?" "Well, I believe that the most worthwhile thing we could ever do, is attend a gospel meeting. There is nothing more uplifting and encouraging than hearing the gospel and being with those of like precious faith. Pray for us in the work, and may God bless all in His service.

Duane Permenter,— P.O. Box 391, Graham, TX. 76046, Mar. 9— The work here in Graham is progressing very well. We have several leads and studies here in the community. We are grateful for the opportunity of preaching the gospel in this area. My wife recently had surgery, but now is doing real good. We appreciate the prayers that were offered in her behalf. We are enjoying our dear loved ones, Laurie's parents, from California right now. Rosemarie, my sister from California came to help during Laurie's illness. I recently had the privilege of preaching in Garland, Texas, and I enjoyed visiting in the home of brother Bruce Word. We are enjoying the wonderful spring weather. We extend our warmest affection to all the faithful everywhere. Pray for us as we endeavor to labour in the vineyard of the Lord. We, too,

appreciate immensely the hours spent that go into preparing the Old Paths Advocate. Please note my new address and telephone number, (817) 549-7103.

Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203,— Since our last report we have had the privilege to speak at the Planz Road congregation in Bakersfield. We were also engaged in a meeting with the brethren in Orange, Calif. The meeting at Orange was very profitable in visible results. One young lady from the North Hollywood congregation was baptized into Christ, one was restored to duty after being away from the Lord and the church for over a year plus three confessed faults. We appreciate the courage of all these and we give God the glory. This was our first meeting with these brethren and we appreciate all their kindness. We appreciate having preaching brethren Don McCord, Ken Herron, and Larry Lay present during the meeting. Crowds were good and singing and fellowship were outstanding. Cooperation was outstanding from the congregations in the L.A. area. We look forward to being with them again in the future. The work here at Arvin continues to move along real well. At the present time we are working our way through the New Testament. Every other Tuesday night we have private Bible studies using Granville Tyler workbooks and then we teach the chapters in our public worship. Everyone that is involved really seems to be enjoying this study. We grow to love these people more each day. If we can serve you by the way of a meeting this year please feel free to call upon us. We ask your prayers and may the Lord richly bless all the faithful.

Orvel Johnson,— 22466 S. Airport Rd., Sonora, Ca. No. 29, 95370, Mar. 4— The fifteen minute radio program which has been going for four Sundays has brought folks to the services from the Sonora-Columbia area. We pray this is a trend that will continue. We do expect others to come, especially when the excessive rains stop for a time. Brethren Richard DeGough and Robb Hickey have assisted in making up the broadcast programs for the month of March and will help for others soon. This developed into a three-way dialog with Bible questions proposed and answers by one or more of the three of us. It makes quite an interesting program and hopefully will be of interest to those who listen and bring them to services or produce studies. Bros. Robb Hickey and Richard DeGough will conduct a week-end meeting at Sonora, May 18 through May 22. This will be the beginning of our efforts to have two or three meetings a year with extensive personal work at all times. The Sonora congregation appreciates so very much the help that brethren and congregations seem anxious to provide. The potential seems great and in event we are able to get a preacher to come to the area to assist me in the work, we believe that growth is unlimited. Just remember us in the Sonora area, pray real hard for us and the work here, come to see us in this beautiful area. Should you be thinking about coming to a near mountain area, consider Sonora-Columbia. You just cannot beat it.

Lonnie Kent York,— 60 Dixon Rd., Clymer, Pa. 15728, March 1— We are beginning to settle into our efforts for Christ in this area. Working with the two congregations of Lovejoy and Indiana is one of the most rewarding works I have participated in, and I give God the glory and blessing. At present we are studying with both congregations on those things that will develop the proper spiritual attitudes and produce spiritual growth. Interest is high and cooperation is great. We feel that God will bless our efforts for truth. During the closing of the old year and the beginning of the new, we were able to be in the Kansas City area. While there we preached for the fine brethren at 85th. and Euclid, KC, Mo. They have always been so gracious to those who preach the gospel, and to me they have been most encouraging. Also, we were able to visit the brethren at Alta Vista, Ks. and renew with them our friendship and the time that we spent with them in

labouring for the cause of Christ in that area. Before we left we were able to preach for the new congregation at Lawrence, Ks. Our prayer for these brethren is that God will bless their efforts for the truth in that new work, and will bless Dennis Smith as he begins his labors there soon. We then went to Oklahoma City for my brother's wedding. While there we were able to preach for the Capitol Hill congregation. On our way home we enjoyed a short visit with the brethren at Council Hill and Rogers. We miss all of these brethren and pray that God will bless them in all their labors for the cause of Christ. We are able to hold a few meetings during the year, and are willing to assist others in their efforts to present the truth. God bless His children.

Billy D. Dickinson,— 215 Forrest Hills Dr., W. Monroe, La. 71291, Feb. 10— Last night Bro. Don Pruitt began a 5 day series of gospel meetings with us and it promises to be a good one! He conducted our meeting last year and it proved to be one of the best we have had in recent years. I suppose this is why we have eagerly anticipated his return. In a few weeks, I will conduct a meeting with the new congregation in North Shore, TX., Feb. 23-27. I, of course, am looking forward to this very much! I thoroughly enjoyed the February issue of the OPA and especially the two fine articles on the gift of the Holy Spirit, as written by Bro. Joe Hisle and my brother Jerry. I believe these two articles complimented each other and in them scriptures were given which show the Holy Spirit does dwell within us, if we are a child of God, Gal. 4:6. It has been stated that there is not one scripture that asserts the Holy Spirit dwells in us literally or personally. Yet, I noted with interest that the scripture was never given which states the Holy Spirit dwells in us representatively through the word only! Oh consistency, where art thou? Also, if the Samaritans of Acts 8, after their obedience to the gospel, did not have the Holy Spirit in ANY sense of the term, as it has been asserted, because they had not yet received the miraculous measure which came through apostolic hands, then it must follow that before they had received this miraculous measure, they did not belong to Christ, even though they had obeyed the gospel. Because Paul wrote, "...Now if any man have not the Spirit of Christ, he is none of his", Rom. 8:9. So, if the Samaritans, who had obeyed the gospel, did not, according to Acts 8:14-17, have the Holy Spirit in ANY sense, as some are suggesting, until the laying on of the apostles' hands, then it must follow that these people did not belong to Christ until they received something miraculous! To me, this is "only one small step away from raw Pentecostalism"! Brethren, we have always taught that there are different measures of the Spirit. Why deny it now? Too, the OPA is to be commended for printing both sides. Let us all continue to study with open minds. (Note— We are sorry this did not reach us in time for Mar. OPA).

Miles King,— Rte. 1, Scotland, Ark. 72141, Mar. 9— Our work in Ark. is going real well and we appreciate the brethren who support us. We have 2 radio programs in the area of Morrilton and Dardanelle, Ark. We are doing personal work at Witts Springs and also in Lost Corner vicinity. We look forward to a meeting at Witts Springs, June 5-12 with Bro. Kornegay. The mission meeting at Lost Corner will be Aug. 1-5. During Jan. it was a pleasure working with the congregation at Miami, Ok. in a few days personal work and week-end meeting. They have a great interest in the work. Brethren Richard Frizzell and Bill Ferguson are doing a good work there. Feb. 13-20 was the date of the meeting at Tucson, Ariz. Bro. Mike Middick of Fredrick, Ok. traveled with me. Enroute we made a new friend, Rick Sparling of Orting, Wash. He stayed for the Tucson meeting and was baptized. While in Tucson, Bro. Allington and I visited Bro. Foy Willis in the hospital, and were sad to learn of his death soon after we left Tucson. Last week I held a short meeting at Fredrick, Ok. They are at peace. I have

recently helped in some mission work near Clayton, La. We have a radio program at Natchez, Ms. The brethren at Clayton had been meeting in the home of Bro. Gerald Ray Smith but now have a rented building. We look forward to a weekend meeting at Pottsville with Bro. Alton Bailey, Mar. 18-20.

Jerry Dickinson,— 13307 Knollcrest, Houston, TX. 77015, Mar. 6— The new church at North Shore here in the Houston area is really starting to grow. We have been meeting for a little over a year and our struggles and prayers are now beginning to show some fruition. In the past month we have baptized 4 and have seen two restored to duty who had been out of duty for several years. We have high hopes that others with whom we are working will soon decide to turn to the Lord. We have been trying for some while to purchase the lot and small building where we presently meet, but have not been able to financially swing things. We sent out a plea for help but we still lack the funds to begin the purchase. The landlady is in a hurry to sell the place so we are praying that we will soon be able to act on her offer. Billy Dickinson held us a mission meeting last week and a better and more spiritually invigorating meeting I have not attended in some while. Billy preached with tremendous enthusiasm and power and everyone is still talking about the sermons, the singing, and the results - visible and invisible. I am eagerly waiting my Spring meeting in McAlester, Ok. Continue to pray for us.

Jim Hickey,— 1304 S. Date, Plainview, TX. 79072, March 9— Bro. Dale Offill just closed a fine meeting for us. We were glad to have a number of visitors from the community, some for the first time. Martha Stark's mother, Mrs. Mannin, took her stand with us after having been out of the Church for a number of years. We appreciate the assistance that regional congregations gave us. Since my last report, my oldest son's best friend has been converted, Thurmon Lockhart. Thurmon has been taking an active part in our services. A Korean, he has only been in the U.S. for the last few years. My son, Brett, has been a great help in our services both in song leading and in teaching. I have had several profitable studies with Spanish-speaking neighbors. Two Mexican-American families have been visiting some. I believe that a Spanish radio broadcast would really help to reach new prospects. This month I will be preaching in Mexico at the congregation in Mexicali. I hope that we can help encourage Bro. Lopez in the work he is doing there. Some of the brethren in So. Calif. have been visiting the church lately. I am planning to preach at Montebello, Covina, and El Cajon, CA. on our way to Mexico. It will be good to see old friends. If any congregations are interested, I have a number of Bible Correspondence courses in Spanish. If you will send me the name and address I will be glad to enroll them in the Bible study course. We are indebted to Bro. George Hogland and Bro. L.G. Butler for preaching in Plainview while we are out of town. If you are traveling through West Texas, come and see us.

Barney Owens,— 8782 Meadowview Dr. W. Chester, O. 45069— The winter has been unusually mild here in southern Ohio, for which we are thankful. As always we are looking forward to Spring. Recently we have been with the folk at Mtn. Home, Ark. and the New Year's meeting in Earlytown. These have been enjoyable for the family and myself. We are looking forward to our meeting here at Sharonville the last of March with Brother Ronnie Wade. The exact dates are Mar. 26-Apr. 3. My first meetings of the Spring will be at W. Point, Ga., Apr. 9-17; Breeze Hill, In., Apr. 29-May 1; next to Denver, Co., May 14-22. I have previously told some that my time is full in 83, however, due to some mix up on dates I have some time in late summer or fall, should any congregation be late in securing someone. Your prayers we stand in need of and desire.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, Ca 95207, Mar. 3.— In January outside of Stockton I have spoken at Turlock, Manteca, and Ceres. The Lord willing I am to be at Sonora, March 13 and Sacramento (64th St), March 27, and at Modesto in April. At Stockton, Feb. 20-27 we had an enjoyable meeting with Paul Nichols. On Saturday, Feb. 26th there were over 250 people present. Paul did an outstanding job of preaching. Bro. Richard DeGough and myself have been asked to hold a 5 day meeting at Sonora in the month of May. Of late we have had some good visits and studies with several and hope to get some good work done in the Stockton area. Let us keep busy in the Lord's work.

Terry Baze,— (417) 473-6681, Rt. 1 Box 37, Niangua, Mo. 65713,— It has been sometime since I last reported to the OPA. I have concluded my work with the church at Amarillo and have started working with the Niangua and Claxton churches in southwest Missouri. I worked five years with the church at Amarillo and growth was very significant. There were from 10-15 people meeting on Sunday mornings then, and now there are between 40-50. The congregation was very good to us and easy to work with. We were sad to leave but felt needed elsewhere and realized the church in Amarillo is very capable of functioning without us. Jimmy Cutter is still working with the Amarillo congregation. He is a very dedicated Christian and it was wonderful to be able to work with him over the last couple of years. We learned to love him and his wife Dana very much. We are excited to be in Missouri and to begin our work with these fine brethren. It is a pleasure to be able to work with Ron Alexander in Niangua. We solicit your prayers in our new endeavor. I have a meeting coming up shortly in Pratt, Kansas, April 20-24. Please attend if possible. In Christ, Terry Baze.

Selby L. Owen,— 310 Flora St. Lodi, Ca. 95240, March— This is my first time to report to the O.P.A. altho I have read the reports and articles with interest. By the time this gets into the paper I will have completed one full year of personal work supported by the faithful congregation meeting at 415 S. Garfield, here in Lodi. It has been a very rewarding experience for me, I just wish I had started years ago. The good Lord has blessed our efforts with his help, so that the congregation has grown with eight baptisms and three restorations of ones who have been out of duty for some years. We still have outside studies in progress, as well as trying to root and ground the new members, and prayerfully await for God to give the increase. The Church is also growing spiritually, with more interest in the work of the Church, and we have brethren desiring to qualify as Bishops and Deacons. Please pray for the work here, and if you know anyone in this area that we may study the bible with, please let us know. I have preached one or more times at the neighboring congregations, Stockton, San Pablo, Sacramento (north area), Fair Oaks, Auburn, and Turlock. May God bless all the faithful in Christ Jesus our Lord. To him be all the Glory.

Virgilio O. Danao Sr.,— Dist. No. 2, Roxas, Isabela, Philippines, February 4, 1983,— The visit of Bro. Bennie Cryer and Bro. Don L. King here in the Philippines on January, 1983 has been profitable: 23 precious souls were immersed in Christian baptism, and we, your Filipino brethren, are spiritually strengthened by their inspiring lectures and messages on the "responsibility of giving" and on other vital subjects. Despite of the bad weather, the scheduled study on January 16th and 17th was successful, for many brethren from different places in the Cagayan Valley --provinces of Nueva Vizcaya, Quirino, Isabela and Cagayan -- were present. I was again privileged to accompany Bro. King and Bro. Cryer (although this was Bro. Cryer's first visit here) as they visit local, particularly new, congregations. We, your faithful brethren here in Roxas, are very thankful for your continued generosity,

and it is our earnest prayer that our God "shall supply all your need according to his riches in glory by Christ Jesus" Phil. 4:18-19. On January 27th, I baptized three ardent radio listeners -- a couple and a married lady -- here in Roxas after a follow-up Bible study with them was made by me with some of the Church leaders here during the previous night. I have time also to study the issues, regarding the use of one loaf and one cup in the Communion, Sunday School, etc. with a preacher from the "digressive conservative brethren." After the above stated bible study in the evening of January 26th, I invited said preacher to go with me at home, and there we continued our study together through-out almost the whole night. He took the opportunity to study with me during that night, because he was to go home to Dingras, Ilocos Norte very early in the morning the following day. He asked me many questions regarding the issues, and I tried to answer and explain to him plain teaching of the Scriptures on the subjects. He seemed to have sincerely accepted the truth, and now we look forward to the time -- God willing, helping and blessing -- when we will be able to extend our Mission work to the Ilocos region located northwest of Luzon. May the good Lord bless and help us all as we continue to labor in His vineyard!

Allen Bailey,— 631 Oak Hill Dr., Houston, Missouri, 65483, Mar. 10, 1983— Please excuse me for not reporting in the Old Path Advocates for several weeks. I appreciate much those who have asked me recently how the work is progressing in this area. Your interest and prayers are greatly appreciated and needed. This year is going to be a busy year, but Lord willing very prosperous. My meeting schedule will be as follows, providing there are no changes. I will be participating in the study held at Miami, Oklahoma on March 18-19 and will give a study on Fellowship there. March 25-27 I'll be at Kansas City, Ks. (36th); April 1-3, Tulsa, Oklahoma (Young people meeting); June 12-19, Crawfordville, Florida; July 11-17 Oak Forest congregation near Alton, Missouri; July 24-31 Mt. Zion, Arkansas; August 21-28 Grinnell, Iowa; September 16-25 Hale Arkansas; October 12-16 Galena, Missouri (Mtn. Home congregation). Some have asked for weekends that are not included due to not being confirmed yet. Winter has been rather mild here in the Ozarks this year, which has been helpful for getting more studies than normal for the winter months. The congregation at Houston continues to enjoy peace and unity, with continued growth along the way. Several have made confessions of faults recently and 1 baptism from Mtn. Grove recently. We appreciate the congregation at Mtn. Grove for their continued dedication to the work. The Fieldstone congregation is still working in the Vanzant area, with seemingly a newly motivated zeal. We all need motivating at times, it does me good to see brethren and sisters motivated for the Lord's work. Here at Houston, the past several weeks, we have enjoyed Bro. Dale Cozby's willingness to study with the congregation, the book of Revelation on Wednesday nights. Recently we lost a fine Christian couple who had been married for over 77 years. They both died within 5 weeks of each other. Many of you have heard of them, and perhaps have met them: Bro. and Sis. Carl Smith of Mtn. Grove. We equally extend our sympathy to Bro. Arch West with the loss of his son, and to the Meridith family in Tampa, Florida. Our prayers are with you all!!! God Bless you all.

Alton Bailey,— 909 Truitt, LaGrange, Ga. 30240, March— All continues well here in the deep south. I closed

a meeting at 36th & Everett in Kansas City, Kan., Feb. 27. Most of its members made confessions of faults and requested prayer. There had been a great deal of trouble there for some time. They have now straightened up all things with the Lord. They made decisions and carried them out that brought about unity not only among themselves but with sister congregations in the area. The crowds were very good with seating capacity filled to the maximum at times. One was baptized that week also. We appreciate these fine people for their humility and desire to serve the Lord. Apr. 17-24, Lord willing I will be in a meeting at Radnor, W. Va. Please pray for our efforts.

Frank Staggs,— P.O. Box 8605, Flintville, Tn. 37335, Mar. 5— Dear ones in Christ, thanks for all the cards and letters sent our way as Gladys was sick and went to be with the Lord. If for some reason I have failed to write someone please accept this as our note of thanks. The work continues pretty well here with home studies, congregational teaching, and some training in the rudiments of music. I am following this procedure here at Flintville and also at Athens, Ala. I look forward to meetings at Sulphur, June 25-July 4; Liberty, (Hilltop), Ky., July 17-24; and Raleigh (Falls of Neuse Rd.), N.C., Aug. 14-21. Look forward to seeing you. Thanks again for your wonderful love. the Lord bless you. I love you all so much. Yours in Him who walks on the winds of the tempest and speaks to our hearts in whispers of love, even as "God is love."

James T. Smith,— Rte. 2 Box 343A, Ethridge, Tn. 38456, Mar. 9— The church on Springer Rd. in Lawrenceburg continues to grow. We have had 3 restorations recently for which we are thankful. We are glad to have such faithful preachers as Bro. Bobby Pepper and Bro. Johnny Fisher who preach for us each month. Here is a renewal for the OPA.

Stephen D. Fisher,— 119 Locust St., Carrollton, Ill. 62016— I have been teaching from the pulpit for over 5 years now, the first 4 of which were in the digressive churches of Christ. I firmly believe the OPA was instrumental in my conversion to truth. I believe the OPA serves purposes not yet realized and I heartily support it. My home congregation is at Mozier.

Wilson Messer,— Rte. 1, Hartford, Tn. 37753, Mar. 8— Thanks to the generous help of our brethren we were able to purchase a building and surrounding land for a new congregation at Grassy Fork. We are now looking for benches. We express our appreciation to all and hope that as you have opportunity you will stop and worship with us and visit in our homes.

R.B. Roden,— 112 Kelly Dr., Moore, Oklahoma— I was at Dallas (Boulder Drive) last Sunday and Sunday eve. I preached here at Moore this past Lord's Day with good attendance and visitors. We are looking forward to our meeting this summer with Billy Orten, July 29 through August 7. Make plans to be with us in this great meeting. I go to Paris, Texas this Friday to start a meeting March 11-20. We are looking forward to a busy summer in the work. There is always someone waiting our call at their door to talk Bible with us. Do pray for us in the work. Brethren get off of your opinions - read your Bibles for yourselves and preach the word. That is the power to save souls. Have we got to the point that a soul is not precious in the sight of the Lord? Please read Matthew 26:16.

Our purpose is to "earn-estly 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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ACCEPTABLE WORSHIP

By Paul O. Nichols

"God is a Spirit; and they that worship him must worship him in spirit and in truth;; (Jno. 4:24). This is the teaching of Jesus, not the radical raving of some religious fanatic. This statement was made by the Savior to a religious Samaritan, to whom he also said, "Ye worship ye know not what..." (v23). Thus he accused her and her fellow worshippers of religious ignorance.

In the account of this conversation at Jacob's well between Jesus and the woman from Sychar there is no hint that either this woman or the others who worshipped in the temple on Mt. Gerizim were dishonest or insincere. They were just ignorant of the truth. This is the same thing that was wrong with many of the Jews. Paul said, "...My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3). He also accused the Athenians of ignorant worship in his sermon on Mars Hill (Acts 17:22,23).

In order for a person to do the will of the Father, he must be informed. Jesus said, "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32).

For worship to be scripturally acceptable certain requirements must be met - right purpose, right place, right time, right object, right attitude, and right way.

The reason for Christians to assemble in a religious service is to worship. The word "worship" literally means "to kiss the hand toward," hence, homage or devotion. Paul said, "Not forsaking the assembling of ourselves together..." (Heb. 10:25). Such an assembly is not a social gathering, but a corporate body of Christians with a solemn purpose. We are told in Acts 20:7, "...the disciples came together to break bread..." and Paul preached." Worship brought them together.

In the Old Testament the people of God were told by Moses, their lawgiver, "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all I command thee" (Deut. 12:13, 14). They were not free to do as they pleased. Neither are we. Paul said, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21). Again writing about worship, he said, "When ye come together in the church..." (1 Cor. 11:18). In the first place, to worship acceptably one must be a member of the church (in the church). Secondly, as a member of a local congregation, or as a member of the church meeting with a congregation, when we worship, we "come together in the church"..."in one place" (1 Cor. 11:20). The right place to worship and commune or eat the Lord's supper is in a gathering of Christians who assemble to worship.

The right time to assemble to "break bread" is "the first

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ALL OR NONE

By Barney Owens

The title of our investigation at this time might seem somewhat strange in view of the attitude of our world, as most are satisfied with nearly, pretty good, or almost. However, to the serious student of the **Book** we call **Good**, it is a thought that is immediately understood. Our Lord not only asks for all of one's being, but His very life is the personification of giving all unto the Father. Legion is the name of men and women who are willing to walk so far with the Lord but not the entire journey; who will seek by tearing away at the peeling, yet never penetrating to the core; yes, and can be induced to whiff, but never really savor the Christ in His sweetness. Shall we account for this by appealing to the every so handy "human nature"? Whether that be the answer, I will not venture to say, tempted as I might be, because it is apparently the common lot of us all.

I will not at this time belabor you with proof of the afore statements, but will ask you to reason within yourself, look to experiences you have had, view the lives of those nearest you, and this should become so manifest that argument will not be needful.

Just here, we will look into the pages of Holy Writ claiming for our admonition, the testimony found therein; at the conclusion of this paper, there should be clearly one conclusion, **Christ is pleased only when we give Him "our all"**.

LESSONS FROM THE OLD TESTAMENT

Since the things therein were written for our benefit (as over and again shown in these pages, Rom. 15:4; 1 Cor. 10:1-12; Heb. 2:1-3, etc.) it will do us well to remember that God was not satisfied when His servants in that age of the world served Him to a point then gave way to their own, or the schemes of others.

(1) The first one concerns all Israel under the leadership of Joshua. Reading from Joshua 24:14, 15 we find: "Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house we will serve the Lord."

To begin, let me make some observations on the

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AN OPPORTUNITY IN AUSTRALIA

By: BOB LOUDERMILK

Brother Jerry Cutter and I left America, Feb. 21, for a two week effort in Western Australia. We were sent and supported by the 21st Street congregation in Oklahoma City. The purpose of our trip was to investigate the potential for doing a mission work in this country. We recently learned that there was a family in Australia who were worshipping in their home in a scriptural manner. Walter McFarland (from the Dallas, TX. area), had met this family and taught them on the way the worship is to be conducted. Walter has been in Australia for several months with his job and has worshipped with this family from the first Sunday he was there.

On Wednesday, Feb. 23, we arrived in Boulder, Western Australia, and went to the home of this family (John and Alice Burt). We spent the next several days visiting and studying with them and some of their friends. We had studies with 3 families from the local "Church of Christ", which we discovered used cups, classes, and instrumental music in their worship services. Furthermore, many in this congregation were also into the "charismatic movement". Two of the families we studied with were very dissatisfied with the way their congregation was going, and expressed an interest in the things we taught.

Part of our time was also spent in the beautiful city of Perth, a city of 900,000 people, on the coast of the Indian Ocean. John Burt has a son who goes to school here and who worships with the "cups and class" brethren in the area. We spent two evenings visiting and studying with him on the differences. He listened attentively and seemed interested in the subjects we discussed.

March 5 & 6, we were back in Boulder, and had the opportunity to meet another son of Brother Burt's, who is also a member of the church. He worships with his parents in their home.

We felt the studies with the Burt family were profitable and good was accomplished. There are yet things they need studies on but we found them sincere, honest and open to the truth. John and his wife appear to be receiving the truth as they are taught.

Due to this new opportunity, my family and I will be moving to Western Australia in August to engage in at least three year's work. We plan to begin in the towns of Boulder and Kalgoorlie, where the brethren are now meeting. Later, we will investigate the potential in the large city of Perth. The 21st St. congregation in Oklahoma City will be sending and fully supporting us in this new mission effort. I understand that there are a few brethren

in the United States who are interested in possibly locating jobs in Australia, and helping us get started in the work. If you have such an interest, please contact me immediately at: P.O. Box 421, Pratt, Kansas 67124. Public school teachers here may be interested in Australia's "teacher exchange" program.

Before closing, I want to thank the 21st St. brethren for their support and encouragement. I also wish to express appreciation to my travelling companion, Jerry Cutter, whom I learned to love and appreciate even greater while travelling to the other side of the world.

Bob Loudermilk
(316) 672-5232

ACCEPTABLE WORSHIP

Continued from Page 1

day of the week" (Acts 20:7). John called it "the Lord's day" (Rev. 1:10). It was on the first day of the week that our Lord arose from the dead. (Mk. 16:9). It was on this day of the week that the Holy Spirit descended on the Apostles and they began to preach "as the Spirit gave them utterance" (Acts 2:1-4). It was on this day the church was established (Acts 2:41,47). The apostle Paul bound this day upon the church as the day of our giving as we have been prospered (1 Cor. 16:1,2). And history reveals that the first day of the week was the day that the early Christians met to worship God.

The object of worship is God the Father through His Son, Jesus Christ. "...The true worshippers shall worship the Father..." (Jno. 4:23). "Thou shalt worship the Lord thy God..." (Matt. 4:10). But the apostle Paul said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks unto God and the Father by him" (Col. 3:17). Also, Christ said, "...No man cometh unto the Father, but by me" (Jno. 14:6). So while God the Father is the object of our worship, we do it through Jesus Christ, His Son. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

While one may venerate God, the scriptural object of worship, it is possible that the service is still unacceptable, because of failure to meet other requirements. Just as the scriptures make plain the right purpose, right place, right time, and right object, they also teach that "the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him...and they that worship him must worship him in spirit and in truth" (Jno. 4:23,24).

To worship "in spirit" simply indicates the right frame of mind, right attitude. When Christians gather to worship God they are to have a singular purpose and singleness of heart. The services are not mere ritual. Sincerity and conscientiousness, as well as faith, is to be manifested by each individual in order for his service to be acceptable. Each is to put his heart and soul into his worship.

Finally, the corporate worship service is to be offered to the Lord according to his authority. To worship "in truth" is to engage in acts of service that God Himself has authorized in the scriptures. In prayer to God, Jesus said, "...Thy word is truth" (Jno. 17:17). God's word tells us to "sing and make melody in or hearts to the Lord" (Eph. 5:19); to pray (1 Tim. 2:8; Acts 2:42; 1 Cor. 14:15-17); to teach (2 Tim. 2:2; Acts 20:7; 1 Cor. 14:23, 26, 31; 1 Pet. 4:11); to give as we are prospered (1 Cor. 16:1, 2; 2 Cor. 9:7); and to partake of the Lord's supper (1 Cor. 11:33; Acts 20:7; 1 Cor. 11:2, 23-25).

Acceptable worship is worship that God accepts because it honors Him; it is offered according to His will.

—147 Bay Bury Lane
Jackson, Ms. 39212

MISSION EFFORT AT DURANT, OK.

Randy Tidmore, Jack Lee, and others, including myself, are planning a mission effort at Durant, OK. this summer, June 13-24, with a five-night meeting climaxing intense personal work efforts. We have several young men already committed to help us, and have obtained the college dorm for housing during the two weeks we will be there. We would like to have others, young or old, who are in earnest about learning personal work and conducting home studies. We hope this will be a training experience, and reach the lost as well. If interested in helping us, get in touch with me as soon as possible. The cost is nominal for rooms - \$25 per week - meals extra. Maybe there are congregations that would like to send someone to get experience and help us, too, in this vital work. Maybe you have friends or relatives living near Durant. Let us hear from you.

—Johnny Elmore
419 K. SW
Ardmore, OK 73401
Ph. (405) 223-8446

BRINGING EVERY THOUGHT INTO CAPTIVITY

By Terry Baze

The Bible teaches us the importance of the mind in Pro. 23:7- As a man thinketh in his heart, so is he. Our thought process embraces all of man's being. Every act of man springs from the heart. Therefore, whatever goes on in our mind will actually determine what kind of person we are.

Men have always had trouble with their thoughts and imaginations, the flood itself having been the God imposed penalty for man's being. Every act of man springs from the heart. Therefore, whatever goes on in our mind will actually determine what kind of person we are.

Men have always had trouble with their thoughts and imaginations, the flood itself having been the God imposed penalty for man's imagination, which was only evil continually- Gen. 6:5,6. Yet the scriptures teach that we must control our thoughts- 2 Cor. 10:5- Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

1. How can we accomplish this? Certainly it is difficult, for evil thoughts arise in our minds excited by fleshly lusts, yet we can learn to control our thoughts and so train our hearts so that they will be brought into subjection to the will of God. I believe that heart can be so trained that the thoughts that arise will be of God, of our duties and obligations to him, and of the high and exalted privileges and blessings that are bestowed on us his children. Read if you will Eph. 2:3, Rom. 7:22-25 and Mt. 15:19.

A. Two things we must beware of-

1. Allowing yourself to guide your thoughts- Is. 65:2- I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts. We are in grave danger when we allow our own thoughts and desires to govern our lives instead of God's word.

2. Allowing Satan to guide our thoughts- 2 Cor. 4:4- In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

2 Cor. 11:3- But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. We must beware of the devils devices to bring our minds into captivity to him, because "The thoughts of the wicked are an abomination to the Lord." -Pro. 15:26.

B. We must be motivated to bring our thoughts into captivity.

1. How motivated?

a. salvation- God's love, mercy, grace, blessings, promises.

b. wages of sin is death- Rom. 6:23.

2. What happens when we become motivated?

a. Our mind is prepared- Jn. 7:17- If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

2 Cor. 8:12- speaks of a willing mind, v. 19 a ready mind, and Acts 17:11- These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. We must hunger and thirst for righteousness. Mt. 5:6.

C. Bringing every thought into captivity must be developed. A noble character is not a thing of chance, but the result of a continued effort in right thinking. Read Acts 24:16, Rom. 6:17, Eph. 4:23,24 and 1 Pet. 1:13,14.

A man's mind is like a garden, which may be intelligently cultivated or allowed to run wild. But whether cultivated or neglected, it must, and will, bring forth. If no useful seeds are put into it, then an abundance of useless weed seeds will fall into it, and will continue to produce their useless kind. Just as a gardener cultivates his plot, keeping it free from weeds, and grows the flowers and

fruits which he weeds, so may a man tend the garden of his mind, weeding out all the wrong, useless, and impure thoughts. By this process a man sooner or later discovers that he is the master gardener of his soul.

Good thoughts bear good fruits, and bad thoughts bad. As he thinks so is he, and as he continues to think, so will he remain. Evil thoughts are developed like any habit, good or bad. Like many habits, people begin in control of their habits and before long their habit controls them.

Bad habits that encourage evil thoughts-

1. Television- It is the number one influence in teaching morals and habits in our country. Its influence has surpassed that of the home, church and school. It has been said as a result of survey that the average parent spends seven and one-half minutes per week talking to each child, while those children spend hours daily--at the television.

2. Evil companions- 1 Cor. 15:33- Be not deceived, evil communications corrupt good manners.

D. Bringing every thought into captivity takes discipline.

We must discipline ourselves if we are ever to accomplish this goal. If one is unable to discipline himself in other matters, what makes him think he can in this one?

We must discipline ourselves-

1. In study of God's word. Heb. 8:10- For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write my laws in their hearts; and I will be to them a God, and they shall be to me a people.

2. In prayer- Few of us spend time praying to our Father as often as we should.

3. Goal - to be single minded Mt.22:37- Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Conclusion - Is. 55:7- Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

—Rt. 1, Box 37,
Niangua, Mo. 65713

"NOTICE OF A NEW CONGREGATION"

Plans have been made to establish a New Congregation in Southwest Missouri in the town of Aurora. Aurora is centrally located, and is known as a retail and manufacturing center, with over 7000 population.

We have already rented a building which is located near the downtown area at 29 West Locust. Lord Willing, we plan to have our first worship service on Lord's Day, June 5th. Our meeting time will be at 10:30 A.M. and 7:00 P.M. with Wednesday night service at 7:30 P.M. We invite all who are passing thru to stop and worship with us.

Bro. Ron Alexander has been contacted and has agreed to hold us a 10 day Gospel Meeting shortly after we begin meeting. If you have friends or relatives in this area, please send us their names and addresses. We are looking forward to this new work and realize it will be a great challenge. We need your prayers and your encouragement.

—Roy Lee Criswell
P.O. Box 1536
Seminole, Okla.
74868

CHANGE OF ADDRESS

The church at Pontiac, Mich. will be moving into the new building about Apr. 10, from the old location at 87 Lafayette to: 2995 Shaddick, Pontiac, Mich. 48054, off Cass Lake Rd. between M. 59 & Pontiac Lk. Rd. Time of services: Lord's day 10:00 A.M. and 6:00 P.M. and Wed. evening at 7:00 P.M.

—Carl Willis

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By Clovis T. Cook

The word "context" means: "...the parts of a sentence, paragraph, etc. immediately next to or surrounding a specified word or passage and determining its exact meaning" according to Webster. In writing or preaching, we sometimes, in an effort to uphold something we believe, lift a passage of scripture out of its contextual meaning to prove our point. This may be done sometimes unintentionally or unknowingly, but more likely during an heated argument are we tempted to reach out for passages of scripture that seem to fit. One passage is fulfilled, interpreted and completed by all others that have a bearing upon the same subject. Truth often times is many-angled. It is only by an assembling and an assessment of all scriptures at their full value upon a subject, that we can have full-balanced completeness. We must not wrest the word of God to our peculiar circumstances, or wrest a verse from its connection for the purpose of bolstering up a preconceived theory or opinion. A close scrutiny of a text, and the circumstances surrounding are indispensable to the discovery of its real teaching. Every passage must be given its legitimate emphasis—no more, no less. We do real harm to scriptural truth in trying to prove a point by piling up passages, and juggling them like the pieces to a jig-saw puzzle, trying to get them to fit with no regard to their contextual setting. We need to get everything that is said on a given subject, but we must be sure that the passages we use can be directly applied to the subject. Peter said, "...which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Pet. 3:16). The word "wrest" means, "to twist...to turn" and is used metaphorically in this passage on the part of the ignorant and unsteadfast." —Vine. Whether knowingly or unknowingly; intentionally or unintentionally, when a passage of scripture is used out of context, it proves nothing.

THE WORK IN HAWAII

As many of you know by now, Bro. Bobby Pepper is to move to Hawaii to begin a mission work June 1st. He plans to stay at least three years and will be supported by the Trentman Avenue Congregation, Fort Worth, Texas with help from other churches as well. **After June 1st**, you will have a place to worship if you go over there. Call Bobby first (205) 232-8774.

—DLK

BONDS OF MATRIMONY

Keele-Hill— On the afternoon of August 14, 1982, Terry Keele and Jerilyn Hill were married at the church building in Deer Park, Texas. Terry is the son of Burle and Doris Keele. Jerilyn, the daughter of Gerald and Marjorie Hill. The setting was beautiful. The singing was done by Glen and Becky Ballard. A large crowd of family and friends gathered to join in well wishes. It is our prayer that Terry and Jerilyn will have many happy years together in Christ Jesus our Lord.

—Gerald Hill

MEMORIAL DAY WEEKEND MEETING AT JACKSON, MS.

This will make our fifth such annual meeting, and we anticipate the largest crowds ever. People are planning to come from several different states. We look forward to it. Brother Bob Loudermilk of Pratt, Ks. is to be our principal speaker. He has consented to come for the meeting before leaving for overseas mission work this summer.

We want to accomodate as many as possible in our homes, and there are a number of motels which can take care of the overflow. Sleeping bags and blankets might be advisable for some of the young people.

The dates of the meeting this year are May 25-29. Come and be with us.

—Paul O. Nichols

REPORT ON MAYLASIAN WORK Bennie T. Cryer

The latter part of January and the first part of February, Bro. Don King and I spent nine days in Kuala Lumpur, Maylasia working with the brethren there and in Petaling Jaya. This was not the best time of the year to go but it was a convenient time since we were already in the Philippines and only 1500 miles away. The brethren had spent a great deal of money and time advertising our arrival and the work we were to do. They had our schedule arranged from the evening we arrived until the day we left. We held meetings in three different locations and several visitors came to each place as a result of the work of the churches there. One was baptized.

We found the brothers and sisters there hospitable, willing to learn, work and plan for the future. There had been some losses since our visit there the latter part of 1981 but some good gains with leadership abilities were also made that will lend to the strength and future of the church. There were two groups meeting a few miles apart: one in Kuala Lumpur, the other in Petaling Jaya. Before we left the two groups agreed to form one congregation. In doing this they are providing for more teaching and financial strength. We had studies with men who came from as far away as one hundred miles and it is hoped that a faithful congregation may be formed in their area in the near future.

It was a pleasure to travel and work with Don on this trip and we thank all who prayed for and assisted with this trip.

—4635 Larkin Rd.
Live Oak, Ca. 95553

ALL OR NONE

(continued from page 1)

passage, then come to the point at hand. (a) The flood spoken of here, is not the Flood in Noah's day (Gen. 6 & 7), but the flood when God flooded the land and allowed them to pass into it. This is seen by the fact that their fathers had served gods in that time. They would naturally have some inclination to serve these gods. (b) The gods of the Egyptian's of course would refer to the time of bondage. (c) The gods of the Amorites put the gods of the Canaanites in a single lump, as they were now in the Promised Land.

With that in mind, please read over again the verses and notice carefully how Joshua comes to the point. They had to "put away the gods which your (their) fathers served," in order that they might serve the Lord. In other words, God was not going to have a half-hearted, hypocritical worship and service. It was either all or nothing. Joshua gave them his decision, as God had been with him since prior to the deliverance, there was no way he would leave the Lord now. But his choice could only be for himself, each tribe, family, household and individual had to make the decision.

(2) The next case concerns the first of Israel's kings. The nation of Amalek had become a moral cancer to Israel, and God thus gave the decree that they must be abolished from the face of the earth, completely liquidated. To accomplish this, God through Samuel the great prophet selected Saul the king to carry out this mission. At the giving of the orders, there was complete understanding what God's will was in the matter. From 1 Sam. 15 we find: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass," (V.3). But as with most orders of this nature, they are better accepted when given than when one tries to carry them out. Saul immediately began to do as God asked him. But when the smoke had cleared, the battle cries ceased, and the swords found their scabbards, Saul has returned and encounters the prophet in the way declaring: "Blessed be thou of the Lord: I have performed the commandment of the Lord" (V. 13). As you who have studied this chapter in Israel's history know, the statement was only partially true, since Saul had not done **all** the Lord had commanded, so we find Samuel asking: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" (V. 14). These denied the very statement Saul had made, since dead sheep and cattle do not make sounds nor move. Saul had done **almost** everything the Lord charged him, but not **all**. For his going so far but not all the way of complete obedience, Saul was punished as though he had done **none** of the Lord's bidding.

With the Old Testament we have scores of examples like these which have the singular purpose of informing us the plight of men and women who would not do all God asked of them, thinking that it would be alright in their case, or acceptable in those circumstances or justifiable at that time, as well as giving to you and me the much needed exhortation of **doing all or none**.

LESSONS FROM THE FLESHLY MINISTRY OF CHRIST

During the time Christ walked this earth, we know that He did "no sin, neither was guile found in his mouth". (1 Pet. 2:22). Since "sin is the transgression of the law," our Lord did everything asked or demanded of Him. He pointed out that His mission was to fulfill the law, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill". (Mt. 5:17). That is why we are informed of His statement on the cross just a moment before death which He uttered, "**It is finished**" (Jno. 19:30). Upon examination by Pilate, he was constrained to say, "Behold, I bring him forth to you, that ye may know that I find no fault in him". (Jno. 19:4, 6). Jesus did **all** asked of Him, **nothing** was **left undone**, and as hard as it might be for us to grasp the force of it, roll it over

in your mind just now, **all, all, all, all!**

But during His ministry, with men, as a man, He enforced the truth and necessity of doing **all**, as well as the futility of thinking as long as a part is done, then that will somehow appease or satisfy the Father. Or the many events and people that could be cited as examples, let me bring these to your mind. (1) The excuse makers found in Luke 9. "And he said unto another, Follow me. But he said, Lord, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee: but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (V. 59-62). In these verses it is clear that these had a desire to follow Christ, as there was not disdain for Him, no ridicule, and certainly they did not try to harm Him in any way. Yet Jesus was plainly against them. Why? Because they wanted to follow Him but not totally, completely, or make Him first or foremost in their lives. Jesus knew if they allowed something to hinder them now, that when something, someone, or anything else came up, then He would be cast aside for that, would begin to demoted to a second place or class condition. The lesson is: **All or None**.

(2) The rich young ruler. The accounts of this gentleman are found in Mt. 19, Mk. 10, and Lk. 18. It would be well for you to pause and read the account before proceeding this paper. You will then have a good and complete view of this fellow whose characteristics it would be well for us to follow. But he had a problem as Jesus told him what was to be done. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell that whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me. And he was sad at that saying, and went away grieved: for he had great possessions". (Mk. 10:21, 22). His problem is easily discernable. It may be your problem, or to say the least (or most) it may only be representative of some problem you have. Let us think! The lesson of the Lord here is that if there be anything that is stationed between our service to him and ourself, that thing must be removed. Or in other words He is saying: "**It is all or none**".

MEMBERS OF THE EARLY CHURCH AND US

One might think that after the death of Christ, His resurrection, the establishment of the church, and the completely revealed will of God in written form (the New Testament) that this idea would finally take hold but such is not the case. (1) The early church. The first members of the church wanted the blessings of Jesus Christ, but had problems giving Him their all. You can recall that the church in Laodicia had a problem in that they were not burning with zeal for the Cause of the Master but had not completely left Him- so felt secure in that they were giving Him some service. The Lord however, did not look at it with human eyes. Because of their lukewarmness, He promised they would be spewn out of His mouth if there was not some repentance soon (Rev. 3:14-16). The Apostle James called it adultery (spiritual of course) when one would only allow Christ a little space in life (Js. 4:4). The thought is this: **All or None!** (2) Men and women of today. Church rolls are filled, pilgrimages are planned, multitudes flock to church buildings, airwaves are jammed, and the world is alive and crawling with religious practitioners. But as we look upon these great hosts, it does not take one long to realize that they love Christ to a point and then turn the attention elsewhere.

Within the church which of all places and realms there should be complete dedication, it often just is not the case. Shall we all now vow to "take up our cross and follow Christ completely?" Let us given Him our all. Yes, you can be the one, who gives **all or none**.

—Selected from Footprints of Jesus

THE 1983 CHURCH DIRECTORY

The following congregations reported during FEBRUARY and met the March 1st. Deadline. I have received as of March 3rd. from:

ALABAMA: Birmingham, Earlytown, Florala, Napoleon, Oak Ridge; ARIZONA: Tucson (Los Altos) and (Country Club); ARKANSAS: Fayetteville, Ft. Smith, Hale, Harrison, Hillside, Junction City, Little Rock (Mablevale), Mena, Mt. Zion, Pottsville, Rogers, Russellville, Witt Springs; CALIFORNIA: Atwater, Auburn, Calimesa, Carlotta, Clovis, Corning, Cypress, Escalon, Fair Oaks, Fresno, Huntington Park, Lodi (South Garfield) Manteca, Modesto, Morro Bay, Norco, Olivehurst, Orange, Redding (Churn Creek), Sacramento (64th.) and (North Area), Salinas, Sanger, Sonora, Turlock, Yuba City; COLORADO: Holyoke, Otis; FLORIDA: Crestview, Ft. Myers, Jacksonville, Longwood, Oyster Bay, Tampa; GEORGIA: Columbus, Jonesboro, La Grange, Marietta, Temple; ILLINOIS: Mozier; INDIANA: Bedford, Bloomington (South Washington), Harrodsburg, Richmond; IOWA: Grinnell, Savannah, Waterloo; KANSAS: Alta Vista, Jetmore, Kansas City, (Stony Point); KENTUCKY: Bandy, Hill Top; LOUISIANA: Baton Rouge, Monroe, Shreveport (Buncomb Road) and (South Shreveport); MICHIGAN: Detroit, Kentwood, Lansing, Moline, Pontiac; MISSISSIPPI: Hillcrest, Jackson; MISSOURI: Ava, Beef Branch, Cable Ridge, Grandview, Joplin (Joplin Street), Kansas City (85th Street) and (North Brighton), Monett, Mtn. Grove, Mtn. Home, Pleasant Hill, Richland, Scott City, Seneca (Ottawa Street), Springfield (Highway 160) and (North Side), Warsaw, West Plains; NEBRASKA: Imperial, Omaha, Sunol; NEW MEXICO: Portales; NORTH CAROLINA: Durham, Falls of Neuse; OHIO: Akron Area (Tallmadge and Kent), Columbus (Parsons Avenue), Dayton, Goshen, Hamilton, Lakemore, Sharonville; OKLAHOMA: Ada, Ardmore, Chouteau, Crescent, Davis, Duncan, Edmond, El Reno, Galey, Golden, Graham, Healdton, Holdenville, McAlester, (C & Tyler) and (Hereford Lane), Marietta, Miami, Muskogee, Norman, Okemah, Oklahoma City, (NW 21st.) and (SW 50th), Poteau, Sentinel, Sulphur, Tahlequah (Qualls Road), Tulsa, (11th. Street), Washington, Wynnewood; OREGON: Cottage Grove, Forest Grove; PENNSYLVANIA: Flemington, Mahaffey; SOUTH CAROLINA: Claussen, Lugoff, Walterboro; TENNESSEE: Chapel Grove, Nashville, Sevierville; TEXAS: Amarillo, Arlington, Austin (Ave. F.), (Bluebonnet), and (West 43rd.), Beaumont, Clyde, Corsicana, Fairview, Ft. Worth

(Fossil), Graham, Houston (Joliet St.) Lubbock, Melissa, Menard, Odessa, Olney, San Antonio, (Glendora) and (Nacogdoches), Waco, (Monte Vista), White Hall, VIRGINIA: Roanoke, WASHINGTON, Tonasket, Tukwila, Yakima, WEST VIRGINIA: Beatrice, South Charleston, (Mallory Chapel), Wayne, also from HONDURAS, MALAYSIA and MEXICO.

The reason that I printed this list is to keep you from calling to see if you are in the 1983 Directory. I get a lot of calls concerning this thing.

The following congregations are no longer meeting: JETMORE, KANSAS, MOLINE, MICHIGAN, SUNOL, NEBRASKA, DURHAM, N.C., MAHAFFEY, PA. and LUGOFF, S.C.

New Congregations are at OTIS, COLORADO, CRESTVIEW, FLORIDA, (800 West Griffin Street), KENTWOOD, MICHIGAN, (4610 Burgis St. S.E.), Moved from Moline, MI. PONTIAC, MI., moved to 2995 Shaddick St., SENECA, MO. (326 Ottawa St.), SPRINGFIELD, MO. 1209 N. Campbell to U.S. Highway 160 West, COLUMBUS, OH. (3412 South Parsons Avenue) LAKEMORE, OHIO, (2464 Church Street) and HOUSTON, TEXAS, (13510 Joliet Street).

By the time you read this the 1983 Directory should be in the hands of the printers. The cooperation with the deadline was usually good this time and I want to thank those who cooperated. There will be others coming in late, and those with the ones dropped from the directory will be in the next issue.

Other listings were in the January, February and March issues of the OPA. If you were listed then, you will be in the Directory. Ray Asplin Star Route 2, Box 67-A, Norfolk, Arkansas 72658, Phone (501) 499-7117.

LEBANON, MO. 4TH OF JULY MEETING

This meeting is scheduled to begin Saturday evening June 25th and continue through Saturday evening July 2nd. Preaching brethren Paul Nichols and Jimmy Smith have agreed to conduct the services and all are invited to come and enjoy the meeting. You are advised, we are told, to make your reservations for rooms early. If you need more information contact: Dave Doing (417) 589-6281 or Donnie Meents (417) 589-6288.

SULPHUR, OKLAHOMA 4TH OF JULY MEETING

The Sulphur "camp meeting" dates are June 25th through July 4th. All are welcome to attend and enjoy this meeting. Preaching brethren Bennie Cryer and Frank Staggs have agreed to conduct and arrange the services. Make your plans to be with us. There is plenty of parking and we are looking forward to plenty of good preaching and singing. There is also plenty of motel rooms now with two brand new ones open before the meeting begins.

—The Sulphur brethren

NEW MOTELS IN SULPHUR, OKLAHOMA AREA

For those who are planning to attend the annual fourth of July meeting in Sulphur, Okla. this year, there is good news. There will be two new motels within ten miles of the tabernacle. The one in Sulphur is to open the latter part of May (May 30) and contains 40 units. The other, just out of Davis on Highway 77 is now open. It is called "The Mountain View" and has 32 rooms which they will reserve for you. Call (405) 369-2321. Prices have been quoted as: one room, one double bed for \$26.00; One room with two double beds for \$31.00.

—Alton Bailey

OUR DEPARTED

SUMPTER— Derssie Ervin of Hanford, Calif., a long time member of the Church of Christ in Corcoran.

Derssie was born Jan. 21, 1936 in Holdenville, Okla., and passed away Feb. 10, 1983, in Hanford Hospital at the age of 47 years.

He was the son of Ester and La Nima Sumpter. Long standing faithful members of the Church in Corcoran, also the brother of Jerry and Dale and Ruth Elaine Sumpter.

We have worked with the Sumpter family with the Church at Corcoran, and Derssie's presence will surely be missed there.

Although he was in ill health for several years, he was at
(continued to page 8)

WORDS OF ENCOURAGEMENT

"Want to say thanks for the news contained in OPA. Thanks so much" —B.W. Newman, Hamilton, TX.

"I receive each copy of OPA with joy and usually read all of it at once" —Calvin Crews, Lwoma, TN.

PUBLIC DISCUSSION IN SEATTLE

The church meeting at Tukwila, WA. (Seattle area) recently participated in a public discussion with a local digressive congregation on the individual cups question and the second offering of the Lord's Supper question.

The respondents were Bros. Paul Nichols of Jackson, MS and David Bonner of Lawton, OK. Bro. Paul Nichols represented the Tukwila congregation. He was assisted by Bro. Richard DeGough of Turlock, CA., who moderated. Bro. David Bonner represented the Southwest congregation of Burien, WA. He was assisted by Bro. Lowell Williams of Kirkland, WA. Bro. Williams moderated for Bro. Bonner.

The propositions under discussion were as follows:

Proposition #1: The scriptures teach that when the local church assembles for the Lord's Supper, only one cup (drinking vessel) may be used for the distribution of the fruit of the vine.

Paul Nichols, affirms
David Bonner, denies

Proposition #2: The scriptures teach that the local church assembled for the Lord's Supper may partake of the cup (fruit of the vine) from a plurality of drinking vessels.

David Bonner, affirms
Paul Nichols, denies

Proposition #3: The scriptures authorize the local church to offer the Lord's Supper in a second assembly on Sunday for those saints who could not attend the first assembly on that day in which the others observed the Lord's Supper.

David Bonner, affirms
Paul Nichols, denies

Proposition #4: The scriptures do not authorize the local church to offer the Lord's Supper in a second assembly on Sunday for those who could not attend the first assembly on that day in which the others observed the Lord's Supper.

Paul Nichols, affirms
David Bonner, denies

The discussion was held over four nights: the 14th, 15th, 17th and 18th of February. It was held in the building of the Southwest congregation, who volunteered their building for the debate. This was appreciated. The propositions were discussed in the order given above.

The debate was well attended. The audience averaged about 175 from night to night. The brethren of the Tukwila congregation, and brethren from throughout the Northwest and California were in attendance. Those brethren in fellowship with the Southwest congregation made up the bulk of the crowd. They have about 15 congregations in the area, and at least nine were represented (that we know of). Other of their brethren came from throughout the Northwest.

Bro. Paul Nichols and Bro. David Bonner have met twice before. Once in Yakima, WA. and then again the same year (1973) in Duncan, OK. At those times they discussed the individual cups question as well as Bible classes and women teachers. This discussion was significantly different in that it was entirely given over to the Lord's Supper.

Bro. Bonner relied on many traditional arguments to defend his practice, viz. "Jerusalem church," "Jacob's well," "one cup for the world," etc. Bro. Bonner affirmed that everywhere the word "cup" is used in the Lord's Supper, it is used by metonymy for "fruit of the vine." There were a couple of surprises in his presentation. Bro. Bonner resurrected the "sanitation argument," stating that he would be concerned about drinking after people; and that he would be sure to sit on the front row, if he worshipped at a congregation where one cup was used. Also, while other proponents of individual cups have not found them in scripture, Bro. Bonner claimed he had found individual cups in I Cor. 11:20!! (?) He contended

that each brought his own cup for observing the Lord's Supper! (See related article in this issue).

With his usual thoroughness, Bro. Nichols affirmed the scriptural position, and answered Bro. Bonner's arguments. He showed the scriptures teach and specifically authorize one cup by example, command and necessary inference. He also exposed Bro. Bonner's faulty exegesis of scriptures pertaining to the Lord's Supper; particularly Bro. Bonner's insistence that metonymy does away with a literal drink-cup.

The last two nights were devoted to discussing the scripturalness of a second offering of the Lord's Supper. So far as the writers are aware, this is the first oral, public debate on this issue. Several of the local digressive congregations have experienced problems because people are awakening to the fact that a second offering of the Lord's Supper on the Lord's Day is unscriptural. (Of course, we have never practiced this, nor believed that more than one offering of the Lord's Supper on Lord's Day was scriptural.) Bro. Bonner contended that the Lord's Supper could be offered in a second assembly on the Lord's Day for those who could not attend the first assembly; such as those who worked in a shipyard (or had other jobs) on Lord's Day!

Bro. Nichols affirmed such a practice was not right. Bro. Nichols showed that Acts 20:7 specifically authorizes one assembly for the Lord's Supper upon the first day of the week. He pointed up several inconsistencies in Bro. Bonner's arguments; particularly that Bonner's position promotes delinquency in worshipping on the Lord's Day. Bro. Nichols also explained that the Biblical "first day of the week" is already passed when Bro. Bonner offers his second offering, for a portion of the year (when the second offering is made after sundown).

Both men fervently defended what they believed the truth to teach. The discussion was kept on a high plane. The audience went away with much food for thought. Already, some of their people have expressed interest in further study of these issues.

Bro. Bonner issued a challenge for a discussion on Bible classes and women teachers. The Tukwila congregation is already on record (before this debate even) in favor of this. We have already proposed time in May. If arrangements can be made, it will come to pass, Lord willing.

We encourage one and all to hear this debate for themselves. Cassette tapes are available of the entire debate, at cost. The Southwest congregation is producing them, and if you desire the tapes, write: Smith Bibens, 363 Earlington Ave. SW, Renton, WA. 98055. He will be glad to procure them for you. Also, videocassettes of the discussion are available for those with videocassette recorders or players.

They may be purchased for \$40.00 (two long play VC tapes for \$20.00 a piece) from: Ed Ferguson, 78066 Pitcher Ln., Cottage Grove, OR. 97424.

(The Tukwila congregation wishes to express its thanks to Paul Nichols for his excellent defense of the truth in his debate. Our confidence in him was amply requited. Also, we thank Bro. Richard DeGough for moderating and working with the congregation during this time. May the Lord bless these men in their future efforts for His Kingdom. -SHB)

Richard DeGough
Smith Bibens

"I really enjoy the paper" —Dona Armstrong, Modesto, CAL.

"May God bless you and your family. Here is my OPA renewal" —Lucille McVey, Fontana, CAL.

"Here is our renewal for the paper we enjoy so much. Thank you" —Maimo and Claude Smith, Wesson, MS.

OUR DEPARTED

Continued from Page 6

church every time he was able to be there.

"Precious in the sight of the Lord is the death of his saints."

Graveside services were held in the Grangeville cemetery in Armona.

Beautiful singing was rendered by the Lackey family.

—La Vern Lum

PARKER— Sister Martha Ann Parker was born August 3, 1894, at Huttig, Ark., and passed away Dec. 2, 1982, here in Shreveport, La., at the age of 88 years. She is survived by one son, Edgar; two daughters, Jessie Mae Thompson and Evelyn DeLoach; two sisters, Mrs. M.R. Carpenter and Mrs. Eva Pepper; one brother, Alvin Lawrence; eight grandchildren and seven great-grandchildren. "Aunt Martha", as many of us lovingly called her, has been a faithful member of the Body of Christ for more than 60 years, and was an inspiration to all who knew her. As long as her health allowed, she attended the Southside congregation here in Shreveport. Under some very adverse circumstances, she raised her children up in the Church of Christ. No one and nothing could keep her from her faithfulness. Her faith continues to live in her children and grandchildren. She "being dead, yet speaketh". It was my honor to assist in speaking words of comfort to her family and a large group of friends and fellow Christians.

—Wayne Fussell

LAMKINS— Sis. Alma Desty Lamkins was born Nov. 9, 1900 at Nebo, Missouri. She departed this life Feb. 26, 1983, at Cottage Grove, Oregon, at the age of 82. She was a Christian, having obeyed the gospel as a young girl. She was married Feb. 21, 1920, to William L. Lamkins who preceded her in death in 1966. To this union 5 children were born: Lois Chatham of Cottage Grove, Oreg.; Luceil VanLoon of Yoncalla, Oreg.; Dean Lamkins of Milwaukie, Oreg.; Dale Lamkins of Springfield, Ill.; Lela Purcell of Troutdale, Oreg. She had 14 grandchildren, 28 great grandchildren, and 1 great, great, grandchild. She also has 3 sisters: Flora Lamkins, Henrietta Garrett, and Merele McFadin, all of Lebanon, Mo. One of her nephews, Clyde Lamkins, of Lebanon, Mo., aids the "Old Paths Advocate" in that he allows his office space to be used as an address. It was through her influence I came to Cottage Grove, Oreg. in 1954, and started the congregation here where we now worship. Although we will not see Sis. Lamkins again in this life, she has left us a memory to cherish: that of faith and love, and the life they both motivated her to live. She leaves us an example to follow. Services were held in the church building here in Cottage Grove. This writer considered it an honor to speak in memory of her and upon the word of God.

—Gayland L. Osburn

MENASCO— Sister Marie Menasco was born April 8, 1906 at Hugo, I.T., and departed this life Feb. 2, 1983 at Ada, OK. She was married Sept. 19, 1926 to Bro. Ed Menasco, who preceded her in death in 1973. She is survived by two daughters, Becky Cantrell of Ada, and Cindy Smith, of Harrison, AR; two sisters, Doris Frye, of Oklahoma City, and Pauline Rowlett, Seminole, OK; five grandchildren, and four great-grandchildren. She obeyed the gospel while still a young lady, and lived a life of far-reaching influence. Bro. Lynwood Smith read a portion of Proverbs 31, which so fitly described her, and he and I tried to tell of her devotion to Christ and the church. She was industrious, studious, hospitable, and encouraging as she lived daily for the Christ. As it was said of Jesus, she "went about doing good." She was ill the last few years of her life, but many of us will never forget her shining example. We expect to meet her in the land across which never a shadow has ever come.

—Johnny Elmore

EVERETT— Brother Charles A. (Charlie) Everett died of an apparent heart attack March 31, 1983. Brother Charlie was a long time member of the church in McAlester and passed away while I was in a meeting there. He had attended every service up until the night he passed away. He was a humble, unassuming man with a gentle, amiable, and brightening personality - he always brightened everyone's day. He will be sorely missed in McAlester. Charlie was born in Maud, Ok. on Feb. 7, 1917. He was 66 when he died. He was married to Gearldean Howell in McAlester, Ok. on Dec. 30, 1942. He is survived by Gearldine; one daughter, Mary Ann Garberino; one son, Charles Everett; one sister, Adila Bray; and numerous other relatives. The singing was beautifully rendered by Jack Lee, Randy Tidmore, Delmer Lee, and John Pruitt. This writer and Delmer sought to comfort the living.

—Jerry Dickinson

ALLEN— Sister Mattie "Sally" William Allen passed away early in the morning Feb. 19, 1983. She was baptized into Christ Sept. 1980 and was a member of the congregation at Raliegh, N.C. Her only son, who is not a member and could not remember names or telephone numbers in time to make arrangements for the funeral went to his Baptist minister and had the funeral on Sunday. However several of the members of the church were at the funeral. Sister Allen had never gotten around to making arrangements or telling her son what she wanted done. She was 65 years of age. We are saddened at the loss of a loved one.

—Dewey G. Denton, Jr.

HANCOCK— Sister Bessie Elizabeth Hancock was born July 27, 1894, and departed this life March 3, 1983 at Springfield, MO. She was married July 21, 1909 to Madison Luther Hancock, who preceded her in death in 1956. She is survived by two daughters, Bonnie Morton, and Imogene May, both of Galena, MO; two grandsons, one step-grandson, four great-grandchildren numerous neices and nephews, and other relatives and friends. She was a faithful member of the church at Mountain Home, near Galena, since 1943. In accord with her wishes, we trust, Bro. Gary Max Stumpff was the funeral director, her grandsons, Kent and Kerry May, sang, assisted by Denise May, and Howard Meents, and Clovis Cook read the obituary and made appropriate comments, and I spoke, using Proverbs 31 at the text. Sister Hancock was truly "a mother in Israel," and lived a life that was helpful, encouraging and good to all. As her daughter Imogene so aptly put it, "Her life was one of service. She ministered to the sick, comforted the bereaved, and shared with the needy." She will certainly be missed.

—Johnny Elmore

SMITH— Carl D. Smith was born at Dewitt, Ark., Jan. 5, 1885 and departed this life Jan. 31, 1983 being ninety-six years of age. He was married to Dora Jane McGuire, Nov. 1, 1905, and to this union ten children were born. His wife preceded him in death by one month and seven days after being married for seventy seven years. He is survived by three sons and six daughters. Carol obeyed the gospel at an early age, and has attended the church of Christ all these many years. I knew Bro. Smith, for many years. He was a pioneer in the fullest sense of the word. He was a hard worker. After sister Smith passed away, I visited Carl—he was a changed man—after seventy seven years with his faithful wife he seemed to think that he had nothing to live for. He was a member of the South Side Church of Christ, in Mtn. Grove, Mo. Members of the church did the singing, and this writer delivered the message.

—Clovis T. Cook

HONOR ROLL

As there was not space for this last issue, the subscriptions listed below represent those sent us from Feb. 10 to Apr. 10 and the names of those sending. Our thanks and appreciation to all. Please check the following and report any errors to us:

Mark Grant-8; Chester King-7; Joe Bass-6; Grace McDonald-5; J.D. Elmore-5; Shaleen Gosnell-4; Carl McCormack-4; Frank Staggs-4; Joyce McDavitt-4; Albert Brown-4; Omi Campbell-3; Wilma Morris-3; J.W. Korne-gay-3; Jewell Alexander-3; Margaret McGuire-3; Linda Sanders-2; Edwin Morris-2; Mark Robbins-2; Dauline Barefoot-2; Peggy Agnew-2; Joe Morgan-2; June McKinney-2; Esther Smith-2; Boyd Kent-2; Jack Jackson-2; Clovis Cook-2; Elsie Kennedy-2; Gordon Prince-2; Clara Elliott-2; Dewey Best-2; R.E. Gladden-2; Kathy Scott-2; Orvel Johnson-2; A.B. West-2; D.B. McCord-2; Billy Dickinson-2; Don King-2; Argus Emerson-1; Ethel Lemons-1; Dennis Offill-1; Dovie Page-1; Mrs. Amos Doud-1; J.A. Hollandsworth-1; Mrs. Fred DeFrance-1; Dolph Dunigan-1; Henry Oliver-1; Buster Boyd-1; Burney Johnson-1; Stephen D. Fishel-1; Joe Allen-1; Kenneth Stark-1; Ola Holland-1; Buell Lindley-1; Harvey Hammonds-1; Beth Oxner-1; Larry Broxsen-1; John Smith-1; C. Wayne Lee-1; Lonnie Nichols-1; Lloyd Sartain-1; Larry Thomas-1; Lena Wissinger-1; Janet Brooks-1; E.F. Long-1; E.A. Newman-1; Brian Burns-1; Wayne Robin-

son-1; Mrs. Chris Graham-1; Lois Chatham-1; Floyd White-1; Ernest Webb-1; C.V. Harris-1; Jimmy Cutter-1; R.V. Criswell-1; Edna Shannon-1; Tony Melton-1; Donnie Bragg-1; Elmer Pierce-1; James T. Smith-1; Dwight Williams-1; Frank Marshall-1; Dorothy Centorbi-1; Larry Lay-1; W.E. Swindler-1; Howard Sharp-1; Selby Owen-1; Allen Bailey-1; Wednell Birdsong-1; Clarence Brown-1; Floyd Lechner-1; Leo Baldwin-1; A.E. Hommel-1; Nick Whittaker-1; Danny Owens-1; Albert Rogers-1; Melvin White-1; Christine Laney-1; Thomas Owens-1; Gerald Barrett-1; Bessie Wisely-1; Leroy Moody-1; Billy Wilson-1; Zelda Lance-1; Ronny Wade-1; Glen Arnett-1; Viola Taylor-1; James Newman-1; Bob Smith-1; Blanche Path-1; Garnett Moore-1; L.G. Butler-1; Edra Byrd-1; Dorn Painter-1; Alfred Baze-1; Carrie Loudermilk-1; Allen Romans-1; Johnnie Batson-1; Barbara Osborn-1; Winnie Bryant-1; Philip Fender-1; Robt. Wood-1; Albert Scott-1; Clarence Moore-1; Laurence Combs-1; Al Wilson-1; Gene Schimmel-1; Marcia Fritz-1; Gene Conner-1; Arden Conner-1; E.B. Owens-1; Stephen Diaz-1; Mary Chatterton-1; Lynwood Smith-1; Pat Loudermilk-1. Total-212.

"Know that every little unspoken word of kindness, and every neglected small loving caress will be hardly noticed now -- but will truly long be regretted when the one who loves you dearly is laid to rest."

LOIS TRIGG
FORDLAND, MISSOURI

"CUPS" In I COR. 11:20?
By Richard DeGough

In the discussions we engage in with the digressive about the "cups" question I am amazed with some of the arguments given to sustain the cups. There seems to be a "new twisting" of scripture (and I mean that literally) to prove their individual cups are scriptural. One wonders why they would even try since they contend that "cup" is the fruit of the vine, and the word is used metonymically in all the passages relating to the Lord's supper. However: conscience seems to be involved, cause, something tells them to find a passage sustaining cups. (drinking vessels).

In the recent debate between brother Paul Nichols and brother David Bonner in Seattle, Washington, brother Bonner introduced I Cor. 11:20 as proof text for cups. I admit he set us back with amazement. The passage is: "When ye come together therefore into one place, this is not to eat the Lord's supper." Brother Bonner stated that each brought his own cup, fruit of the vine, and unleavened bread. I think it is evident they were not eating the Lord's supper in the passage, for Paul said; "--in eating everyone taketh before his **own supper**." (ver. 21) Also, there were divisions among them, I Cor. 1:10-11, 3:3, 11:18. Their carnal attitude as they ate was expressed, and exhibited as an air of dispise for poor brethren. Paul said; "--and one is hungry, and another is drunken". (ver. 21) Again; "--or dispise ye the church of God, and shame them that have not?" It appears to me that some had nothing to bring. Did the Corinthians have to come together to eat this meal they were engaged in? Hardly, they could have, and should have ate at home. "What, have ye not houses to eat and drink in?" (ver. 22) Again; "And if any man hunger, let him **eat at home**;" (ver. 34) Paul, after rebuking them, proceeds to teach the correct way and show the elements of the Lord's supper. Fruit of the vine and unleavened bread would hardly suffice in the "feast" they were engaged in.

I Cor. 11:20 does not teach cups (drinking vessels) in the communion, and the apostle was not praising them in this, but said; "--I praise you not, that ye come together not for the better, but for the worse." (ver. 17) I believe I would be hesitant to use an example, or passage of a situation Paul condemned as proof text for cups.

—Rt. 2, 1907 Tully Rd.,
Hughson, Ca. 95326



Clovis T. Cook, — 1503 E. Crestview, Springfield, Mo., April 8 — In addition to the several congregations with whom I work in this area, I have preached at McGregor, Tex., the home of Wayne McKamie. The house was full, among whom, were several of our older preachers and leaders. Among them was James R. Stewart, who baptized me fifty-three years ago. What a joy to be with all these people that I have known for so long. I was accompanied on this trip by my wife, three sisters and a brother-in-law. I also preached for the church in Wichita Falls, Texas, the home church, of my child-hood days. They seem to be doing so well and I am so happy. We have just returned from California, where we had several days of visiting with Bro. King. All of his children were there and all of them together had several visits with him. They were all there for his ninety first birthday. I preached at Stockton, twice, while out there. We leave for Temple, Ga. next week. I will be with the church at Galey, Oklahoma, May 28-29.

Johnny Elmore, — 419 K. SW, Ardmore, OK. 73401, April 7 — It was my good pleasure to be in a meeting at Little Rock, Jan. 21-23. I was also at Springfield, MO. with the congregation on Seminole & Fremont, March 6-13. We had good attendance every service, thanks to support from fifteen area congregations. I enjoyed staying with Foy & Inez Wade, and visiting with all the area preachers and members. I appreciated Dan Wissinger for taking me to visit Pete Howard, who is now bedfast, but still strong in faith. We pray for him. I preached two nights, March 21, 22, in a mission effort at Hugo, OK., arranged by Randy Tidmore and Jack Lee. They are reaching outsiders with these efforts. Here at Ardmore, we enjoyed having Edwin & Frances Morris, March 25-27 in a weekend meeting. We had good crowds

and Edwin has not lost his touch in edifying a congregation. We enjoyed having Stan Elmore preach for us on March 30, and we are thankful for his progress. I look forward to being at Lebanon, MO. April 17-24, and Harrison, AR., May 1-8. We now count ourselves blessed here at home to have some men who can teach and carry on effectively in my absence. These men have developed in the congregation here, and we are most thankful for them.

Glenn Arnett,— Box 835, Cave Junction, Ore. 97523, Mar. 16 — It has been over a year since our last report of the work here at Cave Junction. We thank the Lord for blessing our efforts, we have baptized at least 20 since the work began in Sept. 1981. We could not have been blessed with this growth had it not been for faithful brethren supporting this work financially, and preachers being sent here to help in this work. The following preachers have preached for us either in a series of meetings or on the Lord's day, since we began this work: Richard DeGough, George Vergara, Rob Hickey, Don King, Smith Bibens, and David Stands. We are thankful that most of those who were baptized are still meeting with the church, but several have moved away and some have departed from the faith. We are happy that Bro. George Vergara has moved here to work full time with us to help build up the church and establish a congregation in Grants Pass, Ore., 28 miles from Cave Junction. Bro. Dan Powell's family live there and a family that is out of duty, we hope to restore. We know several we might convert if we were able to study with them on a consistent schedule. We hope to begin this work sometime this year. I have not seen anyone young or old more dedicated to the Lord's work than Bro. Vergara. He is consistent in his studies and in his living for Christ. This is how we must all live if we expect to influence others to come to the Lord. Brethren, if we are going to live with Him there, we must live for Him here. Let us all get involved in the Lord's work. We pray for your efforts and ask you to remember us when you pray.

Timothy Staggs,— 5873 Montclair Ave., Marysville, CA. April 4, - It has been quite sometime since I gave a report of the work in this area. Over the last two years there have been many heartaches and disappointments to go through. But there have been the mountain tops as well and for this we are so thankful. Many have obeyed the gospel outwardly, yet it seems that the majority of them didn't obey from the heart, and for this we sorrow greatly. However, we are growing, both spiritually and numerically and for this we give God the glory. I have so thoroughly enjoyed being associated with Bennie Cryer for these last two years. He has been a great friend to me and I have the utmost respect and love for him. I know that he will always stand for truth and against wrong. No matter what may come. The last two weeks have been a high point in my life and I would like to share them with you. March 18-27 I held my first gospel meeting. I appreciate the brethren in Flemington, Pa. for having confidence in me. It was an enjoyable meeting and I hope much good was accomplished. I am so thankful that my dad, the best a boy could ever have, was able to come for a few days. I so enjoyed being with him. Was also a pleasant surprise to see some dear friends from Bunner Ridge, WV. Then last week, March 27-April 3. Bro. Don McCord held a meeting for us here at Olivehurst. It was indeed a great spiritual feast. It was such a pleasure to have Don stay in our home. He is a strong, kind Christian gentleman and we should ever thank God that there are men like Don to guard the ancient landmarks. May God bless you all is our fervent prayer. Please pray for us. We continue to enjoy the OPA, don't know what we would do without it.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms. 39212, April 2, — In February I met for the third time in public discussion David Bonner of Lawton, Ok. The debate was held at Seattle, Wa. and was well attended by

people of different persuasions. It went well, and we appreciate all the help and encouragement of all who contributed to the success of the effort. Richard DeGough of Turlock, Ca. was my moderator and did a good job. Smith Bibens and the other brethren at Seattle did fine in making all the necessary arrangements. The Lord willing, if Bonner's brethren at Clinton, Ms will endorse him, and necessary arrangements can be agreed on, we will have a discussion in the Jackson area. I have also offered to meet him at Lawton, Ok. where he lives, but so far has refused. My next effort was a meeting at Stockton, Ca. where Robb Hickey lives and works with the church. I enjoyed seeing and being associated with many good friends and loved ones there. We were encouraged by the attendance by so many brethren and sisters who came from so far as well as near. At one service it was estimated that the crowd numbered more than 250. My next was a short meeting at Tampa, Fl. The crowds were not large, but we had some enjoyable services. While there we studied with a digressive preacher. In the future we may have a public discussion, if propositions and arrangements can be agreed on. We now look forward to our annual Memorial meeting at Jackson with Bob Loudermilk. We anticipate the largest attendance of any meeting yet held here. The dates are May 25-29. Why not make plans to come and be with us?

Don McCord,— Box 1773, Covina, CA. April 10 — It was my privilege to be at Olivehurst, CA., Mar. 27-April 3, for a meeting dealing largely with the book of Revelation: what crowds, interest, concern for the truth, love of brethren we found! Bennie Cryer could not have been better in encouragement and cooperation. Brethren and sisters at Yuba City could not have been better in attendance and concern. I never saw more congregational autonomy in any area of the brotherhood; I did not find a congregation trying to rule over another, nor evangelists and elders out of their scriptural places. Timothy and Carla Staggs kept me; my own children could not have treated me better. They are such an "example of the believers" to young and old alike. Tim has such zeal, great potential for much good in the kingdom; young, but older and wiser for his years. Carla is to him a real blessing, truly "a help answering to him", what every preacher, and every man need. In that area, I found so much Bible studying by so many of the members, studying among themselves and with others. It was good, too, to be associated with Bro. Paul Little again, such a fine young man. It was good for me, too, to see and be with James Orten for awhile, who was in a meeting nearby, a man whose influence and know-how deserve to be known far and wide; may brethren take advantage. It was good for me to hear Bro. Ron Jordan in his meeting at Orange. Leland Byars lately spoke for us here at home; we were real impressed by this young man; his zeal, and ability are commendable. May brethren use him to the Lord's glory. We look forward to our meeting here with Bro. Billy Orten, May 29-June 5. I need your prayers for me and mine.

Joe Hisle,— Rt. 4, Ada, Ok. 74820, Mar. 15 — Greetings to all of our brothers and sisters everywhere. We are getting into our schedule for 1983. As always it was good to be here with the Ada congregation for the winter. Our young people's meeting was an unqualified success again this year. This success is due largely to the good preaching and the high caliber of the young people in attendance. We had at least 6 states represented with over 300 in attendance. I am presently in a meeting with the brethren at Lexington, Ok. We are having good crowds and excellent support from surrounding congregations. Following is a portion of my schedule, I want to extend a personal invitation to you. If you are in any of these areas we would appreciate your support. Wynnewood, Ok., May 27-June 3; Cassville, Mo. Ap. 8-10; Stonewall, Ok., Mission meeting the week of Ap. 25; Broken Bow, Ok.,

May 6-15; Kan. City, Mo. (Prospect Ave.) May 20-22; Graham, Tx., May 29-June 5; Cable Ridge, Mo., June 10-19; Port Acres, Tx., June 22-26; Chapel Grove, Tenn., July 10-17; Slocumb, Ala., July 23-31; San Angelo, Tx., Aug. 6-14; Muskogee, Ok., Aug. 20-28. We look forward to a successful year in the Lord's work. Please remember us in prayer.

Bob Loudermilk,— P.O. Box 421, Pratt, KS. 67124, April 5, — I am presently involved in a gospel meeting at the Conway, La., congregation and have enjoyed the association of fellow-preachers Billy Orten and Billy Dickinson. I hope to also have the opportunity of visiting with Lynwood Smith and Wayne Fussell while in this area. I recently had the privilege of hearing Wayne McKamie and Bennie Cryer in gospel meetings. Our recent "Mission Meeting" in Sawyer, Ks., brought out around 40 to 50 visitors, mainly from the "German Baptist Church" (Dunkards). One young man was baptized the last night of the meeting, and is attending the Pratt congregation. My work in Kansas will be ending May 19. After our scheduled gospel meetings are over this summer my family will be moving to WESTERN AUSTRALIA, in August, to engage in at least 3 years of foreign mission work, the Lord willing. Jerry Cutter and I recently spent 2 weeks in Australia, visiting brethren that we learned were worshipping scripturally, and studying with others in that area (see report on the trip elsewhere in this issue of the O.P.A.) We appreciate the 21st Street congregation in Oklahoma City, who will be sending and fully supporting us in this new mission effort. We plan to begin our work in Boulder, Western Australia, where brethren are presently meeting and later investigate the potential in the city of Perth (city of 900,000 on the sea-coast of the Indian Ocean). I have recently learned that there are brethren here in the states who have an interest in locating jobs in Australia, moving over, and helping us get started in this new area. If you have such an interest please contact me immediately at the above address. I understand that parts of Australia have a wonderful EXCHANGE-TEACHER SYSTEM for public school teachers. In leaving the Kansas work we can't help but reflect back on the past 7½ years that we have worked in Wichita and Pratt. We will always appreciate and deeply love these brethren who have a "mind to work" and a great desire to spread the gospel throughout the state. David and Paula Stands, from Seattle, Washington, have recently moved to Pratt. The Wichita brethren will be supporting David to continue in the work in the Pratt area. Before leaving for Australia in August, we are scheduled for gospel meetings in the following areas: MIAMI, OK. (May 4-8); JOPLIN, MO. (May 20-22); JACKSON, MS. (May 25-29); MOZIER, ILL. (May 30-June 5); FLINT, MI. (June 11-19); HAMILTON, OH. (June 20-26); HUNT & POTTSVILLE, ARK. (July 3-10); MT. HOME, MO. (July 13-17); MENA, ARK. (July 22-24). Please remember us when you pray.

Carl M. Johnson,— 1124 E. 8th, Ada, OK. 74820, March 30 — I returned home last week from what proved to be an excellent meeting in Ceres, CA. Attendance was very good with excellent cooperation from surrounding congregations. The Ceres brethren are among the most hospitable people that I know. I made my home with Howard and Wanda Hickey and enjoyed my stay there greatly. The meeting resulted in three restorations and one confession. It was also gratifying to see a number of our dear friends from various congregations in that part of California, including several preachers who came and assisted in the meeting. Our annual March meeting here in Ada was the largest ever in its seven year history. Crowds numbered well over 300 at most services; the teaching by the seven young speakers was excellent and the singing was beautiful. The church here in Ada seems to be doing well. Don Pruitt, Joe Hisle, and I sent a letter and a booklet on the communion to every family that

worships with the several "cups and classes" congregations in this area. The letter included an offer to discuss our differences privately or publically. Although the response was not what we might have hoped for, it was worth the effort to let them know that we exist and that we are not ashamed of what we believe. We also had another man baptized last week as the result of a series of home studies with Joe Hisle. We are blessed with several good teachers here at home and also appreciate the good job that Tony Melton of Healdton, OK. does for use each month. Tony has been preaching full time only a couple of years, but he does an outstanding job. My schedule for the next few months includes: Kansas City, MO. (85th & Euclid), April 15-17; Stonewall, OK. (mission meeting) April 25-30; Jacksonville, FL. (Memorial Day Meeting) May 26-29; Tulsa, OK. June 5-12; Denison, TX. June 19-26; Mountain Grove, MO., July 8-17; Bakersfield, CA. July 23-31; Auburn, CA, August 1-7; Cable Ridge, MO. August 13-21 and Nashville, TN. (Tennessee Labor Day Meeting) August 31-Sept. 4.

LaVern Lum,— 2266 E. Cleo, Porterville, Ca., March 13 — I am now working for the church in Porterville. We have a nice congregation working in peace and harmony. If you know of anyone in this area for me to contact, please let me know. Pray for us in the Lord's work.

Voyd N. Ballard,— 3046 North Ashby Road, Merced, Calif. 95340, April 10 — Since my last report to the paper we have had two confessions of wrong and one baptism at the Atwater, California congregation. The Atwater congregation has had a good growth during the past year. We now have several men who do a good job teaching, leading prayers, and leading songs. I continue to preach once a month for the congregations in Escalon and Modesto, California and at other places as I have time and opportunity.

Luther Rose,— Box 693, Beattyville, Ky. 41311, Mar. 19 — We plan a meeting at Bear Track church of Christ, starting June 12. Bro. Zade McClure will be speaking morning and evening, June 12 and Bro. Irvin Barnes of Springfield, Mo. will be the speaker June 13 through June 19. We invite all to attend. The work here is doing fine, we have baptized 5 since last reporting to the OPA. Please pray for the work here.

Elmer H. Stamper,— Rte. 2, Box 968B, Leeds, Ala. 35094, Mar. 4. — The church at Crescent Ridge Rd. in Irondale is doing fine and working for a spring meeting with Lynwood Smith. Wife and I were at Ft. Meyers, Fla., for 2 weeks, I preached Sun. and Sun. nite then held a short meeting from Wed. nite through Sunday. One man was restored who had been out of duty for 12 years, and his son was baptized. Bro. Woodrow Fling and I made some phone contacts and did some visiting and another young woman was baptized the Wed. nite after we left. We also had 11 outsiders visit from the area. Interest is high and potential is great. We surely enjoy the OPA. (Note— We are sorry this was not forwarded to us in time for last issue-Ed.).

E.B. Owens,— Rte. 5, Box 37, Neosho, Mo. 64850, Apr. 4 — It has been sometime since I reported to the OPA. The work at Neosho is doing fine. Mar. 27, we closed a good meeting with Bro. Roy Lee Criswell doing the preaching, one was baptized and much interest was shown. He did an outstanding job proclaiming the Gospel. Large crowds attended each night and many outsiders were present. The sister congregations supported the meeting well and all worked in inviting people to the meeting. The young people were outstanding and we thank God for them. Brethren, young people will not just happen to grow up to be good workers, we must teach, guide, and set examples. We reap what we sow. Our next meeting will be June 8-12 with Bro. Richard Reed doing the preaching. If you are in

this part of Mo. remember our home is open, stop and visit with us. We will not try to display what we have but what we are. Pray for us. Note— Since typing this report another young man has been baptized. Bro. John Anderson did the preaching both morning and evening services. We give God the glory.

P. Duane Permenter,— Box 391, Graham, TX. 76046, April 7 — The work here in Graham is moving right along and we are happy to live in this area. We appreciate the brethren here; they have been very good to us, and we are happy to be laboring among them. We recently enjoyed listening to Wayne McKamie in Olney, Texas. He did some excellent preaching, and we appreciated it. The Lord willing, brother Joe Hisle will conduct a meeting with us, June 5-12. If you are able, plan to attend and hear some fine gospel preaching. We look forward to attending the Memorial Day meeting in Jackson, Mississippi, the latter part of May. We continue to need your prayers. May the Lord bless the faithful everywhere.

Frank Staggs,— P.O. Box 8605, Flintville, Tn. 37335, Apr. 7 — The Lord continues to be so good to all of us in so many ways. Enjoyed hearing Bro. LaDon Croom in a weekend meeting at Athens, Ala. (Sanderfer Rd.). He did some good preaching as we are used to hearing from him. The work with the 72 West congregation in Athens continues good, there is much enthusiastic interest. I was blessed to attend a meeting in Flemington, Pa. where Timothy was doing the preaching, his first full length meeting. I thought he did well. I love him much, also those to whom he was preaching. Sister Annette Crews from the Springer Rd. congregation in Lawrenceburg, Tn. attended the meeting with me. At present, Bro. Gillis Prince is in a meeting here at home and doing some good preaching. Attendance is good in spite of severe weather conditions. We look forward to the Sulphur meeting. Love to all. Yours in Him who is Master of all circumstances from those too big for us to reach around to those too small for us to see.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, April 13 — We are presently engaged in a meeting at Escalon, Ca. Crowds have been excellent thus far. The building has been filled several times. Nearby congregations are turning out well and we surely appreciate them. This is our fourth meeting there since 1968 so we feel we are among old friends. The 4th of July meetings are upon us and won't it be good to be a part of them again? We are scheduled to hold a series of meetings at Wichita Falls, Texas, June 19-26, so if you are passing near on your way to the 4th of July meetings plan to stop by and help us. The church here at home is doing well. We are at peace and you are welcome to visit us when you can. God be with us all.

Jerry Dickinson,— 13307 Knollcrest, Houston, TX. 77015, April 7 — I'm just back home from my Spring meeting in McAlester, Ok. It was a great meeting; it is always a homecoming for us when we return to McAlester and this time was no exception. The meeting was superb - there were three baptisms and several confessions and restorations. Brother Delmer Lee labors with the church there and I enjoyed being associated with him again. Other preachers who attended were Jack Lee, Randy

Tidmore, and Jerry Cutter. The only thing that marred the meeting was the death of Charlie Everett. Charlie passed away during the meeting and his always amiable and warm presence was and will be missed in that area. Here in Houston we are continuing to sow the seed and pray for a harvest. Remember us.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, CA. 95207, April 4 — Spring is nearly here in Calif. Everything is green and the weather is warm. Too, the work is going very well as the work here at Stockton continues to show signs of progress. We have had two confessions of faults in recent weeks. We at Stockton had an enjoyable meeting in February, with one confession. Bro. Paul Nichols did the preaching. We had good crowds and services. Bro. Clovis Cook preached for us yesterday. It was a pleasure to associate with Clovis yesterday and today. He is visiting with Bro. Homer King and other loved ones here in Calif. Bro. Richard DeGough and myself are to hold a 5-day meeting at Sonora, Calif., May 18-22. Too, I have a 10-day meeting in Sonora, July 29-August 7. It is a real joy to be able to associate with Bro. Richard DeGough, a fine preacher who lives near our area. It is good to be able to write to the paper. We enjoy all of the articles and know they are a spiritual uplift to many. The Lord bless His workers everywhere.

Lonnie Kent York,— P.O. Box 541, Indiana, Pa. 15701, April 8 — The Lord continues to bless our efforts for His name. Our studies with the brethren here have continued to show forth positive advancement of the truth and encouragement in the work of Christ. We have been studying with a family on the cups and classes, and they seem ready to make the change to the teachings of Christ. To God we give the glory for all His love in such matters. Also, God is to be glorified for the recent events in Kansas City. I was pleased to learn that the situation I had mentioned in the Dec. issue of OPA has been resolved. Now the work for Christ can go forward without hindrance in that area. I am looking forward to attending the Lebanon meeting this year. May God bless all the saints that they might go forward in the wonder cause for which Christ our Lord died.

Roy Lee Criswell,— P.O. Box 1536, Seminole, Ok. 74868, April 5 — We continue to labor with the Congregation here in Seminole. Lord Willing we are making plans to move back to Southwest Missouri the last of May to start a new congregation in Aurora. (Please note elsewhere) Since our last report I have preached one or more times at Seminole and Wynnewood, Okla., and Dallas, Texas. (Boulder Drive). Last week we had the opportunity to be with the Brethren in Neosho, Missouri for a 5 day meeting. The meeting resulted in 1 baptism and we understand that another young man has obeyed the gospel since the meeting. We greatly appreciate and enjoyed our stay in the James Lankford home. They seem almost like part of our family. It was good to be associated with Preaching Brethren Dennis and Orville Smith, Bill Ferguson, Richard Frizzell and Jim Batson. We greatly appreciate the encouragement of the congregations at Burkhart, Joplin, Cassville, Missouri and the congregation at Miami, Okla. by being so faithful to attend the meeting. Please remember us in your prayers.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

"To continue speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12).

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THE DOCTRINE OF UNCONDITIONAL ELECTION

By Billy D. Dickinson

Primitive Baptists, sometimes known as Predestinarian Baptists, are devoted adherents to the doctrine of unconditional election. Of course, there are others, such as Presbyterians, who also believe in unconditional predestination and election, as the biblical view of salvation. Simply put, this theory teaches that "God, from all eternity, did, by most wise and holy counsel of his own will, freely and unchangeably ordain whatever comes to pass", (Presbyterian Confession of Faith, Chapter III, Section I). This means, and inevitably infers and necessitates, that God from eternity, and long before the world began, UNCONDITIONALLY predestinated certain ones to salvation, while others to eternal damnation.

Please notice the subject now under consideration is the doctrine of UNCONDITIONAL election. The question or issue is not, has God predestinated that certain ones are to be saved, but the issue is, has God predestinated UNCONDITIONALLY that certain individuals are saved! Thus, the purpose of this article is not to question, (and certainly not to condemn), the doctrine of election and foreordination, as taught in the scriptures, but rather, this article is intended as an indictment against the unscriptural calvinistic doctrine of UNCONDITIONAL fore-ordination and predestination! These matters should become more evident as we proceed. First, let us consider:

THE REAL ISSUE

In considering the doctrine of unconditional election, the real issue before us is this: Is salvation conditional or unconditional? What saith the scriptures? If the Bible teaches that salvation is conditional, and it certainly does, then the Bible CANNOT also teach that God UNCONDITIONALLY predestinated certain ones to eternal life and others to damnation! Hence, if it can be shown that salvation is conditional, then unconditional election crumbles to the ground beneath its own weight, to lie in the rubble and debris, where all false doctrines belong!!

The scriptures certainly do teach that salvation is conditional. This is why on the day of Pentecost, after responding to the question, "Men and brethren, what shall we do?", with the words, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins..." (Acts 2:37-38), the Bible says of Peter in verse 40, "And with many other words did he testify and exhort, saying, SAVE YOURSELVES from this untoward generation". This proves that in salvation there is a DIVINE SIDE and a HUMAN SIDE. The divine side is what God has done to save us (the plan) and the human side is what man must do to save himself (the obeying of that plan). Again, we read in I Cor. 1:21, "...it pleased God by the foolishness of preaching to save them that believe". The doctrine of unconditional election teaches that certain individuals are unconditionally predestinated to be saved, therefore, they donot believe in order to be saved, as I Cor. 1:21 and other verses teach, but they believe because they are saved- the

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A QUESTIONABLE PRACTICE E.H. MILLER

No, I don't think that is the right title for this subject. I don't believe Heb. 10:25 leaves THE PRACTICE THAT SO MANY ARE USING MT. 18:20 TO JUSTIFY THEIR DISOBEYING HEB. 10:25. Jesus said Mt. 18:20, "**For where two or three are gathered together in my name, there am I in the midst of them.**" I am afraid that verse has been misused by too many members of the church to justify their "**FORSAKING THE ASSEMBLING-TOGETHER**" WITH A FAITHFUL CONGREGATION FOR LORD'S DAY WORSHIP. (Heb. 10:25). We have left the practice undealt with too long!

A brother and his wife who are members of a faithful congregation want to visit a certain place where there is no faithful congregation even near there. What shall they do? They can't loose a day's work to go, **so what shall they do about Heb. 10:25?** They may not be able to quote many Bible verses, but they are able to quote Mt. 18:20, even if they don't know the meaning of "**IN MY NAME**"! To do a thing **IN CHRIST'S NAME**, is to do it **BY HIS AUTHORITY**; and Jesus nowhere gave Christian's AUTHORITY FOR "**FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER**," (Heb. 10:25). No, but they remember Mt. 18:20, so that husband and wife make plans to **ASSEMBLE THEMSELVES TOGETHER** on the side of the road, or in a motel near the place they plan to visit that Lord's day; and they seem to think the Lord will justify them in putting self first! They disobeyed Heb. 10:25 when they failed to assemble with a faithful congregation for worship, and went where they had rather go!

If one family of a congregaiton can do as the above family, each family of their home congregation can do the same thing each Lord's day! why not? If one Christian family can have family Lord's day worship on Lord's day, instead of congregational Lord's day worship as in Acts 20:7, every Christian family can do so. In Acts 20:7 we have a SYNECDOCHE, "A figure of speech by which a part is put for the whole." Thus those Christians of Acts 20:7 came together for each of the items of worship. Thus they had congregational worship, and not each family having family worship. The Bible teaches congregational worship! Of course if the congregation consisted of just one family, a Christian father and mother with children not old enough to obey the gospel; if just a husband and wife, they could assemble for worship on the Lord's day in Christ's name, and He would be "**IN THE MIDST OF THEM**," (Mt. 18:20).

It is possible, and has taken place many times for only a

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IS IT WRONG FOR A WOMAN TO CUT HER HAIR AND/OR WEAR PANTS?

By Randy Tidmore

I believe the scriptures teach it is wrong (sinful) for a woman to cut her hair, or to wear pants. I believe it is time--past time really--for more people to study these subjects honestly and open-mindedly. I pray you will prayerfully, and carefully, examine the evidence given herein.

I believe it is wrong for a woman to cut her hair or to wear pants because in doing so she is contributing--passively or purpose fully--to the unisex movement.

The unisex movement is, just as its name implies, a movement to erase the differences between the sexes. Webster defines unisex as: "the state or condition of not being distinguishable (as by hair or clothing) as to sex." - **Webster's New Collegiate Dictionary**, eighth edition. This is not to say that every woman who wears pants or cuts her hair believes in the unisex movement, but rather, she is contributing to it. If the unisex movement is wrong, and I believe it is, then it is wrong for a Christian to support it in any way--passively or outright.

Obviously, the scriptures do not mention a unisex movement, but the scriptures do teach there is to be a difference between the sexes. Sodom and Gomorrah are monuments to the attitude of God toward those who would pervert His intentions, or laws concerning the roles and places of the sexes. "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Pet. 2:6). Someone says, "Wait just a minute. They were overthrown because of their homosexuality." That is right. Homosexuality is another form of the unisex movement. The "gay liberation," and "Women's liberation" both--if one can trust the news media--are mainly promoted by the same people that back the unisex movement. In fact, as I see it, it is all one movement with these divisions.

There should be no way, for anyone to mistake us for a promoter of this movement. There are ways that a woman can be sure she will not be mistaken--having long hair, and wearing modest dresses.

I believe it is wrong for a woman to cut her hair or to wear pants because the scriptures condemn them, both by the letter and the spirit of the law.

In I Cor. II, Paul teaches there is to be difference between the man and the woman besides the physical. He says the man is the head of the woman, that is, the woman is to be "covered-veiled", by being in subjection to man. If she will not be "Covered" by being in subjection to man, then let her cut her hair--the sign of authority. But if it be a shame for her to cut her hair, let her be "Covered" by being in subjection to man. Her hair is given her instead of (anti) a veil as a sign (power on her head) that she recognizes the authority of man over her.

J.W. McGarvey said, "Long hair in a man betokened base and lewd effeminacy, and we find those who wore it ridiculed by Juvenal. Since nature gives a woman more covering than man, her will should accord with nature and vice versa. Masculine women and effeminate men are alike objectionable. Let each sex keep its place. And in point of attire it is still disgraceful for men and women to appear in each others garments." - **Commentary on Thessalonians, Corinthians, Galatians, and Romans**--p. 112-113.

In Deut. 22:5 we find, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God"

In Rom. 1:26-29--"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men working that which is unseemly, and receiving in themselves that recompence of their error which was meet." Vs. 32--"Who knowing the judgement of God, that they which commit such things are

worthy of death, not only do the same, but have pleasure in them that do them."

The Bible also teaches by principles, or the spirit of the law (2 Cor. 3:6) on which McGarvey said, "But the new covenant, though also committed to writing, and hence in a sense external to us, is a code of principles governing us from within, through the power of the Holy Spirit,"--(ibid p. 183).

This idea is further stated by Paul in Gal. 5:19-21 where he lists the works of the flesh and concludes in Vs. 21, "Envyings, murders, drunkenness, revellings, and **such like** (emph. r.t.): of the which I tell you before, as I have told you in time past, that they which do **such things** (emph. r.t.) shall not inherit the kingdom of God."

Now, let us notice some passages of scripture that teach principles that would condemn the practices under consideration.

Paul wrote in Phil. 1:27-- "Only let your conversation be as it becometh the gospel of Christ..."

The word conversation denotes our manner of life, (R.V.), while the word "becometh" could be translated worthily or worthy. The passage then is teaching that the Christian must live in a way that is becoming to a Christian, or worthy of the gospel of Christ. If more people shaped their attitude concerning Christianity to fit Phil. 1:27, many things would not need to be taught against anymore--our subject at hand included. We really can understand what Paul is saying.

Another passage of scripture that teaches important principles that condemn the practices under consideration is I Cor. 10:31-32: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

Paul says here to, "do all to the glory of God," and to "give none offence...to the church of God."

Can a woman cut her hair and/or wear pants and have a manner of life that is worthy of the gospel of Christ? or be doing all to the glory of God? or not be giving an offence to the church of God? No! She can not. Ladies, please answer this following question honestly. Have you ever, because of your short hair, and/or pants, been asked if you were a member of the church of Christ? Due to those of you that cut your hair and/or wear pants, my wife has been asked many times if she belongs to some denomination (so disgraceful to the church and disgusting to sincere believers)! I suggest to you then that women cutting their hair and/or wearing pants have brought shame and reproach upon the church!

I believe it is wrong for women to cut their hair and/or wear pants because of the flimsy, ridiculous methods used to defend them.

Almost anything can be proved by the Bible to one's self if it is his desire to do so strongly enough.

Paul told the Thessalonians--"...And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness," (2 Thess. 2:10-12).

Paul's warning is this: if one studies from the viewpoint of proving what he wants to believe, or do, that is, digging for a "loophole" to get out of the teaching of the scriptures, he stands in danger of being sent a delusion and being condemned.

Paul also told the Thessalonians to "Prove all things; hold fast that which is good," (I Thess. 5:21).

The women who cut their hair and/or wear pants, and their husbands use the most ridiculous arguments to "prove" these practices. By way of example, let me notice

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SHOULD A WOMAN CUT HER HAIR?

By Tony Melton

Must Christians be Bible scholars to understand whether or not God wants a woman to cut her hair? I say absolutely not! For Christians women who earnestly and sincerely desire to please God above everything else, the Bible clearly says, "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." I Cor. 11:15. This statement was penned by the Apostle Paul, and he was inspired by God; therefore God is saying, for a woman to have long hair is a glory to her. Thayer's Greek lexicon says the Greek word which is translated "glory" means "to be a glory, ornament, to one." If there were not another passage between the covers of God's Book pertaining to this subject, this should convince even the casual reader how God views long hair on women and exactly what He thinks about women letting their hair grow. The Bible teaches us women's long hair has a purpose in the mind of God besides just being a glory to her. Paul says, "...for her hair is given her for a covering" Verse 15. We ask, who gave the woman her hair? Who said it was a glory to her? Who said her hair is given for a covering? It is the one who gives all good and perfect gifts, the Father in heaven. Since God said it is a glory for a woman to have long hair ("to let the hair grow, have long hair" Thayer page 354) and He gave her this gift for a covering, why do so many women despise God's gift to them by having it removed?

I am almost totally convinced that if a person rejects the plain teachings of I Cor. 11:15 they will not be persuaded by other scriptures, but nevertheless we want to consider some other passages from I Cor. 11 that prove women must not cut their hair.

VERSE 3

"But I would have you know, that the head of every man

is Christ; and the head of every woman is the man; and the head of Christ is God." Paul by the guidance of the Spirit of God establishes the truth that God our Father ranks supreme and number one in authority and then our Lord Jesus Christ who is directly under the authority of the Father. Third comes man and finally the woman who is under the authority of man. Paul is setting before us the fact that God has a particular position for us in life. God has placed us in our respective positions, and whether we are pleased with our role is beside the point, because this is the unchangeable law of God.

By setting forth this list at the beginning of his discourse concerning the covering, Paul is showing where we stand in relationship to the Father, to the Son, to the man, and to the woman in the kingdom of Christ. The Apostle knew if Christians realized and accepted the divine principles of the headship they would more readily accept the purpose of the long hair which is given to the woman for a covering.

VERSE 4

"Every man praying or prophesying, having his head covered, dishonoreth his head." If a man has his head covered while praying or conveying God's word he brings dishonor to his head, which is Jesus Christ. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" Verse 14. For a man to have long hair covering his physical head symbolizes the covering of his authority Jesus Christ and such a covering would symbolically show that the man believed he could pray to God without Christ to intercede. In contrast to this, for a man's head to be uncovered while praying or teaching symbolically shows he believes Jesus Christ is his head or his

(continued to page 8)

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IS IT WRONG FOR A WOMAN

a few with you, and give sensible answers.

Arg. #1: How can she keep her hair from growing?

Ans.: According to this idea, the woman couldn't disobey I Cor. 11, if she wanted to. If the woman can't keep her hair from growing, how will the man comply? What the woman is to do, the man is not to do. Therefore, the woman **could** keep her hair from growing, in the same way that the man **must**, i.e. by cutting it.

Arg. #2: How long is long, or short-short?

Ans.: The words translated "long hair" literally mean "to let the hair grow." How long will it grow? That is long hair. What the woman is to do, the man is not to do.

If you worked for a farmer who was preparing to go on vacation, and he gave you the following instructions as to how he wanted things taken care of while he was gone, could you understand?

He shows you his two hay fields and tells you not to let the one grow, but to let the other grow. If you complied the way some do with the Lord's instructions concerning the hair, the farmer would not be satisfied. Imagine him, upon his return finding both fields cut, or the wrong one cut, or both had been trimmed, or burned, or the field that was to be let grow had part of it cut; we know how he would react. How wise would the arguments used many times to defend the practice of cutting the woman's hair sound if given to the farmer for similar disobedience?

Arg. #3: I Cor. 11:16 allows us to do what we want.

Ans.: Read this verse in other translations and understand what is really said. The churches of God have no other practice, or custom.

Arg. #4: I Cor. 11 applies only to the Corinthians.

Ans.: If so, What about **love** in chap. 13; **women keeping silent** in chap. 14; the **gospel** in chap. 15; and so on? Do these apply only to the Corinthians? If you have the right to cut-out the first half of I Cor. 11, why can't the disgressives cut out the second half? Remember, as long as women pray, I Cor. 11 applies, and she will pray as long as time shall last. To contend that "letting the hair grow" applied only to the Corinthians is to say that prayer for the woman,

too, applied only to the Corinthians. Thank the Lord, this is not so!

Arg. #5: Deut. is in the old testament.

Ans.: True, but the same principles are taught in the new testament. Deut. said it was an abomination unto the Lord, thy God; John recorded the fate of the abominable in Rev. 21:8.

Arg. #6: These are not "men's" pants.

Ans.: Deut. says "that which **pertaineth** to a man" What alterations could be made on a dress to make it "man's clothing? In our day, the major difference in the outer clothing between men and women, is the pants for men, and dresses for women. Hence, for those who can not read, public restrooms are marked with a figure in a skirt for the women's, and a figure in pants for the men's. (This could be taken much deeper.)

Arg. #7: What about the robes of Bible days?

Ans.: I do not know **exactly** how they dressed in those days, but one thing for sure, according to history and scripture, the men and women dressed differently, (Deut. 22:5).

These flimsy arguments and others even more ridiculous, could be mentioned, but these are given as examples of the methods used to prove these practices. "Prove all things; hold fast that which is good"--(I Thess. 5:21).

Lastly, the concept that there is a way that is right and cannot be wrong is to be wisely, scripturally considered. No one, scripturally or otherwise, can say that for a woman to let her hair grow is wrong, sinful. Therefore, Sister be right. Again, no one can say it is wrong, sinful, for a woman to be modestly attired in a dress. Therefore, Sister, again be right!

"Work out your own salvation with fear and trembling" (Phil. 2:12). "Give diligence to make your calling and election sure" (2 Pet. 1:10). For this, you will surely never be sorry.

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IT'S SULPHUR MEETING TIME

In behalf of the church in Sulphur, Okla. we want to invite you to attend the annual Sulphur meeting. The motels in the area are taking reservations this year and looking at the reservations already made it appears it will be a great year for attendance. We hope you will choose to come and participate in this annual spiritual feast that has blessed so many people for many, many years. New work has been done on the tabernacle that will add to its appearance and your comfort. I understand from a report by Bro. St. John that there are two new motels in the area now and this should help alleviate some of the problems we have had about places to stay. I am looking forward to working with the church at Sulphur and Bro. William St. John in this meeting. The meeting will be conducted, Lord willing, June 25 through July 4. We hope to see you there.

—**Bennie Cryer**
4635 Larkin Rd.
Live Oak, Ca. 95953

HONOR ROLL

You will find listed below the names of those sending subscriptions from April 10 to May 10 and opposite the name the number of subscriptions sent. Again we express our appreciation for your help in getting the paper into more homes and increase its effectiveness. Please check the following and report any errors to us:

Melvin Blalock-10; Eugene Nichols-4; Wm. Joyce-3; Robb Hickey-2; Frank Staggs-2; Miles King-2; Nora Anderson-2; Mrs. Joel Brose-2; Lynwood Smith-2; Paul Walker-2; Eric Johannesen-1; Mrs. Boyd-1; Warren DeLoach-1; Grace Bigham-1; Zade McClure-1; Doris Derrick-1; T.J. Curtis-1; Francis Kubena-1; Robert Lovell-1; Dennis Whitt, Jr.-1; Mrs. C.C. Moore-1; Lola Trueblood-1; Wm. Croom-1; James Moore-1; James Phillips-1; Vera Blevins-1; Lula Bullard-1; Vassie Hires-1; Stanley Kasiske-1; Jack Mohler-1; Howard Stanley-1; Cecil Tidmore-1; Thomas Bloss-1; R.A. Perkins-1; Roy Coldiron-1; Steve Getz-1; Wayne Logan-1; Royce Lewis-1; R.L. Fox-1; Joyce Jenson-1; Mrs. Lessie Smith-1; Linda Faber-1; Mary Hunt-1; Vida Morrow-1; Gary Stockrahm-1; Dan Powell-1; D.B. McCord-1; Russell Norman-1; Tony Melton-1; Gene Robertson-1; Franklin Offill-1; Bertha Stumpff-1; Harold Fisher-1; Clovis T. Cook-1; JoAnn Skaggs-1; Bob Loudermilk-1; Irvin Barnes-1; Total-78.

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.

ELDERS-BISHOPS-OVERSEERS

This is a book available now written by K.G. Wilks, assisted by other knowledgeable members of Christ; 57 letter size pages. **The Truth Versus Tradition.** Months of research of versions, translations, Thayer's, Arndt and Gingrich Lexicons, Analytical Greek Lexicon, Greek Grammar and Green's Interlinear and Transliteration. Objectively written. My cost \$3.00, Tex. tax 15¢, postage 65¢, total price-\$3.80. It takes the guesswork out of the business of the church. Order from the author at: 528 N. Main St., McGregor, Tex. 76657.

—**K.G. Wilks**

THE 1983 CHURCH DIRECTORY

The 1983 CHURCH DIRECTORY, should be ready about now. The price will be \$1.50 each postpaid. Order all Directories from: **Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.** Order early so that you will not be disappointed in not getting one. There will be a good supply on hand at the July 4th. meetings at Sulphur, Oklahoma and Lebanon, Missouri.

—**Ray Asplin**

PLEASE NOTE

The congregation meeting in El Paso, Tex. will not be meeting June 19, June 26, and July 3, 1983.

—**Ernest R. Webb.**

CAN YOU HELP?

The brethren at Choteau, Oklahoma, are in need of someone to come there and do personal work and preach the gospel. They are unable to fully support a man so will need your help. Are you interested? If so, contact Russel Harris, Rt. 3, P.O. Box 454, Wagoner, Okla. 74467.

A CHURCH IN HAWAII

In Jan., 1983, Bro. Bobby Pepper went to Hawaii to check out and investigate the possibilities of a mission effort there. After three weeks he returned with a favorable report. Consequently, the church here at 5015 Trentman in Ft. Worth, Tex., has accepted the responsibility to sponsor and oversee that work. Bro. Pepper, his wife and family, 3 sons and 1 daughter, will be moving to the island of Oahu on May 31.

If you are interested in helping with the expense of his move, and/or their monthly support, contact Bro. J.B. Spradley, 2031 Callender Rd., Mansfield, TX. 76063, phone: (817) 473-9972 or Tommy Crouch, 2227 Ridgedale, Arlington, Tx. 76013, phone: (817) 457-2301. Reports will be given as to the progress of that work. The time and place of the regular services there will be published as soon as possible. We solicit your prayers in behalf of all concerned in this great effort.

—**Ron Wills**

MISSION EFFORT IN AURORA, MO.

Bro. Ron Alexander will conduct a mission meeting at 29 W. Locust in Aurora, Mo., June 10-19, services each evening at 7:30 and Lord's day morning at 10:30. This will mark the beginning of a new effort, and we invite the surrounding congregations to please help us out. We plan extensive personal work and if any one from this area is available to help we would greatly appreciate it.

—**Roy Lee Criswell**
R. 2, Box 142,
Cassville, Mo. 65625

THE 1983 CHURCH DIRECTORY

The following congregations did not meet the March 1st., DEADLINE, but their information came in, time for the 1983 DIRECTORY:

ALABAMA: Lowery, Montgomery, Pansey, Samson (South Broad Street), Slocumb; ARKANSAS: Cove, Hunt, Iuka, Mtn. Home, Oak Grove, Searcy; CALIFORNIA: El Centro, Lodi, (Garfield & Eden), Montebello, North Hollywood, Ojai, Porterville, San Marcos, San Pablo, Winters, Woodlake; COLORADO: Canon City; FLORIDA: Jay, Mt. Pleasant; ILLINOIS: Quincy; IOWA: Cedar Ridge, Des Moines, Marion; KANSAS: Kansas City, (North 36th.) and North 61st.), Lawrence; KENTUCKY: Chestnut Ridge, Walnut Grove; LOUISIANA: Columbia, Conway, Fairview, Jerusalem, Shreveport, (Mid-Way), West Monroe; MICHIGAN: Flint; MISSISSIPPI: Brookhaven, Covington County, New Salem; MISSOURI: Ash Grove, Bardley, Champion, Columbia, Houston, Kansas City (Prospect Avenue),

Niangua, Oak Forest, St. Louis, (Chain of Rocks), and (Gateway Temple), Springfield (East Seminole), Swars Prairie; NEVADA: North Las Vegas; NORTH DAKOTA: Jamestown; OHIO: Cleveland, Danville, West Chester; OKLAHOMA: Frederick, Legal, Sweet Home; SOUTH CAROLINA: Greenville; TENNESSEE: Lawrenceburg, Memphis (North Watkins), Murfreesboro, (Hillview); TEXAS: Abilene (South Park), Andrews, Big Spring, Dallas (Walton Walker), Deer Park, Denison, Ft. Worth (Trentman), Fruitland, Garland, Hoyte, Jacksboro, Marlin, Marshall (Ash Springs), Medina, Paris, Plainview, Rockport, San Angelo, Sand Grove, Texarkana; WASHINGTON: Kennewick; WEST VIRGINIA: Clintonville, Huntington, Radnor, St. Albans.

The following are no longer meeting: WESTMINSTER, COLORADO, (Meade Street) which has moved to 8161 West 94th. Avenue, WESTMINSTER. JOPLIN, MO., (1302 Duquesne Road) the members have gone to neighboring congregations.

New congregations, SAMSON, ALABAMA, (South Broad Street), LAWRENCE, KANSAS (1520 Haskell Avenue- In the Odd Fellows Hall), ST. LOUIS, MO. (In the Gateway Temple) MURFREESBORO, TENNESSEE, (Hillview).

Bro. Strain should be in the process of getting the Directory ready to print.

Ray Asplin
Star Route 2, Box 67-A,
Norfolk, Arkansas 72658

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The second tape is designed to be sent to those you know who were once members of the church but have left and have gone back into the world, or into some denomination. It can also be used for a brother or sister who is losing interest in the Church. It contains a message of love and exhortation to "remain faithful unto death."

Since we all share a deep concern for our loved ones who are not serving God, we thought these messages might assist you in finding that opportunity to teach them the gospel. The tapes are \$2.00 each. Specify whether you want TAPE #1, and/or TAPE #2, and how many of each.

Order from: PAUL WALKER
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HAMILTON, OHIO WEEKEND STUDY TAPES AVAILABLE

On the weekend of May 6 and 7, the congregation in Hamilton, Ohio hosted a weekend study. It was the first such study conducted in this area and we hope that it will be a continuing effort and that we will be able to have more of these studies in the future. The study went very well and we are thankful to those men who came from a distance to participate and speak for us during the Study.

We made recordings of each speech and each question and answer period and are offering copies of the speeches to any one who would like a copy. The sermons available include the following. G.V. Ayers on "ASSEMBLING WITH THE SAINTS", Richard Bunner on "THE HAIR", LaDon Croom on "THE HOME", Richard Nichols on "THE MIRACULOUS WORKS OF THE HOLY SPIRIT", Lonnie York on "REVELATION: A MESSAGE FOR THE CHURCH TODAY", and Dwight Hogland on "THE SONG OF SOLOMON: ITS MESSAGE TODAY". (Due to an electric power failure, a portion of Richard Nichols sermon was not recorded). If you would like one or more of the sermons, send your name and address to me or call me at (513) 779-1909. The cost will be \$1.50 per sermon to cover cost of tapes and postage. Order from, DWIGHT HOGLAND, 8301 CINTI-DAYTON RD, APT. 203-D, WEST CHESTER, OHIO 45069.

THE PHILIPPINE WORK

This work is progressing at a tremendous rate. At last report there are 29 faithful congregations on the Island of Luzon. There are about a dozen native preachers who are doing very well among their people, in preaching the gospel. Some of these preachers are being supported some are not. Several of you have sent support to those men and they are very grateful. R.H. and Leora Renner, in memory of E.J. and Dot Brown of West Chester, Ohio, recently sent a private donation which will allow a Filipino preacher to have at least a year's support. This was a nice gesture, and we thank them for their assistance. During 1982 about 100 were baptized in the Philippines. Many others were converted from disgression and now worship scripturally. Several congregations have been sending directly to the brethren in the Philippines to help in the preaching of the word. This is being done, by public evangelistic meetings, private home studies, the printed page (tracts, papers, etc.) and by one of the most successful radio programs I have ever known. Literally thousands hear Bro. Virgilio Daneo preach the gospel every day over radio. I have strolled through villages over there and heard the radio program on a number of occasions in many homes. I did not know the people who lived there, they were not Christians, but I knew Bro. Danao's voice. It has been a real joy to be personally involved in the Philippine effort. The church at Fremont has committed themselves to the backing of this work. We do our best to send out periodic reports of the progress. When you get a letter from the church at Fremont sent by Brother Rodney Moyer, please take the time to read it carefully. Post it on the bulletin board for others to read and enjoy. We believe this to be one of the great works of the day and want you all to share with us in the joy of the success God's Word is having in the Philippines. Write us with any questions. If you are interested in becoming involved contact us immediately.

—Don L. King,
Fremont Congregation

NOTICE FROM LOMPOC, CA.

As the Cloud family is moving to Oklahoma soon, and the Bill Hunt family may be gone at times, you should call ahead and make sure services are still being conducted in Lompoc before you go there. Contact Bill Hunt (805) 736-5866 for more information or details.

THE DOCTRINE OF UNCONDITIONAL

(continued from page 1)

elect of God! If God saves those who believe, then does He save one before he believes? If the elect are unconditionally predestinated to salvation and this leads them to believe, as predestinarians assert, then are the elect saved even while in a state of condemnation? Such would be the case, because Jesus said in Jno. 3:18, "...but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". In light of our Lord's statement here, will anyone be so bold as to deny that faith in Christ is a condition of salvation?

When the scriptures speak of the elect of God, it simply refers to those who were selected or chosen, according to God's foreknowledge. But the issue is this: is the election conditional or unconditional?

In Eph. 1:3-6, the Apostle Paul writes concerning this theme, where he wrote, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved". First, the apostle affirms here that men are chosen of God in Christ! He says, "According as he hath chosen us IN HIM before the foundation of the world...". How does one get into Christ? It is through the obedience of the gospel, Gal. 3:26-27. To whom is the gospel to be preached? To "every creature", Mk. 16:15. Second, Paul states here that certain people were chosen in Christ before the foundation of the world, but you will notice there is not one word about whether they were chosen conditionally or unconditionally!! The truth about this we must learn elsewhere, and we have already proven salvation to be conditional. Third, for WHAT were they chosen? The answer is, "That we should be holy and without blame before him in love". Hence, this describes the character to be worn by those who are chosen. It's clear, then, that Paul is speaking of a class of people rather than individual predestination, such as taught by Primitive Baptists. Fourthly, Paul states, "Having predestinated us unto the adoption of children by Jesus Christ to himself". But the question is, How is it predestinated that children should be adopted into God's family by Jesus Christ? The answer is: "According to the good pleasure of his will". Does this not point us back to the gospel? What is "the good pleasure of His will" in this matter? "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", Mk. 16:15-16. Therefore, Paul is merely affirming in these verses that God predestinated that a certain class of people would be saved, namely, those who would comply to the conditions of His gospel!

Also, the Apostle Peter affirmed in II Pet. 1:10 that we have a part in this election, when he wrote, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall". If the doctrine of unconditional election is true, why would Peter exhort us to make our calling and election sure? Again, Peter shows in I Pet. 1:2 that men are elected (chosen) in their obedience. Here he speaks of "sanctification of the Spirit, unto obedience", and then in verse 22, he shows how this was brought about, where he wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit...". Were they saved before they had purified their souls in obeying the truth? Surely not!

Yet, in spite of the many, many passages of scripture which show salvation to be conditional, Primitive Baptists, and Predestinarians in general, insist that salvation is unconditional. Lasserre Bradley, Jr., an "ELDER" of the Primitive Baptist Church, in regard to the question, "What is the basic difference between Primitive Baptists and other religious groups?", made the following reply: "The basic difference is that Primitive Baptists believe in

salvation by grace. There are really only two positions that a person can occupy on this matter. One is that salvation is by grace, and the other is that salvation is by works. It cannot be a combination of the two. A person may say that he believes in salvation by grace, but if he sets forth any act of man's will, such as repentance, faith, baptism, or hearing the gospel, as a condition for obtaining it, then this position must be put on the works side. Primitive Baptists believe that salvation is of the Lord, that it is by his grace, and that nothing needs to be added to it", (A Study of Different Religions and Religious Errors, by James Meadows, page 31).

Hence, if one is saved by grace and "nothing needs to be added to it", then those who are unconditionally predestinated to salvation are already saved, even before they believe in Christ, and would be saved, even if they never believe in Christ, which would mean they are saved while in a state of condemnation, Jno. 3:18! This is some view of salvation, isn't it!

Please read the above quote again. Is this not the logical deduction which must follow when one espouses the doctrine of unconditional election? What is this "Elder" of the Primitive Baptist Church actually saying? Isn't he teaching that salvation is by grace ALONE and there are no conditions of salvation, even including faith and repentance?

While the Bible plainly teaches that salvation is of grace, nowhere does the Bible hint or imply, much less state, that salvation is WHOLLY of grace, exclusive to everything else! As a matter of fact, Paul wrote in Eph. 2:8, "For by grace are ye saved through faith...". Yet, this "Elder" says that "a person may say that he believes in salvation by grace, but if he sets forth any act of man's will, such as...faith...as a condition for obtaining it, then this position must be put on the works side". Here's the difference between Predestinarians and the Apostle Paul! They say salvation is of grace alone without "any act of man's will", while Paul affirmed we are saved by grace THROUGH FAITH!! Also, Mr. Bradley, Jr. has inadvertently accused Paul of not believing that salvation is of grace! He says one cannot believe in salvation by grace and at the same time make "any act of man's will", including faith, "as a condition for obtaining it". Yet, the Apostle Paul, a man inspired of the Holy Spirit (Gal. 1:11-12), assured us that he believed a person is saved by grace THROUGH FAITH, Eph. 2:8! The point is this: Predestinarians and the Apostle Paul have different concepts of salvation. They believe salvation is unconditional, while Paul obviously believed and taught that salvation is conditional! The Bible does NOT teach that one can be saved without hearing the gospel, having faith in Christ, repenting of one's sins, and being baptized into Christ. The Bible explicitly avers, in the plainest of terms, that these things are necessary to salvation, Predestinarians to the contrary notwithstanding!! (See Rom. 10:17; Heb. 11:6; Lk. 13:3; & Acts 2:38.)

Too, it's obvious that Predestinarians, as well as many others, misunderstand the language of Paul in Eph. 2:9, when he went on to state that salvation is "not of works, lest any man should boast". Mr. Bradley, Jr. thinks the phrase, "not of works", means that obedience to the divine commands of God are unnecessary to salvation. Such reasoning is spurious, to say the very least. Paul went on to explain that the types of works he is referring to are the types that would cause a man to boast! Therefore, when Paul wrote, "not of works", he is certainly not referring to obedience to our Lord's divine wishes, but rather, he is referring to meritorious works of human righteousness, Rom. 10:1-3 & Tit. 3:5. Faith, for example, is not a work of human righteousness, but is a work of God (works ordained of God), Jno. 6:28-29. Let us remember that Paul wrote in Heb. 5:9 that Jesus is "the author of eternal salvation unto all them that obey him". Yes, salvation, then, is conditional!! Furthermore, if God saves individuals by grace alone, then universalism is the scriptural concept of

Continued to Page 7

IT TAKES NERVE

By Jimmy Vannoy

When it comes to doing the work of the Lord, Christians use many excuses for not fulfilling their responsibility, but the underlying reason many have for not exercising their talents is fear. They are afraid of ridicule, rejection or failure.

Some seem to have the idea that shyness is a virtue, and that being shy is a legitimate excuse for not doing personal work or participating publicly in the services. The Scriptures, however, teach that fear will be a major cause of condemnation. At the top of the list of people Revelation 21:8 to be found in hell are the **fearful**. Who are the fearful but those who are afraid to do what they know they should? Paul exhorted the Thessalonians to "...encourage the timid..." I Thes. 5:14 (NIV). The timid need to be encouraged because if they allow their timidity to keep them from doing God's will, they will be lost.

Timothy was exhorted by Paul to overcome his fear. "...stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power and of love,..." II Tim. 1:6, 7. The New International Version uses the word "timidity" for the word "fear." You as a Christian need not feel comforted and secure in your inaction simply because you have a reputation for being shy.

This condemning timidity can surface when we never find the nerve to ask your neighbor to study the Bible with us, or when we cannot seem to find the right time to talk about the Bible with our friend at work. What about that unconverted relative we have never even invited to go to church with us?

Fear of doing personal work comes in various forms, but perhaps the major one is the fear of saying the wrong thing. Brothers and sisters, it is time we realized that God has chosen to put the gospel into earthen vessels (II Cor. 4:7), and that as earthen vessels we are fallible and weak. But even though we are to "walk in wisdom toward them that are without" (Col. 4:5), we must realize that it is the **gospel** that is the power of God to save (Rom. 1:16) and that God can use us in our bumbling presentations of the truth to save others. As you have experience, you will improve your technique. Fear of saying the wrong thing could be used by every Christian in the world today to avoid doing personal work, and it is **not** a legitimate excuse for you.

Another fear is the fear of inadequate knowledge of the Scriptures. If this excuse is legitimate in your life, then it had better be only a very temporary one, because such an excuse is self-condemning. "...Be ready always to give an answer to every man that asketh you a reason of the hope that is in you..." I Peter 4:15. If you are not ready to do this, you are presently disobeying this command. Realize that you as a Christian know how to be saved and how God wants us to worship. These are the basic things most people need to know. Then sit down with a preacher or a leader of your congregation and find out where the scriptures are which teach on these matters. You are then prepared to try to set up Bible studies.

If we expect to please God, it is going to take nerve. It is time we stop giving in to our timidity, because doing so may condemn. Please do not think that those who do personal work have overcome the fear of knocking on a strange door, or asking for a Bible study. The fear will continue to

be present as long as we realize how important our task is. Our prayer needs to be the prayer Paul desired from the Ephesians on his behalf; "...that I may open my mouth boldly, to make known the mystery of the gospel," Eph. 6:19.

Perhaps the fear of hell will help you to overcome the fear of others. If not, more compelling motivations should be the realization of the power of the gospel (Rom. 1:15, 16) and a love for your fellow man, based on God's love for you (I John 4:8-11).

Rt. 3, Box 85-31
Corsicana, Tx. 75110

GROWING IN CHRIST

By Mark Robbins

Many years ago God set up an institution called the church of Jesus Christ. This church would be founded upon the precepts of Jesus Christ and His apostles. God purposed for all of mankind to be saved through this grand establishment, the church. So He left a book, the Bible, for all men everywhere to read, understand, and obey. This Bible was penned by apostles chosen by Jesus and filled with the spirit of God. Essentially, this book we call the Bible contains the mind of God. But in order for this Book to fulfill what God wills a price must be paid. Man was lost in sin and God could not save him in that condition, so God sent Jesus to die to reconcile man to God. When Jesus died His blood was shed as the atonement for our sins. When we sin we must pay the price- death- but since Jesus was sinless, His death and shed blood paid the price for us and this provided man with a "plan of salvation". It provided man with a church, an inspired New Testament explaining how to conduct our lives in a manner acceptable to God. First, the Bible tells man he is lost in sin, destined for eternal fire. But, the Bible gives everyone an escape- Jesus Christ. We can obey the gospel of Jesus as revealed to us by God in the New Testament. Essentially the gospel of Christ is this: Jesus died, was buried, and rose again the third day according to the Word. We, too, can die with Christ by dying to sin (repentance). We can be buried in a watery grave of baptism and rise again to become a new creature to live with Christ. Of course, all of this must be done by faith in Christ as our Lord and Savior. After we obey these steps the Lord will add us to the Church that Jesus died for. (Acts 2:38; Rom. 6:3, 4, 5; Eph. 5:23; Acts 2:47).

Now that we have been reconciled to God we are to grow-up in Christ in all things. We are as newborn babes that must grow up to be soldiers of the cross. Eph. 4:11-16 states this so well. God provided a Church, He ordained evangelists, elders, and teachers to preach the gospel to the lost, build up the body of Christ, spiritually, and to help the saints grow to maturity. This is to be done until everyone becomes one in Christ, everyone in the world understands the gospel of Jesus, and all grow to maturity in Christ. Friends, our work is far from over! We need to be about our Fathers business. Please notice the following: 1. God loves man. 2. Man is lost. 3. God sent Jesus. 4. Jesus loves man. 5. Jesus died on a cross. 6. His blood purchased. 7. A plan of salvation. 8. Revealed in the New Testament. The work is done if man will obey God- as per Acts 2:38. Furthermore, after we are saved we are added to **one** church. **Notice:** One Body, unity of the Spirit, One faith, One Spirit- Eph. 4:2-6. "The whole body is fitly joined together and compacted by Jesus Christ to the effectual working in the measure of every part." Let us all grow up into the fullness of Jesus Christ! Because if we do not we will be tossed about with every wind of doctrine. The devil wants to destroy us so let us hold ever close to Christ. Ways to grow-1. Pray. 2. Attend every church service. 3. Diligent Bible study. 4. Christian Association.

-4806 Kilkerry,
Middletown, Ohio 45042

THE DOCTRINE OF UNCONDITIONAL

Continued from Page 6

salvation, rather than unconditional election, because Paul wrote in Tit. 2:11, "For the grace of God that bringeth salvation hath appeared to ALL MEN"!

-215 Forrest Hills Dr.
W. Monroe, La. 71291

"Here are 2 subs. We enjoy the paper so much and want to share it with others"

-Mary Keel, Bakersfield, Cal.

SHOULD A WOMAN CUT HER HAIR?

Continued from Page 3

superior in authority; therefore he must not cover his physical head which is representative of Jesus Christ.

VERSE 5

"But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." For a woman to refuse to wear the long hair God has given her for a covering brings dishonor to her head which is man. For a woman to be covered also has symbolic significance. In other words, the covering is a sign showing to all she believes herself to be under the authority and leadership of man. She is actually showing that she believes before she can pray through Jesus Christ to the Father she must cover her physical head, which represents man. By refusing to cover her head by long hair she dishonors man by symbolically denying the fact she is subject to him by cutting her hair God has given her for a covering.

VERSE 6

"For if the 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." Some Christians after reading this passage can not decide whether or not it is a shame for a woman to cut her hair or shave her head, but the Apostle has already supplied us with the answer in verse 5 saying, "...every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven." We know it is shameful for a woman to dishonor her head, which is man, therefore we must agree it is a shame for her to cut her hair or shave her head. So we conclude with the Apostle who says "...let her be covered."

It is plain by these passages God expects men to cut their hair, but the women are to let their hair grow. Some people, however, believe that the Apostle in verse 16 hurls all of his teaching from verse 2 through 15 out the window if someone happens to disagree with him. They conclude that God has given us the option and if we want to obey verses 2-15 we can unless some one is contentious and then there is no such custom.

VERSE 16

"But if any man seem to be contentious, we have no such custom, neither the churches of God." Some seem to think that Paul has loosed them for the preceding passages by this one. If this is true let us consider what it means...

1. The churches of God have no such custom as taught in verse 2 where it says to keep the ordinances as they are delivered.
2. The churches of God have no such custom as God being the head of Christ and Christ the head of man and the man head of the woman as taught in verse 3.
3. The churches of God have no such custom which says, "...every woman that prayeth or prophesieth with her head uncovered dishonoreth her head:..." as taught in verse 5.
4. The churches of God have no such custom which teaches it is a shame for a man to have long hair as taught in verse 14.
5. The churches of God have no such custom which teaches it is a glory for a woman to have long hair as taught in verse 15.

Surely we do not believe Paul is teaching us to forget all these important Bible passages simply because someone does not agree with them. What is Paul teaching in verse 16? "But if any man seem to be contentious, we have no such custom, neither the churches of God." We humbly ask, why would any of these members be contentious or argumentative? What is it that Paul taught that would make them contentious? Paul taught a man must not cover his head by letting his hair grow and a woman must cover her head by letting her hair grow, because her hair is given her for a covering. We understand the only points of disagreement or contention would be the man wanting to let his hair grow or the woman wanting to cut hers. Paul says, "We have no such custom, neither the churches of God." Paul laid down certain rules regulating the necessity

of the covering on women, the purpose of it, and what the covering is. Now that is the only custom Paul and the churches of God would recognize and there is no such custom which would allow women to cut off their covering or men to be covered.

—Box 20509
Heldton, Ok. 73438

THE BALLARD-SMITH DEBATE--AGAIN!

Requests for the Cassette Tape recordings of the debate I had with J.T. Smith in Grants Pass, Oregon on Cups, Glasses, and Women Teachers, has been over-whelming. The most of these requests have come from our brethren. Very few have come from the people of Smith's persuasion, even though Smith's moderator announced in two of their publications that the debate was available on Cassette Tapes and that I would supply these Tapes to any one free of charge if they felt unable to pay the cost of re-producing the tapes.

In my estimation, Smith took some mighty wild positions in this discussion. On the cup question he very frankly admitted in the beginning of the discussion that the Lord used ONLY ONE CUP when he instituted the Lord's Supper. Then the second night of the debate he tried to prove that there were plurality of cups used and also that the early church used a plurality! The first night he said he could put fruit of the vine in a radiator and "It would be the cup of the Lord"! but when I ask him the next night, "would your radiator be the cup of the Lord when you pour the fruit of the vine in it or when you get it into the assembly, he answered, "Neither"!

He took the position that it is not a shame for women to speak in the church, and that a Christian woman can preach and baptize her converts and can conduct public worship in the assembly as long as she does not usurp authority over men!

Brother Richard DeGough recently held a meeting in the Grants Pass area which several of the digressive brethren attended. Richard also had the opportunity to study with some of them, including the preacher who operated Smith's overhead projector during the debate. This preacher along with several others told Richard that they did not agree with many of the positions Smith took, and that they planned to study these issues further. We hope and pray they will give up their digressions and return to the "old paths."

I am still offering these debate recorded on eight Cassette Tapes for \$20.00 which is the cost of re-production. If you want the Tapes, but feel that you cannot afford to send the \$20.00 write me and I will send you a set free of charge. I am not making any profit on the \$20.00 as this is what it cost me to get each set re-produced. I am not interested in making any money on them. I believe that I presented the truth on the questions we discussed in the debate, so my only interest is in getting this truth out to as many as is possible. I have probably given away free of charge as many sets as I have been paid for, and I will continue to do so as long as I have the sets available. So if you want a set of the Cassettes write me and I will send them whether you can send any money or not.

—Voyd N. Ballard
3046 North Ashby Rd.
Merced, Calif. 95340
Phone: 209-723-7822

"You are doing a wonderful job with Old Paths Advocate. God bless you"

—Charles Hurst, Piedmont, Ala.

"Thank you for getting our paper to us so promptly, We enjoy it"

—Mary E. Hatcher, Pansey, Ala.

OUR DEPARTED

Williams — Pheoba Mae Williams was born Nov. 11, 1899 and passed away April 9, 1983. She was 83 years old. Sister Williams is survived by her husband, Brother Cyrus Otis Williams of Odessa, TX.; one daughter, Mrs. Clara McNight of Whitney, TX. She was buried here in Odessa and the funeral service was conducted by Brother Mearl Van Stavern and myself. Sister Williams was a faithful member of the University Blvd. congregation and we miss her very much. She had been confined to a wheel chair for several years but that never hindered her from attending the services of the church.

—Paul Walker

Cox — Bro. William Edmond Cox of Bowie, Tx. was born Nov. 10, 1903 in Montague County, Tx. and passed from this life Apr. 13, 1983 at the age of 79 years. He is survived by his wife, Vera, a faithful member of the church at Fruitland; a son, Bonnie of Bowie; and 1 grandchild. The beautiful singing was done by members of the church at Weatherford, Tx. and Jerry Cansler of Perrin, Tx. The writer attempted to speak words of comfort and warning to those present.

—Melvin Blalock

Parks — Jodie Lee Parks was born Nov. 1, 1910 in Sherman, Tx. and died at his home in Wynnewood, Ok., April 24, 1983 at the age of 72 years. June 8, 1929 he was married to Myrtle Moore, Sulphur, Ok. He is survived by his wife of the home; a daughter, Betty Sanders, Wynnewood, Ok.; 2 sons, George of Springs, Tx., and Bennie of Springdale, Ark.; a sister, Lorene McMenis, Lawton, Ok.; 12 grandchildren and 10 great grandchildren. He was a member of the Church of Christ. He had attended the congregations in the Little Rock, Ark., area, Covina, Cal., Sulphur, Ok., and the last 2 years at Wynnewood, Ok. Sister Myrtle still makes her home at Wynnewood and will continue to attend services there. We all remember Bro. and Sister Parks for the help they were to the church and pray she will have many years yet in His service.

—R.B. Roden

Hickey — John I. Hickey was born March 16, 1895 at London, Arkansas and departed this life December 19, 1982 at Ceres, California. He is survived by his wife, Minnie of the home address; one son, Howard Hickey; one daughter Edna Bumgardner, both of Ceres; six grandchildren and ten great-great-grandchildren. Besides this Bro. John had a host of other relatives and friends and members of God's Family. John is also survived by two sisters, Laura Rainey of Martinez, Ca. and Mary Reynolds of Ceres. The late John Reynolds, a gospel preacher was the husband of Mary. One of the grandchildren, Robby Hickey who lives with his wife and daughter in Stockton is a gospel preacher and well known throughout the brotherhood. Bro. John obeyed the gospel well over a half century ago and attended services at the Lawrence Street congregation in Ceres. For several months he had been in bad health, but as long as he was able he, along with his wife Minnie were to be seen at

A QUESTIONABLE PRACTICE

Continued from Page 1

husband and wife to be the only ones of a congregation; and they had Lord's day worship in their home each Lord's day; but such as that doesn't justify each family or a larger congregation to go elsewhere they desire to go on Lord's day, and each have family worship, thus disobeying Heb. 10:25, which says, "NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER, AS THE MATTER OF SOME IS: BUT EXHORTING ONE ANOTHER, AND SO MUCH THE MORE, AS YE SEE THE DAY APPROACHING."

Brethren and Sisters, let us be sure to always put God and his way first. Make it as sure as ye can.

—P.O. Box 538
LaGrange, Ga. 30241

their regular place at the worship service. Minnie took such good care of John in his declining years and cannot be praised too highly for her thoughtfulness of John and his needs. It was a privilege to have known John for a number of years. When I preached when he was present he would always say to me after service: "I liked what you preached and I could hear you well." He was indeed a friend to me and Lorene as well as our brother in Christ. Regretfully we were in Arizona when he passed away and unable to attend the memorial services. Brethren James and Jimmy Winchester conducted the service, with Church of Christ singers from various congregations assisting with beautiful songs. Grandsons were bearers. Services were at Salas Brothers Chapel in Modesto with internment at Ceres Cemetery. We pray God's rich blessings to be with those left behind. May we make our paths straight and be faithful that we all may be together in that Eternal Home in Heaven.

—Orvel Johnson

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.

—Mark Deatherage, 402 Highland, Apt. 4, Seminole, Okla. 74868

—Robin Harcrow, P.O. Box 1019, Seminole, Okla. 74868.

—Hettie Ann Cash, R. 15, Box 451, Brazil, Ind. 47834.

—Lisa Gaye Taylor, R. 16, Box 398, Brazil, Ind. 47834.

—David Walter Evans, R. 12, Box 14, Brazil, Ind. 47834.

—Wendell Birdsong, 509 N. Washington #20, Kent, Wash. 98032.

—Kimberly Kay Ward, 19144, Cave of Oaks, Newhall, Ca. 91321.

—Kathryn Crouch, 2227 Ridgedale, Arlington, Tx. 76013.

—Jim Crouch, 2227 Ridgedale, Arlington, Tx. 76013.

—Kristin Crouch, 2227 Ridgedale, Arlington, Tx. 76013.

"We wish the best for the **Old Paths Advocate** which we enjoy very much"

—Mrs. Woodrow Black, Okla. City,
"This was our first year to receive the **Old Paths Advocate** as a gift and we are grateful. We enjoy it and pray the work will continue"

—Jim Walker, Bunch, Okla.

BONDS OF MATRIMONY

George-Cutter— On the evening of March 19th, 1983, Bro. Terry Lyle George and Sister Lisa R. Cutter were united in marriage in Huntington, WV. The building, candles and flowers made a beautiful setting for the ceremony. The singing was performed by Joy and Richard Nichols, Terry Brumfield, Ken and Bernie Ward. I remember first visiting at Elwin and Wanda Cutters house about 17 yrs. ago. Lisa was so small, now to think she is married in the church, serving the Lord thrills my heart. I love the family and wish Lisa and Terry the very best. As their vows were exchanged before a large crowd of christians, family and friends it brought back memories of when my wife and I exchanged vows nearly 15 years ago. May the Lord bless their union and service to him.

—Gary Barrett

WORDS OF ENCOURAGEMENT

"The paper has had some real good articles. May God bless you in the **Old Paths Advocate** efforts"

—Tom Allington, Lodgepole, Neb.

"We appreciate the great effort all you brethren put into each and every issue of **Old Paths Advocate**"

—Gary Robinson, Grand Prairie, Tex.

"I sure do like to read the **Old Paths Advocate**"

—Wilmer Smith, Grinnell, Ia.



Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203— Since our last report to the O.P.A., it has been my honor to assist 3 precious souls in obedience to the gospel. We give God all the glory. The work here at Arvin is enjoyable and the Lord continues to bless our efforts. Recently we sent out 800 flyers offering a bible correspondence course. We have received a few replies thus far. It is our prayer that more will apply. We have had a great deal of sickness in the congregation the past few months, but the Lord is answering our prayers on their behalf. Some have been able to return to worship on a more regular basis. The congregation here in Arvin has asked me to hold their summer meeting this year. The dates will be June 17-24. If you are in our area, please come and assist us. We also have a meeting scheduled this year in Denver, Colorado and Escalon, Calif. We appreciate the brethren in these places asking us to come. the congregation here at Arvin has extended our work until July 1984 Lord willing. We are very thankful for this. These are wonderful people to work with and we grow to love and appreciate them more each day. Since our last report we have spoken at Orange, Cypress, Escalon, and Bakersfield (Planz Rd.), all in Calif. We enjoyed our visits at these congregations. We ask your prayers. May the Lord richly bless the faithful.

Orvel Johnson,— 22466 South Airport Road N. 29, Sonora, Ca. 95370, May 5— At this writing I am able to do a few things after a heart attack the middle of March. It will be several months, the doctors advise before I can resume any kind of a normal schedule, but thanks be to God, perhaps there are some useful things I will be able to do. Brethren Robb Hickey and Richard DeGough have so graciously come to our aid in providing the radio programs for the Sunday morning broadcast which is aired over KVML AM (1440) and KROG FM. (92.7) Sonora. These stations are heard in Ceres, Stockton, and other area up to 70 miles away. The Gospel Meeting that Robb and Richard will conduct at Sonora, May 18, will be history by the time this is

read; however, the Sonora congregation wishes to express its sincere appreciation to the Stockton and Turlock congregations for allowing these fine brethren to come and help us. Hopefully, this will be the beginning of a real great work in this beautiful foothill country of California. We have talked with brethren about the possibility of help in getting someone to come to Sonora to assist the congregation on a full time or at least a near full time basis, as it may not be possible for me to resume the work I was doing. Be assured however, I will do whatever the Lord allows and will hopefully be around to guide and assist as much as possible. Thank you my true yoke fellow for your prayers, your cards and letters and wishes for my recovery. Surely the good blessings of God will be yours and your days will be many upon the earth.

Glenn Arnett,— Box 835, Cave Junction, Ore. 97523, May— The church here continues to do well. We can see spiritual growth in the young members as they increase in knowledge and understanding of the word. Two young men who have begun giving lessons are improving and appear to be the leaders and teachers in the future. We continue to have studies in the homes and find them to be productive in many ways. the attendance has been good and some outside the church come who do not attend the regular services of the church. George Vergara and I recently held a ten day gospel meeting at Cottage Grove, Oregon. We appreciated having visitors from Fair Oaks, Calif.; Seattle, Wash.; Forrest Grove, Albany, and Cave Junction, Oregon. George baptized one young woman and we had two confessions of fault for which we give Him the glory and the praise. We were edified by the strong faith of the brethren and the love that was shown there. I enjoyed staying in the homes of the Gayland Osburn and Oval Chatham families. The hospitality we received could not have been better. The area is blessed by having this church in their midst. We are planning a missionary meeting in Grants Pass, Oregon sometime in August and hope to establish a congregation there. Grace and peace be with you from God the Father and from our Lord Jesus Christ.

Alton B. Bailey,— 909 Truitt Ave., LaGrange, Ca. 30240, May 9—I have not sent in a report for about two months however we stay on the go all the time. April 17-24 we were in a very enjoyable meeting in Radnor, W. Va. with some of the largest crowds I have seen there in several years. April 25-May 1, I was in Bandy, Ky. again with good crowds as we were assisted by a number of congregations in the area. May 25-29, Bro. Gerald Hill and I will hold a mission type meeting at the new congregation near New Port, Tn. in the Hartford community. We look forward to Bro. Don Pruitt holding our summer meeting here in LaGrange, June 4-12. Then to the annual 4th of July meeting. We look forward to seeing many of the greatest people on earth from across the country. July 10-17, Lord willing we will be at the Flournoy-Lucas Road congregation in Shreveport, La. July 31-Aug. 7 we will go to Big Springs, Tx. for a meeting. It is heart warming to read in the O.P.A. of so much mission work being done both in the States as well as other nations. It is wonderful to be a part of so great a work for the Lord. We encourage too to continue to work and pray like Jabez did as spoken of in I. Chr. 4:10. "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

Atanacio Garcia,— 100 Rizal Vira 2-A, Roxas, Isabela 1327, Philippines 13-4-83— I am out of town mostly this summer. Last March 7 to 13 I visited the churches at Camiling, Tarlac. The preaching brethren, Loreto Pedres, Alejandro Pascual, and Venancio Pascual joined me in personal evangelism and Bible studies. Three souls were baptized. Brother Loreto and I visited a family on the 17th at Mabini, Gamu, Isabela. The couple was receptive and worshipped with the church at Roxas the following Sunday. I made a personal visit also at Dammao, Gamu last March

20. I worshipped with the brethren at Caliguan, Burgos the following Lord's Day. March 30 to April 3 I was in Cabiraan and Manaring, Gonzaga, Cagayan with brother Isidro Pataueg. Preaching brethren, Teofilo Fulgencio in Manaring and brother Felix Inong in Cabiraan worked with us. I conducted Bible Studies during daytime and evangelistic meetings during the night. We had very good crowds. Four were added to the Lord's church and others from the Christian church were restored. On April 8 to 10 I visited the brethren at Camiling, Tarlac and Bayambang, Pangasinan. We had a large crowd on Friday evening wherein an evangelistic meeting was held. On the 9th, brother Romeo Pascual and sister Concepcion Angel were united in marriage. The wedding was beautifully arranged, and it was an occasion of great happiness. The wedding was witnessed by family and a number of loved ones and friends. It was my honor to be a part of the ceremony. Brother Alejandro Pascual and I worshipped with the church at Bankay 2nd last April 10. During our stay in Camiling, we followed-up prospects. We were able to talk with some of the preachers of the digressive churches and denominational sects. I tried to visit the brethren at Bayambang, Pangasinan wherein one family from San Placido, Roxas now reside. I met bro. Robert Fernandez one of the converts, who also plans to get married on April 29. As of this writing, we plan to visit Gappal, Cauayan, Isabela on April 14 to 17. On April 21 to 25, we are scheduled to visit the church at Dingras, Ilocos Norte (near Laoag City). We anticipate good crowds at these places. We will be in Tarlac and Pangasinan the following week and probably attend the wedding of brother Fernandez on the 29th. Our prayer is that the Lord will give increase to our labors for Him this summer. We thank all for your support and we sincerely desire the prayers of the faithful everywhere as we continue to labor for His cause. God bless all the faithful throughout.

Paul Walker,— 2701 Halifax, Odessa, TX., 79762, May 6— Mike and Tonya, two precious souls who were baptized into Christ yesterday, are the newest members of our congregation here in Odessa. We will be blessed with June meetings in West Texas: Billy Orten, here in Odessa, June 12-19; Wayne McKamie, at Andrews, June 5-12 and Ron Courter, at Midland, June 19-26. I enjoyed a wonderful meeting at the Trentman congregation in Ft. Worth in April. I appreciated their great love and zeal for the Lord. Many young people are there and what a blessing they are! I, as always, made my home with J.B. and Louise Spradley who certainly know how to make a preacher feel at home. Too, I appreciated the support given by preaching brethren Ron Willis, Joe Norton, Bruce Word and Melvin Blalock. Bob Loudermilk was in Midland in Feb. and did some fine preaching. My family and I go to San Angelo once a month; it is always a pleasure to preach there. Brother and Sister Howard (June and Irene), long-time members of the church in San Angelo, celebrated their 50th wedding anniversary recently. Many brethren, relatives and friends gathered at the church building on a lovely Saturday afternoon in April to wish them continued love and happiness. A few weeks ago, Sister Mae Williams, a long-time member of the Odessa congregation, passed away. We all loved her and miss her so much. Funeral services for Brother Frank Cope were held in Odessa in April. Many readers of the OPA will remember Brother Cope who, many years ago, preached in our brotherhood. He and his wife lived in Odessa and had just recently visited our congregation along with Brother and Sister H.D. Hinton from Dallas. Frank was Sister Hinton's brother. I look forward to our gospel meetings this summer in Greenville, Pa., July 17-24 and Akron, Ohio, July 29-31. Miles King and Mike Middick were recent visitors in our home. Mike preached for us and gave a fine lesson. Miles preached in Midland. We enjoyed a very wonderful singing last month in the home of Alfred and Carrie Baze, in Midland. May God bless the brotherhood.

Ron Willis,— 6709 Greenfield Dr., Arlington TX 76016, April 12— The work at the Trentman St. congregation, Ft. Worth, Tx. is doing better than any other that I know of. I am happy to be associated with a church that, as a whole, is really working. Our work program is highly organized with several of the leading brethren holding regular weekly homestudies, others along with their wives and families working weekly visitations, some taking care of tract distribution and so on. Last year we were involved in a mission effort in Weatherford, Tx., which resulted in the establishment of a congregation. I was happy and privileged to work with Bro. Melvin Blalock in that effort. We are planning another mission meeting this May 30 - June 4 in the suburb of Everman. We look forward to working with Bro. Bruce Word and possibly others in that. We've been working almost a year now toward ordaining elders, with that goal not very far away. I am privileged to share this work with Bro. Joe Norton and I'm sure he agrees that the Lord is blessing our efforts and we're thankful to Him for that. My family and I have had a number of very enjoyable gospel meetings since last reporting. Space will not allow mentioning all of them, but I do want to say that the meeting in Bakersfield, California was the most enjoyable of any meeting that I have ever held. Besides the extremely good hospitality, there were some responses, also. We are thankful for brothers and sisters like them. Lastly, I want to thank the many friends and brethren for your payers and your words of sympathy in the loss of my dad. He was a good man and I'm sure he did what he thought was right in all things. We loved him and we miss him greatly. (Note- We are sorry this did not reach us in time for the May issue-Ed).

Melvin Blalock,— Rt. 3, Box 126, Mineral Wells, Tx. 76067, May 11— We are happy to report that we are involved with a wonderful work in Weatherford, Tx. We have been working with this congregation full time for about one year. God has blessed us greatly since the beginning of this work. Six have been baptized and others have come from the digressive church. These additions have brought our number to around forty in attendance. We are very impressed with the zeal and devotion among the new members as well as the older ones. There are many prospects in the Weatherford area. We are confident that this will become a truly great work and for this we give God the honor and glory. Since beginning the Weatherford work we have built a new building in what we consider a very good location. Our new address is 2610 E. Bankhead, Weatherford, Tx. For those traveling on I-20 through Texas we are only about a block off of this major thoroughfare. We are about 25 miles west of Fort Worth. Traveling east on I-20 toward Fort Worth, take the Bankhead exit to the right which is exit 410. As soon as you exit you will be able to see the building on your right. Coming from Fort Worth take Bankhead exit 410 and turn left crossing over I-20. We are hopeful that many of those traveling will find this an ideal place to stop over for worship. We meet at 10:30 and 6:00 on Lord's Day. Our work in Weatherford has been very confining due to the work load, but we continue to help the congregation at Mineral Wells on a part time basis and preach at the Fossil Creek congregation in Fort Worth one Wed. per month. We are looking forward to speaking at the N.W. Twenty-First St. congregation in O.K.C. on May 22nd. Also, we are looking forward to a meeting at Mineral Wells with Bro. Miles King, June 19-26. May God bless all the faithful is our prayer.

Wm. C. Croom,— Rte. 1 Box 407, Ashford, Ala. 36312, Apr. 18— The congregation at Pansey plan a gospel meeting with Bro. Barney Owens, June 4-12. We enjoy the OPA very much and think you all are doing a wonderful job.

Miles King,— Rte. 1, Scotland, Ark. 72141, May 11— The first part of April, Bro. Mike Middick and I went to El Paso, Tx. for a short meeting. We were glad to have Bro. Rick Sparling with us and also brethren attending the meeting

from Tucson, Ariz. Bro. Ernest Webb and family meet in their home in El Paso and welcome brethren passing that way to stop and worship with them. At present, Bro. Jerry Cutter and I are working in a meeting at Poteau, Ok. We appreciate the work that has been done in this area by brethren Boyd Billings and Jimmy Frady. This work seems to be good as we are having visitors at each service. We are looking forward to our meeting at Witts Springs, June 5-12 with Bro. J.W. Kornegay. I go to Mineral Wells, Tex. for a meeting June 19-26.

Barney Owens,— 8782 Meadowview, W. Chester, OH 45069— Of late in addition to the meeting previously announced I have been with the congregations at Blue Springs, Ky.; Harrodsburg and Bedford, Ind. We here at Sharonville certainly enjoyed the good preaching of Brother Ronny Wade in a recent meeting. Meetings for the summer will find us with the congregations in various places. If possible we would be happy to have you make plans to be with and assist in these efforts. Some will be travelling for vacations and family reunions, why not make plans to come by and spend some time at any of these meetings if possible. June 4-12, Pansey, Al.; 18-26 Council Hill, Ok.; July 8-17 Pearlhaven, Ms.; 23-31 Lexington, Ok.; August 1-7 Fayetteville, Ark.; 13-21 Lake City, Ia. Later meeting will be added as they draw nearer. Pray for us.

Shelby Taulbee,— Route 3 Box 118 T, Somerset, Kentucky 42501, Apr. 19— The work here at Walnut Grove is progressing well. We have been here with the brethren for a little more than a year. The last two weeks we have baptized six into Christ and restored one young man. It is a great pleasure to work in an area where there are Elders and Deacons. Only wish we had Elders and Deacons in all congregations. Also enjoy working with Bro. Zade McClure in this area. Bro. Zade is doing a fine job with Blue Springs congregation. He has a full time job with the congregation there. Please pray for the work here.

Stephen Fishel,— 119 Locust, Carrollton, Ill. 62016, Apr. 18— We plan a meeting at Mozier congregation May 30-June 5, with Bro. Robert Loudermilk as guest speaker, 7:30 P.M. Monday through Saturday and 10 A.M. and 6:00 P.M. on Sunday. The Mozier congregation is beginning to mature, besides the recent baptism of a brother, we are now conducting home studies with several families, and have a program on the Jerseyville radio. We feel our love for truth is making an impact on this corner of Ill., and our future goals have increased greatly. As for the OPA, keep on keeping on. (Note— We are sorry this reached us too late for May issue— Ed).

Russell Harris,— Rte. 4 Box 192, Wagoner, Okla. 74467— The congregation at Chouteau, Ok. is small, only 9 of us, about half on fixed income. We are in need of a preacher and personal worker for this area and also some support for him as we cannot support a man by ourselves. Chouteau is a small town in the eastern part of the state, only one sister lives there, the rest of us live in nearby areas. We pray for some help that we may grow. My phone is (918) 485-3388.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, May 16— The time for the 4th of July meetings is near and the reminders have been given to all of us. We look forward to seeing you all at the meetings. The church at home continues to do well. Several of our young men have begun learning to teach. It is my privilege to study with them each month and help them understand a few verses of

a selected chapter. Then on a Wednesday night service they each take the floor and give us their lessons. I follow them and "fill in the gaps" extending the invitation. We find this to be an excellent way to train them. They get the experience of standing before an audience and speaking, and the church is edified as well. This is the way I learned a good many years ago. We boys did our best and my father followed us. If we said the wrong thing, he never minded to correct the mistake when he took the floor. We recently closed a good meeting at Escalon. Crowds were very good and we were treated royally. I am to preach at Manteca, Ca. the last Sunday of this month. May the Lord bless us all.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, CA 95207, May 5— At Stockton we have a very enjoyable work. It is so pleasant to be associated with brethren who are so easy to get along with and so cooperative. By the time you receive, this our meeting at Sonora, Calif. will be history. We hope that we will be able to report good crowds and interest, and good results. Last Thursday night a brother was restored to the church. He was baptized as a young man in a digressive church but has not attended church for many years. He has met with us for a few services and I have been studying with him for about one year. Thursday night he came forward and stated his desire to please the Lord again. We are thrilled. We trust he will be a great asset to the work here. I recently heard Bro. Leland Byars here at Stockton. Leland did a good job preaching the word. Bro. Dennis Smith is currently in a meeting at Turlock. Dennis has been doing a good job declaring the truth. Lord willing, our plans are to move to Birmingham, Alabama by August. We will be working with a good and scriptural work with the brethren there. We need your prayers in the work at Birmingham. Brethren, come visit us at Stockton before we leave.

Larry Aldridge,— Lone Pine Apt. #5A, Newport, Tenn. 37821, May 10— I now live in Newport, Tenn. having moved here from Pratt, Kansas. I will be working with the Grassy Forks congregation 17 miles east of here. I thank the brethren at Greenville and Walterboro, S.C., Wynnewood, Ada and Capitol Hill, Okla. for their support of me in this work. Our work here is basically new having begun about 2 years ago when Bobby Pepper and Alton Bailey held a mission meeting here. From this effort two families came out of digression; later, another was added and their stand together for the Bible way. They are surrounded by denominational people who are firm in their beliefs also. However, some have been coming and showing their interest. Brother Bob Loudermilk and I just closed a meeting in Miami, Okla. It was a good meeting with crowds varying in size from small to large. It was a blessing to work with Bob again as well as the brethren in Miami. Many thanks to the hospitality shown us while there. We enjoyed our good stay with Bill and Ruth Ferguson whom I love and appreciate very much. Also the Frizzel's are doing much to further the Cause of Christ in that area, may God bless them. While visiting home in Newton, Ia. there was one confessed faults and one restored. Enjoyed being able to preach at Grinnell, Ia., Ada, Okla. (Young people's meeting), and Wynnewood, Okla. While in Miami, Okla. I traveled to Pratt, Kansas and enjoyed a great visit there. These brethren are very special to me and I miss them greatly. During the year I spent with them, I was able to baptize five souls into Christ, as a result, I feel very close to them. My love goes out to all who labor diligently for His great Cause.

Our purpose is to "earn-
estly 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;" "keep-
ing the ordinances as deli-
vered."

"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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OBSERVATIONS -- A REBUTTAL

By Paul O. Nichols

In the April issue of the **Old Paths Advocate** an article appeared in which some good things were said under the title **Responsibilities Of An Evangelist** by Bennie Cryer. However, there were some things said with which I did not agree, so offer this rebuttal. I believe we learn from such discussion and would hope that this response would serve such a purpose.

HE BRINGS THE GOOD NEWS

The first thing that I want to notice is in paragraph #2 under the above heading, in which Timothy's activities on his first trip with the apostle Paul are being traced. This is supposed to serve as "an example for evangelists to follow today." I agree that his travelling with Paul was good. It was to serve a purpose -- Paul's way of training a young man to **become** an evangelist. The writer of the article says, "From Phillipi they finally arrived at Thessalonica and announced the glad tidings there. Timothy, as an evangelist (Emphasis mine - pon), was a part of this and was discharging his responsibility in this area." But the fact is that up to this time there is not even a hint that Timothy had even taught at "a mid-week service", let alone was an evangelist at this point in time. And for that matter, there is no evidence I have found that Timothy did any teaching at all on this trip with Paul. He was only a student of the apostle. The preachers were Paul (an apostle) and Silas (a prophet, Acts 15:32) and they were the ones who because of the teaching went to jail at Phillipi. Why not Timothy, too? Because, apparently, he was not one of the teachers. (See Acts 16:14, 19, 20, 21, 25) And there is absolutely no proof that Timothy did any more at Thessalonica than accompany Paul and Silas while they did the Lord's work. In Acts 17:2 we are told, "Paul...reasoned with them out of the scriptures." In verse 4 it says, "And some of them believed and consorted with Paul and Silas" (not Timothy). Then in verse 10 we are told, "And the brethren immediately went away Paul and Silas by night unto Berea..." Why no concern for Timothy? Of course, he went with them, but it was not for him that the brethren feared, because it was not his teaching that stirred up the people. He was merely a young student learning the work of an evangelist. Why should anyone harm him?

At Berea Paul did the preaching (Acts 17:13). And "the brethren sent away Paul to go as it were to the sea: but Silas and Timothy abode there still" (v 14). Apparently they were not in danger, because they did no preaching at Berea up to this time. The truth is that Timothy was not an evangelist when he travelled with Paul and Silas on this journey, but a student, learning what the work of an evangelist was all about. This is the same scriptural method I and others have used for years to train aspiring young preachers. But they were never considered evangelists at the time they were travelling with me. It takes more than a pair of horn rim glasses, three sermons, a brief case, and a desire, to make an evangelist. And it took

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CHURCH BUILDINGS, BANQUET HALLS, AND THE GOVERNMENT

By Ronny F. Wade

In the latter part of 1982 the taxing authority for Orange County, Ca. handed the Crystal Cathedral in Garden Grove a \$400,000 tax bill. The authority contended that the church had gotten away from the purpose of churches and had become a business and entertaining enterprise. Dr. Robert Schuller, the senior pastor for the church protested the ruling, but to no avail. Among the activities listed by the State Board of Equalization as non-religious were such things as performing arts, weight watchers, concerts, and reunions. They were also selling breakfasts for \$4.95 and brunch for \$6.50 per plate.

We do not propose to discuss the pros and cons of the tax exempt status of church property. While there are obviously many religious institutions who abuse it, by and large it is defensible under our system of government. When, however, churches abuse this tax advantage, we feel it only right that they lose it.

The California case does, however, bring to light a subject worthy of both discussion and investigation i.e. the intermingling of religious and non-religious activities by churches. It is not uncommon to read of all sorts of ventures being fostered in the name of religion. Church ball teams, church sponsored skating parties, baby-sitting programs, family life centers, gymnasiums, cafeterias, banquet halls and on and on in endless procession they come, all secular, all for the entertainment of people or some such similar reason, but none a work of the church for which Jesus died.

The following quote appeared under an architect's drawing of a pavilion and playground in the bulletin of the Garnett Church of Christ, Tulsa, Ok.

"This is a picture of the proposed pavilion to be constructed on the back of our 40 acres. The full color picture of it plus a picture of the rest of the plans including 2 pavilions, 2 baseball diamonds, a soccer field, a mile-long jogging track and several picnic tables is in the lobby. We want this to be your recreational area so we want your ideas. Is this what you want? Do you like the design of the pavilion? Are there other things you would like added or substituted? How would you suggest we raise the money to finance the project? (This is not a budget item, so we will need to raise the money in some other way.) Please take time to give us your ideas."

I would like to advance an idea for the Garnett church to

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EPHESIANS 4:11

By K.G. Wilks

Ephesians 4:11 has been to some readers a confusing verse of Scripture. It reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"

Let us go back to Eph. 2:19, 20 which reads, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Paul wrote of that building in verse 21, "In whom all the building fitly framed together groweth into a holy temple in the Lord." Paul also wrote in 1 Cor. 6:19, "What! Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Ephesians is believed to have been written about A.D. 62 or 63; First Corinthians about A.D. 57 or 58, some 25 to 30 years after the establishment of the church. We can safely conclude that it was the church Paul was writing about when he said it was built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. It is normal and usual to lay or build the foundation first in any structure. Once having laid the foundation and the corner stone, erection of the super-structure goes up next, leaving the foundation.

When Paul wrote the Ephesian letter the time for the end of the times of the apostles and their fellow laborers, the inspired prophets, was growing closer. In time both of the divinely inspired offices, apostles and prophets, were to pass away. All knowledgeable Bible scholars know that to be the case and they admit it. In Eph. 4:11 the offices or works are named. I repeat them. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" To what end did he give **some**, that is, these offices or works? Let us follow the reading, verse 12 and verses following.

Eph. 4:12 tells some of the things that are to be done by the people of those offices. Paul wrote that the apostles and prophets with Christ being the chief corner stone made the foundation. The foundation having been laid and the building growing into the Temple of the Holy Ghost, the foundation consisting of the apostles and prophets would soon be dispensed with - and they were dispensed with. That left three of the offices - evangelists, pastors and teachers. Their function as named in verse 12 is for the perfecting of the saints (i.e. the members of the body of Christ, the church), for the work of the ministry (KJV) unto the work of ministering (ASV), for the edifying of the body of Christ (KJV) unto the building up of the body of Christ (ASV). Questions: Have all the saints (Christians) been perfected? Has all the work (ministering) been done? Does the church need no more edifying, no more building up? No, to all three questions! Therefore, those three offices, evangelists, pastors and teachers are still needed to keep the church built up, edified, instructed, rendering service to mankind (ministering), keeping the body built up in spirit and truth, and maintained just like any other building (material ones), and spiritual ones as well. For how long is this to continue?

Eph. 4:13 reads, "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:" Has the church in any age including this one, ever reached that measure of perfection in unity of the faith, in knowledge of the Son of God, unto perfect ones, unto the measure of the stature of the fulness of Christ? Any informed and knowledgeable one knows it has not. Therefore, until that perfection is accomplished the evangelists, pastors and teachers are still needed. Without them, the church cannot continue. Who are these three - evangelists, pastors and teachers? Let us see who they are and what they do.

We refer to W.E. Vine's Expository Dictionary of New Testament Words for definitions and examples of use.

Under the word "teacher", the first definition (1.) The Greek word is DIDASKALOS, rendered "teacher" or "teachers" in Mt. 23:8, by Christ himself, of Himself; in John 3:2 of Christ;... of teachers of the truth in the churches, Acts 13:1; 1 Cor. 12:28, 29; Eph. 4:11; Heb. 5:12; James 3:1, R.V.; by Paul among the churches, 1 Tim. 2:7; 2 Tim. 1:11; of teachers wrongfully chosen by those who have "itching ears," 2 Tim. 4:3.

2. KALODIDASKALOS denotes a teacher of what is good. Tit. 2:3.

3. PSEUDODIDASKALOS, a false teacher, occurs in the plural in 2 Pet. 2:1. Eph. 4:11, then refers to good teachers, teachers of that which is good for the church.

Under the word "Pastors" in Vine's, is the Greek word POIMEN, meaning a shepherd, one who tends herds or flocks (not merely one who feeds them), is used metaphorically of Christian "pastors," (Eph. 4:11). Pastors guide as well as feed the flock; compare Acts 20:28, which, with verse 17, indicates that this was the service committed to elders (overseers or bishops); so also in 1 Pet. 5:1-2, "tend the flock...exercising the oversight," R.V.; this involves tender care and vigilant superintendence. See SHEPHERD (same Greek word). In Acts 20:28, Paul told the Ephesian elders the Holy Ghost had **made them overseers**, to feed the church of God," ... They were therefore true pastors, not the modern men called "pastors" who **feed on the flock**, called "the Pastor," or, the Minister." The good pastor of Eph. 4:11 keeps his flock in good pasture as well as away from bad pasture; away from all dangers of evil beasts.

As for the word "evangelist," Mr. Vine deals with that simple word in one short paragraph under that very spelling, EVANGELIST, which is almost the same sound in the original Greek word EUANGELISTES, literally, a messenger of good (**eu**, well, **angelos**, a messenger), denotes a preacher of the Gospel, Acts 21:8; Eph. 4:11, which makes clear the distinctiveness of the function in the churches; 2 Tim. 4:5, compare **euangelion**, good news, gospel. Missionaries are evangelists, as being essentially preachers of the Gospel." So says Mr. Vine, in his Expository Dictionary of New Testament Words. Remember the New Testament was written in the Greek language of the time of Christ.

Mr. Thayer, page 257, the word evangelist is a biblical and ecclesiastical word, **a bringer of good tidings, an evangelist**. This name is given in the New Testament to those heralds of salvation through Christ who are not apostles: Acts 21:8; Eph. 4:11; 2 Tim. 4:5. N.T. That statement broadens the definition of the word "evangelist" beyond the narrow confines applied to the word by some.

Paul was an apostle. He wrote, "For I reckon that I am not a whit behind the very chiefest apostles." (2 Cor. 11:5). He also wrote "...I am ordained a preacher, and an apostle...a teacher of the Gentiles in faith and verity." (1 Tim. 2:7) He wrote the same thing to Timothy again in 2 Tim. 1:11. He was therefore an apostle, a preacher (therefore an evangelist), and a teacher of the gospel. See the references. As an evangelist and a proclaimer of the gospel of Christ, God's power unto salvation to them that believe (Rom. 1:16), no wonder he wrote, "Be ye followers of me even as I also am of Christ." (KJV). "Be ye imitators of me even as I also am of Christ." (ASV) He wrote almost exactly the same statement in 1 Cor. 4:16. As preachers or proclaimers of the gospel Paul wanted other preachers and proclaimers of the gospel to imitate his zeal, for he wrote, "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). Brother preacher, are you free from the blood of all men because you preached the whole gospel, nothing else?

The first and second epistles of Paul to Timothy and his epistle to Titus are called the pastoral epistles in that they

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CHURCH MONEY ON INTEREST

Irvin Barnes

The purpose of this article is to discourage the practice of local churches keeping their collections in interest bearing checking accounts or placing portions of the treasury in certificates of deposit or savings accounts in order to collect interest. As harmless as the practice may seem to be and altho it may appear to be good money management, the practice, I believe, is a violation of the scriptures by addition to the word of God. Some comparisons will bring this to light.

To make melody in your hearts unto the Lord is a command. Melody can be produced on a mechanical instrument of music and also by singing. Singing is commanded. Therefore, the making of melody must be done by singing. Those who accompany their singing with an organ or piano, argue, "We sing. We make melody in our hearts to the Lord." Who can deny it? They do sing, they do make melody in their hearts to the Lord, however, they also make melody on an instrument. They sing, but they also play! Playing on a mechanical instrument constitutes an addition to the word of God by offering **another kind** of melody other than singing which is the specified way of making melody unto the Lord.

Our brethren who use classes in teaching the church when it comes together for the purpose will argue, "We have our undivided worship assembly, just as you who do not practice classification." This is true. However, in addition to the one assembly, undivided, in which they meet to eat the Lord's supper, they also have classes for the purpose of teaching. These classes constitute **another arrangement** other than the one undivided assembly as taught in the scriptures. Classes are an addition to that which is found in the word of God.

The collection on the first day of the week is the specified means by which the church is to accumulate funds. This collection is made up of contributions by members giving as they have been prospered. May the church in addition to this specified arrangement also use **another means** to collect funds? May the church hold pie suppers? rummage sales? or invest in retail business to bring in money to finance the Lord's work? How much difference is there between investing the collection in a business and putting it on interest? If the church must not invest the collection in the grocery business then how can it be right to invest the collection in the money market business? Brethren! I strongly fear that putting the collection on interest constitutes **another arrangement** besides and in addition to the Lord's day collection of 1st. Cor. 16: 1-4.

Another approach also proves that the collection should not be put on interest. Laying by in store indicates the idea of storing up or to accumulate. The storing of funds by the Corinthians, (1st. Cor. 16:1-4) was in view of sending to the needy at Jerusalem. What then is the church to store up for in this present time? It certainly is not to store funds on interest in order to gain more funds to store! The scriptures show the collection for the saints is to be used as follows: support of widows indeed, 1 Tim. 5:5-16; elders 1 Tim. 5:17-18; preachers 1 Cor. 9:14; and needy saints 1 Cor. 16:1-4, 1st. Jno 3:17, Rom. 15:25-27. The scriptures teach that which is laid by in store is laid by in view of being used, dispersed, spent, so good may be accomplished. No where does the Bible indicate that the collection ought to be invested for profit.

Some have suggested that in some local areas there is no immediate need so what else is to be done with the collection except invest it? May I humbly submit the following suggestions from the scriptures any one of which will help relieve the problem of a swelling treasury:

1. Go ye into all the world; become fellowhelpers in the truth! All cannot go, Rom. 12:6-8. Those who can and will go may be brought on their way by the church, Acts 15:3, Acts 13:3, III Jno. 5-8. Work is going on in India, Mexico, Africa, Honduras, Malaysia and the Philippines. Investigate! Maybe there is help that is needed in these areas.

2. Start a new work locally. Just as Phillip went into

Samaria from Jerusalem, so Christians today may go from one locality to another to establish the truth. The work going on in the above mentioned foreign countries is no reason to give up in the United States. This country is still a part of the commission to go into all the world. Seek out a place that shows possibility. Find an Evangelist willing to go and send him there. Provide radio time, tracts, a meeting place and anything else he might need to get a work going.

3. Learn to send help more than once! (Phil. 4:16) It is reported that those who have serious illness must be hospitalized often and at many different times throughout their lifetime. Local hospitals often treat the same people again and again. Sometimes congregations are called on to help families who have had catastrophic circumstances and will respond generously once but when asked the second time for the same family the need will be overlooked assuming the family should learn to do better, when in fact the problem may have compounded because of the various factors arising out of the original time of trouble. The same is true of Evangelistic efforts. Support has been stopped and preachers pulled out of areas where the potential was good but the financial circumstances would not permit the church he was working with to support him. When Paul was in Thessalonica, the Philippians sent once and again unto his need.

4. Learn to let preachers abound! (Phil. 4:18) There are three myths about preaching held by some that need eliminating. First: that most preachers are afraid of work and therefore deserve only meager support. For the most part this is nothing but a lie! The majority of the gospel preachers preaching today were reared by Godly parents who taught their children the value of work. Many preachers have helped build church houses, chopped cotton, milked cows, piled rocks, cut wood and many other kinds of labor just as difficult. Being a preacher does not automatically consign one into the category of the lazy and listless who are undeserving of a good living. Some who make this charge are unaware of what a preacher is supposed to do since they have failed to study the scriptures to learn what his duties really are! Others who make the charge seldom go about a preacher to know what he does and perhaps if they did wouldn't put up with his schedule and circumstances very long until they would unhitch and go home. It is true that a preachers work is not all that physical; it is however a day and night, seven days a week responsibility. What is done from the pulpit is only a part of what is involved. To promote the idea that it is easy, simple, and undeserving is to promote a falsehood. Third: Another myth is that a church must not support a preacher any more than is absolutely necessary to cover his necessities. Sometimes in business meetings brethren will discuss how much they are going to support a preacher for a meeting or some other work as if they were dickering in a horse trade. When the church has been persuaded to accept some lower figure rather than something more generous, those pressing for the lower figure act as if they have achieved some great thing for the church in the eyes of God. Some will plead, "be reasonable, don't over do it." I wonder if those who argue for less support and get their way, think that God will have some special reward for them in heaven for saving the church one or two hundred dollars? When in fact, what they very well may have done is to compel a preacher to drive all night instead of getting a motel, snack instead of eating a sound meal, put off again, as he has so many times before, buying clothes, shoes, and dental work for his wife and children, besides the mental pressure forced upon him and his wife in trying to meet their financial obligations. Brethren! its time to wake up and realize the Bible no where teaches conservatism when it comes to spreading the gospel! There are no special rewards promised to tight-wads! What makes it right for

Continued to Page 6

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By Don L. King

"A BISHOP THEN MUST BE BLAMELESS...."

In coming months, as space and time permit, we plan to write regarding elders and their qualifications. We welcome your comments either pro or con regarding our thoughts.

The apostle writes in I Timothy 3:2, "A bishop then must be blameless..." Also in Titus 1:6, "If any be blameless..." I am amazed at the wide variety of views one can hear regarding the idea of "blameless." Some seem to feel almost everyone is bound to be disqualified from the position of an elder because of this qualification.

"Blameless" means, put very simply: that an elder must be free of all **just or genuine** accusations. This, of course, does not necessarily mean that he is, or has been, perfect. Peter was an elder (see I Peter 5:1-5), yet he had at an earlier period in his life denied his Lord. He preached the first gospel sermon before thousands less than two months after his denial. Much later, and for another fault, he was rebuked by the apostle Paul "...because he was to be blamed" (Galatians 2:11). So Peter had not led a faultless life by any means. Obviously then, while an elder must be a real and genuine Christian, this does not mean he must have lived his life without a blot of any kind.

Notice above, that the word "blameless" is found in two separate passages with reference to an elder. However, the Greek text has two different words (both of which are translated **blameless** in the King James version of the New Testament). For instance, in I Timothy 3:2 the Greek word "**Antilegos**" is found. The brief lexicon in **Strong's Concordance** (pg. 13) defines it "to dispute, refuse; - answer again, contradict, deny, gainsay (er), contradict." Thayer says almost exactly the same. **W.E. Vine** says it means "literally that cannot be laid hold of, hence not open to censure, unrepachable." **Robinson's Lexicon of the New Testament** says it means to "not be apprehended: metaphorically irreprehensible, unblamable."

Then in Titus 1:6 the Greek "**Anegkleto**s" is found. This is also translated "blameless" in the New Testament. The Greek Lexicon in the back of **Strong's Concordance** (pg. 12)

CHANGE OF ADDRESS

The church meeting in Miami, Oklahoma has moved from the old Laundry/Cleaners building located at 25 "C" S.E. into a church building located at the corner "B" S.W. & 4th St. S.W. The building is very simple to find. After exiting off of I-44, go west on Steve Owens Blvd. to "B" S.W. (2 blocks west of Main St.) and turn South (left) and go 2 blocks. The building is on the Northeast corner. The time of worship services will remain the same. Lord's Day at 10:30 A.M. & 6:00 P.M. and Wednesday evening at 7:00 P.M. For more information contact Bill Ferguson at P.O. Box 46, Miami, Ok. 74355, Ph. (918) 675-5391 or Richard Frizzell at P.O. Box 825, Miami, Ok. 74355, Ph. (918) 540-2694.

—Bill J. Ferguson

EASTERN LABOR DAY MEETING

This meeting will be held at St. Albans, W. Va. by Bro. Johnny Elmore of Ardmore, Okla., Aug. 28-Sept. 4, 1983. Services at 10:30 A.M. and 7:30 P.M. on Sunday, Monday through Saturday evenings at 7:30 P.M. You are invited to attend and will be welcome.

—Carl Diamond
Rte. 1, 722 Coal River Rd.
St. Albans, W. Va. 25177

TENNESSEE LABOR DAY MEETING

This meeting will be held at Nashville, Tenn., Aug. 31-Sept. 4, conducted by Bro. Carl Johnson of Ada, Okla.

tells us this means" Unaccused, i.e. (by implication) irreproachable:- blameless." Thayer says it is "that cannot be called to account, unrepachable, unaccused, blameless." **W.E. Vine** says it "signifies that which cannot be called to account. i.e. with nothing laid to one's charge (as a result of public investigation);" **Robinson** says it is "spoken of one who is not liable to be arraigned; hence unblamable, irreprehensible."

As I perused some twelve various translations, and found such terms as "unimpeachable," "a man of blameless life," "a man of unimpeachable character," "unquestioned integrity," "never caught doing wrong," "not open to accusation," etc., I concluded that at least **this** qualification should not be so difficult to meet by any **genuine Christian** man. In fact, the very same two Greek words used in the passages dealing with elders (blameless) are used elsewhere describing a godly type of living. (See I Timothy 5:7; 3:10; I Corinthians 1:8).

In my opinion, a misunderstanding of the qualification "**blameless**" has been a needless cause of worry on the part of some in times past. To repeat: some would disqualify nearly everyone as an elder claiming they are not blameless. Of course, if a man really is not blameless we sin to try to make him qualify as an elder! However, may I remind you even Jesus was not favorably viewed by some! The Pharisees, Scribes, Chief priests, etc., did not consider him blameless. **But He was blameless!** They hated Him for sinful reasons but the fact remains that even the King of King's and Lord of Lord's would not have been considered blameless by his enemies. Please brethren, be careful how you use this word against your brother who seeks to become an elder among others. Is he really liable to blame? Is he really reproachable? Or are you, perhaps, calling to mind a deed done years ago in his youth and long since made right? Try to imagine how your brother looks in the eyes of God who sees him objectively and in unquestioned purity. Then, take stock of your own view of him again. It may be that you will want to change your voice against him after all.

SECTARIANISM

By Tony E. Denton

Let us first as is appropriate, define the word "sectarianism". Webster's New World dictionary defines the word as "The beliefs and practices of Sectarians." That is simple enough, so what is a sectarian? Mr. Webster says- "A person who is a member of a sect". Well, let us finally nail it down. "A sect is a group of people associated with a distinctive (false-T.D.) doctrine". Some of you reading this may be aware that these people are following a false prophet, and a false doctrine. (This of course is excluding the true Church of Christ). Peter, an Apostle of Christ wrote that we should be aware of these false teachers. He said- "But there were false prophets also among the people, even as there be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. (v.2) 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). Let us notice something here. We, as the true Church, can see about us exactly what the Apostle speaks of in the so called Churches of Christ! Peter says distinctly, "Even denying the Lord **that bought them...**" This evidently demonstrates to us that the false teachers he is speaking of are ones which were at one time His children. He says- "there be false teachers among **you...**" That is us, brother and sister- the ones we call digressive. Can we not see, or should I say, can they not see that this prophecy is true now? They are doing nothing but bringing upon themselves "swift destruction" and many are following "their pernicious ways". Jesus said, if you remember- "for there shall arise false Christs and false prophets, and shall show signs and wonders: in as much that, if it were possible, **they shall deceive the very elect.**"

This, my brother and sister, has come to pass. We must keep watch, and be alert for these sectarians and their leaders. If there are **any** who contradict God's law in any way they are considered false prophets. False, as we know, is the opposite of the plain and simple **truth**. If they teach any other doctrine or gospel, it is considered a lie! God said- "When he (the devil) speaketh a lie, he speaketh of his own: for **he is a liar, and the father of it**" (Jno. 8:44). So, from this we can clearly perceive that these false prophets are the sons of satan. God also said in His inspired word- "But the fearful and the unbelievers...and **all liars**, shall have their part in the lake which burneth with fire and brimstone..." As we said in Jn. 8:44, satan is a liar, then here in Rev. 21:8, it says **all liars** will be cast into hellfire. That includes satan! So there will be the false teachers or false prophets (liars), satan and his angels (followers). Are the false teachers not his followers? John the revelator tells us- "And the devil that deceiveth them was cast into the lake of fire and brimstone, where the beast and the **false prophets are!**" (Rev. 20:10). If we take heed to these false teachers, follow them and assist them in their ministry, are we not also false prophets? Well, then you might ask, how shall we know them? Easy. Christ says, "You shall know them by their fruits" (Mt. 7:15-20). Then Paul tells Timothy something we all have heard, but many have not done- "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). If we study the word of truth, we will be able to realize if the prophet is **pure** or not. Well, you say, I wish they would quit using that scripture so much. Remember one time a congregation asked the preacher- "Why do you keep preaching the same sermon, why don't you preach something else sometime?" The preacher answered "You haven't obeyed this one yet". Therefore, we preachers will use it until the church as a whole begins to obey it. Maybe then we will slack up.

In essence, we must study the word of God diligently (Deut. 4:9) for the above reason, and for this reason- "But sanctify the Lord God in your hearts: and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15). We must study and learn the word of God. Why? Paul

tells us: "It is the power of God unto salvation" (Rom. 1:16). When we hear a prophet prophesy or teach, let us always study what he presents that you may be able to render "your calling and election sure". (2 Pet. 1:10). Paul says, "But though we or an angel from heaven, preach any other gospel (or doctrine 2 Tim. 1:13) unto you than that we have preached unto you, **let him be accursed**" (Gal. 1:8). We all agree that one of the reasons we do have instrumental music in the church is because God placed a **woe** upon anyone that used instruments like David. God said- "Woe to them...that chant to the sound of the viol, and invent to themselves instruments of music like David" (Amos 6:1-5) (Also see Amos 5:23). It said in Galatians... "let him be accursed" did it not? J.H. Thayer says on pg. 37-Anathema-Gal. 1:8 means "a man accursed, devoted to the direst woe". Thus we have the words **accursed** and **woe** meaning the same. If we do not one, let us not exercise either. Do we want to take a chance, and not read or study the will of God, and follow a false teacher, and have a dire woe upon our soul in the last day? I fear not, brethren. John tells us "Sanctify them through thy truth, thy word is truth" (Jn. 17:17). If we obey that truth mentioned there, we will be in a position to be saved, if we do not obey that truth, evidently we will be lost forever. And if we follow what the prophet says, and do not study it we may also follow him right into eternal damnation, where it slumbereth not. Once more Paul says, "But watch thou in all things" (2 Tim. 4:5) (read also vs. 1-5). Brother, sister, friend, take heed, keep a watchful eye and ear open for these things. Always keep an open mind but be not tossed with every wind of doctrine (Eph. 4:14). These have come to pass and are still coming to pass!

—G.D. Brohard,
W. Va. 26138

EPHESIANS

Continued from Page 2

deal with the conduct of these two preachers (evangelists) with reference to themselves, first; in these three epistles are found the essentials of individual and family life in Christ. The two preachers are in them taught what they in turn must teach if they fulfill their obligations to God and the churches. Family life is discussed. The duty of every member of a Christian family to all other members of that family is discussed. In 1 Tim. 3:15 Paul wrote, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." In 4:11 he wrote, "These things command and teach." He is told how to treat every member of the Christian family from the youngest to the oldest (men and women). The care of the aged and indigent Christian widows is discussed - a practice not being observed in our times, to our shame. The appointment of qualifying elders to the oversight (Acts 20:28) of the church is discussed, another practice being so sadly neglected in our times due to lack of attention to Christian living. In 2 Tim. 1:13 Paul told him, "Hold fast the form of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus." In 2:15 he wrote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That commandment is another one not being done today, to our shame and possibly to our loss of salvation.

Titus is given his instructions by Paul for the Cretian churches - their conduct of life in all ages, even the servants, examined and correction made. "But speak thou the things which become sound doctrine." Tit. 2:1 ff. His setting in order the things that were wanting (lacking) and the ordination (appointment) of elders to the oversight of the churches (Acts 20:28) is enjoined on Titus. Where are Philip, Timothy and Titus (by other name) today?

—528 N. Main,
McGregor, Tx. 76656



50 YEARS TOGETHER

Brother and sister James E. Smith of 3222 Mayhew, Dallas, Texas, will celebrate their 50th wedding anniversary on the 19th day of May, this year. They were married on May 19th, 1933 in Jacksonville, Texas, and for the last 49 years have been Dallas residents. Brother and sister Smith are two wonderful Christians to whom we want to wish God's continued blessings.

The Robin Rd. Congregation in Garland, their home congregation, will host a reception for them on May 15th. They would be most happy to hear from those who know and love them as we do.

—Bruce Word

CHURCH MONEY

Continued from Page 3

brethren who do not preach to make enough at their occupations to make investments or have a savings account for their children's education or retirement, yet improper for the church to support enough for a preacher to enjoy the same? Paul said, "Have all and abound." Phil. 4:18. Strong defines the word abound as meaning to superabound, be in excess, enough and to spare. This passage encourages that a preacher be supported generously, even more than he may need at the time! or more than the situation at hand demands. The more than enough sent to Paul by the Philippians was called a sacrifice acceptable, well pleasing to God and was regarded as fruit abounding to the account of the Philippians in heaven. It is not a sin to set support for preaching at a reasonable figure and then add on some in order to "let your care for him flourish," Phil. 4:17.

The church with which I now work and worship is one of the most generous that I know of both in collecting and distributing. It is my hope that the presentation of these thoughts will encourage others to be likeminded. Something is surely wrong when help is needed at home and abroad to spread the gospel and support the needy and some brethren seek to invest the Lord's Day collections in the money markets!

—1922 East Turner
Springfield, Missouri 65803

DOES IT MAKE A DIFFERENCE?

By Steve Fishel

Many times when confronted with "religious" questions by the denominational world we tend to defend our beliefs; and scripturally this is what we must do. However, if we would just **extend out our thoughts on the doctrines**, usually the correct and true answer will automatically expose itself.

For example, the denominational world says the Bible is only a guide, thus they try to justify their councils and creeds. They basically say that if we just worship God or believe in Him, it just doesn't make a difference. But a casual study of history shows this very "chain of thought" is in fact the reason for the institutions of creeds, councils, assemblies, and diocese. Their thought is that since the Bible is only a guide, they needed leadership to "adjust" or "improve" on the written word.

Well then, in extending this thought, since many religious say that baptism is not essential to salvation, let us delete all passages which teach this error. After all, they said it is only a guide, and that gives us liberty to have a personal interpretation. So we can therefore delete all passages on baptism, it is not essential. Remove or line out all the passages like Acts 2:38; 22:16; Mk. 16:16; Matt. 28:19; and while we are at it, it would also be appropriate to delete samples of conversions since it was only a guide and not a command. But you know what? Even when we do this the Bible still presents us with a difficulty. Where would man contact the precious blood of Jesus? For even if we delete or ignore this doctrine, the Bible still says the only way to have contact with Jesus is when we meet that precious blood at baptism (Rom. 6:3-4; Gal. 3:27).

Secondly, in revising our guide, since most denominations teach that membership in a church is not essential to salvation, all scriptures that teach this would have to be revised or deleted (Acts 2:38; Acts 2:41, 47; Acts 20:28; I Cor. 6:19, 20; Eph. 5:23). But again this puts man in trouble, because without membership, without being a part of the Body, we become unable to reconcile with God (Eph. 2:16). Paul identified the body as the church (Col. 1:18). Therefore, deleting the church leaves us absolutely **no hope** of being saved (Acts 2:47).

Finally, with the Bible being only a guide, this authorizes us to attend the church of our choice. As a guide, the Bible would justify **all sects, all denominations!** It is so easy this way. All we have to do is change or delete scriptures such as Rom. 16:16 to read the Lutheran body, the Baptist body, or the Catholic body salutes you. But again, a major difficulty arises. Christ and He only, built the Church (Matt. 16:18). All others are built by human hands. Delete the passages that refer to who built the church and you will still find obstacles such as Psalms 127:1 which says "Except the Lord build thy house they labor in vain that build it". The Lord Himself said in Matt. 15:13, "Every plant which my Father has not planted, **shall be rooted up.**" Therefore, even in adjusting or deleting the Scriptures we still would find but one foundation. (I Cor. 3:11).

Prayerfully, brethren, now you see how the Word of God has been mutilated. Mutilated against His will. The Bible is sufficient as is. Changing or deleting the written word does nothing except bring damnation against he who thinks he can improve on the will of God.

In closing, I ask you- all those who doubt the written Word- to answer this question: Who was Jesus talking to in Matt. 7:21? Whoever they were they were people who recognized the Lord (professed Christians). Then look at Matt. 15:9. Does it, my friend, make a difference?

—119 Locust,
Carrollton, Ill. 62016

"God bless you in your work, here is my renewal"-Mrs. Vera Blevins, Ratliff City, Ok.

"Extend our subscription two years, enjoy the paper, and appreciate your work"-L.G. Butler, Lubbock, Tex.

"Renew my subscription, I enjoy the OPA so much"-Bonnie Mae Smith, Brookhaven, Ms.

COLOR HIM GRAY

By Paul Walker

The Bible is full of characters. Some of them Inspiration colored beautiful. Some are colored ugly; some are gray. Nicodemus is gray.

The character named Nicodemus is first introduced to us in John 3:1, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews..." This verse tells us a lot about the man. He was an intellectual, for one thing. But that doesn't make him gray. Intelligence should be a blessing. It should color a person beautiful and most of the time it does. Intelligence often sits in high places and Nicodemus sat in the Sanhedrin Court. He was a somebody. But, Dr. Nicodemus still needed Jesus. That's the way it is in life, he had learned. A good education alone is not enough to see one through life. Political powers and positions in the affairs of state do not always spell victory. Nicodemus had experienced some victorious moments, no doubt. His academic knowledge had gained for him some high and glittering days, I'm sure. But life is made up of more than moments and days that sparkle and shine. Life also has its long dry spells--the lonely years when no one seems to recognize your accomplishments. And during those times, one is likely to find that academic knowledge weighs heavy on the brain. That is what the wise preacher was saying in Ecclesiastes 12:12, "And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh." Solomon knew that from experience. And Nicodemus was beginning to believe it, too.

Nicodemus, as time marched on, found himself unable to sleep well. After a long, tiring day down at the court house he would desire sleep but it would not come. It was during that difficult time in his life when he could hear nothing but the ticking of the clock beside his bed, that his mind turned to Jesus of Nazareth. And it was on such a night that the question about being "born again," screamed out for an answer. So, that night, he got up and went to Jesus. And at this point, I'm tempted to reach for the brush and paint him beautiful. But, I can't. Yet, I do appreciate the fact that he "came to Jesus by night..." (John 3:2).

Nicodemus wanted a private lesson. He got it, too. Of course, Jesus gave private lessons as well as public ones. All good teachers are like that; willing to give themselves any time they find an open and willing mind. I like the fact that Nicodemus took the initiative. "He came to Jesus..." He made an effort to seek out right information. Even though it was at night, he did go to Jesus. Why, some ask, at night? We don't know; the record doesn't say why. We know that others had gone to Jesus during the day, risking life and limb. But something inside them made them go because they simply had to hear him and touch him and hear him speak. They had to, even if it meant bumping into bodies obscene with open sores. Even if it meant having their nerves grated by the horrible screams from the mouths of lunatics. And when they left home to find Jesus, they also know that it meant being crushed by the smelly multitudes of fishermen and shepherds down by the lake. But, if it meant that, so be it; they had to see Jesus! And so it was with Nicodemus, except that he chose to see Jesus at night when everyone else was sleeping. He wanted and got a private lesson.

Though the divine record doesn't say, I've always thought that Nicodemus found Jesus that night down at the end of the country road. Jesus often walked the hills and fields while others slept. It was an excellent time for prayer and meditation. And I've always pictured Jesus sitting underneath an old olive tree with a rock or root for a seat, when Nicodemus found him in the night. Nicodemus had wanted for a long time to have a human encounter with a pair of understanding eyes. Finally, he had found a pair. Jesus is ready to hear what's on his mind.

The question on his mind was soon obvious to Jesus. He wanted to know how on earth it was possible for a man to be born again when he is old? (John 3:4). Jesus expressed surprise that he was a master of Isreal, yet knew not the

things at hand. But Jesus was patient with Nicodemus and explained the new birth process by saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5). Nicodemus thought if he must be born again, it must be of her who bore him first, his mother. He was thinking only physical; Jesus was teaching Spiritual. He was saying to the stranger in the night, you must not think in terms of patching up the old building but you must think in terms of erecting a brand new house from the foundation up! The Master was teaching what Paul later taught in II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." In Gal. 3:27, Paul expressed it this way: "For as many of you as have been baptized into Christ have put on Christ." Jesus connected the "new birth" with water. Paul, who wrote by inspiration, connected the "new life in Christ" with water. Yet, many men who write scholarly commentaries, say that Jesus didn't mean water when he stated to Nicodemus in John 3:5, "...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." They say Jesus made no reference to baptism at all in that verse. But we know better. Water is "water" and fits the plan of salvation just as much as well as the word "Spirit."

The name Nicodemus meant "innocent blood." Perhaps his very name is suggestive that he had come to realize that salvation indeed was dependent upon the shedding of innocent blood, the blood of the Lamb. But, in spiritual things, one must do more than think about Jesus and the questions concerning the new birth; he must obey. And we have no record that Nicodemus ever obeyed his Master Teacher fully. We have no record of his salvation. And though I read that Nicodemus (John 7:25-53) stood up for justice in the Sanhedrin, thus casting his vote in favor of Jesus; and, though I am touched with his tenderness in helping Joseph of Arimathea with the burial of Jesus after the crucifixion (John 19:38-42); even after knowing these things, I still cannot paint Nicodemus beautiful, for I see him leaving Jesus that night so long ago still holding of his scholastic position and muttering to himself as he walked the road back home, "How on earth...how on earth?"

I think I love and appreciate Nicodemus for many things I find in him; I know Jesus loved him. Yet, I can only paint him gray.

—2701 Halifax
Odessa, TX. 79762

WORDS OF ENCOURAGEMENT

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

-Albert Scott, Porterville, Cal.

"God bless you all for your work and effort" -Bob & Jean Wood, Climax Spgs., Mo.

"I really enjoy the OPA- thank you so much" -Winnie Bryant, Mason, O.

"I am not near a faithful congregation, and at 77 years of age, the OPA is my only way of keeping in touch. Thank you for a wonderful paper" -Barbara Osborn, Checotah, Ok.

"We enjoy the paper so much- here is our renewal" -Alfred Baze, Midland, Tx.

"We enjoy the paper so much and pray the Lord's work continues to spread through out the world" -Dorn Painter, Bakersfield, Cal.

"We appreciate the good work you have done and are continuing to do. Gods blessings" -L.G. Butler, Lubbock, Tx.

"We look forward to receiving OPA each month" -Bob Smith, Brazil, Ind.

"Enjoy OPA very much, let us know what is going on around the brotherhood" -Leroy Moody, Cedar Rapids, Ia.

"The OPA has been very edifying to wife and I and we appreciate the time spent in preparing articles, etc. May God bless you for holding forth the words of life" -Gerald Barrett, Arvin, Cal.

"A WINNER NEVER QUILTS"

by Virgilio Organista Danao Sr.

Have you ever tried to run with big stones in your pockets? Have you ever seen a runner in a race running with his coat and tie on? Or have you ever heard of a team of Olympic players without a coach, captain of the team or a cheering squad? Try to run with big stones in your pockets and you will experience the effect. A runner in a race wearing a coat and tie will never win. And we have never seen a team of Olympic players which has no coach, captain or a cheering squad.

Indeed, our lives as individual Christians are compared to running a race! God is our coach, Christ is our captain and the multitude of Christian martyrs who died with their faith in Christ are our eyewitnesses and cheering squad (Heb. 12:1-3). Right from the very moment a believer comes up from the water at baptism, signal that announces the start of the race has been fired. He has to start moving, or else he will be left behind!

But alas! Spiritually speaking some of the Christian athletes in the faith today are not doing well. Some have been running in the race wearing coats and ties with big stones in their pockets. Of course this does not mean an actual happening. But the many vices, bad habits and sins such as; drunkenness, envy, backbiting, filthy lucre and many others committed by some Christians has made them slow in the race. How can they be expected to win with these heavy loads they are carrying? They will surely be left behind.

Still another picture of athletes in faith is in our midst. Having too much confidence in themselves, they have withdrawn from practice. Believing that since they have been baptized that they have already been saved, and having been much satisfied with the admonition of Paul in Romans 8:1 when he said, "There is therefore no condemnation to those who are in Christ", they consider Satan a weakling. But be on guard, dear precious souls, the Devil is right now by your side roaring as a lion -- a mighty Dragon ready to devour you (1 Peter 5:8). Other Christians just simply give up running the spiritual race. No reason whatsoever. Manifesting no christian living, they simply stop going to Church. Indeed, they have totally surrendered to Satan. Having lost the game, the opened mouth -- as wide as the world -- of Hell, the paradise of their captor and his angels, is now ready to swallow them.

But now here come the many good athletes in the faith. These Christians have been fighting the good fight ever since they started the race when they were baptized. Showing Christian concern they have never missed the Sunday services and the Lord's Table; they have been faithfully giving their contributions "as God hath prospered" them; they have been preaching the Gospel; they have been living the christian life (Heb. 10:25; Acts 20:7; Phil. 2:16; 2 Peter 1:3-8). Ah, nothing can be said against those faithful saints!

In truth, the finishing line of our race is physical death. Having finished the race, Christ, our captain, is ahead. He now beckons us to continue our struggle toward the goal. God, our Coach, is really happy to see his faithful followers. Dearly beloved, some more patience, courage and endurance, and you will soon receive the prize. The cheering squads keep on praising the Lord for such wonderful work!

We must continue the race, never to quit. The promise of salvation was granted to us when we were baptized, but we have to work for the realization of that promise to come true. To win the race, we must heed the admonition of Apostle Paul, the champion among athletes in the faith through-out the ages: "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain...I therefore run, not as uncertainly; so fight I, not as one that beateth the air" (1 Cor. 9:24, 26). "Not as though I had already attained, but this one thing I do, I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3:12, 14).

Dearly beloved in the faith, this day announces to us that we have been nearing the goal. It is time to renew our strength, courage and faith in Him while "pressing toward the mark." To my precious; readers that have not yet started the race, today is also a good time for you simply to obey Christ, who is your personal saviour, and be buried with Him in Christian baptism. Remember the old saying: "A QUITTER NEVER WINS, BUT A WINNER NEVER QUILTS."

—Virgilio Organista Danao Sr.

THE 1983 CHURCH DIRECTORY

The 1983 CHURCH DIRECTORY is now available for \$1.50 each, postpaid from: **ROBERT STRAIN, 9226 South First Avenue, Harrodsburg, Indiana 47434.**

The following did not get the information to me in time for the 1983 DIRECTORY, so you can copy it in your new Directory:

ELGIN: (Union County) **OREGON**, 805 Cedar Street, Sun. 10:30 A.M., Dennis Wilsey, Box 559, Elgin, OR. 97827, Gary Powers, 1901½ N. Avenue, La Grande, OR. 97850, Phone (503) 963-8793, Jim McCall, Box 511, Elgin, OR. 97827, Phone (503) 437-7951.

LAKE BREEZE CHURCH OF CHRIST, (Jones County) **TEXAS**, Same as 1981 Directory except Bro. Cecil Wright's Box number is Box 276 instead of 275.

HAMMOND, (Tingiphaoa Parish) **LOUISIANA**, **PINEVIEW CHURCH OF CHRIST**, Same as 1981 Directory, except, delete Bro. Clarence Bickford, deceased.

I am discontinuing my monthly column in the **O.P.A.** Please send all corrections, changes or new listings direct to the **O.P.A.**, and I will update my information from it.

HONOR ROLL

You will find listed below the names of those sending subscriptions from May 10 to June 10 and opposite the name and number of subscriptions sent. We hope as preachers get busier in their meetings that the subscriptions will increase. We appreciate your every word and deed in putting the paper into more homes and increasing the good that can be done. Please check the following and report any errors to us:

Rick Martin-5; C.M. Walling-3; Fern Jenkins-3; Robert Falvey-2; Mrs. John Malcolm-2; Randy Tidmore-2; Warren Toyne-2; James R. Stewart-2; Paul Walker-2; Charles Jordan-2; Irvin Barnes-2; Albert Brown-1; Joe Barrett-1; James Albert-1; William Dickinson-1; Deaton Norsworthy-1; Oris Cooksey-1; Delia Stevens-1; Maggie McCleary-1; Jim Rogers-1; Donald French-1; Bill Offill-1; Woodrow White-1; Janey Staggs-1; Herman Hooper-1; C.C. Kessinger-1; Ann Holland-1; Danny Powell-1; Mrs. E.L. Hall-1; Bernell Caffey-1; Billie Scott-1; T.G. Wright-1; Donna Bray-1; Alta Massengale-1; Eva Nichols-1; Carl Hurd-1; Paul Jarratt-1; Tony Taylor-1; Helen Finley-1; Donald Warren-1; Bessie Fancher-1; Robert Smith-1; Mrs. Lowell Floyd-1; Hardie Lindley-1; Pearly Marshall-1; L.H. Frizzell-1; Robert Rasmussen-1; D. Boone-1; Ed Key-1; Robert Melton-1; Anna Lauderdale-1; Beth Oxner-1; James Sexton-1; Don L. King-1; Dave G.-1; Jerry Y.-1; Roy Karr-1; Rodney Martin-1; R.C. Koller-1; Loyd McAnear-1; Lisa Powell-1; Dale Offill-1; Sam DeWitt-1; Murel Bolding-1; Total-80.

"Don't want to miss an issue, enjoy reading **OPA** so much" -Hedric Laney, Temple, Ga.

"We appreciate the paper and all the work you do in preparing it. Our prayers are with you" -Frank and Betty Scott, Austin, Tx.

(continued from page 1)

OBSERVATIONS

more than just travelling with Paul and Silas to make Timothy one, too.

After Paul had taught Timothy by example and by word, he wrote him one time and said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). Again he said, "But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them" (2 Tim. 3:14). Paul wrote to the church at Corinth, "For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church" (1 Cor. 4:17). There is no doubt that Timothy became an evangelist, but not until he first learned the doctrine and how to deliver it from Paul. Later the apostle wrote to him, "Do the work of an evangelist" (2 Tim. 4:5).

QUALIFYING SAINTS TO SERVE PROPERLY

More correctly stated this sub-title should read Helping Saints To Learn To Serve Properly. One cannot qualify another. One may help others learn to qualify as faithful Christians, but the individual has to meet the qualifications himself. But this teaching is not only the responsibility of an evangelist. All teachers in the church (elders, local teachers, and evangelists) are to do this. Even older women are to train the younger women in Christian conduct (Tit. 2:3-5).

In Eph. 4:11 Paul mentions various functionaries in the church by the Lord's authority. We no longer have men serving in the inspired capacities, but we do have evangelists, pastors (elders), and teachers. All of these have the same responsibilities as stated in vv 12-16 with the same results. Why single out evangelists as if they have some special function in this matters?

"To set in order the things that are wanting" (Tit. 1:5) could refer to anything that was lacking in a congregation. No one can put his finger on any specific thing at Crete other than what he can read in that epistle. There were some things that were wanting that needed to be corrected or supplied, and there was a need for ordaining elders, if there were men who could meet the qualifications.

I am convinced that Titus did not remain long in Crete. But not because of the word "left", which according to the writer of the article he understands means to "leave temporarily", but because after Titus was left, he later received the letter from Paul asking him to "be diligent to come" to him to Nicopolis (Tit. 3:12). The word "left" is from the Greek "kataleipo" which means "leave behind." The word can even be translated "abandoned" and "utterly forsake" (Strong, Bullinger). So length of time is not inherent in the word, and no point can be made from the word "left."

To ordain elders was specifically mentioned by Paul as one of the reasons he left Titus at Crete. His instructions in his epistle made it clear that the men thus appointed were to meet to God given qualifications. "If" they qualified they were to be ordained. In 1 Tim. 3 Paul made it plain they "must be" qualified. And certainly it is right that evangelists should instruct and encourage men to work towards this position, instilling, if possible, the desire for the office for the right reasons. But so should the other teachers in the church. That responsibility belongs to others as well as evangelists.

ORDAIN ELDERS

The ordination of elders was done by apostles first. By apostolic appointment evangelists were given authority and responsibility to ordain elders in Tit. 1:5. When Paul wrote Timothy and gave the instructions concerning elders, it is necessarily inferred that he as an evangelist was to do the ordaining of such men to the office (1 Tim. 3:1-7, 5:21, 22). Where is the scripture that says anything

about anyone else appointing or ordaining such officers? Echo, where?

PAUL AND BARNABAS

Acts 13:1-4 was cited as proof that others can do appointing of servants of the church besides evangelists. I will not deny this. But when we are talking about the eldership, we are talking about an office. Members may be servants of the church and not be officers (Rom. 16:1). Paul and Barnabas were not being ordained to some office in Acts 13, and that does make a difference. Paul was already an apostle, preacher, and teacher (1 Tim. 2:7), ordained by the Lord. Barnabas was a preacher and an evangelist in Acts 11:22-24. What the prophets and teachers did in Acts 13 is what the Holy Spirit told them to do, that is separate "Barnabas and Saul for the work" whereunto he called them. They were not appointed to any office, nor did they receive any additional power or authority. There certainly is a difference in this case and ordaining men to be bishops in the Lord's church, who then have responsibility and authority to "rule" in a congregation (1 Tim. 5:17; Heb. 13:7, 17, 24).

TIMOTHY

The writer refers to Acts 16:1-3 and does some surmising. First, he unjustifiably concludes that just because Paul encourages Timothy to travel with him and Silas that Timothy goes with them as an evangelist. I have already proved this was not so. Timothy had the potential of making an evangelist and Paul recognized this and took him in hand to help him develop his abilities.

The next mistake he makes is surmising that there were elders at Lystra. There is no proof. That is nothing but conjecture. He says "the brethren" (Acts 16:2) were "the presbytery".

The next mistake he makes is supposing that the presbytery laid hands on Timothy at this time. He says, "So just like Paul and Barnabas had hands laid on them by 'prophets and teachers' Timothy has hands laid on him; except this time 'the brethren' (Acts 16:2) were 'the presbytery.'" (1 Tim. 4:14). This is nothing but supposition. Just because Timothy at some time in his life had hands laid on him by the presbytery, it does not necessarily follow that it took place when Timothy as a student preacher left Lystra with Paul and Silas. The account does not say so. In 1 Tim. 4:14 Paul mentions the "gift" that was in Timothy which was given him "by prophecy, with the laying on of the hands of the presbyter." But preaching or being an evangelist is no gift. Ask any preacher who has become one. Paul also refers to the "gift of God" that Timothy had "which is in thee by the putting on of my hands" (2 Tim. 1:6). Was that a gift of preaching?

All of the supposition and conjecture and reasoning one may do does not justify anyone ordaining an elder other than an evangelist. Paul only commissioned evangelists to do such ordaining (1 Tim. 5:21, 22; Tit. 1:5) Let us stand by the word of God and do nothing questionable.

—147 Bay Bury Lane
Jackson, Ms. 39212

NEW CONGREGATION

A new congregation has been established on 326 Attawa St., Seneca, Mo. Times of services: 10:00 A.M. and 5:00 P.M. on Sunday, 7:00 P.M. Wednesday. There is good potential in this area and we invite all passing this way to stop and be with us. We have a weekend meeting June 17, 18, 19 with Bro. Delbert Boman of Wichita, Kan. preaching. We need your prayers.

—Willis Boman, J.R. Gilstrap, Irlie Clark

"Renew our subscription- enjoy the OPA so much"
-Clarence Brown, Goshen, O.
"I look forward each month to the OPA and all the good articles and information" -Esther Smith, Azusa, Cal.

OUR DEPARTED

Scott— Thelma Jewell Scott was born Apr. 5, 1913 at Lawn, Tx. and died May 21, 1983 at San Luis Obispo, Cal. She was the wife of Albert Scott and they had celebrated their golden wedding anniversary 4 years ago. She was the mother of 4 children: 3 sons, Gene, Roger, and Danny; a daughter, Louise Tonti; 5 brothers; a sister; her mother, 92 year old Dovie Byars; 14 grandchildren and 9 great grandchildren. One grandson Roger Scott Jr. is working with the church in Sacramento. Jewell was baptized Feb. 17, 1938 and remained faithful unto death, attending most of her life at the congregation in Porterville, Cal. She was a good example of a Christian wife and mother, their home was one of great hospitality, many preachers and their families made their abode with them. She will be greatly missed by her good husband and family, friends, and members of the church. We truly believe our loss is heaven's gain. Beautiful congregational singing was led by Bro. Wayne DeGough. Bro. Phil Kelly and the writer conducted funeral services.

—LaVern Lum

Butler— Brother Frank Butler of the Fair Oaks, California congregation passed away April 3, 1983 at the age of 83. He died the peaceful death of a Christian. Surrounding him were members of his devoted family. When the time came, Elva, his wife of 53 years, bent down and whispered in his ear, "Goodnight, I'll see you in the morning." Then Brother Butler's expression slowly vanished and peace finally reigned for him after a long illness. For Brother Butler, Christianity was not just a lofty ideal, it was instead a practical way of life that was reflected in his love for the Word, his love for the Church and his love for the lost. He was born June 14, 1899 in Denton, Texas and baptized into Christ in the fall of 1928 at Blanehard, Oklahoma. He is survived by his wife; three sons, Franklin, James, and Raney; two daughters, Mary and Patricia; 23 grandchildren and 9 great grandchildren.

—Raymond Fox

Derden— Brother James Clifford Derden was born Feb. 27, 1900 at Malakoff, Texas and passed from his life May 7, 1983 in Arlington, Texas at the age of 83 years. He is survived by his wife Alice Derden; two sons: Royal and Elton of this area; four brothers; three sisters; eleven grandchildren; and twelve great-grandchildren. Brother Derden was a faithful member of the church and attended every service that health would allow at the church on Trentman St., Ft. Worth, Tx. All who knew him loved and respected him. Even on the job where he worked before he retired, he held unquestionable respect from all. He and Sister Derden got along better than any I'd seen, and others that knew them better than I said they have truly had a wonderful and peaceful marriage. He was not a person looking for recognition or praise of men, but just what he could do to help out. We all here at Trentman will miss him. The services at the Trentman building were attended by many. Singing was done by some of the local brothers and sisters of the church. The writer conducted the service with the gracious help of Brother Joe Norton and Brother Bruce Word.

—Ron Willis

Jackson— Elsie May "Granny" Jackson was born Feb. 3, 1897 in St. Joe, Arkansas. She passed this life May 25, 1983 at the age of, 86 years, 3 months, and 22 days. She leaves behind 2 sons, Ashley of Arkansas, Scott of Lake Isabella, Calif.; 6 daughters, Helen Campbell of Mt. Judea, Ark., Clara Hefley, Hazel Dyer, Bonnie Johnson, Mildred Forrest all of Arvin, Calif., and Hildred Childers of Bakersfield, Calif. There are 16 grandchildren, 19 great-grandchildren, and 7 great-great-grandchildren. She was preceded in death by her husband, George, in 1981. Granny, as she was so lovingly called, will be missed by us all, even though we know she is far better off than we, the living. She had been ill for several years before her passing and she is now at rest. Granny obeyed her Lord in baptism some 70

years ago and had been a faithful member of the church here in Arvin for 40 years. She was faithful in her attendance until her health failed and kept her from attending worship on a regular basis. She was an example to everyone she met. She loved the Lord and the church he established. She taught her children the ways of the Lord and they are all members of the church. The weaker in health she grew, the stronger spiritually she became. Her favorite scriptures seem to be Eccl. 12. She would have it read over and over by those who took care of her. Granny's wish to pass this life at her own home was granted. The memorial service was held in the beautiful chapel of J.W. Sams & Sons. Many beautiful flower arrangements were sent by those who loved her. The singing was beautifully done by Doris and Stephanie Jordan, Gail Brewer, Phil Kelley, Frank Sloan and Denny Elliott. It was my honor to speak words of warning to the living, and try to speak words of comfort to the family at the same time.

—Ron Jordan

CHURCH BUILDINGS

Continued from Page 1

consider, namely, where do we find authority in the New Testament for the church to furnish recreational facilities for anybody? The problem today is that far too many churches have become consumed with the idea that we exist to provide a good time for everyone. Church buildings exist for our use in worshipping God. They are the PLACE where we come together to discharge our duty in this respect, nothing less nothing more. When, however, we turn our "tax-exempt" church property into everything under the sun except that for which it really exists perhaps the government is right in stepping in and calling a halt. Is it not a shame that we have to rely upon the government to remind us that we have strayed far afield from our designated purposes under the law? Not to mention our deviation from the Bible. The late B.C. Goodpasture wrote:

"It is not the mission of the church to furnish amusement for the world or even its own members. Innocent amusement in proper proportion has its place in the life of all normal persons, but it is not the business of the church to furnish it.... For the church to turn aside from its divine work to furnish amusement and recreation is to pervert its mission. Amusement and recreation should stem from the home rather than the church."

I say "amen" to that. How long will it take us to learn this lesson? When will we stop prostituting the power and energy of the church, and let the church be the church.

Brethren, why do we exist? Why did the Lord build the church? First of all our primary obligation is to preach the gospel to the lost. Mk. 16:15-16, Mt. 28:18-20, Phil. 1:17, Phil. 2:16. If all the energy expanded in an effort to devise some way to keep people happy and interested in the church were aimed at preaching the gospel, it is amazing what could be accomplished. Second, we are obligated to edify the saved. Eph. 4:11-13. The edification and upbuilding of the church should be of basic importance to all Christians. Learning more of Jesus and His will for our lives, learning better how to serve Him, growing in our ability to reach others, all these and more become our obligations as Christians. Amazing isn't it how so many are interested in food and fun, frolic and fantasy but not Bible study and spiritual growth. Third, as a church we have an obligation to our needy members. Benevolence is a work of the church. This spirit is manifested by the early Christians Acts 2:43-46, Acts 4:31-37.

The above three areas represent obligations placed upon the church by the Bible. Recreation is not one of them. I think it is time we stop and look at ourselves. Should the government investigate the use of your church property, would you lose your tax-exempt status? Something to think about.

Springfield, Mo.

THE CHURCH IN ALBUQUERQUE, NM

In the city of Albuquerque there is a meeting house for the Lord's people, but no one is there to conduct scriptural worship. Do you know of anyone who would be interested in moving to this city to help build up the church? If so, please contact me at 20455 E. Allen Rd., Escalon, CA 95320, or telephone 1-209-599-7546. If we cannot soon get someone to move there to see what may be done about the church, it will be necessary to sell the building.

—Erwin Hale



Paul Walker,— 2701 Halifax, Odessa, TX. 79762, June 8— Brother Billy Orten begins a meeting here June 12-19. Everyone is looking forward to hearing Billy's fine preaching. I was with the congregation in San Angelo last Sunday and enjoyed the day very much. We have three young men in the congregation here in Odessa who are developing their teaching talents. May God continue to bless our young people as they develop in the Lord. I look forward to preaching again at the Midland congregation Sunday, June 12. Our summer meetings will be in Greenville, Pa. (July 17-24); Akron, Ohio (July 29-31). May God bless our Brothers and Sisters around the world.

Ronny F. Wade,— 707 Pearson Dr., Springfield, Mo. June 1— At present we are in a good meeting in Paris, Texas. Crowds are large and two have confessed faults so far. Twenty-eight years ago Alfreda and I first came to this city after we married. It is good to see that the church has made such good gains in the past few years. In April we were in a meeting at Sharonville, Oh., the home of Bro. Barney Owens. We certainly enjoyed the meeting. Getting to be with Barney was a real treat. I consider him one of the best read preachers among us. The Lord willing from here we go to Hillcrest near Brookhaven, Ms., June 5-12; Fairview near Marion, La., June 21-27; Edmond, Ok., July 6-10; Claxton near Competition, Mo., July 17-24; and Birmingham, Al., July 31-Aug. 7. We look forward to seeing everyone in these meetings. If you are nearby, plan to be with us. The Lord bless all His children.

Dale Offill,— 2257 Newburg Rd., Fortuna, Cal. 95540, May 23— Since our last report family and I have moved to Carlotta, Cal. area to work with the church at Carlotta. We wish to thank all those at the Nacogdoches Rd. congregation in San Antonio for their support while we were there in the work. We pray there was some good accomplished. We will miss them very much but now look forward to the work here and believe good can be done. Our main objective is to have a congregation in Fortuna which is 5 miles from Carlotta, and with work and the prayers of the faithful this can be accomplished. The congregation here is small but willing to work and with this attitude the church will grow. If there are those who know of people in this area we can contact please let us know, and pray for us in this effort. Our prayers are with the faithful. My phone is (707) 725-6011.

Bobby J. Pepper,— 635 Iliaina St., Kailua, Oahu, Hawaii 96734, June 7— We have made our move to Hawaii. Thanks to all that made this a reality. I am looking forward to many challenges in the work here. The people we have met are very nice and helpful in getting us settled in the neighborhood. Our address is 635 Iliaina St., Kailua, Oahu, Hi. 96734, phone (808) 254-5526. We are 15 miles from Honolulu, take

Hwy. A-1 to Pili Hwy. to Kailua Rd., turn left, go to dead end which is Iliaina St., turn right fifth house on the left. Time of services will be Lord's day at 10:30 A.M. and 6:00 P.M., and Wed. evening at 7:30. If you know of anyone here to contact please let me know. Pray for us in the work.

Hugh Milner,— 2220 Hawthorne, Middletown, Ohio 45042, May 19— The church at West Chester, Ohio continues to grow spiritually and numerically. We are happy to report 5 restorations and a baptism in recent months. The Bible study at Hamilton, O. was a spiritual feast. We pray fervently for the foreign mission fields as well as all efforts to save the lost with the gospel story of how Jesus died for our sins. We enjoy G.V. Ayers and Gary Barrett who speak for us once each month. May the Lord bless the faithful everywhere. Remember to pray for us. Let us love one another as Christ loved us.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, June 13— The church continues in peace at Fremont. Crowds were generally pretty good. One was baptized this past week for which we are thankful. We look forward to Billy Orten's meeting with us beginning July 8. We hope all who live near enough to attend will make a real effort to help us have a successful meeting. Word has reached us that a number from various places plan to be with us during the meeting, so plan to come also. Lord willing, we leave California, June 18th by air for Wichita Falls, Texas to begin there on the 19th. We have prayed for a good meeting and safe trip. Also, I am to hold a meeting at Jacksonville, Fla., August 21-28. Having held several meetings there in the past, we especially look forward to returning again. You who live in the south plan to be with us, if you are within driving distance. It has been good to hear of the success of my preaching brethren in other places, God bless all of you. Pray for me and mine, please.

Bruce Word,— 329 Elmwood, Garland, Tx. 75043— We are pleased to report that the work here in Garland is going very well. We continue to knock doors and set up as many home studies as we can. Recently, a young man of the Jewish belief that we have been studying with, recognized the truth of the Gospel and was obedient to his Lord in baptism. We give God all the glory. I believe this young man will grow to be a great asset to the Church and specifically to this congregation. I am so very thankful for this congregation and their support which allows me to continue to work for the Master full time. They are truly a blessing not only to me and my family, but also to our Lord's church. May the Lord bless them all. Following is my schedule for the next few months: June 10-12, Norman, Okla.; July 17-24 Houston (Aurora St.), Tx.; July 29-Aug. 7, Sentinel, Okla.; Aug. 24-28, Oak Grove, Ark.; Sept. 7-11, Corsicana, Tex. I am very much looking forward to these meetings as well as the 4th meetings in Mo. and Sulphur. Remember us when you pray as our prayers are for Christians everywhere.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms., 39212, June 8— The Memorial Day meeting this year was the best ever at Jackson. Bob Loudermilk did the preaching, and it was outstanding; everyone was edified. The crowds were the largest we have ever had, with people from eight states attending. The cooperation was unusually good. The young people contributed much, and helped make the singing so inspiring. The meeting was a real uplift to the local congregation as well as all others who attended. We want to take this opportunity to thank all who helped to make our meeting a success. We had one baptism for which we give God the glory. Bro. Carl Johnson of Ada, Ok. has agreed to be with us for the meeting next year, the Lord willing, and we will be looking forward to that. Our local teachers at Jackson are making progress in developing their abilities. Our services are enjoyable and edifying. We, also, express appreciation for the teachers who come from the Brookhaven area and help us when I must be

gone. I do not know what we would do without them. We look forward to seeing many of our friends and loved ones in the work of the Lord this summer. The Lord bless all.

Robb W. Hickey,— 4709 Birmingham Wy., Stockton, Ca. 95207, June 4— Recently at Stockton we have had several confessions of faults for which we give God praise. It is so good to see many respond to the invitation. Things look good for the church here, and it is a real joy to work with such fine people. It is such a pleasure to be with Bro. Homer L. King and his wife Helen. Before his stroke many years ago Bro. King was a great worker for the Lord. The work in this area continues to grow and thrive with new contacts often. There are many meetings in this part of the country much of the time. Bro. Richard De Gough and myself had a 5 day meeting at Sonora, Calif., May 18-22. We had a great time and a good meeting. The weather was good for the meeting. We had good crowds and good cooperation from the other congregations. The brethren at Sonora have a mind to work and for that we are very thankful. The Lord willing I plan to hold a 10 day meeting at Sonora, July 29 to August 7th of this year. We look forward to seeing a lot of friends and loved ones there once again. Pray the church here and everywhere will conquer all foes. The Lord bless all the faithful everywhere.

Bob Loudermilk,— P.O. Box 421, Pratt, Kansas, 67124, June 3— I am presently involved in a gospel meeting at Mozier, Illinois. It was my privilege to assist with the Memorial Day Meeting in Jackson, Mississippi, this year. This was their fifth year to host this meeting and the crowds and interest have grown. My next meetings include FLINT, MI. (June 11-19); HAMILTON, OH. (June 20-26); HUNT & POTTSVILLE, ARK. (July 3-10); MT. HOME, MO. (July 13-17); and MENA, ARK. (July 22-24). The past several weeks have been the most difficult times of my life. I have been crossing a very "deep and dark valley"; one which many of you are now aware of. It seems that our deepest valleys come at the **most unexpected times**. Yet, in the midst of our valleys I find the words of David comforting when he so confidently cried out in Psalms 23-- "The Lord is my shepherd; I shall not want...He restoreth my soul...Yea, though I **WALK THROUGH THE VALLEY** of the shadow of death, **I WILL FEAR NO EVIL: for THOU ART WITH ME**; thy rod and thy staff they comfort me...Surely goodness and mercy shall follow me all the days of my life: and **I WILL DWELL IN THE HOUSE OF THE LORD FOREVER**." His promises sustain us! His great love encircles our hurts and pains that we often encounter on this journey from the earth to heaven. Praise the Lord for his great promises that give us the faith to continue on. Praise Him for promises such as Hebrews 13:5-6, "...I will **NEVER LEAVE THEE, NOR FORSAKE THEE**. So that we may boldly say, **THE LORD IS MY HELPER**, and I will not fear what man shall do unto me." I want to take this opportunity to say "thank you" to all of my brethren that have so faithfully stood by my side during the past several weeks. I will never be able to express what your cards, letters, phone calls, love, concern, and prayers have meant to me. I could not have made it without you. I never knew before how much my brethren mean to me. I especially want to thank two precious families that have helped me more than words can say: David & Mary Kramer and David & Paula Stands, all from Pratt, Kansas, congregation. I now have a cord of appreciation and love for these four people that time will never be able to sever. They have shown me how true the words of Paul are: "Love suffereth long, and is kind...Beareth all things,

believeth all things, hopeth all things, endureth all things. **LOVE NEVER FAILS**"... (1 Cor. 13). My plans for the summer include continuing in the gospel meetings that I have scheduled. Since there has been a change of plans in my moving to Australia, I presently have openings for more gospel meetings late summer and fall of this year. Please continue to remember me when you pray. "IN **EVERYTHING GIVE THANKS!**"

Loreto B. Pedres,— Dist. No. 1, Roxas, Isabela— My accomplishments from Jan. to May is summarized as follows: In Jan. I concentrated my work in Bantug Petines, Alicia, Isabela and in Dammao, Gamu, Isabela. I did personal work in these places with the cooperation of the brethren. Our efforts bore fruits. I baptized in Bantug, Petines, Alicia, a young lady. Mar. 6, I baptized a couple, Mr. and Mrs. Wilson Pablo at Dammao, Gamu. The next day I proceeded with Bro. Alejaadro Pascual and Bro. Atacio Garcia to Camiling Tarlac, in order to help Bro. Venancio Pascual in the Lord's work there. We stayed 6 days. Three were converted into Christ as a result of our endeavor. A couple were baptized in Bankay, Camiliag, Mar. 10; and in Cabanabban on Mar. 14, we baptized a young lady who was newly wedded to Bro. Venacio Pascual's son. Previously there were 4 congregations in Tarlac, but at present only 3 are existing actively. However, I believe that through the activeness of Bro. Pascual and with the guidance of the Almighty, the work there will soon attain great success and progress. Mar. 20 and 23, I baptized a widow in Bantug Petines, and a couple in Mabini, Gamu, Isabela. There are now 4 members to start a church in Mabini. Apr. 7, Bro. Danao and I visited a preacher of the Christian church in Tuguegarao, Cagayan who wrote the radio program. We had a very limited study with him about the issues, as he was busy in his work. Bro. Catolos is a fine young preacher and we got him agreeable on all the issues. However, he is not yet ready to give himself to the Lord's work due to his present position in the Government Office. We hope that someday he will join us in the work. April 14, 15 I made personal work with Bro. Alejandro Pascual in Gappal, Cauayan, Isabela, and interest was shown by the people. We visited there again last week, May 26, 28. The result was good because we now hope that some will be baptized on our next visit. Apr. 16, 17 I did personal work in Bantug Petines, Alicia and the outcome was good, 2 souls were converted and baptized into Christ Apr. 18. A few days after, Bro. Danao and I went to AmanKosiling, Bayambang, Pangasinan in order to solemnize the marriage of Bro. Robert Fernandez. We stayed 3 days, and took opportunity to visit the family of the late brother Teodoro Aguino. They have no Sunday worship service yet because no one is able to lead them. However, we have hopes that we will be able to start a church there through these people. We had a weeks preachers study which began the evening of May 2 and ended the evening of May 6. The study dealt with Church Government and the different issues. Several preachers attended from different places. The sermons were handled by Bro. Danao, Garcia, and me. We greatly enjoyed the study, especially the fellowship. Another study will be held in Cobirauan Gonzaga, Cagayan, July 26-30. We hope this too is successful. Last week I did personal work with Bro. Alejandro Pascual in Gappal, Cauayan and in Bantug, Petines. We will make another schedule for these places next month. Please, include the success of the Lord's work in the Philippines in your prayers. My family and I love you all in the Lord and we always mention you in our prayers.

Our purpose is to "earn-
estly 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;" "keep-
ing the ordinances as deli-
vered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12).

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LEBANON, MISSOURI, AUGUST 1, 1983

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ON PUTTING OLD PREACHERS OUT TO PASTURE AND KEEPING YOUNG ONES IN THE FIELD

By Don Pruitt

General Douglas McArthur once said, "Old soldiers never die, they just fade away." I think he must have faced his retirement with much dread. It must have been hard for that 'old soldier' who had been so active to just 'fade away'. It was hard in many ways. His life style had changed; his associates had changed; his financial situation had changed. Now he would be considered by most to be a useless old man. How cruel it is that sometimes old soldiers don't die, they are just allowed to fade away!

WHERE ARE OUR OLD SOLDIERS TODAY?

Within the body of Christ this pathetic condition also exists with even greater inequities. Contrary to the belief of many of my brethren, preaching the gospel of Jesus Christ is hard work. It takes its toll both physically and mentally. Eventually, in the case of some men, they come to a time in which they can no longer stand the strain and pressures that have for so long rested upon them. Their bodies can no longer stand the travel schedule of the 'meeting trail' and the doctors say he must stop. Sometimes it does not progress to that point. Occasionally the brethren just decide that the older preacher (like the old gray mare) just "ain't what he used to be", and no longer include him in their congregations plans. He is faced with perhaps one of the most difficult of life's changes--retirement. But he has no pension--no retirement plan except heaven! Heaven fills the heart with hope and joy, but life's cupboard is often bare.

He has given his best and most productive years to the church. He could have, with his ability, been making a good living and building up his retirement plan as you have done, but no, he has been trying to build up your home congrega-
tion.

He could have been enjoying the good association of his friends and neighbors, but he has been trying to teach yours the gospel. He could have been home with his wife and children, but instead, he has been busy encouraging yours. But where is he now? He has just faded away. How unjust!! Such waste!! A man of knowledge, wisdom, and years of experience is a great resource of the church. But most have no room for him and will find him no place.

The Apostle Paul said, "Let him that is taught in the word communicate unto him that teacheth in all good things" (Eph. 6:6). The Bible further teaches us "thou shalt not muzzle the ox that treadeth out the corn," (I Cor. 9:9) and even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). Is there ever a time this command is not to be obeyed? Does this passage teach that when a man uses up his life in the work of the church and can no longer physically carry the load, he then must be cut off from financial support? I think not!

Brethren, let us conside a situation which I am sure most

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EXPIRATION DATE

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THE MISSION EFFORT AT DURANT, OK.



Pictured here is part of the men who worked in a mission effort at Durant, OK. Standing: (L to R) Vaden Morgan, Tony Denton, Jack Lee, Randy Tidmore, Delmer Lee, William St. John, Tony Melton, Johnny Elmore. Kneeling: Eddie Willis and Leland Byars. Not shown: Lindsey Briscoe, Doug Edwards, Shawn Dismuke, and Stan Elmore.

After a year of planning, a number of evangelists and personal workers converged on the city of Durant, OK. June 13-24 in an effort to establish a faithful church there. Most of that time, there were six pairs of men going from door to door, setting up open Bible studies, and inviting people to a gospel meeting conducted June 20-24. Southeastern Oklahoma State University allowed us to have the entire seventh floor of Choctaw Hall dormitory, and to eat in a special room at the cafeteria. Thus, for two weeks, we ate, sang, prayed, studied, and shared experiences

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A REVIEW OF A "REBUTTAL"

By Benny Cryer

In the April issue of *The OPA* I wrote a brief study called "Responsibilities of An Evangelist." Bro. Paul Nichols attempted a "rebuttal" of this study in the July issue. In his "rebuttal" I was charged with a series of "mistakes." So, since I have a great interest in God's truth on this subject, and I believe many of the readers of this journal do also, I thought it best to review these "mistakes" and correct any erroneous information that may have been written. I do not want to be guilty of leading anyone astray and I do not believe Bro. Nichols does either.

THE SUBJECT

In the "rebuttal" the question was asked "Why single out evangelist as if they have some special functions in this matter?" I am sorry if I disappointed any readers in doing this and I plead guilty. However, since my subject was "Responsibilities of An Evangelist" I just thought it proper to "single out" the evangelist's work. If you desire some more information about the function of other workers in the church you might look just to the left of my article in the April issue and read Bro. Morris' fine article on "Responsibilities of Local Teachers." Now, I have not talked to Bro. Morris about it, but knowing him as I do, I am just sure the reason he "singled out" local teachers is because they were what he was writing about. So, our subject should still be "Responsibilities of An Evangelist" though you will not find much on that subject in the "rebuttal" or even in this "review." I apologize for this and ask you to bear with me as I single out the subject matter emphasized by Bro. Nichols in his article. Perhaps in later issues material will be presented on how the other functionaries in the church help **qualify** (verb transitive) the saints so they can properly do their work.

MY MISTAKES

These are listed under Bro. Nichols' sub-title "Timothy" on page nine. Bro. Nichols writes, "The next mistake he makes is surmising that there were elders in Lystra. There is no proof. That is nothing but conjecture."

This is a serious charge. Why would anyone want to deny there were elders in Lystra at the time Timothy began traveling with Paul? Let me tell you why. If the congregations at Lystra and Iconium had elders at this time, opportunity as well as circumstances make it apparent they were "the presbytery" that laid hands on Timothy in 1 Tim. 4:14 before he started on that journey with Paul. This would constitute his being ordained as an evangelist and some do not want to admit he was an evangelist at that time. In addition, since Paul laid hands on Timothy, evidently as the result of prophetic instruction, to give him a spiritual gift (1 Tim. 4:14, 2 Tim. 1:6-14) and it was "by" or through Paul's laying on of hands that Timothy received "the gift of God" this happened "with the laying on of the hands of the presbytery"; or, putting it another way, at the same time these elders laid hands on Timothy also. The elders had not the power to bestow a spiritual gift on Timothy. Paul was the only one around that could. If Paul gave Timothy a spiritual gift at this time he was prepared to do even more than teach at a "mid-week" service. Furthermore, this would have been in keeping with the practice of the New Testament churches, who, when they selected a man for a mission ordained them **BEFORE** they performed the mission and not afterwards. (Compare 2 Cor. 8:18-19 and Acts 11:23 where "chosen" and "ordained" come from the same word.) And, besides, if the elders laid hands on Timothy to ordain him as an evangelist, and Bro. Nichols' position is right about evangelists being the only ones that can scripturally ordain elders (because there is no example of any one else ordaining them) then this means that only elders can ordain evangelists since this is the only example we have. That would mean most of us are not really evangelists. It's just not neat and tidy to have elders at Lystra at this point in time.

But what does the Bible say about elders at Lystra? Its answer should satisfy any seeker of the truth. In Acts 14:23

Luke wrote, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Now, where are these churches they ordained elders in? Read v21. "Lystra, Iconium and Antioch." Without further comment I will let the readers decide who made the "mistake" as to whether or not there were elders at Lystra when the events that transpired in Acts 16 occurred.

Another one of "my mistakes" Bro. Nichols points out to the readers is, "he unjustifiably concludes that just because Paul encourages Timothy to travel with him and Silas that Timothy goes with them as an evangelist. I have already proved this was not so."

Bro. Nichols' attempt to prove this untrue is recorded on Page 1 under the subtitle "He Brings The Good News." He emphasizes his belief that even by the time they had traveled to Philippi and Thessalonica Timothy was not an evangelist, but only a student of Paul and there was not even a "hint" that he had so much as taught at a mid-week service.

This would have sounded strange to the ears of Paul and he would not have agreed with Bro. Nichols at all. Nor would the brethren at Thessalonica, nor Philippi, nor do I. Paul was not coming to an "unjustifiable conclusion" when he wrote 1 Thess. 3:1-3. "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions..." We ask: "Paul, was Timothy a mere student when he travelled with you?" "No," Paul would answer, "He was a minister of God." "But Paul, was Timothy a teacher when he travelled with you?" "Yes," he would answer, "He was my fellowlabourer in the gospel of Christ." "Now Paul, was Timothy able to teach at a 'mid-week' service?" "Why, yes," he would answer, "He is able to establish you and comfort you." "But Paul, is he effective? He is so young." "Why, yes, he is effective. He is able to keep you from being moved by the afflictions that have come on you." "Very well Paul, but when Timothy was with you at Philippi are you sure he was mature enough to teach those people?" "Why, yes. At Philippi they 'know the proof of him that, as a son with the father, he hath served with me in the gospel.'" Phil. 2:22.

So, who made the mistake about Timothy doing the work he was called to do at Philippi and Thessalonica? Again, I leave it to the readers to decide after studying 1 Thess. 3:1-3 and Phil. 2:19-22.

But Bro. Nichols writes that he apparently knows Timothy was not doing any teaching at Philippi, Thessalonica and Berea because only Paul and Silas were imprisoned. Timothy was not because he had not done any teaching.

Now, what does the Bible teach about why only Paul and Silas were imprisoned? Read Acts 16:19 for the answer. "...and they caught Paul and Silas..." That is the reason they were imprisoned and Timothy was not. Timothy was not "caught." For example, when I was in high school a bunch of us boys got into a rock fight. Out of nowhere came the principal and "caught" me and a few others. He took us into his office and soundly thrashed us with a rubber hose. Some of the boys that threw as many or more rocks than I were not punished. Why? Because the school principal did not "catch" them. But that did not mean they had not thrown any rocks. They had but did not get "caught" or punished. Timothy had made full proof of his ministry at Philippi but did not get "caught" doing it. Speaking of throwing rocks, back in Timothy's home area Paul had rocks thrown at him until they thought him dead. Barnabas was with him but was not stoned. Why? Would Bro. Nichols say, "because he had done no teaching?" Why, no. Paul was merely the "chief speaker." We can properly imagine

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THIS AND THAT

By Don McCord

The "Spirit of Promise" -- Those who have been reading *Old Paths Advocate* are aware that much has been said about the Holy Spirit and the "gift of the Holy Spirit". There is certainly no need for disunity and hard feelings on this great subject. As is always true, we do not in this matter have difficulty over what is **written**, but our difficulty lies in what is **not written**. That he indwells the Christian is generally admissible per 1 Cor. 3:16; sent forth into our hearts (Gal. 4:6); that Christians "walk in the Spirit" (Gal. 5:16); are "led of the Spirit" (Gal. 5:18); "live in the Spirit" (Gal. 5:25); and "sow to the Spirit" (Gal. 6:8). The "how" of his indwelling and the "how" of all these other wonderful functions need not trouble us -- that he thus relates to the Christian is unquestionably true because divine testimony witnesses thereto, and should give us joy unspeakable and full of glory. That the word is the sword of the Spirit no one doubts (Eph. 6:17); that he would guide and did guide the apostles into all truth (John 16:13); we all agree. That he possesses attributes of a divine person (John 16:13), we all agree; that he is not some mysterious "it", and is not so referred to in the Book. We burden ourselves with semantics; to wit, we talk in terms of "with medium", "without medium", "directly", "indirectly", "personally", and thusly we speak not as men of oldspoke, for they never used such terms, and did not need to, therefore; then, why should we? Now, hear me out, please, regarding the "gift of the Holy Spirit"; that he is called the "Spirit of **promise**" is no accident (Eph. 1:13); that he is the "earnest", that is, pledge, guarantee of our inheritance involving the **promise** is evident (Eph. 1:14). Follow, please; to the Galatians and all Christians, Paul promised, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the **promise** (Gal. 4:29). No wonder, Peter promised the "gift of the Holy Spirit", and in the same context, immediately, he avers: "For the **promise** is unto you, and to your children, and to all that are afar off (that includes us) (Acts 2:39) In view of this, how can we separate the "gift of the Holy Spirit", yes the "gift of the Holy Spirit (of promise)" from the Abrahamic promise that is ours in Christ? We can not, and Peter did not. Yes, all penitent, baptized believers receive even today "the gift of the Holy Spirit", for we are "heirs according to the promise", and the Holy Spirit is that guarantee. "Let there be no divisions among us for we be brethren".

In need of healing in our land -- As the ancients needed God's healing in their land (2 Chron. 7:14), so it is with us in ours. As I pen this, my local newspaper, always focusing on the sensational, speaks boldly of sex, sodomy, oral copulation, incest, abortion, drunkenness, extortion, arson, homosexuality all signs of our desperately sick land and times. Statistically, this is borne out in fact: In the last 10 years, 8,000,000 unborn babies have been murdered in this country by abortion, 2,000,000 more than Hitler destroyed in his "holocaust". In the same period, one-half million cases of incest have been reported in this sick land. Venereal disease is at epidemic magnitude; homosexuality is just another "life style", and divorce is at an all-time alarming high. This day, on an average, 70 people will die on our highways due to drunk-driving; and, yet, alcohol, the most abused of all drugs, is legalized all over our land virtually. Yes, our great land is sick, and in need of healing, not today, but yesterday. Since Eden's fall, evil has been present, society has had its Sodoms, but not all is gloom and doom, for God still promises, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land". Christians have a role to play, and I do not use the name loosely, and thus abuse that worthy name; we of the body, the church of Christ, are the ones with such a God-given responsibility, and God with our help will stork this sick land with His healing hand. See Mal. 4:2. The religion of the Christ has been thusly described: It is everything fine, wholesome, desirable, good, gladsome,

assuring, tempering, enobling, refining, uplifting, edifying, purifying, comforting, consoling, peaceful, strengthening, satisfying, gentle, kind, patient, longsuffering, forbearing, tenderhearted. It embraces no evil, wickedness, underhandedness, double talk, or deceitfulness. It overcomes evil with good, uncomplainingly endures undeserved oppression. Prays for those who would be spiteful; never retaliates; never hateful, spiteful, selfish, grudging, malicious or hurtful. It makes war utterly impossible, will obliterate all crime, will abolish all alcoholism and venereal disease; will make obsolete every jail house and detention home; will close the doors to every divorce court; will make secure and happy every family on earth; will make padlocks, penitentiaries, and policemen unnecessary. It brings contentment with little, promptly shares with others who have less. It pays an honorable wage, and guarantees an honorable wage-earner. It transforms every sinful life, subdues every gossiping tongue, purifies every smutty heart, energizes every lazy soul. It will make a splendid man of everyone of his sex, and a noble woman of every one of hers. It makes a person sweet spirited in sickness, stable in sorrow, and secure in death. It offers an ironclad promise of eternal salvation to every soul of all races.

The "Year of the Bible" -- Sometime ago, the president of our great republic declared 1983 "the year of the Bible". As another indication that our land is in the need of healing, a suit was filed; yes, by atheists, infidels, agnostics, and some denominations as well. The complaint is that the Bible is presented as the word of God, and some folks don't like that, so they vent their rage of opposition. If my understanding of Armageddon is right, and reader, you hear much about it nowadays -- that forces of evil, religious, civil, social will oppose forces of right, truth, justice in every imaginable way, then it would appear that such public opposition of the Bible as the word of God in word and practice is indicative that forces are yet marshalling themselves for "that battle of the great day of God Almighty" (Rev. 16:14). There is such a bright glimmer of hope, though. We dare not forget Daniel's and God's interpretation of Nebuchadnezzar's dream where he saw "the stone was cut out of the mountain without hands", and "became a great mountain, and filled the whole earth". (Dan. 2). Yes, it appears that even greater things are ahead for the church; yes, trying times, but wonderful times, too; the kingdom spreads in our time to Mexico, Central America, India, the Philippines, Malaysia, Africa, Australia, and the Lord only knows where else, and all of this can only end up as good for the church and the prosperity of the kingdom in this world before its consummation.

"Unleavened bread" -- In the last few months, to my mailbox and to some of yours, has come at least two views on unleavened bread. These brethren are my long-time friends, and I love them. The thrust of one is that the loaf on the Lord's table should be made of whole wheat flour, since in the refining process of white flour, a leavening agent is used, and that white flour therefore may have at least residual fermentation, and should not therefore be used to make the loaf for the Lord's Table. Certainly, unleavened bread of whole wheat flour is unleavened bread, and can be used on the Lord's Table. Please consider, though: If fruit of the vine is left to itself, it will soon become fermented, leavened because of the fermentation potential within it; however, you leave a loaf of white unleavened bread to itself it will never become leavened bread -- if the potential to leaven is there due to the refining process, surely it would change in time, but doesn't. It is a known fact that the fermentation potential is in the fruit of the vine; shall we refuse to use it due to this? Certainly not!

The thrust of the other view is that bread for the Lord's Table cannot be made with oil, but must be made with

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By Don L. King

The subject of elders, their appointment, qualifications, etc., is the topic of much conversation these days. Nearly everywhere I have gone in recent months I have heard it spoken of by brethren who are very concerned. In the last issue we wrote of the **Blameless** qualifications; this month we notice "**the husband of one wife.**" (1 Timothy 3:2; Titus 1:6).

There are many positions or ideas regarding the concept of an elder being the husband of one wife. Some believe Paul did not mean a bishop **MUST** be a married man at all, but only that if he happened to be married he could have only one wife. Others believe that the apostle enjoins upon the bishop, or elder, that he must be a married man and married only one time. (That is, he must not have been divorced and remarried for any reason). Still others say he must indeed be married and he must not have been married more than once even in the case of the death of a former wife. Few, if any, of our brethren would deny that an elder must be a married man but the idea is easily found in various books on the subject. However, we surely believe the Bible can give us some light regarding this subject.

First, allow me to say I believe the Scriptures plainly teach that the bishop, or elder, **MUST** be a married man in order for his ordination or appointment to be scriptural. It appears plain, to this writer, that the scripture forbids an elder to have less than **one** wife just as emphatically as it forbids his having more than one. J.W. McGarvey wrote, "If it be said that a man owns but one farm, it is just as clearly implied that he owns one as that he owns no more than one." Of course, Paul proceeds in both 1 Timothy 3 and Titus 1 to state how the elder or overseer must govern his household and especially his children. This certainly implies, to say the least, that he must be a man with a family. He obviously could not have a good influence over fellow Christians with children born outside of marriage.

Let's notice the use of the word "**one**" in Paul's statement. "A bishop then must be blameless, **the husband of one wife.**" (1 Timothy 3:2). The word "**one**" in both passages under consideration is from the Greek "**MIA**" simply meaning "**one**" and is used in **many** different ways in the New Testament. Thayer tells us it is "A cardinal

TENNESSEE LABOR DAY MEETING

The Brookside congregation in Nashville extends a very special invitation to all to attend our Labor day meeting Aug. 31-Sept. 4, with Bro. Carl Johnson in charge. Wed. and Sunday services will be at the meeting house, 335 Tusculum Rd., Thurs. through Sat. services at McMurray Jr. High School (520 McMurray Dr.) Evening services at 7:30; and Sun. at 10:30 A.M., 3:00 P.M. There will be a morning service on Sat. at 10:00. We encourage parents to attend this meeting as a family, or if unable, see that your children have opportunity to attend. We are providing a dormitory for the young people (boys and girls) at no charge to them. For further information write Brookside church of Christ, 335 Tusculum Rd., Nashville, Tn. 37211 or call me at (615) 331-8308.

—LaDon Croom

THE 1983 CHURCH DIRECTORY

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—Ray Asplin

numeral, one. Used 1. universally. A. in opposition to many; and added to nouns after the manner of an adjective." In my opinion, the word "**one**" is used in just such a way in our passages under consideration. In other words, we are to understand it to be the opposite of many wives. The elder is to have but one wife.

The Lexicon in the back of Berry's Interlinear New Testament says of the word "**MIA**" "A cardinal numeral. **ONE**' used distributively, as Matt. 20:21; by way of emphasis, as Mk. 2:7; and indefinitely, as Matt. 8:19; Mk. 12:42. As an ordinal **THE FIRST**." (ordinal means only that the word "**one**" can apply to a number in a series.) Some have, I believe, misunderstood this to mean that an elder must be married to the **first** wife. If she died, and he remarried after her death, they reason he can not qualify as an elder.

It is true that the word "**one**" is sometimes used in the New Testament to mean absolutely the **FIRST**. Matthew 28:1, Mark 16:2, John 20:19, Acts 20:7, 1 Corinthians 16:2, serve as excellent examples of it being used to refer to the **FIRST** day of the week. It is used **there** as an ordinal; i.e., the **first** of seven days. However, it does not appear to have been used in the same way with reference to the eldership. I don't understand Paul to say the elder is to be married to the **FIRST** wife but literally, to **ONE** wife. However, what about the man whose wife dies and he remarries? The Bible is plain that no wrong is done by remarriage when the wife or husband has died. (Rom. 7:1-3) If my wife is dead I am not now her husband. Death has taken her from me and I am no longer bound to her in marriage.

Hence, we submit that Paul requires an elder to be a married man before he may be appointed and that reference is made to more than one **living** wife.

Serious study must be given to the subject of elders. Much is said both in and out of the pulpits about the topic. Allow me to go on record right now. I absolutely believe in elders as the Bible teachers. Undoubtedly, we have delayed too long in the work of urging men to **grow into** the qualifications for an elder. What an awful thing, however, for us to be so anxious to have elders that we try to see the qualifications less stringently. Let us never be guilty of that. No, the task is not impossible. If it was, the apostle would not have given it to us. Men **can** qualify without having to cease to be **men**. The office of an elder is to be filled by humans. Let us remember that. The solution, then, is for us to put emphasis on old-fashioned **godliness**, and **righteousness**. More preaching along those lines, brethren, and perhaps the task will be much easier to find qualified men soon.

ON PUTTING OLD PREACHERS

Continued from page 1

of the readers of this journal are well acquainted. For forty-seven years, Homer L. King preached the gospel of our Lord. For nearly half a century he traveled the states of this nation, many times under great stress, to bring to your home and your congregation God's truth. It was by his preaching that many of my readers were convicted of their sins, and by his hands you were immersed in water for the remission of your sins. He has led many of you from unscriptural worship to the truth. The brotherhood never hesitated to call on him to use his body and mind at its will. But as soon as his life was attacked by a stroke and he no longer could bring to us the glad tidings, we quickly swept him into the past and look back to respect his memory. But brethren, he and others like him are still a part of the present! It is indeed a sad commentary on the body of Christ to use the best of a man and his family for all of their most productive years, and then entirely forget about their physical needs when they no longer can carry the load of "full-time" preaching. Often the waste of talent is increased by the necessity of the preacher's wife having to leave home to work. I feel quite sure that sister King would be an asset to any church in doing as Paul said the older women should do, "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4-5). But her usefulness to the church was curtailed by the necessity of her providing for their needs.

WHY DOES THIS CONDITION EXIST?

As a preacher gets on in years, sometimes we hear brethren say, "Poor brother So and So just can't preach like he used to. Why doesn't he just retire?" I'll tell you why he doesn't retire. He can't!!

I believe the reason the pathetic condition exists is because of a failure to understand I Cor. 9:14. Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." W.E. Vine, in **An Expository Dictionary of New Testament Words**, says the word "live" in this passage refers to "the maintenance of physical life." The word maintenance means "to keep or keep up; continue in or with." (Webster). Therefore those who preach the gospel are to be maintained or kept up in the physical life. Brethren, I believe that when a man has given his life to the preaching of the gospel, and we have used him up for the cause of Christ, he should be able to continue to "live of the gospel."

But I know that a number of brethren will say they do not intend to **pay** a preacher when he can not do the work. But there is a big difference in paying a preacher and supporting one. The Bible teaches us that a preacher should be supported. He is to be able to "live of the gospel". But some brethren want to pay a preacher for what he does. Therefore, if he can not do the work anymore, he should not be 'payed'. But this brings up another question.

WHAT IS A PREACHER WORTH?

The reason that our older preachers can not retire is that they have no retirement. They have little or no money in the bank. Some of them do not even have Social Security. It always takes all the support a preacher gets and sometimes more to pay all his expenses and to just get by. Brethren will always give enough to get you through, but not enough to save some for the future retirement days. It seems every time a preacher starts a located work with a congregation, someone asks, "How much does it take for your family to get by?" So after many years of just getting by, there is nothing left for retirement.

If brethren do not want to **support** a preacher, they will need to learn to **pay** him what he is worth! Brethren need to

realize he is a professional. He has many years experience at a skilled profession.

If a surgeon charges several hundred dollars to remove a cancerous growth from our body to save our life, we are happy to pay his price. If a preacher uses the Sword of the Spirit to remove a cancer of the soul, it is just a part of his job. If a neurosurgeon charges several thousand dollars to perform surgery on the brain of our loved one, we realize it is justified because of the responsibility and pressure involved when working with a human brain. But what is a man worth who takes upon himself the terrific responsibility and pressure of working with a person's eternal soul? We think little of paying a plumber \$20.00 per hour for every visit he made, he would be rich! So brethren, if you don't want to **support a man enough for him to be able to "live of the gospel"**, try paying him what he is worth for the skilled work he does!

—509 E. 14th
Ada, Okla. 74820

THIS & THAT

Continued from page 3

water and flour. Reference is made to passover bread having no oil, "by virtue of omission"; the same could be said relative to water, "by virtue of omission." If I understand types and shadows and their fulfillment, it was not the unleavened bread of the Passover that was a type of Christ or His body, or the bread on the Table; but, rather, it was the Lamb that was the type. Whereas, again, if I understand types and shadows, the shewbread in the tabernacle was a type of the bread on the Lord's Table, and it was unleavened, made of fine flour mingled with oil (Exo. 29:40). Again, "Let there be no division among us for we be brethren."

—Don McCord

HONOR ROLL

You will find listed below the names of those sending subscriptions from June 10 to July 10 and opposite the name and number of subscriptions sent. We are very thankful for the good number this month and appreciate your every word to help get the paper into more homes. Please check the following and report any errors to us:

Don L. King-21; David Pence-9; Helen Knight-4; Cathy Tull-4; Mrs. A.S. Rollins-3; Patrick Griggs-3; Lonnie York-3; Jewell Brown-2; Harley Holloway-3; L.A. Franklin-2; Tim Dougherty-2; Mrs. D.O. Ercanbrack-2; Vera Gilstrap-2; Jessie Tobey-2; Chester King-2; Dola Wilson-2; Jim Hickey-2; Roy Lee Criswell-2; Quentin Cornett-2; Madeline Moberg-2; Phyllis Harry-2; Paul Walker-1; Mildred Bee-1; Inez Franklin-1; Richard Nichols-1; Fred Pryor-1; A.R. Noack-1; Arthur Oestmann-1; Ruth Leonard-1; Kent Crouch-1; Della Stone-1; Comer Taylor-1; Voyd Ballard-1; F.B. Lance-1; Lawrence Smith-1; Sandra Hodges-1; Alan Lindley-1; Dorothy Hedglin-1; Dan Keel-1; Leon Parker-1; Dorothy Neese-1; Lynwood Smith-1; Frank Garner-1; Keith Holt-1; Fern Fitzgerald-1; Inez Wade-1; Lillian Walker-1; E.M. Gray-1; Phillip Permenter-1; Robert McKeand-1; Jewell Washburn-1; Mrs. Elmer Harlin-1; Jewell Berry-1; Jeanne Thetford-1; Doris Dutton-1; Sam Grissom-1; Robb Hickey-1; Ernest Hall-1; Roy Smalling-1; Sybil Smith-1; Mary Daniel-1; David Hendrickson-1; Jack Burkett-1; Ray Asplin-1; Donald Rogers-1; Sammy Duncan-1; Jesse French-1; LaDon Croom-1; Wayne Towe-1; Diana Newberry-1; Lee Trigg-1; Vaughn Butt-1; Roger Gordon-1; Clifton Dougherty-1; Teresa Heavin-1; Ray Grider-1; Floye Elmore-1; Peggy Haygood-1; Earl Caffey-1; Ed Powell-1; R.B. Roden-1; Irvin Barnes-1; James Frye-1; Mearl VanStavern-1; Total-139.

QUESTIONS REGARDING BAPTISM

By Barney Owens

Upon hearing from our readers we are always pleased. When and if we receive compliments, we are grateful and encouraged to try harder. Criticism is not cast into the waste basket, but carefully considered while searching for ways to improve. Disagreement causes a look and re-look at positions to see whether they be true, then they are cast off or contended for accordingly, while ground for unity is sought. Questions are thoughtfully considered and answered privately, or as is the case at hand, when deemed of interest to all our readers, we consider them in these pages although not always in the manner pursued now. It seems best here to state the question and then give what is hoped a clarifying answer. The question is: **"Please explain the difference in Christ being baptized, the confession and baptism of the sorcerer, and the baptism in Mark 16:16"**.

To begin with there might at first glance appear to be three baptisms mentioned in the question, when in reality there are but two. Taking things in course, look with me first at the Jordan where our Lord was baptized, then we'll proceed to the sorcerer in Samaria, taking last Mk. 16, as though it was in no way connected with the sorcerer, even though it must be stated that these latter two are one and the same.

Christ being baptized- To properly understand this we need to read Mt. 3:1-17; Mk. 1:1-11; and Acts 19:1-7. Jesus was baptized at the hands of John the Baptizer. He came on a special mission from God to prepare the Jews for the coming King. Many people made preparation for Messiah as they went forth and were baptized of John. There were certain requirements of all those baptized. Simply stated: (1) They were to believe in He Which was to come (Acts 19:4). (2) They were to repent of their sins and bring forth fruits of their repentance (Mt. 3:1-2, & 8). (3) They had to confess their sins (Mk. 1:5). (4) They were to be baptized (Mk. 1:4). Submitting to these they were ready to follow the King when He was revealed. However, there were some who would not comply or submit to this baptism. Being contrary to their spiritual pride, the Pharisees and others of their mold would not believe John, nor repent and be baptized, and certainly would not confess their sins. This meant they trusted in their fleshly relationship to Abraham which John showed would not help them (Mt. 3:9-11). Thus in rejecting John's Baptism, they were rejecting God, as John had been sent to them especially (Lk. 7:28-30).

But Jesus desiring John's baptism could not strictly comply because He could not (1) Repent, as He had never sinned, therefore had nothing to repent of; (2) Likewise could not confess what He had not done (1 Pet. 2:22). However, He wanted to be baptized and even though John protested, pointed out that this was the Father's will, and that it must be done (Mt. 3:13-17). John later showed that Christ being baptized was the point of no doubt for him as this was where the Father pointed out to John His Son (Jno. 1:32-34).

The baptism of Jesus, to say the least, was unusual, so much so that there was not one like it before nor has there been one since. Before proceeding, let me point out some things that **did not occur at Jesus baptism**. Members of the "Baptist Church" contend that people now are to be baptized as Jesus, so must be saved first then baptized making them a "Baptist". Look now, friends, and see if you can find these in the Book: (a) Jesus did not say, "God for my sake has forgiven me of my sins". (b) He did not apply for membership in a church (it didn't exist). (c) Jesus is nowhere called, nor any of His disciples called, a "Baptist". (d) The "Baptist Church" or a "Baptist Church" is never named, referred to, in any way spoken of in the New Testament. (e) John was called "The Baptist" because he was sent to baptize; no one else was ever called that, nor did he found or belong to a "Baptist Church".

Those who claim to be following Jesus today and are **baptized like Jesus**, are not practicing a 32nd cousin to His baptism. In fact, if a person has been baptized by a baptism

like John administered, to stand acceptably before God that person should submit to the baptism of the Gospel. Read again Acts 19:1-7. Now with the N.T. in your hand read Acts 18:24-28. Apollos was administering the "baptism of John" which was fine in its day, but when Christ died, we are to be baptized into His death and raised from water as He was raised from the grave (Rom. 6:1-5), which could not have been done in John's time. Paul finding some of these who had submitted to John's baptism as preached by Apollos, commanded them to be baptized by the authority of the Lord. Namely for the remission of their sins (Acts 2:38). So, if you have been supposedly baptized with the baptism John used (even on Christ) you need to be baptized according to the Gospel.

The confession and baptism of the Sorcerer: I take this to mean the Sorcerer mentioned in the 8th chapter of Acts. May I ask you then to turn and read all that we know about him (Acts 8:5-25). Let me name the facts presented: (1) Phillip went to Samaria to preach Christ (V.5). (2) The people gave heed to his preaching (V.6). There was joy in the city as miracles were performed (v.7-8). (4) Previously they had been misled by thinking sorcery was the power of God (V. 10-11). (5) The one deceiving them was a sorcerer named Simon (v.9). (6) Phillip's preaching and work being in exact contrast to Simon's caused them to easily see the difference (V.12). (7) The people were obedient by being baptized (V.12). (8) Simon also was baptized (V. 13). Let me pause here to consider this man's case: (a) Simon made no confession, nor did anyone else. He did not say "God for Christ's sake has forgiven me of my sins", or anything of that nature or kind. (b) Simon was baptized (it seems by Phillip). (c) There is not a whit of difference in Simon's baptism and the others. Note the word **"also."** If the people were saved (mentioned in V. 12) Simon was saved **"also."** (d) If one is saved by believing, Simon was saved for he **"believed also."** (e) If one must "believe and be baptized" to be saved (as per Mk. 16:16) then Simon was saved for he **"believed also and...was baptized"** (V. 13). Now returning to the text: (9) Peter and John came to Samaria, as these had obeyed the Gospel, but Phillip not being an Apostle could not lay hands on others so that they could receive the Holy Ghost (V. 14-16). (10) When Peter and John laid hands on some of them they received the Holy Ghost (V. 17). (11) Simon saw this and wanted to buy the right to dispense the gifts as Peter and John had done (V. 18-19). (12) He was told that such right had not been granted and could not be purchased, furthermore, to entertain such thoughts was contrary to the will of God (V. 20-21). (13) Simon then, was commanded to repent and pray for forgiveness (V. 22). (14) He then asked Peter and the others to pray for him also (V. 24).

That is a summary which you will easily be able to see in reading the verses. In verses 14-22, we see that Simon a Christian, sinned and needed forgiveness. Contrary to the thinking and preaching of some, **it is possible for a child of God to sin**. And when this occurs we need to follow Simon's example by confessing our wrong and asking for God to forgive us, and not only that, if this be something of which others are aware, then like him we need to ask our brethren to pray for us as well. James was clear on this matter while speaking to children of God (Js. 5:16-20).

The point that seems to be in the mind of our inquirer which we cannot pass over is that Simon confessed alright enough, but he did not confess as an alien sinner to have his sins taken away. He obeyed the Gospel and was baptized to become a Christian. Then as an erring child of God when he sinned, he asked forgiveness. If and when some wish to prove that a sinner is to confess his sins to become a Christian by using the case of Simon they not only prove nothing but demonstrate the opposite.

The baptism of Mark 16:16: There is not really much that can be added here as Simon did exactly what this passage teaches, as well as all the Samaritans. The people who

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"WALK BY FAITH, AND NOT BY SIGHT"By **Afanacio Garcia**

Saul, the son of Kish was anointed by Samuel, the judge of Israel, to become the first king of the kingdom of the Israelites. Saul began his reign with a brilliant victory over the Ammonites. Later his kingdom declined due to his mistakes. His success rapidly went to his head; and humility gave place to pride. He offered sacrifices, which was the exclusive function of the priests. This was the first sign of Saul's presumptive self-importance. (1 Samuel 13). Moreover, his silly order for the army to abstain from food and his senseless death sentence for Jonathan did not win him the favor and sympathy of the people (1 Samuel 14). Because of his deliberate disobedience to God, he heard Samuel's inauspicious pronouncement, "Because you have rejected God, God has rejected you from being king" (1 Samuel 15).

Saul's mistakes were not of faith. Rebellion against the will of God is not in harmony with faith. God commanded Saul, "Now and go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul obeyed the command to "GO." He smote the Amalekites. But he spared the life of the king, the best of the sheep, lambs, oxen and fatlings. Saul and his people had good motives why they did not utterly destroy all what was commanded; these were to be sacrificed to the Lord God in Gilgal. In spite of his failure to obey God, he still contended saying, "I have performed the commandment of the Lord." But Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as of the sin of witchcraft, and stubbornness is as iniquity and idolatry: Because thou has rejected the word of the Lord, he hath also rejected thee from being king" (1 Samuel 15:22, 23). **This shows** clearly that all acts of service which are not in conformity with the Lord's will are not acceptable to Him. In the 24th verse, Saul confessed to Samuel, "I have sinned: for I have transgressed the commandment of the Lord, and they words: because I feared the people, and obeyed their voice" ("Thus saith the Lord: Cursed Be the

man that trusteth in man, and maketh flesh his arms, and whose heart departeth from the Lord" -Jeremiah 17:5). The spiritual action of a Christian which is acceptable to the Lord is based on faith. "We walk by faith and not by sight (2 Cor. 5:7). "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). "For whatsoever is not of faith is sin" (Rom. 14:23). These were the testimonies of the Apostle Paul.

There are times when people today become dissatisfied with God. They perform presumptuous acts of service to God and seek to glorify Him with their own innovations. However Jesus said: "But in vain they do worship me, teaching for doctrine the commandment of men" (Mat. 15:9). The basis of the Christian faith is His Holy Word, His Command, and His Example. People should always inclinate in their minds the words of Jesus. "Not my will but thy will be done."

—100 Rixal, Vira 2-A
Roxas, Isabela 1327
Philippines

A MISSIONARY FOR ZAMBIA

In a business meeting on June 8th the Edmond, Oklahoma congregation made a unanimous decision to sponsor a missionary to Zambia. We committed ourselves to this work after careful thought and some consultation with preachers who have been there. There are already churches in this African country that welcome our help, and other objective evidence suggests it to be an unusually promising field. Additionally, it is in the region of two of the church's most successful mission efforts. The work will be centered in Lusaka, the capitol city.

The Edmond church is able and plans to assume a significant amount of the preacher's travel and support expenses. Its members also have had some experience in doing and directing mission efforts. For example, brother Edwin Morris largely handled the "states-side" part of the African work at one period in the past. The entire congregation is involved in and enthused about the project. Our plans are to have the family in the country as soon as practical, but within the summer or fall of next year if at all possible.

We know we will need help from sister churches, and we encourage those interested in the work to contact us. But we are especially interested in cooperating with churches that are willing to give more than financial help, who will become actively involved in learning about the work, contributing ideas, giving advice on problems that may arise and so forth. We, in turn, will keep them fully informed about what is taking place. We also invite preachers who think they may be interested in going to let us know.

—James D. Orten
for the Edmond Church of Christ

QUESTIONS REGARDING BAPTISM

Continued from page 6

believe the Gospel and are baptized shall be saved from their past or alien sins. I feel that explanation is unnecessary, but I wish to pursue the point anyway. Note: "He shall be saved". He who? Who shall be saved? Is it the man who is baptized only? No, it is not. But is it the one who believes only? No. It is the one who believes and is baptized. If one is baptized who does not believe, his immersion does him no good. Why? Because of the word "and". Belief is connected with something. "He that believeth and is baptized shall be saved."

"Shall be damned." Who shall be damned? "He that believeth not". But it doesn't say that the man who is not baptized shall be damned? That is correct, it does not, as it would be silly if it did. The man who does not believe will not be baptized. The one who doesn't believe wouldn't be baptized. The one who does not believe would not benefit if he were baptized. Belief is a prerequisite of being baptized. Only the believer will submit trustfully to God to remit his sins by doing what God has commanded for the purpose (Acts 2:38). That is salvation by faith.

When preachers tell people to be saved by faith and that there is no need to be baptized, calling it "salvation by faith", that is the doctrine of the Devil. The man who does not have enough faith to do what God said for the purpose He said, represents unbelief of the deepest dye. I encourage you dear reader, to do what God said for the reason He said. "He that believeth and is baptized shall be saved".

—Selected from
Footprints of Jesus

"We appreciate brethren taking time to contribute edifying articles and keep us up to date with brotherhood happenings" -Ralph Hornsby, Slocumb, Ala.

"Enjoy each issue and learn much from the paper" -Martha Burchardt, Guthrie, Ok.

"The paper has been such a help to me in time of trouble. I appreciate so much all the work that goes into publishing it" -Willard Swindler, Elmwood, Ill.

"Keep up the good work and may God bless" -Brian Shaw, Waterloo, Ia.

"We appreciate so much your efforts and enjoy OPA tremendously" -Larry Broxson, Columbia, Mo.

"Enjoy the Paper and look forward to each issue" -Woodrow White, St. Albans, W. Va.

"Especially enjoy the reports in OPA and wish every preacher would report each month" -Dennie Whitt, Jr., Huntington, W. Va.

A REVIEW OF A "REBUTTAL"

Continued from page 2

that Barnabas, which interpreted meant "The son of consolation or exhortation" wore his name well. (Acts 14:8-19). Also, compare Acts 19:29). So, again the readers can decide who made the mistake on that point.

But again, Bro. Nichols writes that I made another mistake when I wrote "that the presbytery laid hands on Timothy at this time." (When he began his travels with Paul and Silas.)

Now, the reason Bro. Nichols does not believe this is because, in spite of what Acts 14:21-23 teaches, he does not believe Lystra had elders at this time. I have already proved they did. When I first read Bro. Nichol's statement about Lystra not having elders, I thought I had missed something somewhere. I checked my reference books, called some preachers, and above all, checked my Bible several times. All agreed. Lystra had elders.

Anyone who has ever studied this subject admits difficulties in determining when the elders laid hands on Timothy in 1 Tim. 4:14. Most agree that it was at Lystra for, previous to the time Paul let Timothy work without him (1 Thess. 3:1-3) Lystra was the last church they visited that had elders in it. This was the only time Timothy was in a church that had elders in it that we know of up to this point in time. Opportunity was there and the right circumstances existed. In fact, if you will study their journeys it would be quite a while before they got back to a well established area where there were elders that would have an interest in laying hands on Timothy. Let Bro. Nichols tell us when Timothy had hands laid on him and what it was for. Then we shall be able to determine who made a mistake. Beside the above considerations, and other facts already considered on this subject in this article, one must take into view the function of an eldership as stated in Eph. 4:11-12. Their job was to bring each saint to the point where they could do the work of the ministry. When Timothy travelled with Paul he was "a minister of God." This describes many things he would have been able to do. 1 Thess. 3:1-3 shows clearly he was able to teach and preach. The eldership at Lystra had done their work well. Even another congregation noted his abilities and joined with Lystra in giving a good report of him. Paul recognized his abilities and desired him to go with him. If Paul did not lay his own hands on Timothy at the beginning of their work this represents the only case where it happened long after the selection. If the eldership did not lay their hands on him, and that is necessary for one to do that work, they failed in their job.

Timothy traveling around with Paul is not comparable to a young man traveling with Bro. Nichols today. Timothy had been trained already and went forth as Paul's "fellow labourer." 1 Thess. 3:1-3. No doubt he learned much from the old soldier of the cross just like older preachers can learn more if they study and listen. Even Paul did not know everything when he wrote 1 Cor. 13:9. New truths were being revealed to him from time to time. God hasten the day when congregations train and fully equip a gospel preacher before he is turned loose on the brotherhood.

The last thing I want to consider in Bro. Nichol's "rebuttal" is his contention that only an evangelist can ordain an elder because that is the only example we have. In restating my position on this let me say that it is the appointment or ordination that is the example to be followed and not who does it. No special gifts are bestowed upon the appointee so no special person has to do it. Laying on of hands was a foundation doctrine of the New Testament church and Apostles, Prophets Evangelists, Elders and Teachers could all perform it. For that reason a congregation has the right to choose any one or ones of these they would like to lay hands on any of the functionaries they have selected.

It is a mistake to assume that an elder fills an "office" while another worker in the church does not. In 1 Tim. 3:1, 10 the word "office" is a supplied word, meaning there is no corresponding word in the original for it. Each of us makes

up the body of Christ as members of it including the elders. Each member has work to do. Each has an "office" to fill. The elders are selected to do their work for the good of the body. Elders and evangelists are nothing more than servants of the church that selects them and it is in this sense that the word "office" is used in these scriptures.

I appreciate Bro. Nichol's willingness to respond to my study on the work of evangelists. I hope there are others who will contribute in a positive way to the study of this subject that is assuming more and more importance as the days go by.

—4635 Larkin Rd.
Live Oak, Ca. 95953

THE ANNUAL MEETING AT SULPHUR, OK.

The annual 4th of July meeting held at Sulphur, OK. this year is now history. One of the most encouraging aspects of the meeting was the interest and cooperation of the Sulphur brethren. During the past year the brethren at Sulphur had worked hard to improve the facilities for the meeting. New reinforced wings were put on the tabernacle, extra supports were added, part of the roof repaired and an additional parking area was purchased. The congregation at Healtown, OK. gave several pews to help improve seating capacity. The congregation at Sulphur plans to continue to upgrade the aging facilities so that the meeting can continue for many years to come. The new motels at Sulphur and Davis certainly helped to relieve the problem of a place to stay. We were told that more motels are supposed to be built during the next year. Our thanks to the fifty-two preachers and sixteen young men who spoke this year for their superb cooperation and fine sermons. The singing was wonderful — as always. We take this opportunity to offer our special thanks to Brother Lynwood Smith for supplying the new song books for use during the meeting. Brother Lynwood has unselfishly provided song books (free of charge) for the meeting for many years now and we appreciate so much the fine service he provides for so many. Saturday night there were 640 people in attendance. Sunday night there were 570 present with many who had come from the great meeting at Lebanon, MO. A great number stayed for the final services Monday morning. Our thanks to the many who came and helped make it such a great meeting this year. The preachers who are to direct the meeting next year are R.B. Roden of Moore, OK. and Alton Bailey of LaGrange, GA. The dates for next year are Monday, June 25 through July 4th. Make plans to attend and share in this spiritual feast. Also our special thanks to our wives, Jo Ann Cryer and Denise St. John, for their encouragement and support.

—Bernie Cryer
William L. St. John

EASTERN LABOR DAY MEETING

This meeting will be held at St. Albans, W. Va. by Bro. Johnny Elmore of Ardmore, Okla., Aug. 28-Sept. 4. Services at 10:30 A.M. and 7:30 P.M. on Sun., Mon. through Sat. evenings at 7:30 P.M. You are invited to attend and will be welcome.

—Carl Diamond,
R. 1 722 Coal River Rd.,
St. Albans, W. Va. 25177

WORDS OF ENCOURAGEMENT

"I enjoy OPA very much- here is my renewal" -Laurine Webster, Richmond, Ind.

"We all enjoy OPA, here are some subs" -Doris Derrick, Crestview, Fla.

OUR DEPARTED

Middleton— Brother Guy Middleton died Friday morning June 3, 1983 in McCuiston Hospital Paris, Texas. He was born September 16, 1905, the son of William and Annie Harp Middleton. He was married, August 23, 1923, to Arah Crockett who preceeded him in death in 1976. Brother Middleton is survived by a daughter, one sister, several grandchildren, and a host of friends in Christ. For many years he was the "mainstay" in the church in Paris. His godly life and influence lent strength and stability to the work in that city in its early stages. I had known him for almost thirty years. Our sympathy is extended to the family in their loss, being fully confident, however, that we sorrow not as others who have no hope.

—Ronny F. Wade

Pruitt— Bro. John Robert Pruitt was born Oct. 20, 1883 in Newton, Co., Ark., and departed this life Oct. 8, 1982 at Checotah, Okla., at the age of 99 years, lacking 12 days. He obeyed the gospel in about 1918 and attended the church at Council Hill, Okla. for just a few years shy of 50. He outlived his parents and 11 brothers and sisters. He was married to Julia Murry, Jan. 1, 1906, to which union 6 children were born; his wife and 4 of these children preceded him in death. On Jan. 1, 1920, he was united in marriage to Susie Roberson, to which 3 children were born; this wife, too, preceded him in death. He leaves 5 children, 20 grandchildren, 45 great grandchildren, 7 great-great grandchildren, many friends, nieces, nephews and their families. The service was conducted Oct. 11, 1982 at the Council Hill meeting house, with burial in the cemetery nearby; it was a beautiful day with an overflowing crowd. Bro. Orville Lee Smith officiated. Preachers, this one included, who have preached at Council Hill through the years will remember with fondness Bro. John Pruitt, and his wife, Susie. We are indebted to his niece, Sister Jessie Tobbey, for this information.

—Don McCord

Ogletree— Sister Jettie R. Ogletree was born Oct. 29, 1897, and departed this life April 8, 1983 at Orange, CA where she had lived several years, having moved to the West from native Oklahoma. She had for over 60 years been a widow, and for many years a member of the Lord's body, for the past several years a member of the local congregation on Bush St., Orange, CA. Jettie was such a fine lady; I shall never forget her. A mutual friend, the late Clyda Bailey, once in essence said of Jettie: "In the battles of life, once the smoke has cleared away, and the tumult is past, Jettie will be found standing on the Lord's side". What a compliment! I apologize to the family of this good lady for being late in chronicling in this journal the passing of such a dear one; too, I am away from home in meetings and do not have at my fingertips some of the information I need, hence I am not able to mention by name some of the survivors. Jettie leaves a son and daughter; the daughter, Ruby Musgraves, dear friend, stood by her faithfully as did the son and others. Susie Elmore, Ruth Blankenship and Evie Wright are her sisters of my acquaintance. It had been this writer's responsibility to preach the funerals during Jettie's lifetime for her son, grandson, daughter-in-law and son-in-law, so I know Jettie drank deep of sorrow's cup, and seemed to grow stronger thereby. My wife, who had known Jettie all of her life, speaks of her so kindly, that she seemed like family, and indeed that she was to us and others. Members of the body sang "Precious Memories" and "A Closer Walk With Thee"; the service was conducted at Shannon Chapel, Orange, with interment at Westminster Memorial Park, Westminster. This writer considers it a privilege to have known Jettie, and it was an honor to be asked to speak at the service.

—Don McCord

Pletcher— Bruce Glesner Pletcher was born July 23, 1911 at Mill Creek, OK. and departed this life July 6, 1983 at Ardmore, OK. He was married to Winnie Crowover, Dec. 14, 1935, at Ardmore. He is survived by his wife, Winnie, of

the home; three sons, Raymond, Jackie, and Monty, all of the Ardmore area; three daughters, Mrs. Jacquita Patton, Lone Grove, Mrs. Linda Biber, Wilson, and Mrs. Gail Brown, Henderson, TX; his mother, Mrs. Maude Pletcher, Springer; five brothers, three sisters, fourteen grandchildren, and two great-grandchildren. Services were conducted from Harvey Chapel, July 8, 1983 at Ardmore with the writer speaking. Bruce and Winnie have been members of the congregation here for a long time, as are Jacquita and Linda, their husbands, and several of their children. Bruce will be sorely missed here at Ardmore, but we hope to meet him in the resurrection of the just.

—Johnny Elmore

THE MISSION EFFORT AT DURANT

Continued from page 1

together, receiving much encouragement from each other. It was some of the hardest work I have ever done, but we estimated that we covered about 9/10ths of the city, in addition to all the leads we had, and conducted about 100 home studies. During the meeting we had about eighteen visitors of various beliefs, including digressives, Pentecostals, Baptists, and Mormons. Bro. Leland Byars baptized one lady, and others were almost persuaded.

The church at Healdton, OK is sending Bro. Tony Melton to Durant to work, and we are almost certain that we will have at least three families to worship, and numerous leads to follow up.

We all agreed that we learned a lot about personal work, and that this was one of the greatest experiences in our lives. I guess I was the oldest person and Shawn Dismuke and Eddie Willis (ages 14 and 15) were the youngest, proving that age is no handicap. We have other efforts planned in 1984 and 1985 in places where the church is struggling. We also agreed that this was real evangelistic work and wished we could do it several times each year. If there are others who would like this kind of experience, won't you think about joining us? Thanks to all the churches who supported our efforts.

—Johnny Elmore

419 K SW
Ardmore, OK 73401

DO YOU NEED THESE?

Quartet Tape Available: The Glad Tidings Quartet, (Tim Staggs, Delmer Lee, Jack Lee, and Randy Tidmore) has cassette tapes for sale. The tape has twelve songs. The price is \$6.00. To get your copy see any of the members of the Quartet, or order by mail from: Randy Tidmore, P.O. Box 301, Valliant, OK. 74764. Please add \$1.00 for postage to all mail orders.

The Glad Tidings Quartet
Randy Tidmore, treas.

GOD'S PROMISE

God promises us an abundant life, A heavenly home, A crown of life.

God promises us answers to our prayers, Assurance, comfort, clothing, and care.

God promises us companionship, Growth, guidance, hope, and rest.

He gives us strength to overcome, And victory when we are done.

God has promised us eternal life, If we have walked according to Christ.

This glory after death that we'll receive, Is given only to those that believe.

So lets not worry and lets not cry, For God promises to be there after we die.

—Brian Daniel

From The Fields

Bill J. Fergerson,— P.O. Box 46, Miami, Ok. 74355, June 21— I have had the grand privilege to hold a meeting in the southern region of the state of Texas at the congregation meeting at Beaumont, Texas. The congregation there is somewhat small but nevertheless we had a very enjoyable meeting and the hospitality was superb. My wife and I made our weekend home with the John Bennison family who extended to us a very warm welcome. We enjoyed meeting and visiting with such fine christian people. Too, we would like to express our love and thanksgiving to the Ray Grider family who also showed us such a cordial and hospitable welcome. While in the Beaumont area I was able to worship with my brethren at The Aurora St. Church of Christ in Houston, Texas. And once again we express our appreciation to Larry and Marie Ballard for their fine hospitality. In the Houston congregation there were seven young people who made confessions of fault, for which we give God all glory. The following weekend we concluded a meeting at The Northview Church of Christ in Goodman, Missouri. We are thankful to Gary and Connie Macy and their family for their loving hospitality during that meeting. We have enjoyed our travels tremendously and now we are anxiously anticipating the Fourth of July meeting in which we will be able to see more of the Family of God, Lord willing. The work here in Miami continues. We recently had a meeting with brethren Larry Aldridge and Bob Loudermilk which was a very uplifting and an emotional meeting. We had relatively good crowds and several visitors from the community. Larry and Bob are fine gospel preachers and we bid them Godspeed in their endeavors for the cause of Christ and His church. I might take this opportunity to say that we are no longer meeting in the old cleaners/laundry building located at 25 "C" S.E. We have been somewhat forced out of that building. Yet, we were blessed in acquiring a church building located at the corner of 4th St. S.W. & "B" S.W. Presently we are just renting the building. For more information on this move contact me at the above address or call me at 918-675-5391. Regardless of our move, the times of the worship services will remain the same: Lord's Day, 10:30 a.m. & 6:00 p.m. and Wed. at 7:00 p.m. Please pray for us and this work and remember...Life's Beautiful God's Way!!

William St. John,— P.O. Box 832, Paris, TX. 75460, July 6, 1983— Since last reporting I was privileged to hold meetings at Ada, OK. (Bro. Carl Johnson baptized two young girls), Corsicana, TX and to help direct the annual meeting at Sulphur, OK. It has also been my pleasure to preach at Strong, AR., Jackson, MS., Capitol Hill, OK., Moore, OK., Golden, OK., Seminole, Ok. and Frisco, TX. Randy Tidmore, Jack Lee, Delmer Lee, and I only live from 60 to 90 miles apart so we get together on Tuesdays and do personal work in S/E Oklahoma and N/E Texas. There are no faithful congregations in Hugo or Soper and our goal was not to establish congregations there, but to convert as many people as possible. Bruce Roebuck was baptized during the meeting at Hugo. His father and mother worship at Valliant, OK and were converted after the meeting held at Soper in 1981. In March we enjoyed having Brother R.B. Roden and his wife with us to hold a meeting here at Paris. April 11-20, we held a meeting at Ada, OK. It was my first meeting there and I appreciate the opportunity extended to me. It was a pleasure to be with preaching brethren Joe Hisle, Don Pruitt, Carl Johnson and Roy Criswell. We made our home with Jim and Linda Lackey. The last of May, Bro. Ronny Wade held a meeting here at Paris and there were four baptisms and several confessions of fault. It was to our sorrow and loss that Bro. Vivian Guy Middleton, a faithful leader of the congregation here passed away during Bro. Wade's meeting here. June

8-12, I was in a meeting at Corsicana, TX. It was a pleasure to work with the brethren there. George Battey and Jimmy Vanoy are currently working with the congregation there. June 13-17 and 20-24 I was at Durant, OK to help with the effort to establish a congregation there. Johnny Elmore and several other preachers and young men worked together in the area conducting almost 100 home studies during the two week period, and there was one baptism. The possibility of establishing a faithful church as well as checking on several leads left from the studies is being followed up by Tony Melton of Healdton, OK. Bro. Johnny Elmore held a meeting during the last week of the work. It was a pleasure to work with and see the zeal of the young men as well as the experienced men and we all learned a lot about doing personal work during the two weeks. From there we went to the annual 4th of July meeting at Sulphur, OK. The meeting was truly uplifting and it was great to see old friends and make new ones. My schedule for the next few months includes: Jerusalem, AR. (July 16-17), Broken Bow, OK. (July 29-30), Napoleon, AL. (Aug. 7-14), Shreveport, LA. (Aug. 26-28), Tulsa, OK. (Sept. 9-11), Ft. Myers, FL. (Sept. 18-25), Golden, OK. (Oct. 14-15), Ardmore, OK. (Oct. 21-23), and Strong, AR. (Oct. 26-30). Don Pruitt will be in a meeting here at Paris, Aug. 17-21. Plan to attend if you can. I am thankful for the opportunities granted unto me to preach the gospel and we thank all our wonderful brothers and sisters for their wonderful hospitality to us. Please pray for us and the work here in N/E Texas. You are in our hearts and prayers.

Bobby Pepper,— 635 Iliaina St., Kailua, Oahua, Hawaii 96734 (Phone 1-808-254-5526) June 17— The meeting in Blue Springs, Ky. was a spiritual uplift to me. One young man was baptized and one made confession of wrongs. The crowds reached two hundred at times. Visitors came from Ohio, Pa., and other local congregations. The meeting closed on the 29th. I returned home on the 30th and we left the next day for Hawaii to begin the work there. As soon as we arrived we began to look for a house which took three days. Then came the job of getting furniture. We were able to find most of it at moving sales and the Goodwill stores. Things are, by now, settling down and I am now getting at the work we are here to do. We are meeting in our home at this time. (Since this report reached us too late for the July issue it has been held over and we have since learned that they are now meeting in a school near Bobby's house on Sunday A.M., P.M. and Wed. P.M. We have no times or location of this school yet- call Bobby for this information. D.L.K.) We have Doug West and his wife Terry and their two children meeting with us. Brother Ron Courter baptized them while they made their home in Michigan. We are thankful to have them with us. If you have been wanting to visit Hawaii but couldn't because there was no faithful church here we welcome you to visit us anytime. Maybe you can transfer over here in your line of work. We appreciate the Trentman Ave. congregation, Ft. Worth, Texas overseeing this work and all others who are helping support us in the work. If you have questions concerning the Hawaii work please contact me. If you would like to help support this work contact the Trentman Ave. brethren. Pray for us and all the faithful.

Billy D. Dickinson,— 215 Forrest Hills Dr., W. Monroe, La. 71291, July 8— The annual meeting in Lebanon, Mo. was truly a spiritual feast in every sense of the term. It was, indeed, a "foretaste of glory divine"! Because for the excellent preaching, great crowds, beautiful singing, and wonderful fellowship with brethren from all over the states, one cannot help but feel uplifted and leave with a greater resolve to serve the Lord! I am looking forward to my last two meetings of the year: Sept. 2-11, in McAlester, Ok. where Delmar Lee labors and Oct. 14-23 in Sharonville, Ohio where Barney Owens lives and labors. I am looking forward to being associated with these two fine and reputable preachers of the gospel again! If you live in a close proximity of these two places, please come and be with us one or more services. I might mention that in 1985 I

am looking forward to returning to Arvin, Calif. for a meeting. When I first began preaching, I held several meetings in California, going to that state 4 years in a row. However, by the time 1985 arrives, it will have been 10 years since I've had the privilege of returning to California. Needless to say, this is why I'm looking so much forward to returning to Arvin and I do appreciate them inviting me! In our area here, we have recently enjoyed 3 excellent meetings: At Strong, Ark. with Jimmie Smith, at Fairview with Ronny Wade, and here at W. Monroe with Richard Nichols. All of these men preached the gospel without fear or favor and left the churches better than they found them. We were especially glad to have had Richard with us here. Everyone here enjoyed his messages and the fine spirit in which he delivered them! May the Lord bless him and his. "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints and also for me..." Eph. 6:18-19 (RSV).

Randy Tidmore,— P.O. Box 301, Valliant, OK 74764, 7-11-83— Please note my new address. It has been sometime since I have written to the OPA. We have just concluded our third mission meeting this year (Hugo, Soper, and Durant, Okla.). At Durant we had several preachers working the area for two weeks. The second week Bro. Johnny Elmore preached each night Monday thru Friday. We really had some unforgettable experiences. The meeting resulted with one baptism (there were others that wanted to be baptized that were forbidden by parents, and one was talked out of it by a preacher). We held approx. 75 to 100 studies during the two weeks. All of us benefited and are planning future meetings after the same order. Possibilities are being considered for the establishment of a congregation in Durant. The preachers working in Durant for the two weeks were: William St. John, Delmer Lee, Jackie Lee, Tony Melton, Tony Denton, Leland Byars, Vaden Morgan, Johnny Elmore, Eddie Willis and me. Other preachers that helped one day or more were: Doug Edward and Stan Elmore. We had two young men helping, they were Lindsay Briscoe, and Shawn Desmute. I enjoyed the Sulphur meeting, it is always so good to see so many of the brethren from all over the U.S. Please continue to remember us in your prayers. May God richly bless the faithful.

Ronny F. Wade,— 707 Pearson Dr., Springfield, Mo. 65804, July 7— The meeting closed in Paris, Texas, June 5 with four baptisms and 15 confessions and restorations. It was a grand meeting, the building full nearly every night, with visitors from the community as well as brethren who drove a distance to help. Bro. William St. John works among the faithful in Paris and commands their respect as he should. Our next effort was at Hillcrest near Brookhaven, Ms. Two were baptized here. Crowds were large and attentive, filling the house every night. From Hillcrest we went to Fairview near Marion, La. It's always a treat for me to go back to Fairview. Two confessed faults while large attentive crowds encouraged us every night. Brethren Billy Orten and Billy Dickinson were present for most of the meeting, and this lent strength to our efforts. They are both valuable to that area. We made our home with the Glen Post family. Glen has been a dear friend of mine for over twenty years and I always enjoy spending time in his good home. From Fairview we went to Lebanon, Mo. for the annual fourth of July meeting, and what a meeting it was. The largest and best yet. One night 800 gathered to sing and learn of God together. A host of young Christians were there this year and all seemed to have an outstanding time. Forty-two preachers spoke giving edifying lessons. Why not make your plans now to attend next year's meeting. You couldn't spend time in a more beautiful setting among better people. At present we are in a meeting at Edmond, Ok. The Lord willing we go next to Claxton near Competition, Mo. and from there to Birmingham, AL. Remember us when you pray.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms., 39212, July 10— The annual camp meeting at Lebanon, Mo. was wonderful. At the largest service there were about 800 persons present. The cooperation was excellent and the preaching was inspiring and edifying. The singing was some of the best. Forty seven preachers attended, forty-three of whom spoke. Bro. Jimmy Smith and I had the privilege of arranging the services under the direction of the Lees Summit congregation. I found Jimmy compatible and cooperative to work with, and I tried to be the same. And we could not ask for brethren easier to work with than the Lees Summit brethren. We thank all for helping to make the meeting a great success. At present we are in a meeting at McAlester, Ok. Delmar Lee, Leland Byars, and Tony Denton are all working with the church here and are in attendance. Jack Lee, who used to work with this congregation, has been present for two services. The crowds have picked up and we are hoping to have a good meeting. The Lord bless all the faithful.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, July 14— We returned home safely after an enjoyable meeting in Wichita Falls, Texas and visits to both 4th of July meetings. It was so good to see our many friends and loved ones while in the Midwest. We look forward now to beginning in Jacksonville, Fla. August 21st. Presently, Billy Orten is holding us a good meeting here in Fremont. His preaching is good, basic and sound and I appreciate that. We are having several visitors as well as some outside interest. We pray for much good to come from our concerted efforts. Recently, I was privileged to preach two sermons at the congregation in Amarillo, Texas. Due to some car trouble I stayed with them a little longer than I had planned and they went out of their way to be helpful. I don't know when I have seen real concern for a brother more evident than while I was with these good brethren. They worked on my car more than once, found a place for us to sleep, fed us and just generally made us glad to call them brethren. Such deserves to be told and treasured, I think. We will never forget them for their kindness. In the near future we have meetings scheduled in Sacramento, Ca. (North Area) Ada, Oklahoma, and Pratt, Kansas. In December I look forward to working with Johnny Elmore at the study in Wichita Falls, Texas. Don't forget us when you pray.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, July 8— Since my last report, I conducted a meeting at Lebanon, MO April 17-24, with good crowds. There were two baptisms and one confession of faults during the meeting. I enjoyed staying with Clyde and Maxine Lamkins. I was at Harrison, AR May 1-8 in a meeting. We had excellent crowds during the meeting, thanks to Jimmie Smith's diligent efforts and God's blessings. I enjoyed being with Jimmie and Cindy so much. We appreciated having preachers Clovis Cook, Tommy Shaw, and Irvin Barnes with us for one service. June 13-24, I was in an evangelistic effort at Durant, OK with several other preachers (see report elsewhere). We counted it a joy to hear Lynwood Smith several times at Healdton, OK during his meeting there. Also, we commend Bennie Cryer, and William St. John, and Paul Nichols and Jimmie Smith for the way they conducted the meetings at Sulphur, OK and Lebanon, MO respectively. We were privileged to enjoy a part of both meetings. I begin a meeting tonight at Galey, OK, near Ada. I will be at Lowery, AL July 30-Aug. 7, Columbia, MO Aug. 12-21, and in the Labor Day meeting at St. Albans, WV Aug. 28-Sept. 4. Come and be with us if you can.

George Berry,— Box 408, Winters, Cal. June 27— We want to take this opportunity to thank all the brethren who have given of their time and efforts to come to Winters and help keep the church doors open. God bless them. We love to read the OPA and think this is a great way to keep in touch. Pray for us.

Terry Robinson,— Rte. 4 Box 4, Grinnell, Ia. 50112, July 10— I would like to introduce myself to the brotherhood. I have been a member of the church since I was 12, and have been giving lessons since then. I am now 30. I have baptized several over the years. In 1971 another brother and I held a meeting in Powe, Mo. I have been preaching 2 Sundays each month here at Grinnell for nearly 2 years. I want to preach the gospel and this is the only way I know to let the brethren know. If you need references I think each of the following knows of my sincerity and dedication: M.E. Mountain, John E. Mountain, Mildred Walter, Steven Eldred, Melvin Miller, Wilmer Smith, and William Martin. These people are not evangelists but their work is just as important and their word credible. Please call me and pray for me concerning this.

Robb W. Hickey,— 4709 Birmingham, Wy., Stockton, Calif. 95207, July 5— Our work at Stockton continues to be enjoyable. We have several brethren which encourages us very much. We certainly do appreciate that. In July we had 5 baptisms at Stockton, 4 of the 5 people had not been previously coming to church until shortly before their baptism. We were saddened at not being able to attend at least one of the 4th of July meetings, but Lord willing we plan to attend at least one of the meetings next year. We will begin a meeting in Sonora, Calif., July 29-August 7. Lord willing, our plans are to move to Birmingham, Alabama around the 15th of August to work with the church at Birmingham.

Roy Lee Criswell,— Rte. 2 Box 142, Cassville, MO. 65625, July 7— The new congregation in Aurora is doing good and off to a fine start. We are greatly encouraged. Bro. Ron Alexander held our missing meeting. He did some outstanding preaching and we appreciate so much his labor as he had not completely recovered from his accident. Our attendance was excellent. We had visitors who drove several miles to attend. Since we started the congregation we have had 3 return to duty, all from the Aurora area. One sister saw the ad in the paper and came, the other couple took their stand with us, they believed as the Bible teaches on the communion but did not know where to find a congregation that worships according to the New Testament. Some 30 years ago they learned the truth on the communion while living in England. Our oldest son, who has been living in Dallas has moved to this area and both our sons and their families will be of great benefit to the Church. Last night during our midweek service we had 19 in attendance. We invite all to stop and visit with us if you are in this area.

Paul Walker,— 2701 Halifax, Odessa, TX. 79762, July 8— Billy Orten was with the Odessa congregation in June. We had a good meeting and heard some excellent sermons. What a thrill it was for my family and me having Billy in our home during the meeting! Although Billy and I grew up around Chapel Grove, TN., this was our first time in many years to really be together. Ron Courter was in Midland for a gospel meeting, also in June. His messages were sound and uplifting. My daughter and I attended some of the Sulphur, OK. meeting. It was great seeing so many brethren again. We look forward to our summer meetings in Pa. and Ohio. We truly love the brethren in that part of the country and always enjoy our meetings with them. May God bless our brethren around the world.

Stephen Fishel,— 119 Locust, Carrollton, Ill. 62016, July 6— Our meeting with Bro. Bob Loudermilk was great, with a baptism and 5 restorations. Since the meeting I have been studying with a lady that throughout her lifetime has attended the cups and classes church of Christ. The first visit to her home, Bro. Loudermilk went with me. As a result of these studies this wonderful lady took her stand for truth and placed membership with the Mozier congregation. We here at Mozier are making our motto "going and growing" and we ask the brotherhood to remember us in prayers that we can continue in strength for our Lord. We also want to inform the brotherhood of an upcoming meeting here with Bro. George Battey, Aug. 5,6,7, and one with Bro. Joe Hisle, Sept. 2-11. If you are in this area on these dates the church of Christ at Mozier welcomes you. Our prayers are with you all, pray for our work also. Keep on keeping on.

R.B. Roden,— 112 Kelly Dr., Moore, Oklahoma 73160: Our workload is heavy. One soul is worth all our efforts. We cannot value our time by the amount of money we take in. It is our attitude toward others to try to show them the way of salvation. This year is swiftly passing. We are preparing to go to the Sulphur meeting again this year. This great meeting has done so much for the brotherhood throughout the years. Our young people as well as the parents can be with others, and see how we all enjoy the services. The singing, praying, and teaching all are the best on earth. Let us pray for each other. Our meeting at Moore, Oklahoma will be July 29-Aug. 7 with Billy Orten. We invite all of you who can to come and be with us. Billy Orten will teach us the truth, and give you chapter and verse where to find it. The wife and I plan to be in California in October to hold a meeting at Modesto, October 7-16, then to Clovis, Calif., October 21-23; to Porterville, October 28-30. We will be at Bakersfield (Planz Road), October 26. Make plans to meet us out in California. We will be coming back through Farmington, New Mexico and maybe through Tucson. Pray for us in the work.

P. Duane Permenter,— P.O. Box 391, Graham, Tx. 76046, July 7— Recently in Graham we had a woman take her stand for truth out of the individual cups church, glory be to God Almighty. We also are encouraged to see the church here growing stronger in truth. Our meeting with Joe Hisle was real good. We had some visitors from the community and also some studies with two difference individual cups brethren. In May I had the privilege of preaching in Bridgeport, Texas; Laurie and I enjoyed the opportunity of meeting and visiting with brethren in that area. We recently were privileged to hear preaching brethren, Wayne McKamie, Miles King, and Don King in protracted meetings in our area. The annual Sulphur, Oklahoma, meeting was a tremendous spiritual feast and we thank God for giving us the opportunity to be there. Brother William St. John and Bennie Cryer did an excellent job arranging the meeting. It was a great and wonderful time to be with friends and loved ones again from many parts of the country. The Lord willing, this Lord's Day I am to preach at Henryetta, Oklahoma, and July 31, at Capitol Hill, Oklahoma. My family and I are faring very well. We appreciate your continued prayers in our behalf. God bless all the faithful in every place. Clovis Cook begins a meeting here July 27-31 and we are looking forward to it.

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. LV

No. 9

LEBANON, MISSOURI, SEPTEMBER 1, 1983

(USPS 407-560)

HOMER L. KING 1892-1983



Homer L. King, was born April 4, 1892 at Orla, Mo. In 1914 Bro. King was married to Maybelle Massie, to which union three children were born, two daughters and a son. On Sept 16, 1933 Sister King departed this life. On April 27, 1938 he was united in marriage to Sister Helen Buck, to which union a son was born. His survivors are: Helen King, of the home, Velma Cook, of Springfield, Mo., Nola Milner of Middletown, Ohio, Howard King of Stockton, CA., and Don King of Fremont, CA. Bro. King received his education in

Dallas and Laclede counties, in Missouri. He taught in the public schools for seven years. He was baptized when he was eighteen years of age, and two years later he began to preach. Bro. King suffered a stroke several years ago and was unable to preach after that. For the past few years he had gradually been depreciating health-wise. On the morning of July 31, 1983, at approximately 3:30 A.M. he came to the close of a long and profitable life. The singers were from his home congregation, and with the exception of one, so were the pallbearers. A large crowd gathered to pay their respects to the memory of this great man. There were so many flowers and sympathy cards, that we couldn't begin to name all who sent. There were at least eleven preachers present who preach part or full time. Interment was in the Cherokee Memorial Park, Lodi, CA. This writer was asked by the family to conduct the services. Bro. Lynwood Smith, who knew Bro. King since he was a little boy, assisted in the service.

Clovis T. Cook

A PRINCE IN ISRAEL HAS FALLEN

By Don McCord

In Second Samuel 3:38, at Abner's death, David, the king, proclaimed, "Know ye not that there is a prince and a great man fallen this day in Israel? And I am this day weak--". Early Lord's Day last, sad news came to me while in a meeting in Lubbock, Texas, that Brother Homer L. King has passed in the night. I am sorry, very sorry! He had lived long, "the years of his pilgrimage" having taken him nearly four months into his 92nd year. So, "old and full of days," our brother having "fought a good fight", having "finished his course", having "kept the faith", has gone ahead to wait "the crown of righteousness" laid up against that day. How glorious and sweet the thought!! He has lived a long and fruitful life with this in hallowed prospect.

Brother Homer L. King will be long and fondly remembered by those of us who knew him, and by those not so privileged, as well, as a most courageous champion of truth, a life-long preacher of righteousness, a devout defender of the faith, an honorable soldier of the cross. The name of those at whose side he labored down here is legion, some of them for longer periods of time than others, for sundry reasons. Some of them are, some long since gone: Brethren H.C. Harper, Homer A. Gay, Clovis T. Cook, James R. Stewart, Tolbert Stewart, Hughlet Robertson, J.D. Phillips, Fred Kirbo, Tom Smith, E.H. Miller, Abe G. Smith, Charley Lee, B.F. Leonard, Gillis Prince, Thomas J. Shaw, Jim McKeand, Willis Hilton, Moss Covert, G.A. Canfield, Jim Canfield, Nong Smith, John Reynolds, W.H. Reynolds, J.R. Tidmore, T.F. Thomasson, Ervin Waters, Wm. Freeman Jones, Dr. G.A. Trott, and a host of others of us older and younger.

Some of his sermons, tho those of us privileged to hear them, will not be forgotten; such as his "Honest Gentile", "The Red String in the Window", "The Vineyard of the Lord", and his expository preaching of such portions as First Thessalonians five. His writings are preserved in such journals as the **Apostolic Way**, **The Truth**, published by Bro. H.C. Harper, and **Old Paths Advocate**; as well as his book of sermons, **Clark-King Discussion on the communion**, and **Old Paths Pulpit I and II**. Brother King stood for something in this life. He stood foursquare for precepts, principles, practices that have been tried and tested in the crucible of honorable controversy, and are withstanding and will withstand the vicissitudes of time. He occupied the ground of religious unity in the church and in the world, practices that all must honestly agree are the bases of sweet unity in a strife-ridden and-riddled world; to wit, in the public worship of the church, singing without the aid of an instrument; teaching, with one man at a time

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MY FATHER By Don L. King

The phone rang and as one always does at three in the morning, I wondered who was calling and why? My wife answered and I could tell immediately that it was the call I had been expecting, dreading, for several years. It was my mother calling and my father was dead. He had simply gone to sleep and peacefully passed away without awaking.

Though I had known that phone call would eventually come, I was not ready for it. I had thought I knew how I would feel but, of course, didn't. Mixed feelings flooded my mind. Tremendous sadness, a sense of finality at first; then, a feeling of joy, relief and a sense that all was well with him. He had gone down physically so badly recently, and I was happy he was finally free of an aged body which confined him to a world in which he was virtually speechless. Since his first major stroke in March of 1962 his speech was severely hindered. He walked with the tell-tale limp of the stroke victim; but lately he had been unable to walk at all and had to have help even to stand, his legs were so weak. His right arm and hand were virtually useless and I thought, "he is finally free from all that."

When my wife woke our son to tell him of his grandfather's death he at once thought of the positive aspects. Of how much better off grandpa would be now. He remarked, that he was so happy for him that he could now walk and talk and said: "I wonder who he's visiting with right now?" I too, wonder at the glad greetings that may very well have taken place that early Sunday morning. Such speculation, I suppose, would naturally pass through one's mind after a life spanning ninety one years plus is over. Too, I couldn't help but think of the many friends he had made over the years who were already gone from this life. He had lingered on well past most of his contemporaries.

During his lifetime, my father made some lasting impressions upon me. He loved the church more than anything or anyone. He believed that was as it needed to be. He never apologized for his devotion to the Cause of Christ. In the 1930s he wrote in *Old Paths Advocate*: "I have not one moment of my time, not one cent of my money, not one vestige of my influence, for any organization other than the dear old church of Jesus Christ." Those who knew him well can attest to the truthfulness of that statement. The Gospel was everything to him. Even in his waning years when his

mind was failing him, he would listen intently to anyone who spoke to him of the Bible, the church or the gospel for these were his first loves. He told me years ago that he determined when he began preaching that he would try to go where the brethren called him, when the brethren called him, and he would try to get by on what the brethren paid him. He cared not what the cost was, in time, money or even in terms of physical fatigue; preaching the gospel was worth it to him. I have never met any man who loved it as he did. For a number of years after his stroke he prayed regularly that he would someday return to preaching. It was not to be, however, and he eventually realized that God had other plans for him.

He loved his wife and family also. Though his affection was not always shown in outward, obvious ways. He was not the father who came to his children and said, "I love you." But it was shown in other ways and I never doubted that he loved me. He seldom stayed through a meeting away from us without writing. Of course, he wrote my mother often while he was away. But I can still remember those times when a separate envelope would come for me addressed to "Master Don L. King." He could have written me a note on my mother's letter and sent it with her's, but he didn't. How important I would feel. I still have some of those letters and cards he sent years ago. His love was shown in the way he would take my hand in his to cross a street and on those special days he played catch with me or took me fishing. Now, I know too that his love was shown in the strict discipline he believed in. He didn't believe children should be allowed to take over an adult's conversation or talk back to their parents. He simply would not tolerate that from any of his children. Though we realize he had faults and failings, and he never denied that he did, his love has manifested itself within all of this children. We are all members of the church, active in her affairs, strong in our belief in the Bible way. What better thing could he have done for his children than give to us a real and genuine faith in God who doeth all things well. I hope I can continue the process.

Old Paths Advocate was perhaps next in line for his affection. He cared for "the paper" as he called it, as a mother does a child. If it was late for any reason, he corrected the problem and often apologized in the next issue. He carried the material with him on the road to allow him to keep the paper going. I have ridden many miles surrounded by his little portable typewriter (that I was not allowed to play with and wanted to so badly) and other boxes of material for O.P.A. He constantly asked the preachers to work for the paper, ask for subscriptions, write articles, etc., and he often spoke of the paper himself during his meetings, as did Bro. Gay. I suppose his love for the paper has carried over to me for I often pray for the paper and try to remember to thank God for any good we may have done over the years.

My mother will miss him, his quick smile never deserted him. He smiled to the very end. We all will miss him, do miss him already. But we thank God for his life, the effect it had upon all of us and the blessed hope of being together again in the great afterwhile.

SPECIAL THANKS TO RONNY WADE

I personally wish to extend my thanks to Ronny Wade for his work in this special issue as a tribute to Homer L. King, my father. When I called him and asked if he would put this issue together for me, he gladly accepted and what a relief it was to know he would do it. I have never doubted that he would do it well. What a blessing to have such men, friends, to lean upon and work with.

—Don L. King

LAST WORDS

By Clovis T. Cook

The following, is to the best of my memory and recollection, a reproduction of the last words that were spoken over the deceased body of Homer L. King. I have been ask to put it in print for this issue of the **Old Paths Advocate**. To the best of my ability, this I will do.

"Friends and loved ones, brothers and sisters in Christ. Here lies the body of a man, which is the only connecting link, visible to us, of a truly great man. When we view this body, many of us will be able to recall his many accomplishments and achievements.

It is an honor for me to stand here today and merely put together the parts of one of the greatest sermons he ever preached—his life! If it was the other way around, I can think of no other man whom I would rather have to say the final words over my deceased body.

What I am about to say may be news to some, and strange and some what unique to others, that I would attempt to preach this sermon, because this great man was my father-in-law.

I met Homer L. King in the latter part of June in 1934—I traveled with him for some time, after that, in preparing to enter the preaching field. He was a great teacher and a great help. For what I am and for what little I have accomplished in this field, I owe the greater part of him. I loved him like a son would love his father. We had much in common.

There are three reasons for what we are doing today.

1. We have come here to pay our respects to the memory of this man, and to comfort the family as best we can. This is not only customary in our time, but it was also the custom in our Lord's day. In Jno. 11:31 there is a case in point—The Jews had come to comfort Mary and Martha, after their brother had died. These people have come here to let the family know they care.

2. We have come here to talk about this man, what he did, and what he meant to so many people during his life time. He was a full and complete man—he could do it all in the Lord's work. He could lead a beautiful prayer—he was articulate and a master with words. He could lift your soul to the great white throne in prayer as few of us are able to do. He could lead the congregation in song with expertise in directing. He could preach a sermon with power and conviction with the best of preacher.

He was a willing worker, and the task never grew too arduous or difficult. When he was ask to become the publisher of the **Old Paths Advocate** in Jan. of 1932 he said: "I ask you to be patient with my humble efforts..." He could ask that of us all because he was a most patient man. During the many years that we lived in Missouri, we most all the time lived on joining farms. I have seen him after coming in from a gospel meeting, walk out over his land admiring the beauty of the Ozark hills which he loved so much. He could stand for long periods of time beholding the wonders of this country where he was born and grew up. He was able to see in the natural things what God intended for us to see. He could endure the thorns to see the beauty of the rose. Very few people, if any, ever lived life more fully. He tried to look on the brighter side of every situation. He was not one to brood when things were not so good. I am sure he had his dark days, but few of us were ever able to notice them.

Preaching the gospel was his first love—he was subject to the call of duty, preaching in season and out of season. He never complained about the hardships and hazzards often encountered in preaching the gospel. He did not believe in begging the brethren for anything. He once told his nephew, Chester King, when he was just starting out to preach, "Don't be a beggar" he said. Though there were preachers in his family he was careful about recommending them. He told me after Velma and I were married, that since I was now a member of the family, he couldn't recommend me any more. That was one of the best things he ever did for me, and one of the greatest things that ever happened to me.

Call it eulogizing, or call it what you may this man is worthy of having many good things said about him. If there was ever a person who gave their life to one cause more fully than this man, I do not know him. If there was ever a man who was loved and appreciated for his works sake more than this man, I know not such a man. When John wrote, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours: and their works do follow them." (Rev. 14:13). It is likely that John intended to describe such a man as this. His works will certainly follow him, and they are many.

In addition to being a gospel preacher, he was a song-writer, singing school teacher, composer, debater and publisher. For thirty years he published the **Old Paths Advocate**. He did a super job during these years. He was careful to dot every I and cross every T.

He held some very big meetings in his time. Once he held a meeting in Ind., 40 responded, 36 by baptism—in Ala., once 60 responded—in his home congregation 27 were baptized—in a mission meeting near Lebanon, Mo., 31 were baptized. Several congregations were established through his untiring efforts. There are preachers in his family: Chester King—his nephew, Don King—his son, and this writer his son-in-law. And who knows, there may be more to come among his grandsons. Wouldn't that be great? He was a tremendous influence on young preachers. He helped many of them to become good gospel preachers, how to behave themselves, how to dress, how to compose their lessons, etc.

We inject into this talk, at this time, a word by Helen King, his wife: "If I could have just one wish on this occasion, it would be that people could be made to see the beauty and fulfillment of the Christian life when death finally comes. It was expressed so beautifully by our grandson Lance when his parents awakened him and Kris to tell them of their grandfathers death. He said, "Oh, mama, I'm so happy for grandpa. Now he can walk and talk, he is no longer crippled. I just wonder who he is visiting with right now!" What a tribute to Homer and the life he lived, no doubting, no wondering. This is the unquestioning faith, the certainty of the rewards of a life lived for Christ. Eccl. 7 tells us of that, "A good name is better than precious ointment; and the day of death than the day of one's birth." Also, we are reminded in Psalms 116, "Precious in the sight of the Lord is the death of his saints."

Step by step he went through this life until reaching the ripe old age of ninety one. Finally, some organ of his once youthful and active body, gave out, or wore out, and death claimed him.

The first step—was his natural birth. He was born in an humble log cabin; born in poverty in the Ozarks of Missouri.

The second step—was his spiritual birth. He was baptized in the most picturesque setting you could ever hope to see, on land that later became his. Just a few hundred yards upon a little knoll was a log cabin where his first child was born, over-looking the high bluff and clear pool where he and many others were baptized.

The third step—was natural death when he entered the realm of the unseen. Death came peacefully, they say. I have heard him pray many times, asking the Lord to slope his path-way gently to the grave, and grant him a peaceful hour in which to die. He expressed himself more than once, we suppose, that he would like to die on Sunday (Lord's Day). It happened that way. From all accounts he died in serenity and peace.

And Now!

**"Servant of God, well done
Rest from thy loved employ;
The battle fought, the victory won,
Enter they Master's joy.**

(continued on page 10)

AN OLD SOLDIER HAS FOUGHT HIS LAST BATTLE; AND COME TO THE SUNSET OF LIFE'S HARD DAY OF WORK!

By E. H. Miller

Brother Homer L. King was born into this world April 4th, 1892; he was born into the Lord's family eighteen years later. Five years later he preached his first sermon. Between then and life's sunset he preached in many states, sermons that led lost sinners to repent of their sins, and to be baptized into Jesus Christ (Gal. 3:27), "In whom also we have redemption through his blood, the forgiveness of sins," (Eph. 1:7). Brother King proclaimed unto many lost souls out of the church, and in the church, that they could only be saved from their sins by the blood of Jesus! To those lost souls who had not been "baptized into Christ", he would point out such Bible verses as Eph. 2:8-13, Gal. 3:26-27, Jn. 15: 1-6 & Mt. 13:40-43. Gal. 5:1-4, 1 Pet. 4:15-16 & Mt. 13:41-43. Those verses and others he proclaimed plainly showed the **lost** had to do something to be **saved**; and the **saved** had to do something to stay **saved**!

After having a bad stroke several years ago, brother King kept doing his best; but at his age he was unable to overcome such a stroke; so on July 31, 1983, he was called from his many years of work for the Lord. I feel sure his many years work for the Lord will still play a part in saving many more lost souls; and to help the saved to keep pressing forward. Yes, we read in Rev. 14:13, "Blessed are the dead which die in the Lord--that they may rest from their labors; and their works do follow them." Many that brother King converted to Christ, I feel sure, will keep his work going for many years. The chain of workers could easily continue until Jesus comes. I had been preaching several years before I met brother King; but he was a great help to me in the work of the Lord.

For the sake of some who may not understand how the works of departed Christians follow them, I want to give a personal knowledge of such. Bro. Clarence Turman baptized me and others when he established the LaGrange congregation over 60 years ago. He went to sleep in Jesus less than a year later; but his works are still following him. I began preaching 52 years ago, and I have established several congregations across the nation; and several young men I've baptized are now preaching the same truths brother Turman taught me; thus there is a great chain of laborers reaching back to brother Turman, and I know not how long a chain of workers from brother Turman back to who got this chain of workers going many years ago.

I beseech you readers to think on these things; for our works are going to follow us most likely a long ways (whether good or bad, so let us strive to have good works following us!). I don't doubt but what brother Turman's and brother King's works will follow them to the judgment. If our works are good or bad, we will be judged according to our works (Rev. 20:11-13). Of course, if we comply with God's law of pardon, the blood of Jesus will have cleansed us from them; and we will not be condemned because of forgiven sins. Our time is short, so let us do as taught in 2 Pet. 1:1-11. **Making our calling and election sure!**

P.O. Box 538
LaGrange, Ga. 30241

A MAN OF MANY TALENTS By Johnny Elmore

I was at Lowery, AL. in a meeting when I received the word that Homer L. King is dead. I am saddened by the loss of this courageous old soldier of the cross, who stood so long with his face toward duty, but I am cheered by the hope that we have with him of "glory and honour and immortality." As the news of Bro. King's death filtered through the congregation at Lowery, one of the many places where he

Continued next column

had preached, I heard several remark: "Bro. King baptized me." In this, and in many other ways, his "works do follow" him.

From childhood days, I remember hearing Homer L. King - in brush arbors, country churches and "big" meetings. He was a masterful pulpit speaker, with ability to touch the heartstrings and move people to obedience. A stroke in 1962 deprived him of his ability to preach, although he and others earnestly besought God for its return, but it could not erase the memory of so much good he had done, nor discourage him in living the Christian life. Today we marvel at his convictions and stamina and those of other pioneer preachers, who were able to keep on in the face of adversity and hardship.

Homer L. King was a man of many talents. He was an editor and publisher of rare ability. Few journals could have survived without the expertise and tenacity which he brought to the *Old Paths Advocate* when he received the mantle of leadership from Bro. Harper. Often working on the road, amid circumstances far from ideal, he was able to publish with a regularity that you could almost set your clock by, and on a most frugal budget at that. He built the paper into a real force for good.

Bro. King was an able singer, music instructor, and song director. He rendered much service to the churches for years in publishing song books, and you can be sure that he was able to sing every song in each book. Perhaps not everyone knew that in earlier years he was a teacher in public schools. I have met some of his students who told of his efficiency with a hickory switch as well as with books. But probably most would agree that Bro. King's forte was in public relations. The older people respected him and young people were captivated by his charm and friendly banter. He knew how to encourage young people.

Perhaps Don would not mind if I relate an incident that happened once when I was visiting Bro. King's log cabin home in Missouri years ago. Don had killed a squirrel with his rifle and hardly knew what to do with it. Bro. Kingsaid: "Let me see that." He made two or three cuts with a pocket knife and as quick as a wink, he had slipped the skin off. Don said: "Where did you learn that?" We both saw a facet of his life that we didn't know existed.

I appreciate Bro. King most for his battle against every innovation troubling the church. Earl West wrote of Elder John Smith: "He was fearless, positive, humorous and uncompromising in his presentation of the truth. He had strong convictions that money, position or prestige could not buy." Somehow that seems appropriate to say of Homer L. King. The course he pursued in life was unpopular, but it was right. Sophocles, the Greek tragedian who lived some 400 years before Christ, had Antigone say: "It is the dead, not the living, who make the longest demands." You and I are now called upon to follow the compelling example left by Homer L. King as he put his feet in the footprints of Christ.

REMINISCING

My first memories of Uncle Homer go back over sixty years ago. Our families visited a lot more in those days and it was a big treat to go visit Uncle Homer and Aunt May. We went to church at the old Union church (a community building) a little more than one mile North of the present Lee's Summit Church. Our transportation was a team and wagon or horse and buggy. Our parents seemed to enjoy the old spring seats on the wagons as if it were our modern upholstered seats. It was at this location Homer L. (most all called him) began to teach, preach and sing.

In his early years he farmed, taught school and preached until his first love was preaching. Heard him say one time, "the way to decide to be a preacher was to try several things and if you were only satisfied preaching, then preach." He had a good reputation as a school teacher. He was strict, respected and his students learned well. This was reflected in his preaching in later years. People

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Homer L. King.— Lebanon, Missouri, March 20, 1938— By the time this reaches our readers, I should be in Pennsylvania, moderating for Brother Phillips in his debate with W.G. Roberts, on the class system of teaching the Bible, which is scheduled to begin March 29. From there, I shall, the Lord willing, assist in a series of meetings at Spring Hill, W. Va. If I have time before going to Texas, I shall be glad to come via Tennessee and Mississippi for some preaching. We were delighted to have Brother Frank Cope visit in our home again and to hear him preach five splendid discourses at the home church. He has improved much since I last heard him, and is now one of our very best preachers. We thank God and take courage for such profitable and useful young men. Pray for me and the work of the Lord, brethren.

Homer L. King.— Montebello, California, Jan. 20, 1939— Since my last report, I conducted a series of meetings at Siskiyou St., Los Angeles, with one baptized and one restoration. My next was two weeks at South Gate in a mission effort without visible results, followed by two weeks at Oceanside, where we have a small congregation, meeting in the Woman's Club Hall. I enjoyed the work with them and learned to appreciate them more, even than in the first meeting. The leadership is under the direction of Brethren Bohannon and Britton Ruebush. My home here was in a cabin overlooking the great Pacific Ocean, and although we looked out over its mad waves daily for two weeks, it never grew monotonous, but it impressed me of the omnipotence and omniscience of Jehovah in the creation. How good and pleasant it is to feast upon God's creation! I returned from this meeting to the churches in Montebello and East Los Angeles for a few days, before coming to Watsonville, where we are now in a good meeting. Wife and Chester were with me in all of these meetings, rendering valuable aid.

Homer L. King.— Lebanon, Missouri, Oct. 22, 1940— On October 17, I closed a short series of meetings at Alta Vista, Kansas, with one baptized and the faithful little church strengthened. Although, they knew nothing of me or the OPA, until they read the debate in the Church Messenger, yet I found them contending for and using one cup and one loaf in the Communion service. I was impressed by their faithfulness and simplicity. They have rented a good house, owned by the Methodists, for their meetings. The church is under the leadership of Brethren L.O. Jones, Meril Jones, and Will Jones. I am now in a series of meetings in my home town, Lebanon, Mo. We recently built a new house in the town, with the intentions of building up a good church there (Lees Summit being out in the country about 11 miles). The home church is sponsoring the meeting and co-operating to make it a success. We began the 20th inst. and will continue indefinitely. We were delighted to have Brother Frank Cobbs and family to visit in our home recently. I have recently visited with the following preaching brethren: Homer A. Gay, John Jones (McKinney, Texas), Chas. Waller, H.E. Robertson, S.J. Gay, and C.H. Gay. May we all work together for the upbuilding of the Master's cause. Pray for me and the work.

Homer L. King.— Route 2, Lebanon, Missouri, May 21, 1950— Since returning to Missouri, I was with my home church, Lees Summit, April 23, giving two lessons. April 30, I was with the faithful brethren at Claxton, near Competition. May 7, I began a mission effort, sponsored by the Beef Branch Church, near Joplin, Mo. The mission effort is within the city limits of Joplin, in an effort to establish a congregation after the Bible plan. The results have been gratifying, with good crowds and interest, and five have responded to the Bible call. Three of these came over from the Christian Church. We plan to close May 28. The three faithful congregations, Beef Branch, Burkhart, and Swars Prairie, are cooperating very nicely. It is a pleasure to labor with and be associated with the three gospel preachers in these congregations in the person of Oscar Johnson, Otis Johnson (son of Oscar), and Cris Adams. These men are true to the Book, and they have made a fight to keep out innovations. It is an inspiration to any faithful preacher to be associated with them. It seems that my next meeting will be with a few brethren, near Alton, Mo., in an effort to rebuild the congregation in that part, if they get their house repaired in time. June 18, I am scheduled to begin a series of meetings at Eola, Texas; continuing to July 2. I hope to meet many of my old friends and brethren in this part. I plan to go from here to the camp meeting at Sulphur, Okla., to be on hands for the all-day meeting, July 4. Following that, I am scheduled to assist in meetings at Bro. Gillis Prince's home church, Wedowee, Ala., beginning July 7 or 8; then to LaGrange, Ga., to begin there about July 18. I trust all will be ready for their meetings. Best regards and wishes to all my fellow-laborers in the gospel. May the Lord bless your efforts for good. Pray for me and mine. Let us all increase our effort to put the OPA into every Christian home.

Homer L. King.— Route 2, Lebanon, Missouri, June 20, 1952— We continued, daily, with the Huntington, W. Va., brethren, May 4 to June 1, inclusive, 29 days, in a series of meetings in Huntington and in a mission effort outside the city. The work was very pleasant with the good brethren, and they know how to take care of a preacher and his needs, which we appreciated very much. The last night of the meeting, the Huntington brethren took me to a place near Beckley to reply to Roy Hall on the cups, classes, and women teachers, but he refused to lead out as we had been informed he would, hence it was somewhat of an informal discussion. However, a formal discussion may result later. We arrived home, June 3, and I began a series of meetings at Flippin, Ark., June 6, closing the 15, with one restored, I hoped to return sometime this year for a longer stay. We are enjoying a few days of Bro. Don McCord's meeting with the home church now. The attendance is good. We were glad to have preaching brethren, Tommy Shaw, Billy Orten, Dorman Bryant, J.D. Corson, Larry, Luke, and H.E. Robertson in attendance one or more services. The Lebanon brethren are co-operating nicely, and we are enjoying the new song book, "Old Path Echoes," with the added singers. I go next to Sulphur, June 27 to July 4; then to Temple, Ga., July 11 for ten days, and back to Napoleon, Ala., the latter part of July. Prayers and best regards to all my fellow-laborers. Pray for me.

"We use OPA as study material and it definitely brings us closer to so many fellow Christians" —Dody Willis, Arlington, TX.

"We appreciate the paper and the labor that goes into making it what it is" —Gene Grant, Forest Park, GA.

"We all appreciate OPA, can't remember a time in Mom and Dad's home while we were growing up, that the OPA was not found to be read and reread by all of us" —Christine Elmore Allen.

"Thank you for a wonderful and interesting paper" —Sid and Sophie Phillips, El Centro, Cal.



HARRODSBURG, IND.
HOMER L. KING



JULY 4th 1948, — HOMER L. KING
SULPHUR, OK.



1917 — ABOUT THE TIME HE BEGAN PREACHING



1952 — HOMER & DON KING
HUNTINGTON, W. VA.



1926 — HOMER, MAY, UPLMA, NOLA &
HOWARD

A PRINCE IN ISR

Continued from page 1.

teaching one assembly; communing, with one loaf of unleavened bread, and one cup of the fruit of the vine; in the work of the church opposed to all institutionalism; carnal warfare; Christians' involvement in politics, to name some.

To me and others, Brother Homer's sense of humor was original, memorable and pure. When my wife and I were first married, he wished us well by saying, "May all your troubles be 'little ones'." Upon a fellow-preacher's good fortune of being showered more than once by the brethren's generosity, he would say, "Gabe, how do you manage all these showers? When I mention shower to the brethren, they show me the bathroom". He loved strong coffee, and was often heard to say, "It doesn't take as much water to make coffee as some folks think it does".

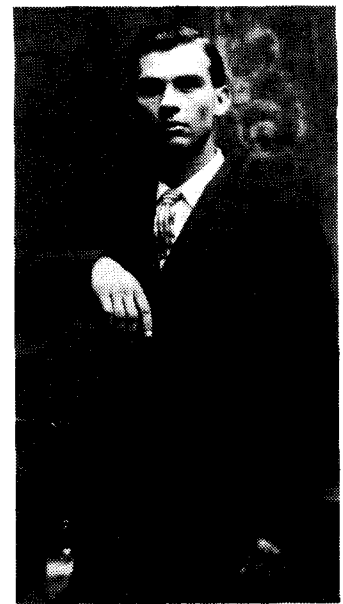
Brother King would be the first to tell you that he was not above mistakes; nor was he above saying, "I am sorry". Such a quality is the mark of genuine character, and helps to make a man every whit a man. The generations following will need to know this: One day, for most of it, in the late 1950's, at the meeting house on Weedpatch Hwy., at Brundage Lane, Bakersfield, California, it was this writer's responsibility to sit with Brother Homer King and Brother J.D. Phillips along with Bro. George Biggers, and hear both of these men say they were sorry for personal matters between them, and desired they be forgiven and forgotten.

I am of the humble conviction that one cannot pay respects to Brother Homer, and not pay respects to Helen, with whom he walked down here for a long time; she was young when he married her, he had taught her as a child in the Missouri schools; she was so loyal to him in sickness and health, stood by him all his preaching days as his wife; his responsibilities with **Old Paths Advocate** were lightened because of her. Surely, Howard, Velma, Nola and Don today "rise up and call her blessed".

Brother Homer lived more than 21 years after being felled by a debilitating stroke in 1962. It was on the occasion of this physical disability that this writer assumed the



1920 — HOMER L. KING



1912 — HOMER L. KING

AEL HAS FALLEN

responsibility of publishing **Old Paths Advocate**, and was editor and publisher for the next 14 years. This has been the written, expressed and signed wishes of both Brother King and Bro. Homer Gay, the copy of which I still retain. During those 14 years, I learned somewhat of the demands placed upon Bro. King the preceding 30 years. Until one has passed this way, one cannot know the demands placed on a man, his wife, his children. During these 14 years, while rearing and educating 5 children, preaching the gospel over this land, teaching in the public schools, sometimes working more than one job, I do not know what I would have done without the help of my wife, Wanda, especially, and the children, and the brothers and sisters who stood by. Brother King seemed to understand when others did not. As I pen this in honor of him, I take a great deal of consolation in knowing that not one time do I remember, and I remember quite well, every saying or writing to Brother King a sharp, disrespectful, unkind word. I would like for his friends and mine, his children and mine to know this. It was in 1976 that publication of **Old Paths Advocate** was turned back to him and to his son, Don.

I shall not soon forget my last visit with Brother King; it was at the beginning of this New Year; our daughter, Jenny Erickson, and our youngest son, Brady, were on our way to Stockton congregation where I was to preach that night when we stopped in. Though he was somewhat diminished in memory, failing fast in the outward man, he was so pleasant, and what a joy to see him once more. In better days, our mutual friend, Bro. John Reynolds, now, too, among the spirits of just men made perfect, would say, "Brother King lives in the sunshine". So it still was, in the sunshine, that night.

All cannot be said, all cannot be written. So, with unbidden tears, farewell, so-long, Dear Sir, my brother, friend. Surely, we shall meet again at dawn of some fair and fadeless morning, in the far fairer clime of the land of cloudless day, with all tears wiped away, all trials passed, all crosses borne, all losses restored, all mountains scaled, all labors done, all sorrows gone, all doubtings flown.



1930 — HOMER KING



1946 — HOMER KING



37 — HOMER L. KING



1949 — 50 — KINGS & GAYS, LODI, COLO.

JULY 1967 —
HOMER L. KINGHOMER & HELEN KING,
LA GRANGE, GA. 1960

ANOTHER SOLDIER HAS LAYED HIS ARMOUR DOWN

By Paul O. Nichols

Our brother, Homer L. King, has gone from us, but his name will live on, a name that is synonymous with truth in worship. He was a man of conviction and courage, and when men were digressing from the Bible pattern and brethren were vasilating, Homer L. King, along with other staunch defenders of truth, Homer A. Gay, Dr. G.A. Trott, and H.C. Harper stood strong for truth and right, refusing to go with the crowd.

In May 1937, Bro. King held a meeting at Montebello, California during which I obeyed the gospel. Through the years I was privileged to hear him preach in numerous meetings and to visit in his home. He was always an interesting speaker and pleasant to be with. He was always full of life and enjoyed people. Homer was a friend of young preachers and made them comfortable when they were with him. He did not have an air of superiority, although he was esteemed highly for his work's sake throughout the brotherhood.

In 1962 he suffered a severe stroke which left him greatly incapacitated. He could no longer travel about the country and preach the gospel which he loved so well and which he had done for so long.

By the side of Homer was his wife, Helen, who has faithfully worked with him and stood with him when he needed her most. Much credit is due her who traveled with her husband over this nation far and wide, sharing the joys and problems that was their lot. She was his assistant as he published the *Old Paths Advocate* through the years. And when he compiled song books, she was there to help in any way she could. Then after Homer's stroke, she has worked to help support them, and at the same time see to her husband's care. It has not been easy, but I have never heard her complain.

To this union one son was born. Don of Fremont, Ca. is a capable preacher in his own right, which, no doubt was a joy to Bro. King in his latter years. Don, too, stands strong for truth as has Homer through his life.

The last worship service that Bro. King ever attended was in February of this year when I was in a meeting at Stockton where he lived. While I was there I went with Robby Hickey to visit him in his home, not knowing this would be the last time I would see him live.

Bro. King has layed his armour down. His fight is finished. He died in the triumphs of a living faith and "his works do follow him." This world is a better place because he lived here, and some of us are better people because we were associated with him. Thank God for his influence for good in this world and in our lives.

—Jackson, Ms.

IN MEMORY OF BROTHER KING

I received the news of Brother Homer King's death with great sadness. It has been more than forty years since I first listened to him as he preached the Word of Truth in a little church building called Howard Chapel near Lawrenceburg, Tennessee. His preaching and his presence in our home was one of the influences that led to my decision to preach in the late forties. For the past thirty-five years he has provided leadership, guidance, and encouragement to me.

We, as a brotherhood, are indebted to Brother King for many things. Recall the years he labored without pay to bring us the *Old Paths Advocate*, sometimes even going into his personal funds to meet printing and mailing costs. Think of the preachers among us now whose beginnings were at the direction and encouragement of this great man. Consider the inspiration and guidance he provided with his pen for people all over the nation. In addition to all this, he was busy continually, preaching and defending the Truth. "Where would we be today without the leadership of such a man as Brother King?"

Our respect and admiration increase when we realize that Brother King stayed in the field preaching when the support was meager. There were many lean years and his family sacrificed. This man's dedication to God kept him steadfastly spreading the news that God was willing to save mankind through His Son, Jesus Christ. I honor this man's memory and ask God to bless his devoted wife Helen who was his helpmate in everything. Thanks be to God for the wonderful blessing of Brother King's life.

—Billy Orten
Rt. 3, Box 1277
Marion, La. 7126

HOMER L. KING

It seems that an age has ended. All my life and especially in my ministry Bro. King has been considered among the mightiest of the mighty. So long as he was just available "all was well."

As a boy in west Texas we anxiously awaited his arrival for "Bro. King's meeting" or "extended work." Not only did we need his preaching we also wanted him, like a child never tiring of listening to bedtime stories their father would tell them, to "just tell us one more Bro. King" as he would so effectively relate experiences that happened in his preaching career. It was such experiences as this that helped make up the minds of many of our preachers today to dedicate their life to "the cause" including myself.

Later on, it was again Bro. King that became an elder in the Stockton, Ca. congregation and thus he gave us another example and another goal to obtain. He showed me how I could become an elder also.

I have traveled in several foreign countries working for "the cause." Bro. King never did this, and, yet, I have not worked in a foreign nation where he did not precede me. Many of those congregations in far off countries are there because of the O.P.A. and, of course, they wanted to know how Bro. King was as if he had been in their midst personally.

As Lynwood and Clovis mentioned in their beautiful speeches in memory of Bro. King at his funeral, "He might not be great in the eyes of the world and according to their standard of greatness, but in our midst he was a great man."

If his influence could go into countries he never visited, surely from that country beyond this life his "Works" will follow him as he lives on in our memories as "a great man among us." Thank God for such heroes of faith.

Bennie Cryer
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A FINAL WORD By Ronny F. Wade

It has been my good pleasure to assemble this special issue of the *Old Paths Advocate*, dedicated to the memory of Homer L. King. Many wonderful and stirring things have been said about his life and work, all of which should be an encouragement to his family. The sad aspect of any such tribute is that the one being honored cannot read what we have written. It is here that we all need to learn a lesson, and from this point forward resolve to "Give them the flowers now". Many of you did just that while Brother King was alive. I well remember the fourth of July meeting, 1981, in Lebanon, Mo. At the close of a night service I took several minutes to tell Brother King (who was present) before several hundred Christians how much this man had meant to the cause of Christ through the years. He was visibly touched. I'm glad I did this, I feel what I said really counted for something--to him--while he was alive. May God bless the memory of this good man, and may those of us who stand in his shadow be encouraged by his strength, determination, and courage.

REMINISCING

Continued from Page 4

respected him when he was in the pulpit and gave him good attention. In those days if a preacher didn't know how to command an audience and be respected, sometimes one would get a lot of trouble from bad boys in the Ozarks, such as, loud talking and maybe some rock throwing.

When he decided to give up school teaching and devote more time to preaching, some of the family thought he was making a big mistake, for they couldn't see how he would make it preaching.

Someone set fire to the old Union church building and it burned to the ground. Blood hounds were used to track the guilty parties but no one was ever caught. The church met in a room in an old building on Uncle Homer's place until a new church building could be built. The brethren cut enough timber from their land to have lumber sawed for the frame work. Money was scarce but brethren borrowed money in some cases to help, there was no begging. This was the first Lee's Summit church building. It was in this building that Uncle Homer did some of the best preaching I ever heard him do. 27 were baptized in one meeting and almost that many in another. This was in the early thirties and there I obeyed the gospel under his preaching.

Besides preaching he was an advocate of good singing. He did much to promote the talent of singing by teaching vocal music in the winter time while at home. In the thirties and forties I don't think there was ever more beautiful singing anywhere. A member of the Christian church once said, "Lee's Summit didn't need a piano as long as Homer King was around." People came from miles around and from other towns to hear the good singing.

His good influence lives on in those that sat at his and listened to his teaching and advice for conduct as gospel preachers. His criticisms were given in a manner you didn't forget. His compliments were genuine with love and affection.

Now that he has gone to rest, being the last of an era of soldiers of the cross that kept the faith and fought a good warfare to stem the tide of digression and keep primitive Christianity. "He being dead yet speaketh."

An era has past but a legend lives on.

--Chester King

HOMER L. KING

My first remembrance of Bro. Homer L. King dates back to the 1930's. He conducted several revival meetings in Waco, Tx. during my childhood years. I can still remember his plain and simple way of explaining the scriptures where even I, as a child, could understand. From that time until his passing from this life I have always been impressed by his firm convictions for truth. There has never been any doubt in my mind but that he stood firmly for the truth he loved so much. His teachings and his life have influenced more people than we will ever know. Bro. King was a man who had wisdom and weighed all situations well. Personally, I have followed his advice many times as I read his writings, listened to his preaching, and had conversations with him. As I look back over the years his life is living proof that he loved the church and he was ever desirous of helping others. Over the years I was privileged to have him in the audience when I was preaching. He was always an encouragement. The last time I saw Bro. King was at the Lebanon 4th of July meeting two years ago. Even though at the "sunset of life" he was bubbling over with joy as he enjoyed being with and worshipping with those he loved--fellow Christians. The words of the Apostle Paul's in 2 Cor. 13:11 could well have been his "Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

--Edwin S. Morris
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Okla. City, Ok. 73114

THE END OF AN ERA

The passing of brother Homer L. King marks the end of an era. To most of us he was born into an almost primitive world of no automobiles, refrigerators, airplanes, radios, and televisions, to mention only a few. He lived to see men walk on the moon, and to see the greatest technological changes ever made in the history of man. Brother King lived in an age like no other. He lived through two world wars, plus many other lesser wars.

At the time he was born (1892), one could have almost personally touched hands with one living at the time of America's Independence. Some of the well-known restoration preachers were living when he was born.

Brother King was born during a time when digression was making a massive assault upon the Lord's church. Instrumental music in the worship had just come on the scene, being first introduced in Midway, Ky., in 1959. By 1875 this innovation, despite valliant efforts by many brethren, had almost completely swamped the church. Shortly after brother King was born a second attack was launched upon the worship of the church involving women teachers and classes. The liberal element of the church had already accepted this innovation many years earlier, but more conservative brethren held off until the lines broke around the turn of the century. Great losses were sustained, but some held firm. Still a third massive assault was made in 1915 when G.C. Brewer introduced the then popular individual cups into the church. In this very same year, though, a stern adversary of error and a strong defender of the truth was arising in the person of brother Homer L. King. It was in 1915 that brother King preached his first sermon.

From 1915 forward brother King, and a handful of others, stood shoulder to shoulder and opposed all innovations in worship. Relief finally came in the form of younger members they were influencing rising in the ranks.

Thus, brother King not only lived through great technological changes, but through great changes in the church. He lived to see the truth secured and the New Testament work and worship spread from a national struggle against error to a world-wide proclamation of the gospel. He lived to see true worship spread widely into Africa as well as into Asia, Europe and Australia. He lived to see great works begin as a direct result of the *Old Paths Advocate*, which he launched 50 years ago with some co-workers. He lived to see many born, grow and become mature in the truth here in America. In fact, much of the great work going on in the world today can be traced back to brother King.

He lived through many personal disappointments. He lived to also see some come into the fight only to become discouraged and quit.

It was one of the great joys in my life to have known and personally worked in the gospel with brother King. After age took its toll, I had the second privilege come in being able to work with his son, Don.

Although brother King was a stern defender of the truth, he personally was happy, gentle, good humored and able to see the funny side in every event. In short, he was the kind of person I liked being around.

The Lord has a way of raising up the right man for the right time. Brother King was such a person. He lived to see great changes in society. He lived to personally wage a relentless war against all enemies of the truth and to see the lines hold against error. His life ended in victory. An era truly had ended. May all of us learn a lesson in courage from brother King's life.

Jerry L. Cutter
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OKC 73132

MEMORIES OF A SPECIAL MONDAY NIGHT

My memories of brother King are largely dominated by a single event. It was probably a small thing in his eyes, but an important one to me, and it revealed a side of his personality. The time was late summer in 1950. Brother King had closed a meeting in Georgia and was on his way home to Missouri. He would have come through Tennessee in any case, but not by our home. Not yet seventeen, I had been taking part in the church and brother King had heard me read and lead prayer. That Monday night he showed up at our house unannounced. I was away when he arrived. He told my mother that he had come to see me to encourage me to be a preacher.

When I got home, mother met me in the yard and said, "brother King is here, he said he came to see you." The amazement in her voice was clear. Imagine my surprise! His unexpected visit raised my estimation of myself and, I think, my parents' also.

That night the family studied the Bible together and I read. The chapter contained the word "shew", which I mistakenly pronounced as "shoo". In his gentle school teacher (which he was) manner, brother King corrected me. "It is like the 'ew' in 'sew'," he said, "thus it is pronounced 'show'." The next morning we said goodbye to brother King and he went home and probably dismissed the visit in favor of more pressing issues.

I never forgot.

—James D. Orten
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LAST WORDS

Continued from page 3

A voice after midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell but felt no fear

The pains of death are past;
Labor and sorrow cease;
And life's long warfare over at least,
His soul was found in peace.

Soldier of Christ, well done;
Praise be thy new employ;
And while eternal ages run,
Rest in heavenly joy."

The fourth reason for what we are doing is to be expressed here at the grave-side. I shall quote Eccl. 12:6-7 "Or ever the silver chord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." This was one of his favorite passages, which he often quoted at the grave-side."

And now may I add another word. I doubt that any man ever knew Homer L. King, better, or more intimately, out-side the members of his own family, than I. There was only twenty two years difference in our ages, and he seemed more like a big brother than anything else. Bro. King was a dignified man and lived a dignified life. I have missed being able to sit down by his side and talk about the many church related problems that concerned us both. I shall miss him, however, it just can not be too long until many of us will follow him across the river of death.

AS I REMEMBER BROTHER KING

Thirty-five years ago brother Homer L. King came to Lovejoy, Pennsylvania, to hold a meeting. For sometime I had thought seriously of preaching the gospel. My father, Thomas J. Shaw, asking brother King during the meeting at Lovejoy if I might travel with him to train to be a preacher and brother King agreed to take me with him the next year. So early in 1949, I took the train to Missouri, and spend the next several months with brother King and his family. It was during this time that has elapsed has caused me to change my estimation of this good man.

There are numerous characteristics that made brother King a unique person, but the one that stands out most vividly in my mind was his zest for life. His enjoyment of a breakfast of eggs and sausage cooked in deep fat along with homemade biscuits made the breakfast more enjoyable for those eating with him. He loved the green hills and hollows of his native Missouri, and after a preaching tour of weeks away from home he reveled in the return to those pastoral surroundings. He took a keen interest in people and their lives, always encouraging them to do the right thing. Above all he preached the gospel with a gusto that made you feel he expected its power to touch and tender the hearts of the hearers. His life's work is of inestimable value to the Cause of Christ, and his passing leaves those of us that knew him with a deep sense of loss. His work, however, has prepared many to continue the fight he participated in so valiantly. We will do well to follow him as he followed Christ.

—Tommy Shaw

MEMORIES OF BROTHER KING

While in Bakersfield, California, we received word that Brother Homer L. King had died in his sleep on Sunday morning, July 31. We extend our deepest sympathy to the surviving family members: Brother King's wife, Helen, whom I have long respected and admired as a great Christian woman; and his children, most of whom I know personally and consider close friends.

I had always felt a special affinity for Brother King. In the 1930's he, along with a few others, established the church here in Ada. A couple of years after he established the congregation he returned to conduct a gospel meeting and baptized my maternal grandmother. My grandmother was a very religious woman who had attended various denominations through the years. She was continuously frustrated while trying to harmonize what these denominations taught with the Bible's actual teaching. After the third night of attending Brother King's meeting though, she returned home and told my father, Earl, "He is the first preacher I have ever heard that teaches the Bible just as it is written." The next night Brother King baptized her into Christ. Grandmother urged my father to begin attending this relatively new congregation, and a couple of years later, at age 36, he obeyed the gospel. Then, during a return visit by Brother King, my mother was baptized. I have three brothers and three sisters, all of whom were reared in this same doctrine, and have been baptized into Christ. I have often wondered what our spiritual plight would now be if Brother King had not visited Ada, and initially taught my grandmother the truth. What made Brother King special though is that this story is not unique. There are hundreds of others throughout the country who could give a similar testimony. For that reason, Brother King was a man who is certainly worthy of tribute. The Church has definitely lost a great leader and we, brethren, have lost a good friend.

--Carl M. Johnson
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LOOKING BACK OVER MY SHOULDER

I was eight years old when "The Truth", published by brother H.C. Harper, phased into "The Old Paths Advocate". Thus the name Homer L. King was one that I grew up on and it was as much a part of my life as grits and sugar cane syrup. No movie stars, ball players, or politicians stood as role models in my home--they were gospel preachers. And to me, as a child, they were the greatest people in the whole world. So it is little wonder that I remember with vivid recollection the fall when brother King first came to our home to preach. I thought he befitted the name preacher in every respect. He was short and rotund in build and very dapper in appearance and dress. He was lively and happy and cheerful in demeanor (a trait which he never out lived, even in sickness and old age, his wife told me).

This visit was the beginning of many that he would make to New Salem to preach over the long span of years. He was given the "front room"--the best room that we could afford. I often stood barefooted, in overalls cut off at the knees, watching him type up "the paper" on the center-table.

Here is one thing among the many that might be told, as I look back in sad, sweet memory. I noticed that this fellow even used a hair tonic named "Preacher's Hair Tonic". I supposed that he wanted to conform to the preacher image right down to the finest points. So one day while he was gone to town, I was in his room (and as mama would say, I was 'medling'. I picked up the bottle; looked it over, and for a moment I demured, but then I wondered if it just would not be nice for me to wear a preacher's special tonic, since I certainly planned to be one some day. So I applied a liberal portion on my heavy thatch of hair and felt some thrill as I combed it as best I could. But "the rest of the story" is, I wondered the rest of the day why the whole world smelled like sulphur. Later in life I learned that this was just a sulphur based tonic by that name, designed to restore the original glow and color to greying hair.

As I grew older I learned to appreciate brother King even more. In fact, I felt I could not have revered anyone more. When in 1932 he took the torch of truth from the failing hands of brother Harper and started publishing the **Old Paths Advocate** he helped to solidify a people into a great brotherhood where the Scriptures were followed with respect to the communion and the teaching. This was the main thrust of his life work, as I see it. He disregarded the taunts of the digressive brethren and he was heedless of their mockings in such slanders as "Anti", "one-cupper", "Factionest". But like Nehemiah of old he regarded not their invitations to come down to the Ono plains of compromise, fully engaged in the work that could not be stopped for a moment. When it was his duty, and only then, he would venture forth to meet the advocates of error in public debate. He held several in public and in writing. When he drew the sword of the Spirit devils trembled.

He was a great preacher. He never put himself forth as one, but he could preach with the greatest. He has preached with some of the greats in his audience. His sermons were simple, plain, full of Scripture and they throbbed with feeling. He could have the congregation smiling and thrilling with innocent humor one moment and the next they could be transfixed with emotion and tears.

He encouraged many young men to preach the gospel. And in those other days when educational opportunities were less plentiful he helped many of us in some of the basic things that are so necessary to preaching. He allowed us to copy his sermons and he opened his heart to us also.

As has been stated, he was a happy man and he laughed a lot and he was jolly. Some, perhaps, thought he was too much given to jesting but it surely helped despel many a cloud and get himself and others over some rough places on the road. But let it not be thought that he was given to levity alone. He had his serious side and if you chanced to be a confidant of his you would somehow get this feeling that away down in the depth of his soul there was a chamber of sadness locked up ever so tight and no one, or at least only

a few would ever be admitted. I have seen him upon his knees in silent prayer before retiring or in the midst of trying situations. Helen, his wife, tells that daily he prayed aloud in his broken, halting, speech that he might be able to preach again.

Brother King was conservative in his views of the Scriptures and always leaned toward "the safe side". His journalism was about as perfect as it could get. He believed in keeping a clean sheet and refrained, in the main, from personal attacks and abuses. It too was "on time". You could nearly set your watch by the time of the month that the "old faithful" arrived in our mailbox. His ministry carried him to the nooks and corners of the country. In large, well lighted and well attended church buildings, but also in brush-arbors, school houses at cross-roads, community buildings or wherever the brethren called.

I can scarcely believe he is gone! He helped me much. I was often in his home and ate of his famous "stew". And I feel that one of the last ties and links with the dear past that I have loved so much has now been sundered. He was one of the last of the "Old Guard", and as I write these words I catch myself wiping away the intrusive tears. I am glad to have known him and as the meridian sun of my life hastens toward the western slopes I shall dwell often in memory of him and those of other days and other times.

I feel by him as King David said concerning Abner, "Know ye not that a prince and a great man is fallen this day in Israel?" These words I read at his funeral. In closing I say along with what another said, "-----the tracks he left on the sands of time will make future generations know that a giant walked here".

—M. Lynwood Smith

I REMEMBER

Homer L. King. A man who believed in truth, naked truth, and divine authority. Anything less could scarcely have prompted the years and years of travel, the months of separation from his own, and the sacrifices known only to him and his. Homer King stood for simplicity, the simplicity found only in Christ. To the discovery and defense of His will, he devoted himself. He, in this respect, was of the spirit of another preacher, who, commenting upon truth said, "This is perfect, and I fall a martyr ere the profane fingers of mortal shall smut it or change it."

Honor indeed to this preacher of righteousness whose head now rests "upon the lap of the earth." Honor to him who was preaching and defending the truth before I ever saw the light of day. Honor to him who encouraged me in those early days when I could not walk alone. And honor to him who fell in full armor more than a conqueror! As men like Homer King leave us, we like a nobler soul, ask that his mantle may remain and that a double portion of his spirit be upon us.

—J. Wayne McKamle

MEMORIES OF BROTHER HOMER L. KING. By Carlos Smith

Brother King came to Lincoln County, Mississippi many times to preach the gospel. He was instrumental in teaching us the truth on several issues, among them: the Church being married to Christ, and the Kingdom and the Church being established at the same time. He also did a good job on the cup question in his debate with N.L. Clark (originally published in the O.P.A.). Brother Clark carried a wide influence in Mississippi and this debate did much to settle the question in many minds. My father (T.E. "Nong" Smith) commented to me what a good job "King" was doing with "Clark". His arguments stood out so plain that Brother Gay said, "nobody could question or deny their truthfulness." The people in this area esteemed him highly.

THE LAST LEAF

By Ronny F. Wade

With the coming chill of Autumn winds, leaves are quickly blown from the trees. Somewhere, however, there is a tree that retains one leaf long after the others are gone. For some reason this leaf clings tenaciously to the branch until finally it yields to the cold winter wind.

In January of 1928 Brother H.C. Harper began publication of "**The Truth**" a religious journal published monthly at first, then semi-monthly for a period of time. In January of 1930 Brother J.D. Phillips was added to the editorial staff and in August of the same year Brother Homer L. King assumed a similar position. In the December issue of 1931 Brother Harper wrote under the caption "Why The Change?", saying that the duties of publishing the paper were being transferred to Homer L. King and the location of publication changed to Lebanon, Mo. The name "**Old Paths Advocate**" was being adopted since the task of the paper was one of "calling spiritual Israel back to the Old Paths."

With the January 1932 issue of the paper two more names were added to the editorial staff. Homer A. Gay, editor and H.E. Robertson, assistant publisher. Many changes have occurred in the intervening fifty years. H.C. Harper was called away on December 1, 1936. Brother Homer A. Gay died May 24, 1958, and Brother H.E. Robertson Nov. 30, 1979. Then Brother J.D. Phillips was next on April 3, 1981. And now, finally, **the last leaf of the original five has fallen**, Brother Homer L. King has left us, doing so July 31, 1984. Brother King outlived most, if not all his contemporaries. He was a giant among men. Only those closest to him knew the burdens he carried in life. As editor and publisher of the **Old Paths Advocate** he shouldered a tremendous load for over thirty years. Publishers are called upon to make decisions, often unpopular, but none the less necessary. Homer King acted in what he felt was the best interest of truth. Even though some didn't agree with him at times, in the great majority of cases, time proved his decisions to be wise and correct. He stood firmly for what he believed to be right and never wavered from the "ancient landmarks," as he perceived them. With his death the book is closed on an era. One which I feel sure history will recognize as crucial to the preservation of Biblical principles. Homer King was only one of many who served during this period. Due to his special talents, however, he was able to serve in an outstanding and impressive way. Our present generation stands badly in need of his kind. The traveling Evangelist, with brief case in hand ready to go wherever called, preaching the gospel and spreading good cheer throughout the land. Pushing and fighting for a cause he valued dearer than his own life. Tying people together with cords of love and devotion. Making the common man feel important and needed. Encouraging the young and old. A builder not a destroyer. May God yet raise up other men to fill the void left by his absence.

It was my good fortune to know intimately four of the five men mentioned in this brief article. Brother Harper died the year of my birth. I traveled with Brother Gay for a number of years, was baptized by H.E. Robertson in 1949, came to know J.D. Phillips rather well in the years immediately preceeding his death, and since a child had known, loved, and admired Brother King. I shall not soon forget any of them. I shall go to my grave bearing the impressions they made on me through their writings and my association with them. I hope to meet them again.

Springfield, Mo.

"A TRIBUTE TO BROTHER HOMER L. KING"

I was sure sorry to hear of Brother King leaving us, but I had been expecting it for some time. I first met Brother King in the middle fourties, when he was in his prime. I fell in love with his preaching from the start and the kind gentle way he handled the truth. I was in error on the communion in the Lord's Supper at the time. Brother King did more to show me the truth than any one else. I took my stand for the truth in nineteen forty seven, since that time I have spent many a happy hour with him. Brother King was a man that loved his God and the truth, he loved his family, he loved his brethren, and had a love for the lost sinner. He was a man in his preaching that could make you laugh, or he could make you cry. Brother King was at home in the pulpit, and he was a power while he was there. Truth never suffered when it was his lot to preach or defend it.

To the Christian death is rather unimportant. Adam lived nine hundred and thirty years and yet he died. The empty tomb of Jesus means that death is not the greatest problem of man. Something greater than death is the preparation in life for a greater life. A sign in front of a house read: This house for rent. Is the former tenant dead? No, he has moved to a larger house in a better situation. Brother King has moved to a better house, not one made with hands. We won't have to tell each other goodbye over there.

It won't be long for some of us until we will join him in a better world than this. May God bless his family each one of them is my humble prayer.

-Gillis E. Prince

FAREWELL TO BRO. HOMER L. KING

By Alton B. Bailey

More than just a brother in Christ, Bro. Homer L. King was like a father in the faith to so many. When we read of great men of the restoration movement, Bro. King did not fall short. When the bomb shell exploded with liberalism and the war cry of digression was heard and began to march forward with a determination to change and destroy the ancient spiritual landmark as set forth by the Lord, Bro. King stood steadfast for a "thus saith the Lord" and lead the truth to victory in the arena of debate as well as through the pulpit in many sermons. He fought the battle against all odds. He was numbered with the minority and greatly limited with financial means, yet gave his all to the cause of the Lord. In nearly 40 years of my personal acquaintance with Bro. King not once has it ever come to ear that he has weakened or drifted from the faith. Even in his senior years, when because of illness he was no longer able to fill the pulpit he still served as an encouragement to many young men. The work of his evangelistic years will not soon be forgotten. The words will fail the writer, no matter whose hands holds the pen, to describe the value of this man to the true church in our generation. He was a man, but a great man, and as suggested in principle by Jonathan when he said to David in 1 Sam. 20:18, "Thou shall be missed, because thy seat will be empty." So good-bye to an old soldier of the cross and congratulations on your graduation from this life. Your works will surely continue to follow you as many young men whom you have influenced take up the banner of truth and march forward winning more victories for the Lord.

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. LV

No. 10

LEBANON, MISSOURI, OCTOBER 1, 1983

(USPS 407-560)

DID YOU KNOW By Ronny F. Wade

I. Did you know that many encyclopedias attribute the establishment of the Church of Christ to Thomas and Alexander Campbell?

Under the caption **Disciples of Christ** Colliers Encyclopedia Vol. 8, 1979 states "The largest religious body of American origin. It was founded as a fellowship of Christians or Disciples by Thomas Campbell and his son Alexander."

Encyclopedia Britannica Vol. 2 15th Ed., under **Churches of Christ** "The early history of this group is identical with that of the Disciples of Christ. They developed from various religious movements in the U.S. in the early part of the 19th Century, especially those led by Barton W. Stone in Kentucky and Thomas Campbell and Alexander Campbell in Pennsylvania and West Virginia." Did you know that the Bible teaches the very opposite of this? The Church is not a denomination built by men, but a blood bought body of believers. Acts 20:28 Christ is its head and founder Mt. 16:18, Col. 1:18, Eph. 1:22. There is but one body Eph. 4:4. Congregations of the church are called churches of Christ. Rom. 16:16.

II. Did you know that instrumental music (the organ) was first introduced into the worship of people claiming to be Christians 670 years after Christ?

This was done by Pope Vitalin I, and threatened division in the Catholic Church. Did you know that the first musical instrument introduced into the worship of the nineteenth-century Reformation was a melodeon in "the church in Midway, Kentucky in the year 1859? (The Voice of the Pioneers on Instrumental Music and Societies, John T. Lewis, p. 120).

Did you know the bible nowhere authorizes the use of mechanical instruments of music, for Christians, in praise of God? Eph. 5:19, Col. 3:16 both authorize singing, but not playing. The piano, organ, etc. are additions to the divine plan.

III. Did you know "Robert Raikes of Gloucester, England, was the father of the modern Protestant Sunday School"? (Worlds Popular Encyclopedia Vol. 9) The newspaper report announcing his death stated "On Friday evening last, died suddenly, at his house in this city, Robert Raikes, Esq. age 75; who in the year 1783, first instituted Sunday Schools." (Robert Raikes by Alfred Gregory p. 203-4). Did you know that Alexander Campbell placed the Sunday schools among the "hobbies of modern times?" (Christian Baptist Aug. 3, 1823).

(continued on page 10)

EXPIRATION DATE

If the date near your name and address reads **10-83** your subscription expires with this issue. **Please renew promptly- DLK.**

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

DO THE PRINCIPLES TAUGHT IN MATTHEW 5 APPLY TODAY? By Johnny Elmore

I maintain that the teaching of Jesus, in what has been called the Sermon on the Mount, including Matt. 5:32, does apply to us today. After the baptism and temptation of Jesus, it is recorded that he "went about all Galilee, teaching in their synagogues, and **preaching the gospel of the kingdom**" (Matt. 4:23). Immediately after this, it is stated that "he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them" (Matt. 5:1,2). At the close of this teaching, the record says that "when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one **his doctrine**, for he taught them as one having authority and not as the scribes" (Matt. 7:28, 29). Therefore, what Jesus taught in the Sermon on the Mount was "the gospel of the kingdom," and it was "his doctrine."

The applicability of this teaching to us is seen when we understand the teaching of the New Testament. Matt. 11:12, 13 states: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied **until John**." This implies that the prophets and the law were preached until John, but with his coming, there was a change. This change is made clear by a parallel passage in Luke 6:16, which states: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." The RSV renders this: "Since then the good news of the kingdom of God is preached." The statements that "the kingdom of heaven suffereth violence," and that "every man presseth into it," evidently refer to the fact that there were those during the personal ministry of Christ who tried to force the kingdom of heaven into existence before its time. On one occasion, after Jesus had healed their sick and had fed the multitude with a few loaves and fishes, he perceived "that they would take him by force, to make him a king" (John 6:15). They did not understand that although Jesus had taught them "the gospel of the kingdom," and "his doctrine," this was only in preparation of the kingdom which would come in power on the day of Pentecost.

The Application of the Beatitudes

Were the Beatitudes, announced by Jesus in Matt. 5:3-12, simply beautiful sayings to be made into samplers and hung on the wall? No, I maintain that even these announce features of his coming kingdom. Who are the "poor in spirit," for example? They are those who realize that "the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). Only those who realize man's poverty in directing his own steps would depend upon the teaching of Christ could relieve its affliction. Each beatitude can be shown to have its application in the Christian Age. All of these were to be features of the kingdom which Jesus was preparing men to receive while he was on earth.

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THE ANNUAL CALIFORNIA NEW YEAR MEETING AT STOCKTON

The time for this great meeting will soon be upon us again. The Stockton brethren have made plans to host this meeting and brethren Benny Cryer and Don King will be in charge. We will do our best to have details in the next issue (November). Meanwhile, make your plans to attend now.

THE FUTURE OF O.P.A.

We have great things in mind for **Old Paths Advocate** in the future. We plan to fill a greater need and purpose than ever before in various ways. One way we intend to be of greater service is by dealing with current issues of our day. Writers will be asked to write about specific topics. Some of these will, of course, be controversial. Our open forum practice will probably be continued. We will not, however, print anything we do not consider to be written in the Christian spirit of love for the truth. We have no intention of providing a medium for personal "axe grinding." We do intend, however, to deal with issues of the day and meet error head on. There may be some changes from time to time as we see the need arise. You will be notified as they occur. I ask your patience, assistance, participation, subscriptions and prayers as we undertake the tasks ahead.

—Don L. King

GOLDEN ANNIVERSARY

Ray and Viola Offill, of 3419 S. Pacific Blvd. #7, Albany, Ore., were married Aug. 13, 1933. They, with the assistance of members of the family, celebrated their Golden Wedding Anniversary Aug. 13, 1983. It was a joyous occasion and one that will not be forgotten. Ray and Viola are both members of the Lord's church. Ray obeyed the gospel at the age of 18, and Viola at 16. They both have served with the faithful church since 1965. Brother and Sister Offill are probably two of the most faithful and strongest Christians I have ever known. I had the good fortune of being raised by them since the age of 6 mo. They are my Grandparents. I will ever be thankful for their teaching and the example they have shown to me, and for the many hours on my behalf. My prayer is that they will have continued happiness together, and that God will always bless Grandpa and Grandma.

—Dale Offill

PLEASE DON'T LOWER PREACHERS SUPPORT Barney Owens

It was my intention to write somewhat on supporting preachers, however, the articles by brethren I. Barnes and D. Pruitt recently appearing in these pages expressed sufficient thoughts on the subject for the consideration of all of us I have decided to put it off for a time at least. It does seem that everyone knows more about what a preacher needs than preachers themselves.

I do wish as suggested in the title of this piece that each congregation consider please: if you don't want to raise the support of preachers on a yearly (or whatever standard you use) basis, then **please** keep it at the same level--don't lower it! Now the point.

Preachers as self employed persons are required to pay self-employment Social Security Tax. This tax is based on the gross income after expenses. Until now that tax has been 9.35%. Now it has been raised to 13.4%. The increase is 4.05% which must come from the pocket of the preacher. To put this in easy view, this will mean if the congregation has been supporting a certain amount for the preacher to live on, or if a preacher is being supported a monthly amount to do evangelistic work it drops, sometimes quite a bit. For example in dollars and cents: (Round numbers):
For a meeting \$1000.00
Expenses \$200.00
Take Home \$800.00
Minus 4.05% \$32.40
Now Take Home \$767.60

Of course we know that Federal and State Income Tax is yet to be deducted from this, as is true of everyone. However, the preacher now has \$32.40 less than he had for the same meeting last year. Forgetting that he didn't get a raise, he now has a support (pay) cut. But let's take it another step.

If he is being supported to do an extended work, receiving his support monthly basis then it would (does) look like this: (Round numbers):

Monthly support	\$1200.00 — \$1500.00
Expenses	\$150.00 — \$150.00
Take Home	\$1050.00 — \$1350.00
Minus 4.05%	\$42.52 — \$54.67
Now Take Home	\$1007.48 — \$1295.33

Brethren, if it is true that we were supporting preachers enough to live or prior to this new tax burden on preachers, then we are not now. The support should at least be brought up to where it was. I say **AT LEAST** because it really should be raised somewhat. No preacher expects a congregation to go beyond its means. But what I am suggesting in most cases is within the reach of each congregation. The opportunity is here, let us do good. Study carefully Gal. 6:6-10.

—8782 Meadowview
W. Chester, O.

CORRECTIONS 1983 CHURCH DIRECTORY

Please make the following corrections in the 1983 Directory **SANGER**, (Fresno County) **CALIFORNIA**, please change the address of Bro. Tim E. Dougherty, to read: 1976 5th. Street, Sanger, CA. 93657. The telephone number is the same.

St. Albans, W. Va.- time change: East End congregation, Sunday morning 10:30 A.M., evening 7:00 P.M., Wed. evening 7:00 P.M.

At **WEATHERFORD**, (Parker County) **TEXAS**, Bankhead Highway Church of Christ, change address of Bobby Studer to: 501 Coral Sands Ct., Nassau Bay II, Granbury, TX. 76048, the telephone number is the same.

Please send all changes, corrections or other material direct to the O.P.A. as I have discontinued my column in the O.P.A.

—Ray Asplin



Earl B. Helvy,— The church at 5307-64th St., Sacto, Ca. continues to grow spiritually— We have had four restorations and one baptized in the last few months. Bro. Roger Scott is working with the congregation, and he is a very good teacher. He is working with the young men, teaching them the scriptures, and how to take part in the church work. If anyone is in our area we welcome you to worship with us.

Fred Orten,— Rte. 2 Box 317, Ethridge, Tn. 38456, July 20— The church at Chapel Grove is growing. Bro. Joe Hisle has just closed a good meeting with one confession of faults and 2 baptisms. Please renew our subscription to OPA.

Johnny Lee Fisher,— Box 140, Rte. 2, Summertown, Tn. 38483, July 25— I am still working with congregations in the Tenn. and Ala. areas. I speak for the church in Athens (Sanderfer Rd.), Ala. twice a month, and meet with the Lawrence County churches the remainder of the time. I still work at a secular job, but can work in about three 8 day meetings a year if I am asked soon enough to make arrangements. Pray for us.

John S. Coon,— Rte. 1 Box 203, Keithville, La. 71047, Aug. 5— We enjoy the OPA so much. We were saddened by the passing of Bro. Homer L. King, he will be greatly missed. On the other hand we know there is rejoicing in heaven over the death of this one who now rests from his many years of fruitful work in the Lord's cause. I am sure this is a comfort to the family and all those who have known him these many years.

E.A. Newman,— 1039 Garden Hwy. #47, Yuba City, Cal. 95991, July 26— We were with the congregation in Escalon about 6 months, and I feel good has been done. I hope the congregation was strengthened, it is a fine congregation with great love manifested. We are now returning home to Yuba City, so please note our change of address.

Tommie J. Jackson,— 2717 Arrow Hwy., #117, LaVerne, Ca. 91750, Aug. 7— We were thankful to be able to attend some of the Sulphur meeting, where we heard some of the best preaching ever. We attended 2 nights of Wayne Fussell's meeting in Dallas (Boulder Dr.) and enjoyed seeing all there. I spoke one Lord's day at Red Oak, Tx. and the next Lord's day heard Paul Walker at Odessa. Bro. McCord is away from home for the summer and we have had preaching by Mike Fox, Larry Lay and today Ron Jordan was here for both sermons. Mike baptized a man that has been attending for some time. I spoke at N. Hollywood morning and evening, still go to Montebello the first Lord's day and Cypress the third. Our next meeting here at Covina will be with Wayne Fussell, Dec. 4-11. We enjoy the OPA very much.

Barney Owens,— 8782 Meadowview Dr., W. Chester, O. 45069— As the summer begins to draw to a close, I hope that the Cause of our Lord has prospered in every place. Let all of us work to accomplish more before winter. Our next effort will be with the brethren at Wynnewood, Ok. Sept. 25-Oct. 2. After that we will be with the brethren at Little Rock, Ark. Nov. 5-13. If you are near either, we would be happy to have your assistance. Pray for us if you cannot attend.

Carl M. Johnson,— 1124 E. 8th, Ada, OK 74820, Sept. 8— Since last report we have been in meetings at Mountain

Grove, MO (two baptisms); Bakersfield, CA (three confessions of faults); Auburn, CA (6 confessions of faults; one restoration); and Cable Ridge, MO (four baptisms; two confessions of faults). We enjoyed each of these meetings immensely and appreciated the opportunity to work with these respective brethren. My schedule for the next couple of months includes: Temple, GA Sept. 21-24; Jonesboro, GA Sept. 25-Oct. 2; Garland, TX Oct. 22-30; and Pratt, KS Nov. 5-13. We look forward to these appointments and solicit the prayers and attendance of brethren in these respective areas.

Jim Hickey,— 1304 S. Date, Plainview, TX 79072, August 31— My family and I have just returned home after a very inspiring meeting in Brookhaven, Miss. with the New Salem congregation. One woman was baptized and several others responded to the call for repentance and restoration. We were treated with hospitality and with brotherly respect and love. It was truly an old time Gospel meeting. While on the road I preached at the Trentman Ave. church in Ft. Worth and preached a sermon in Spanish at the Walton Walker church in Dallas. The mission work in Plainview goes forward. Last month I baptized Vivian Rodgers, a young lady who lived just two doors from our meeting place. Last week I performed a marriage ceremony for Vivian and Bro. Thurman Lockhart, another recent convert. We wish them success as they begin their christian home. We have finished our needed building repairs and we thank all of the churches and individuals that contributed to this need. We are in our fourth and final year of work here. We trust that the Lord will open the door where we will labor next. December 16th we are planning to travel to Mexicali, Mexico to preach and check on a new work south of Ensenada, Baja California. Is there a congregation that would support me in this work? If you can assist with even my travel expense we would be most grateful. I commend Bro. Don Pruitt for his article on Preaching. Our "system" is in need of overhaul.

Jack Cutter,— 12321 E. 14, Tulsa, OK. 74128, Aug. 1— We continue to live in Tulsa and work with the East 11th Street congregation. This past year we have witnessed a gradual growth in the congregation. There have been a few baptisms and a family or two have moved here for work. The strength of this group is that it is made up of basically younger people who are capable in teaching and singing. Recently, we had a meeting with Carl Johnson. He held us a very good meeting. More recently, Paul Nichols preached for us on Wednesday night. Don McCord just completed a meeting at the new congregation at Jennings. It too was a good meeting. We have meetings scheduled here for the weekend of Sept. 9-10 with Wm. St. John and in December we have a weekend meeting scheduled with Johnny Elmore on the eldership. Also, it might be well to note that our annual meeting for young people has been changed from the first weekend in April to the 3rd weekend in April. The reason for the change is the hope for better weather conditions and less conflict with other meetings around. We regret the passing of Bro. Homer L. King and extend our sympathy to Sis. King, Don and the family.

Eliyeti Madula,— Khonjeni church, % Kumazi Vgh., Pa. Khonjeni, Thyolo, Malawi C. Africa— Mar. 6 I went to Chilazulo at a place of the church called Khogoya and baptized 6, receiving 15 people. Mar. 19 at Khonjeni church I baptized 12 and 25 repented. April 3, at Mozambique I baptized 4 and 8 repented. There were 100 present. Apr. 15 I went to Namadi church, baptizing 20 and there were 20 who repented. May 14 we went to Khonjeni again where 12 were baptized and 15 were repentant. We have a new place in Salubeni village and there on May 15, I baptized, 12 repented, and about 150 were present. Here in Malawi the work is going in this way. You are our relatives in your country and please pray for us here in Africa. We are happy to give you warm and tender greetings.

Richard D. Frizzell,— P.O. Box 825, Miami, Ok. 74355, Sept. 6— I have just finished reading the September 1983 issue of the OPA—the issue dedicated to Bro. Homer L. King. Much was written about Bro. King's life, influence, nature, sacrifice, work, ability and love. Truly, he was a great man among us and the honor bestowed upon him was certainly not out of place. As I read I found myself wishing I had known him better. Maybe at another time and another place! Bro. King's passing has saddened all of us, but we believe we shall see him again. Our sympathy to all the family. May God bless and be with you all! August 5-14 we, here at home, had a wonderful meeting with Bro. Jerry Dickinson. I commend Jerry to all as one who is not only a good speaker, but true to the Book. During the meeting we had the biggest crowds we have ever had. One lady, a former member of the digressive church, came forward one night and made her stand for the truth. Bro. Bill Fergerson and I had studied with her and her husband for several months, and, of course, we were overjoyed with her response to the gospel and give God the praise and glory. We are now about ready to begin work on our building. We have purchased a plot of ground some five miles east of town, upon which we plan on constructing the building. We are all anxious to have our own place of worship, and we believe it will aid us in our efforts for Him in this area. We hope to have it ready at least by the first of the year. The month of June my family and I were in California. June 10-19 we were with the brethren in Manteca for a series of meetings. I enjoyed the meeting very much and appreciate the brethren there for inviting me to hold it. I hope and trust that they were edified and strengthened by our studies together. This congregation of God's people is very special to me. I believe that some of God's best worships there. For several years now they have faithfully helped to support me so that I could work in mission efforts, such as here in Miami, where support is not available. God bless them and the other churches (Cable Ridge, Mo.; Wynnewood, Ok.; Washington, Ok.; and San Antonio, TX. (Nacogdoches Road) who have been so good to help me through the years. June the fifth I preached at El Cajon, Cal. It was so good to be back "home" again! These people have a special place in my heart also. They have helped me from time to time, too, which I appreciate so much. While in California I also preached at Ceres and Escalon. The work here continues to go and grow. Though few in number we have some of the best people to work with! For the most part they are zealous, willing to do whatever they can to help, and desirous of seeing the church grow. We have unity, peace and cooperation! There is much that needs to be done for "the Cause" in this area and I solicit your prayers on our behalf. God bless the faithful everywhere.

Jerry Dickinson,— 8611 Sherrywood, Houston, Texas 77044, August 22, 1983— Since last reporting in the pages of this journal, I've held meetings at Farmington, New Mexico, Kansas City, Kansas, and Miami, Oklahoma. Whenever I am called to preach, I do my best to edify, strengthen, and encourage the brethren in the battle for "the right". Whether or not I succeed, I am always benefited personally just being associated with brethren who love the Lord more than their own lives. The brethren I worked with this summer were refreshing breezes to this preacher's soul. I was glad to be a part of their work! I would like to add my condolences to the family of Brother Homer King. I never had the privilege to hear brother King preach, however three times I had the honor to hold meetings in Stockton where he lived and as best I can recollect he missed but one service. Though his health was not the best he was there, and with his bright eyes shining he would listen with rapt attention. By the few comments he was able to convey to me after services I could tell his mind was keen, and his love for the cause he had for so long nobly advanced was just as fervent as ever. Surely the world is a bit darker because his star has gone out. Nevertheless, we thank the Lord that there is another world where the righteous will shine forth as the sun in the

everlasting kingdom of the Lord! Continue to pray for our efforts here in Houston. Please note my new address.

Bob Loudermilk,— P.O. Box 421, Pratt, Kansas, 67124, August 9— The past several months have found me busy in gospel meetings in the following places: Miami, Ok.; Joplin, MO.; Jackson, MS.; Mozier, IL.; Flint, MI.; Hamilton, OH.; Hunt & Pottsville, ARK.; Mountain Home, MO.; Ava, MO.; and Mena, ARK. It has been a genuine pleasure to work with the brethren in these areas and to witness various favorable results and responses to the gospel of Jesus Christ. In addition to these meetings I have had the opportunity to speak at the following congregations: 4th of July meetings at both Sulphur, OK. and Lebanon, MO.; Cedar Rapids, IA.; Springfield, MO. (Northside); Midland, TX.; and Houston, MO. My next meetings are scheduled for this fall in the states of Louisiana and California. At present, I am now holding gospel meetings on a 'full-time' basis so I have more openings for meetings this fall and winter, as well as in 1984. I am presently still receiving my mail at the above P.O. Box. May the Lord richly bless the brethren everywhere!

Jackie C. Lee,— P.O. Box 447, Broken Bow, Ok. 74728, Sept. 8— The work continues to progress, though ever so slowly at times. There's been some response to the county wide circulated newspaper article, and we trust that in due season God will give the increase. It's been some time since reporting, and a lot of the work being done in this area has been reported by others, like the work in Durant, Ok. reported in the August issue of OPA which was a very enjoyable and profitable experience. We've been asked to help in a similar effort in Corsicana, Texas, October 10-14 and we pray that this effort will be profitable for the Cause in that city. The 4th of July meeting at Lebanon this year was one of the best ever. There have been other meetings attended during the year so far that have been very good, but will not try to name all the preachers involved for fear of leaving out someone we may have forgotten. In this area, we rotate meetings among the congregations in the months that have five Lord's days, using the preachers that are working here in Southeastern Oklahoma and Northeastern Texas. Interest has been good and we look forward to the next one which is to be held in Broken Bow, the Lord willing, on October 20, 21, 22. If any of you are going to be in this part of the country during this time, we will be happy to have you in our midst during any or all of the services. We were saddened at the news of the passing of Bro. Homer L. King, and wish to extend our condolences to the family. I became acquainted with Bro. King shortly after his stroke. He was a friend whom I enjoyed visiting and discussing the Scriptures. He will be sorely missed. Pray for us in His service. Love to all of God's faithful.

Paul Walker,— 2701 Halifax, Odessa, TX. 79762, Aug. 6— The news of Bro. Homer King's death left us feeling sad, yet we are happy to know that he lived a rich, full life for Christ. How well do we remember the good he did. May God bless his family. Our meeting in Greenville, PA. was great. One man, Jim Alexander, was baptized. The short meeting in Lakemore, Ohio was also a good one. What a joy to visit our brethren in Pennsylvania and Ohio! They have been wonderful friends for many years. I preached at Chapel Grove, TN. last Wed. night; what a thrill for my family and me to be home again. Bro. Johnny Fisher is still doing a good work here in this part of Tennessee. I have recently enjoyed being with the following preaching brethren: Glenn Osburn, Ted Warwick, J.W. Kornegay, Richard Bunner, Paul Nichols, Jerry Cutter, Frank Staggs, John Fisher and LaDon Croom. The congregation in Odessa is doing fine. Dorothy Dodson, our newest member, was baptized July 10. On July 13, I preached at Mountain Home, AR. to a large Wed. night audience. May God bless the brotherhood.

Ronny F. Wade.— Springfield, Mo., Sept. 6— The meeting at Edmond, Ok. closed with four confessions and restorations. We certainly enjoyed our stay there. This church is on the move. It was good to be associated with preaching brethren Edwin Morris, James Orten, Jerry Cutter and Doug Edwards. Our next meeting was at Claxton, near Competition, Mo. We had very good crowds with excellent outside interest. This in large was due to the work of Brother Terry Baze who has helped tremendously in this area. From Claxton we went to Birmingham, Al. here, we had eighteen confessions and restorations, and one baptism (an 80 year old seventh-day adventist). We so enjoyed our stay here. This is another group of brethren on the go, and their crowds and interest show it. A number of preachers attended one or more services for which we were grateful. Our next effort took us to Kansas City, with Wayne McKamie for the annual Labor Day meeting. The North Brighton Rd. congregation hosted the meeting this year. It was a good meeting. Brethren came from several surrounding states to share in the preaching, singing and fellowship. The Lord willing I will conduct a mission meeting in Bolivar, Mo. under the oversight of the Lee Summit church Sept. 12-17. We are looking forward to a rewarding meeting. From Bolivar we will go to Aurora, Mo. Sept. 23-25 and Lawrence, Ks. Sept. 30-Oct. 2. It was my pleasure this summer to have Brother Jimmy Crouch of Ft. Worth travel with me. Jim wants to preach. He has talent and is dedicated. We wish for him the very best. May the Lord bless us all as we strive to do His will.

P. Duane Permenter.— P.O. Box 391, Graham, Tx. 76046, Aug. 8— Our meeting with Clovis Cook was enjoyable. We had some visitors from the community and many from various congregations. We appreciate the cooperation of the churches in this area. My family and I were privileged to hear Glen Osburn presently in meetings at Olney, Texas. We continue to work diligently for the cause of the Lord in this area. We were privileged to have brother Fred Hamrick and family in our home presently from Farmington, New Mexico. Laurie and I grew to love Fred and Darlene during our work in New Mexico, because, of their love for the Lord and His cause. We are now looking forward to the Texas Labor Day meeting. Brethren we need to be seizing every opportunity to do good while time is on our side, (Gal. 6:10). Jesus once said; "I must work the work of Him that sent me while it is day the night cometh when no man can work". We are saddened to hear of Brother King's passing; our love and prayers we extend to the family. May the God of peace be with you all every day. Please brethren, remember us when you talk to the eternal Father in heaven.

Orvel Johnson.— 22466 S. Airport Rd., Sonora, Cal., 95370, Aug. 11— The gospel meeting at Sonora July 29 through Aug. 7 is now history. Bro. Robb Hickey was the evangelist in this effort. He did some powerful Gospel preaching. We are so thankful to the congregation at Stockton for letting Robb come our way and conduct this series of meetings for us. There were a couple of obstacles which hindered some, including the hottest weather we had experienced this year, and a massive strike in the area involving many people and members of the church who had worked at the industry connected with the strike. In spite of these hinderances, many people came from the valley congregations to assist in this effort with their presence and encouragement. One precious soul was baptized into Christ. This was a young lady some seventeen years of age. Then, most delightedly, on the last Friday evening of the meeting a young man whom Robb had been able to study with some, came forward and took his stand for the truth. He was an active member with the classes and cups folks so will be a real asset with the faithful. He assisted in the services the rest of the meeting. In the meeting held in May at Sonora by Brethren Robb Hickey and Richard DeGough there was one confession of wrong. The body was greatly strengthened in this effort. We can only be so grateful to

Robb and Richard and the Stockton and Turlock congregations for sending these men to us at that time. In March of this year they began to assist me in a radio program we have on two Sonora stations. Then because of my illness they took over in April and May on the program. I am now able to be back on the program but these brethren continue to help on it. How wonderful to have brethren to "come over and help us" in a great work. We have had ten people who have come to services one or more times after hearing the program. Others have called and said they had listened to the program, including the preacher for the Sunday school folks at Sonora. We have an able young preacher who is a hard worker willing to move to Sonora and help us out on a full time basis. The potential is so great in the area we just must have some one with the strength and energy to do the many things needful. I feel that Lord willing the brethren in northern California will help in support of a preacher in our area. Basically, it is a mission field as the total area has increased so much in population and has not been worked as much as it could be. Just this past week the death of a precious soul "AN OLD SOLDIER OF THE CROSS" brought to our minds the great need of carrying on because of the 'foot prints' he had made on the sands of time. I had known Bro. Homer King since 1928 when we first met at Sulphur. My thoughts wandered back to nine years later when so many of GOD'S great family were together at the Bennett Springs camp meeting in 1937. May God bless Helen and the rest of the family. Thank you Bro. Don Pruitt for your article in the Aug. issue of O.P.A. So timely and to the point. One thing we 'old preachers' ask of God; "help us to grow old gracefully" and never forsake the truth. Please pray for me and mine.

Bobby Pepper.— 635 Iliaina St., Kailua, Oahu, Hi. 96734, Ph. 1-808-254-5526.— The work here in Hawaii is now well on it's way. We are now meeting for Sunday services at the Kalaheo High School; they have night classes every night through the week, so Wednesday nights we have Bible study in our home at 7:00. We have had visitors from the area to meet with us, and I have studied with them concerning the Church, and how the Bible instructs us to worship God when we come together. We have had calls concerning the ads in the papers. I have started a radio program on Sunday mornings, we are the only religious program on that station. Our goal is to reach into every neighborhood on these Islands, (Isa. 42:12) Let them give glory unto the Lord, and declare his praise in the Islands." It has been encouraging to have members of the Church visit us; they have been Sue Roberson from Ind., Cathy Kelly from Ca. and Doyle and Korean Trent from Ca.. Please continue to pray for us and all the faithful!

Don L. King.— 41931 Chadbourne Dr., Fremont, Ca., 94539, Sept. 15— We closed a very enjoyable meeting in Jacksonville, Fla. just before the Labor Day meetings began. This was our fifth time there and was, perhaps, the best yet. I made my home with the Gordon Prince family and it was great. We arrived home in time to take in the California Labor Day meeting in Fair Oaks, Ca. and enjoyed it. We were happy to have the Charles Goodgion family with us for a few days visit in our home during that time also. Last Lord's day we began a meeting at the North Area congregation in Sacramento, Ca. I have held several meetings here in the past also and, as usual, I'm enjoying the meeting. The Carl McCormack's home has always been a good place to stay. I have enjoyed visiting with Ed Powell who lives and works among the North Area church also. We go next to Ada, Okla. for a meeting. You who live nearby plan to attend. We're going to be busy during the next few months. It will soon be time to go back to the Philippine Islands again for a few week's work among the brethren there. Lord willing, we will go in Jan. The Cause has grown so much over there that it is hard for me to believe our good fortune. It will be good to see them and preach among them again. Pray for us.

Robb W. Hickey.— 4709 Birmingham Wy., Stockton, Calif., 95207, Aug. 8— I recently closed a good meeting in Sonora, Calif. The results were gratifying and seemed to make all our efforts worthwhile. At Sonora we baptized a young girl (age 18). Also, we studied with a young man (age 19) and he was converted from digression. To the Lord goes the glory for any good accomplished, and our thanks to all the brethren who were praying for our efforts. It was a real pleasure to be associated with such fine Christian people while we were at Sonora. Their hospitality and supporting efforts during the meeting was good. During July it was my privilege to preach at Sonora, Stockton, Atwater, and Turlock, all in Calif. The passing of Bro. Homer L. King filled the meeting in Sonora with much remorse. I express my sympathy to his family. It was a joy to know and visit with Bro. King. I was able to come back to Stockton from Sonora in order to attend his funeral service. This week brings to a close our work with the Stockton congregation. We move next to Birmingham, Alabama to work with the church there. We look forward to a good work at Birmingham. Please pray for our efforts for Him.

Robb W. Hickey.— 5313 Cornell Dr., Irondale, Ala. 35210, Sept. 6— Since my last report we have moved to work with the church at Birmingham, Alabama, please note our new address. Our phone number is (205) 956-8576. We have had one restoration since the work began. We have made some new friends and surely enjoy the association we have here in Birmingham. We look forward to the Lord's work in Birmingham with much zeal. We have some leads to begin working with right away and are anxious to get started. The brethren here have a weekly newspaper advertisement in an effort to establish new contacts. We hope some good may come from this effort. The brethren at Birmingham have a good congregation with good leadership and should do very well in the years to come. We have good attendance and cooperation from these brethren. We were happy to attend and take a part in the annual Labor Day Meeting held at Columbus, Georgia.

Randy French.— P.O. Box 2223, Redding, Ca. 96099, Aug. 12— The church here at Redding has lost a fine soldier of the Cross to the church at Fair Oaks in the Sacramento area. Bro. Greg Gay and family recently were transferred to that area by his employer. In the five years Greg and family have worshipped with us in Redding we have grown to love them very deeply. We are all going to miss them. Greg has been a strength and an asset to the Lord's work and I am confident he will continue fighting for truth. We who are left are few in number but strong in holding to God and His pattern for worship. Our thanks to Greg and the church at Yuba City for assisting in the teaching of God's Word here. Pray for us and that the Lord may be glorified in us.

Clevis T. Cook.— 1503 E. Crestview, Springfield, Mo., Sept. 7— In June I held a meeting for the Twelve-Pole, congregation near Huntington, W. Va. As usual, we had good crowds, good interest, and good cooperation from other congregations. I had pleasant visits with Richard Nichols and Gary Barrett, both preachers of the gospel. We made our home with Elwin and Wanda Cutter, which we enjoyed very much. They are old friends of ours. I have always enjoyed working with the brethren at this place. Over the last weekend in July I held a short meeting (Wed. through Sun.), for the congregation at Graham, Texas. During this time we (the Fanchers and Cooks) got together for a family reunion. Though we have suffered many losses, both spiritual and physical, and thus the circle has been broken here on earth, let us pray and hope that it will not be so on the other side. Cleo and Dorris Fancher, went all out to make everyone feel welcome. It was a joy to be with Duane Permenter again. I have learned to appreciate he and his wife for their unselfishness and willingness to stay in the field of preaching. While in this meeting we received the sad news of Bro. King's death—many were

made sad there, for they had known and remembered him in years gone by. The churches in that vicinity cooperated well. It was good to see Melvin Blalock, a dedicated, hard working preacher of the gospel. My next meeting was at Norman, Okla. We had a good meeting with two restorations. Very good crowds and cooperation by other congregations. We were treated well and enjoyed the meeting so much. We had pleasant visits with Edwin Morris, Jerry Cutter, Doug Edwards, Alford Newberry, Bill Roden, Jerry Harris, all preachers of the gospel. I have learned to appreciate my preaching brethren more and more as the years go by. The church at Norman, is blessed indeed to have Jerry and his family living in Norman. Don't ever make the mistake of underestimating the worth of a resident preacher. Some take them for granted. I believe Jerry Harris is solid in the faith.

Voyd N. Ballard.— P.O. Box 959, Empire, Ca. 95319, Aug. 10— I have discontinued my business in Merced and moved to the Modesto, California area, so that I can devote more time to preaching the gospel. At present I have regular Lord's Day preaching appointments at the congregations in Modesto, Escalon, and Atwater. Now that I am in a position to do so, I would like to hold gospel meetings. I am especially interested in conducting weekend meetings for congregations in California that may desire such meetings. Starting Sept. 18 and running through Sept. 25, I will be with the church in Tukwila, Washington (Seattle area where Smith Bibens preaches). I look forward to a good meeting with the brethren there, and we hope brethren from other congregations in the northwest will attend and help us. Any congregation that may desire my services for a meeting can contact me at the above mailing address or phone me at 209-874-3146 or at my message phone 209-874-1438.

Gary Barrett.— It is with some what of a heavy heart I type this report. We said our good-bys to all of our friends, brothers and sisters in Christ in Huntington, W. Va., St. Albans, W. Va. and Cinn., Ohio. We now find ourselves 2500 miles away in Sanger, Calif. The brethren at Sanger had asked me to come out here some years ago and after careful consideration we decided to try to work in this area. We didn't leave the W. Va. area because we were having trouble getting along with the brethren. It's sad when Preachers and brethren part under such circumstances. My relationship with my brethren is such that they told me if my work in Calif. is unsuccessful come on back home and pick up where I left off. I have a great respect for these brethren and love them. While spending my last three years in Huntington, W. Va. (my home state) much good was done. Folks were baptized at both St. Albans and 12 Pole (my home congregation). It was my privilege to work directly with both churches. Prior to my departure from Huntington my sister-in-law was united in marriage at the 18th St. Church house this thrilled our hearts. It's wonderful to see young men and women united in marriage when both are Christians and faithful to Jesus. Shortly after enjoying such happiness our hearts were saddened at the passing away of Brother Woody White a long time member of the St. Albans, W. Va. congregation. His death was sudden and unexpected but he realized life was uncertain so he prepared for the occasion many years ago and then remained prepared. I departed W. Va. 2 days later with a heavy heart and a great concern for Woody's wife Lucy. After all the going away dinners and parties this was certainly a sad note to leave on. We reached our destination safely only to encounter another heart-break. One of God's great soliders went on to be with the Lord. I attended the funeral of Brother Homer King at Stockton. Bro. L. Smith and C. Cook did a fine job comforting the bereaved. It was good to see Don King and Nola Milner whom I hadn't seen for a while but I wish it could have been under better circumstances. My prayers go out for the family. The folks here at Sanger were prepared for our arrival. The young people had spent much time in searching for us a house in

which to live. Upon our arrival everything was ready. I want to thank the folks of Sanger publicly. It appears to me the members of the Sanger congregation have the antidote for home sickness, they are very helpful and good company. My new address is 420 Hawley Ave., Sanger, Calif. 93657 Phone 209-875-6610. I desire your prayers in this new effort.

R.B. Roden,— 112 Kelly Dr., Moore, Okla.— Our meeting with Brother Billy Orten was well supported. We had to bring in additional chairs one or two times. The area is blessed with young people. They helped to make this meeting a success. One returned to the truth who had been out of duty for about ten years. We are thankful for all the preachers, fathers, mothers and visitors, who came. We had four confessions at Dallas (Boulder Dr.) the last time I preached there. One confessed wrong at Sulphur, when I was there the second Sunday of August. One confession of wrongs at Seminole when I was there the third Sunday in August. I go next to Levelland, Texas for some work there. I will be there over four Lord's Days. Next to California for some meetings. I will be at Modesto October 7-16; Clovis Oct. 21-23; Porterville October 28-30; Orange, California November 5-6. I need to make a correction for the dates at Bakersfield, Calif. I will be at Bakersfield (East Brundage Ln.) October 26 on Wednesday night. I am looking forward to these meetings so the wife and I can see all of you while we are on the West Coast. Do pray for us in the work.

Miles King,— Rte. 1, Scotland, Ark. 72141, Aug. 9— Our work in Ark. continues with good interest. The meeting in June with Bro. J.W. Kornegay was encouraging. Terry Baze just closed a mission meeting at Lost Corner with 2 precious souls being baptized into Christ. We appreciate the good cooperation from surrounding congregations. Brethren attended from as far away as Tucker, Ok. and Bro. Gerald Ray Smith brought a van load of young people from Monroe and Clayton, La. and Brookhaven, Ms. Best of all we were encouraged with local visitors, outside interest was good. This summer we were glad to hear Bob Loudermilk at Pottsville, Allen Bailey at Mt. Zion, and Don Pruitt at Cedar Creek. During June I held a meeting at Mineral Wells, Tx. and enjoyed being with the brethren again and working with Bro. Melvin Blalock. Johnette and I enjoyed the Sulphur meeting. During July we were made sad by the death of Bro. Bennie Case (reported elsewhere in this journal). Family and I cannot forget the wonderful visits in the home of Bro. and Sister Case while in Baton Rouge where they lived for many years. The last part of July we worked in personal work with the church at Hammond, La., ending with a weekend meeting by Bro. Mike Middick. We were pleased with visitors from Baton Rouge and Miss., and happy to see some from the Hammond vicinity. It was good to hear preaching by Barney Owens at Pearlhaven, Ms. and Terry Baze at Monroe, La. I look forward to holding a 5 day meeting at Conway, La., Aug. 24-28. Our next work in Ark. will be in the Little Rock vicinity where I look forward to working with Bro. Stan Elmore. Friends are leaving one by one— Just this past week we received word of the passing of Bro. Homer L. King. To Helen and all his family we extend our sincere love and prayers. In years gone by he touched many of our lives by his sermons, writings and association. It seems he did everything he could to help point people "back to the old paths!"

Gillis E. Prince,— P.O. Box 250, Wedowee, AL 36278, August 5— It has been some time since I wrote to **THE OLD PATHS ADVOCATE**. I have been enjoying the paper, and the fine articles by the brethren. I have been hindered in the work this year because of sickness. I was able to hold a week's meeting at Flintville, Tn. in April. We were hindered much because of rain and bad weather. The interest was good. We appreciated our visitors from Athens, Al., Lawrenceburg, and Chapel Grove, Tn. Those brethren are to be commended for their faith and good

works. Next, I was with the church at Hill Top, Kentucky. This was my seventeenth meeting in this community, and I believe it was the best we ever had. The crowds and singing were wonderful, we had a full house every night with outsiders in each service. We had one baptism and four confessed faults. Lately I have had home studies with people at my home congregation Napoleon, Alabama, Columbus, Georgia, and Jasper, Tn. I believe we have a wonderful opportunity to establish a new congregation. We knocked on doors and set up home studies, which we hope to take care of soon. We have a family of three that drive sixty-five miles one way to church services. There are some people in Chattanooga about thirty miles away, who I have heard worship in their home. Bro. Alton Bailey and I plan to go there soon and see what we can do. There is a building there that we can get for two hundred a month. If brethren anywhere know of one willing to go there and work for at least two years and if any of you brethren can send support for this work, please call Sherman Long at 615-942-2965, or call me at 205-449-2902. Brethren remember the book says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." I want to put a big Amen on Brother Irvin Barnes article, "Church Money on Interest". I don't see how brethren can do this when souls are going to hell because we did not get the truth to them. May God bless the faithful everywhere. Here are three subs.

BONDS OF MATRIMONY

Lee-Vaughn— On Friday evening, July 22, 1983 my granddaughter, Sherrie Vaughn was united in matrimony to Randall Lee in Escalon, Cal. before a large host of brethren, relatives and friends. Randy and Sherrie are faithful Christians and were both raised by Christian parents. Our prayers are that God will richly bless them with a long and fruitful life together in His service. I was greatly honored to have been asked to officiate.

—Homer R. Sallee

Motz-Carey— On the evening of July 19, 1983 Robert Motz and Tawana Carey were united in marriage. The setting was beautiful as they exchanged their vows. The 18th St. Church house in Huntington W. Va. was filled. Tawana is the daughter of Archie and Lona Carey who have been members of the 18th St. congregation for many years. Rob was raised a Baptist but after studying the Bible with me on the subject of Bible Baptism surrendered to the Lords will and was baptized for the remission of sins. This set the stage for a union between two of Gods children. Tawana being the sister of my wife has given me a good opportunity to know her well, she is a good christian girl and I wish both her and Rob the very best in their lives together and their service to God. The writer performed the ceremony.

—Gary Barrett

IN MEMORY OF BRO. HOMER L. KING

When I received the news of Bro. Kings death, it filled my heart with sadness. Our sympathy goes out to Helen and the children. Bro. King and I were close to the same age, he was 6 years older than I. I realize the fact that I will soon be traveling that path also. Homer, you can look for me for I'll be coming soon. Wait for me just inside the gate.

—James R. Stewart
Waco, Tex.

OUR DEPARTED

Case— Bennie Louis Case who lived near Brookhaven, Ms. died July 13, 1983. Many of us knew Bro. Case when he lived in Baton Rouge, La. He took a leading part in the congregation meeting at Foster Rd. For the past 2 or 3 years he and his good wife Clara had lived near New Salem congregation where they attended services. Bro. Case was 68 years of age, he is survived by his wife Clara; a son James; and 2 daughters Peggy Smith and Linda Hilton. Bro. Barney Owens spoke words of comfort and read scripture to family and friends. I was glad to assist.

—Miles King

Chapman— Sister Ermine Chapman passed away on Aug. 1, 1983, at age 69. She is survived by her husband, Bro. Marvin Chapman; one daughter, Geula Dover; one son, Lonnie and one step son, Dean. Marvin and Ermine have endeared themselves to all who knew them thro hospital-ity, visiting the sick and bereaved and faithful participation in all the activities of the church. Sister Chapman was a Godly woman both kind and good. Services were held at the Wade and Cross street meeting house with burial at the Quality Ridge Cemetery. Singing was provided by local members assisted by members from Odom, Mo.

—Irvin Barnes

Hickman— Bro. Ralph Hickman, of Mtn. Home, Ar., departed this life Oct. 10, 1982, at age 76. Altho a year has passed his memory lingers vividly in the hearts of those of us who miss him so badly. Ralph was a man of strong character and determination; always willing to do what he could for the cause of Christ. He was instrumental in leading several from digression and influenced others to obey the gospel altho he never taught publicly. His home was open to everyone. He loved the out doors and was a skilled hunter and fisherman but never allowed such to hinder him spiritually. It seems only a few weeks ago that a large host gathered at the Wade and Cross Street meeting house to offer sympathy in sermon and song to Sister Hickman and other family members. His body was laid to rest in Baxter Memorial Gardens less than a mile from the home-place where he and Sister Hickman had shared their lives with each other for over fifty years.

—Irvin Barnes

Smith— Brother Charles Smith, Oklahoma City, Okla. departed this life July 23, 1983 at the age of 82 years, four months. He is survived by his wife, Louise of the home; a brother Jim, Sulphur, Okla.; two sisters, Stella Goodnight of Wanette, Okla. and Anna Goodnight of Wewoka, Okla. Brother Smith was a member of the Church of Christ. He attended services at 2636 S.W. 36th St. here in Oklahoma City. He was a quiet man. He was a man to observe. He was a good family man. His wife was not a member of the Church of Christ. However we learned to love her very much for Brother's Smith's sake. We pray that the family will start coming to church. The writer spoke words of comfort to the family. The Colonial Chapel at the Vondel Smith Mortuary was filled with the number who also came to comfort the family. The singing was the best for the occasion.

—R.B. Roden

White— Woodrow (Woody) White 69, of St. Albans, W. Va. was dead on arrival Thursday at Thomas Memorial Hospital of an apparent heart attack. Woody was a 38 year resident of St. Albans, retired from Union Carbide, a member of the St. Albans Church of Christ. Surviving: wife, Lucy; son, Robert D of St. Albans; daughter, Mrs. Rose Ann Saunders of Columbia, Tenn.; sister, Mrs. Edith Kyle of Columbus, Ohio; five grandchildren. While working with the St. Albans congregation the past 4 years I became good friends with Woody and I can honestly say he made this world a little better place while here. Woody was the kind of man who had time not only for his family but for

others. A beautiful smile always greeted his visitors. I remember sometime ago Woody was waiting on the Lord's Table and he said, "Jesus died for us and went back to heaven, he will one day come back for us." He loved the Lord and wanted that New Body the Lord promised. Woody was a prisoner of war in the 2nd World War. One might think this would make a man hard and cold but not so with Woody, he was humble, gentle, loving and caring. Woody's seat at Church will be empty and he will surely be missed. My prayers go out for Lucy and the family. May God comfort as only he can! The writer spoke words of comfort.

—Gary Barrett

Melton— Howard G. Melton was born Dec. 20, 1920 near Healdton, Ok. and departed this life July 27, 1983, at the age of 62 years plus. He became a member of this congregation 2 or 3 years ago. He is survived by 2 brothers, Allen of Healdton, and Lincoln of Ardmore; 2 sisters, Doris Mums, Grand Prairie, Tx. and Margie Thomas, Glendoe, Wyo. Howard really believed in the power of the Word and inspired the members with his zeal and activity. We will miss him but expect to meet him eternally. He said "I want eternal life." The members here sang beautiful songs and the writer spoke words of comfort. We sorrow not as others who have no hope.

—J.D. Elmore

Fancher— Zeph J. Fancher, was born August 31, 1901 at Olustee, Oklahoma. He passed from this life August 10, 1983 at Mena, Arkansas. He was married to Dean Brooks in the early twenties and to this union six daughters and one son was born. The children and many grandchildren, as well as his faithful wife of many years all survive his departure from this life. He obeyed the gospel at an early age and was faithful, to the best of my knowledge, until the day of his death. He was a member of the church at Mena, Ark., the last few years of his life. I loved him and considered him to be one of my favorite relatives. A very fine compliment was paid to Uncle Zeph, by his brother: He said when he was a small boy he wanted nothing more than to be like his big brother. He thought he could do, just about anything, and therefore, just about as perfect as one could be, in his mind. I shared some of those boy-hood joys with him, at work and at play. The singing was done by his family--it was very good. Many friends and relatives came to pay their last respects to him. He was a good man. Taylor Joyce, led the prayer, and did it well. Leon Fancher, his son spoke fitting words about what his father had meant to him. I was ask to make the final and main talk, and was honored to do so.

—Cleviss T. Cook

Hackworth— Ellie Marie Hackworth, was born Nov. 13, 1934. She departed this life in her home July 9, 1983 following a long illness. Marie was united in marriage to Junior Lee Hackworth June 17, 1954. To this union three children were born, two daughters and one son, who along with her husband, and four grandchildren are the survivors of her immediate family. She was a member of the Ash Grove, Church of Christ. I met Marie almost thirteen years ago as a result of our television program and helped them see the truth on innovations in the Church. She was a fine woman and will be greatly missed. She loved the simple life and ask to be put to rest that way. She had a real nice funeral. Members of the Southside congregation did the singing. Many friends and relatives came to pay their last respects. She was my sister in Christ, and my friend. This writer was ask to say the final words over her deceased body. Interment--Ash Grove, Mo.

—Cleviss T. Cook

Gardner— Leona Gardner, was born April 15, 1901 in Barry County Missouri. She passed away Feb. 1, 1983. In

1923 she was married to Harry Monroe Gardner, who preceeded her in death. She is survived by four children; two sons and two daughters. She was baptized a few years ago and was a member of the Lee's Summit Church of Christ. One son, August Gardner, is a faithful member of the Lee's Summit congregation. It was a grave-side service in the Mt. Vernon, Missouri cemetery, where she was laid to rest. This writer read from the scriptures and spoke words of comfort to the best of his ability for the deceased.

—Clevie T. Cook

TENNESSEE LABOR DAY MEETING

The inaugural Tennessee Labor Day Meeting, held at the Brookside congregation in Nashville, was a resounding success. The hard work invested by La Don Croom and the Nashville brethren to prepare for the execute the meeting was obvious. Advertisement for the meeting was as thorough as any I have ever seen. Accomodations included: dormitories for the young people; a rented school facility to accommodate the large crowds for worship services; food and refreshments after each service, including a dinner on Lord's Day. The Nashville brethren worked hard to make everyone feel comfortable and welcome, and to make the meeting run smoothly. The brethren in the Chapel Grove - Lawrenceburg area were also a tremendous help. Certainly the meeting could not have been the success it was had it not been for their cooperation.

Because this was the inaugural meeting, the brethren did not know how many people to expect in attendance. I think most of us were pleasantly surprised at the overwhelming response of brethren from neighboring states. In all, 18 states were represented. There were 14 visiting preachers, and 12 of them preached during the meeting. It was an honor for me to be asked to conduct this initial meeting, and to have the opportunity to meet a number of folks from Tennessee whom I had never met before. It was also a pleasure to work with La Don Croom in arranging and conducting the services. The excellent preaching by the visiting preachers, the beautiful singing, and the wonderful fellowship certainly made the meeting a spiritual feast. The Nashville brethren are already looking forward to next year. The Brookside congregation will again host the Tennessee Labor Day Meeting, and Bro. Paul Nichols has agreed to conduct it.

—Carl M. Johnson

"YOU BUILD IT...WE'LL RUN IT"

Someone recently in talking about some problem that we face in this country spoke of the attitude of so many which says, "You build the factory and let me run it." That this is the attitude of many goes without question. But, unfortunately, it can also become the attitude of people in serving the Lord.

A young preacher once went to a place where no church of the Lord existed. There were people in the community who had been baptized many years ago but who were not faithful to the Lord. This young man worked hard to convert people and soon had a church meeting. When this was done some of the people who had been baptized years ago, but had not even worshipped, to say nothing of doing anything to convert others, wanted to take over and "run the church." After some struggle on the part of a few they were allowed to take over. They did run it--back where it was before the young preacher came. Years have passed and there is still no New Testament church in the community. The same people, if they are still living, are back where they were before he came.

—Church of Christ Reminder,
Cleon Lyles. Selected by Jim Hickey

UNITY

By Mark Robbins

We are living in a period of time when most religious sects are talking unity, unity, and unity, and yet more and more religious sects are emerging! How strange! Supposedly, Leroy Garrett is the author of a unity in diversity movement with the goal of reaching unity in the body of Christ. The only trouble is that his doctrines promote just the opposite. His sickly and extremist liberal views are intolerable to any christian that fears God and tries to keep His commandments, the results are more religious sects--just what the body of Christ does not need. Brethren, I plead for unity! Why cannot we all within the body of Christ humbly bow to the precious will of Jesus Christ revealed in the New Testament, without addition or subtraction? We can have christian unity if we apply (and practice) the ancient axiom "speak as the oracles of God" (1 Pet. 4:11) and "be silent where the Bible is silent". If a brother transgresses the doctrine of Christ, in any matter, **he hath not God** (2 Jno. 9). Rom. 16:17 commands me to **avoid** those that cause division. False doctrine, cups, classes, music, institutionalism, and such like simply cause division. Will we ever learn- God said what He means and He means what He says. Paul commands the churches to speak the same doctrine (1 Cor. 1:10), we should be of the same mind. Let us preach Jesus and His gospel, nothing more or less. **Jesus is all that matters.** His blood purchased the church, and men will give an account for dividing the blood bought institution Jesus loves so much (Acts 20:28). Jesus and His will is the only way for our salvation (Matt. 7:21; Jno. 14:6; Acts 4:12). We all agree on baptism for Mark 16:16 spells it out loud and clear. Now, I plead why cannot we all just take the Bible as it is? Why do we need music, cups, classes, institutions, and false doctrine, they are not part of the gospel and can cause us to be lost. So, give your idols up (Gal. 1:8,9) and turn to Jesus (Jno. 8:32). Jesus is your only answer, He will set you free!

Remember, we can only have unity based upon the truth of God's word (Jno. 17:17). If we will only submit to the commandments of Jesus, we will have blessed unity. Why tarriest thou?

—4806 Kilkerry
Middletown, O. 45042

OUR THANKS TO RONNY WADE

The family of Homer L. King wishes to express our thanks to Ronny Wade for the work he did in putting together the special issue as a tribute to H.L. King. He loved the paper so well that when he was shown a copy of the O.P.A. only 4 days before his death his eyes lit up with affection and interest. The special issue was fitting, tastefully done and touching. He would have been proud of it and we are. Ronny took a great load off of me by agreeing to do the job. Our thanks too, to all who wrote for the special issue.

—Don L. King

LOVE AS A BASIS FOR MARRIAGE

Love as a basis for marriage is a new, professionally printed, and attractively bound small volume by James Orten. Intended to be the first of a series on preparing for marriage, it describes and illustrates the type of love necessary for a successful marriage. Young people should read it as they approach courtship age, engaged couples should read it together to test their relationship, and parents should read it to better teach children before they begin to date. Single copies postpaid \$1.50 or 4 for \$5.00.

Order from: Stepping Stones Publications
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Okla. City, Okla. 73132

DID YOU KNOW

Continued from page 1.

Did you know the bible nowhere authorize the use of the modern Sunday school (bible classes) by the church in worship to God? If so, where is it? In New Testament times men spoke one by one to an undivided assembly. 1 Cor. 5:4; Acts 11:25-26; Acts 14:27; Acts 15:25; 1 Cor. 11:17-18; Acts 20:7; 1 Cor. 14:23.

Did you know women are commanded to remain silent as respects the public teaching of the church? 1 Cor. 14:34-35, 1 Tim. 2:11-12.

Why have some churches of Christ adopted the bible classes with women teachers when the scriptures authorize neither?

IV. Did you know that individual cups in the communion were first used by a denominational church in 1894?

"Until near the end of the nineteenth century the chalice, or cup, was used in the distribution of the wine at the Lord's Supper. At that time more attention began to be paid to hygiene, and the use of the common cup began to be unpopular with the communicants. Rev. J.G. Thomas, who was both a minister and a physician, was the originator of the idea of individual cups." (The Sacrament of the Lord's Supper by Thomas H. Warner p. 237-38). **Did you know the church of Christ did not begin using individual cups until 1915?** G.C. Brewer in his book *Forty Years on the Firing Line* p. XII and XIII says "I think I was the first preacher to advocate the use of the individual communion cup and the first church in the state of Tennessee that adopted it was the church for which I was preaching, the Central Church

of Christ, at Chattanooga, Tenn., then meeting in the Masonic Temple." By his own admission when Brother Brewer took this step he "was fought both privately and publicly and several brethren took me to task in the religious papers and called me digressive. Bro. Smith (G. Dallas Smith) came to my rescue, and in the year 1915, Bro. David Lipscomb wrote a short paragraph in the Gospel Advocate saying that he had changed his view in reference to the communion cup and that he did not believe it was any digression or in any way a corruption of the service to use as many cups as might be demanded by the occasion. This brought that controversy to an end, and from then on, the churches began using the individual communion cup everywhere."

Did you know the bible says nothing about individual cups?

In fact Jesus took "a cup" Mt. 26:27; Mk. 14:23; Lk. 22:20. He gave "the cup" to his disciples and commanded them to drink of it. Mt. 26:27; Mk. 14:23.

They obeyed and all drank of (out of) it. Mk. 14:23.

Paul delivered the same procedures to the church at Corinth 1 Cor. 11:23-29.

Why have some churches of Christ left the above Bible practice for the man-made practice of using individual cups?

(This article is being put in tract form. If interested contact Ronny F. Wade.)

OUR TRIBUTE TO BROTHER HOME KING

First of all, we extend our sympathy to Sister King and the children. We have known Brother King for many, many years. He came to Sentinel, Oklahoma in the 1930's...1930 through 1939 (or 1940). Brother King held nine meetings in a row at Sentinel, from year to year. Shortly after Brother King and Helen were married, he again came to hold a meeting at Sentinel. They stayed in the home of Sister Harrison - my wife's sister. In those days, our meetings were two-week meetings...over three Lord's Days.

Brother King's eulogies are many - his attributes were outstanding. He gave to us a better understanding of what Abraham meant, when he looked for a city; which hath foundations, whose builder and maker is God...Hebrews 11:10. Brother King worked hard to secure a home in heaven. Revelations 14:13... "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors: and their works do follow them."

In Brother King's early labors for the lord - sometimes, he had to walk (miles) to services where he was holding a meeting...sometimes, he had to wade water...sometimes, he had to walk in deep snow. He started to preach in the days of the wagon and buggy. He struggled through the depression years and war-time years of rationing - never wavering! He did these things to preach the gospel.

I know, I also started to preach while we were in the deep depression and through the rationing of World War II...stamps for food, stamps for gas, tires and etc. These were the days when a dollar was a dollar. But, Brother King was not out for the money. He was looking for souls to convert to the truth. I learned to love and respect him for the truth's sake. To me, he was truly a teacher of the gospel, a preacher who stood firm for the truth, and a good example for all to see. He was a dear friend; a beloved Brother in Christ.

Through the years, our paths have crossed many times. He debated some and wrote in the church papers for years. His stand was: "To Speak Where The Bible Speaks". His guide to the brotherhood was: "Fellowship". He taught us how to find the truth on any subject. His motto was: "Lay Hands Suddenly On No Man, Neither Be Partaker of Other Men's Sins...Keep Thyself Pure". I haven't forgotten what

he told me. He also, warned me and others, to "Use The Sword of the Spirit to Fight the Enemies With"...Ephesians 6:17.

I am thankful to have known such a man as Brother Homer L. King and his kind wife, Sister Helen. Our life is richer by knowing them. We are thankful for Brother King and his guiding life:

He was self-sending...put others before himself.

He was kind and courteous...always thinking of others.

He had humor...with a twinkle in his eye and a loving smile.

He was an outgoing person...ready to listen...slow to judge.

He was a man living by faith and never failing to fellowship those who would keep the word and live it as the scriptures teach.

He had a spiritual conscience...with sympathy and respect for others.

He was an ambassdor for Christ...he led the way-by example.

—R.B. Roden
112 Kelly Dr.
Moore, Okla.
73160

DATE CHANGED FOR ANNUAL SPRING MEETING IN TULSA

The 11th Street Acres congregation in Tulsa, Oklahoma had an annual Spring Meeting for the last several years during the first week end in April, which was for the purpose of letting the young men and boys do the teaching. Due to the fact the date is in conflict to other meetings, the date will be changed to the 13th thru the 15th of April 1984. This will be over the 3rd Lord's day in April please make your plans to coincide with this date. Bro. Dale Wellman will direct the meeting and will be the speaker for both services on Lord's Day. We look forward to seeing many of you during this meeting.

—Gene Hopkins

"YESTERDAYS TREASURES"

I saw an antique store not long ago named Yesterdays Treasures. It featured the collectable items I like from the days of the great depression in the 1930's. "The great depression", to use a quote from the writings of Charles Dickens. "It was the worse of times", "It was the best of times". It was the "worse of times" because almost everyone in Okla. and Tex. where I was living felt its terrible effects. Hardly a family we knew escaped the hardships and devastation of the great depression. "It was the best of times" because it drew families closer together, and as they suffered together, they drew nearer together and loved one another more. It was also the best of times because people were closer to God. You could expect more townspeople to attend a meeting then than now-a-days. One reason, there was no TV to carry the NFL and big league baseball games. No pac-man, no pot, etc. to keep folks at home. They could be coaxed to come to a meeting.

It is hard for me to think of Bro. Homer L. King and not think of the great depression, for it was during those days I knew him. It was in the 1930's I heard him in so many meetings and spent a few days with him in his home in Mo. I don't know if Bro. King was the best preacher in the world (I don't know if preachers should be compared as best, next best, etc.) but he did have a different style than any I had ever heard. Yes, that's the word for it Style. He had style and he had class. He had a way of preaching a sermon that

everyone even young children, could understand and would give him their attention. I wonder how many times I have heard that remark about Bro. King. Church houses in Okla. in the 30's were not air-conditioned, did not have padded seats. In the summertime the word was miserable. It was about "blood, sweat, and tears," to endure a July or Aug. meeting, but endure we did." He had style, he had class, and he had diplomacy. In other words you could take a friend (girl friends in my case) to hear him explain something and he wouldn't insult them. They would leave him and like him. He could not always persuade folks to accept the truth, but he would earn their respect.

After the war, I was not to see him very often. Our paths went different ways. But I remember and will never forget his heartfelt sermons, the lonesome whine of the "Texas Special" and other long black trains that carried him away into the night. I would wonder as I saw the lights on its last car disappear, would I ever see him again?

"Yesterdays treasures". Is Bro. King one of them? Yes, we will never see the likes of him again. And I wonder as I did those many years ago as I watched the train at the station, will I ever see him again?

—754 N. Pine,
Anahelm, Cal. 92803

HONOR ROLL

You will find listed below the names of those sending subscriptions from July 10 to Sept. 10 and opposite the name the number of subscriptions sent. Our thanks to all for help in putting the paper in more homes and for your prompt renewal. Please check the following and report any errors to us:

Don L. King-8; Don McCord-8; James Sexton-6; C.A. Smith-4; Carl Willis-4; Gillis Prince-3; Bonnie Ervin-3; Geo. Battey-3; Carlos Smith-3; Willa Shy-2; Ray Pate-2; Mrs. John Rose-2; J.D. Ridenour-2; Johnny Fisher-2; Bennie Cryer-2; Kenneth Astley-2; Russell Hall-2; Wilma Jones-2; Allen Bailey-2; Mabel Brumley-2; John S. Coon-2; Paul Walker-2; John J. Bennison-2; Mrs. Harry Solleder-2; Loveta Brown-2; Pete Howard-2; Wendell Webb-2; Jackie Lea-2; Charles Carlo-2; Mark Robbins-2; Nellie Gray-2; LaDon Croom-2; Ken Middick-2; Helen Finley-2; R.O. Casey-1; Mrs. C.L. Tate-1; Mae Swindler-1; Rodney Nelson-1; Len Martin-1; Ernest Wade-1; Randy Readnour-1; Ethel Donaldson-1; Bob Hansen-1; Doug Jones-1; W.F. Ortem-1; Wanda Fagg-1; Hazel Brumfield-1; Fredrick Snider-1; Robert Arthur-1; L.M. Crouch-1; Lowell Hill-1; Jack Jackson-1; Bobby Reeves-1; Royce Young-1; Jerry Cutter-1; Mrs. Ernest Gilley-1; David Cole-1; Lance Russell-1; Frank Tidmore-1; Debbie Williams-1; Rylan Nichols-1; Charles Tepen-1 Scott Jackson-1; Fred Cocklin-1; Pearl Meents-1; Lois Mullican-1; Stephanie Klinzman-1; E.N. Bullard, Jr.-1; Tommie Jackson-1; John Pauley-1; A.G. Klapp-1; Melvin Marcum-1; Miles King-1; Addie Clements-1; Carl Finto-1; S.W. Lea-1; Granville Mahurin-1; Doug Edwards-1; J.A. Floyd Jr.-1; Randy Odom-1; R.F. Garman-1; Alton Bailey-1; Virginia DeWitt-1; Bobby Wright-1; Byron Spinks-1; Margie Holt-1; Roy Householder-1; John Stephens-1; Mrs. Myrl Dean-1; James Ballard-1; Garnet Davis-1; Clovis Cook-1; Ellen Dearson-1; Karen Knepp-1; Ron Lankford-1; Mrs. A.V. Wade-1; Lloyd Kornegay-1; James Prince-1; Mrs. Hugh Hinton-1; Kate Arnette-1; Barbara Kelley-1; V.O. Elkins-1; Eugene Broughton-1; Stella Brewer-1; Nollan Beck-1; Peggy Agnew-1; David Gilley-1; Claude Barnes-1; Glynn Smith-1; Charles Marsh-1; Viola Offill-1; C.S. Holt-1; Douglas Smith-1; Gary Barrett-1; W.G. Fulmer-1; Dwight Smith-1; David Cole-1; Jessie Weeks-1; Ollie Jones-1; E.J. Anderson-1; C.C. McClain-1; Wanda Merritt-1; Ernest Kimble-1; Carl Johnson-1; H.R. Wages-1; James D.

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WORDS OF ENCOURAGEMENT

"I enjoy the paper so much and can hardly wait to receive it each month" -Mrs. S. Centorbi, Florissant, Mo.

"Keep up the good work. Family and I find the paper informative and educational" -Ronald Applegarth, Norman, Ok.

"Bro. King our prayers are with you. I visited you when I was a little girl. Here is our renewal for OPA" -Edna Shannon, Vanzant, Mo.

"We enjoy the paper so much and appreciate all of you who make the OPA the fine paper it is" -R.V. Criswell, Purcell, Ok.

"I love the OPA, such a great journal! Here are 2 subscriptions" -Mark Robbins, Middletown, O.

"We enjoyed the articles on the Holy Spirit and would like to see some on speaking in tongues. Keep up the good work" -The Webbs, El Paso, Tx.

"Enjoy the paper, and look forward to reading the many truths in it" -Lois Chatham, Cottage Grove, Ore.

"I enjoy reading the OPA, thanks to all of you" -Lena Wissinger, Lebanon, MO.

"Enjoy the OPA and am assured it does much good" -Joe Morgan, Miami, Ok.

"We enjoy the paper, keep up the good work" -Lonnie Nichols, Ok. City, Ok.

"You are doing a great job with the paper" -John Smith, Brookhaven, Ms.

"Here is my renewal, would not want to be without the OPA" -Grace McDonald, Visalia, Cal.

"Renew my subscription and keep up the wonderful work" -J.A. Hollandsworth, Quinlan, Tx.

"I have truly enjoyed the wonderful articles in the OPA the past year" -Linda Sanders, Wichita, Kan.

DO THE PRINCIPLES

Continued from page 1

Did Jesus Violate The Law In His Teaching?

It is argued from Matt. 5:19 that if Jesus taught something besides the Law of Moses, he violated that Law. Knowing that someone might hear his contrastive teaching, and think that he was trying to destroy the law, Jesus assured them that this was not his purpose (Matt. 5:17-20). Jesus did not violate the Law, neither did he teach anyone to violate the Law. Therefore, it devolves upon me to show that his disciples could obey the teaching of Christ, even during his personal ministry, and still not violate the Law of Moses.

Did Christ Contrast The Law and The Gospel?

It has been argued that Christ was not giving his law in the Sermon on the Mount, but was correcting misapplications and perversions of the Law of Moses, because he did not say "It is written." Let us look at the passages and see if Christ was quoting the Law of Moses and giving his contrasting teaching.

(1) Matt. 5:21, "Ye have heard that it was said by them of old time (to the men of old, RSV), Thou shalt not kill." Was this a perversion of the Law? No, it is a direct quotation from Ex. 20:13! Now notice Christ's contrastive teaching, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (v. 22). Although the Law forbade killing, it did not keep the person from hoping that lightning might strike his brother. We can see the difference in "killing" and being "angry," and would the person who not only did not kill, but also was not angry with his brother violate the Law? Of course not!

(2) Matt. 5:27, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." Was this a perversion of the Law? No, it is a quotation of Ex. 20:14! We can see the difference in that and in Christ's teaching: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (v. 28). But if a person under the Law did not even look with lust, would he violate the Law of Moses? Certainly not!

(3) Matt. 5:33, "Again, ye have heard that it hath been said by them of old time (to the men of old, RSV), Thou shalt not forswear thyself (swear falsely, RSV)." While not a verbatim quotation, this is the teaching of the Law in Lev. 19:12. In contrast, Jesus said, "But I say unto you, Swear not at all" (v. 34). But would it have been a violation of the Mosaic Law of swearing falsely to "swear not at all"? Certainly not! By keeping the New Testament command to "swear not at all," one would not have violated the Law of Moses.

(4) Matt. 5:38, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." Moses' Law said so in Ex. 21:24. Now note Jesus' teaching: "But I say unto you, That ye resist not evil" (v. 39). A person who refused to retaliate in Christ's day, according to the teaching of Christ, would not violate the Law of Moses.

(5) Matt. 5:43, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." "Love thy neighbor" was an expressed precept of the Law in Lev. 19:18, and the sentiment, "hate thine enemy," was the practical result of the teaching of the Law, as in Deut. 23:6. Now notice Jesus' contrast: "But I say unto you, Love

your enemies" (v. 44). Obviously, this teaching applies today, and was truly demonstrated by the Lord and his disciples. The Law of Moses nowhere taught them to love enemies, but if a disciple had done so during Christ's personal ministry, he would not have violated the Law of Moses.

In all of this, Christ was showing them how their righteousness was to "exceed the righteousness of the scribes and Pharisees." Remember that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). Now we are ready for Matt. 5:31, 32.

(6) Matt. 5:31, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." This must refer to Deut. 24:1, since that is the only verse in the Old Testament which authorizes a "bill of divorcement." This was not, as some say, for only "the one cause," because there were cases where no fornication was involved, yet men were allowed to put away their wives. See Ex. 21:2-6; Ex. 21:7-11; Deut. 21:10-14 and Deut. 24:3,4. A man could put away his wife for every cause, under the Law, but he had to give her a writing of divorcement. Now notice Christ's contrastive teaching: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Are we able to see the contrast? Moses' Law permitted divorce for "every cause," but Christ's law permits divorce only for the "cause of fornication." I might say just here that if Matt. 19:9 (which is not my topic) is the Law of Moses, there is no contrast.

Quibbles

Some who want to deny that Jesus was giving his own law in Matt. 5:32, feel the effects of the reasoning above and make foolish quibbles. They ask: "Are we in danger of the Jewish council if we say, 'Raca' to our brethren, as in Matt. 5:22?" No, but we must remember that when Jesus spoke this, they were under a combined civil and religious system. We have the counterparts of the Jewish Judgment and Council today in our civil courts. One who is angry with his brother is in danger of prosecution by the civil courts, and whoever says, "Thou fool," is still in danger of hell fire. The principle taught is the same.

They also say, "But we don't have an altar, as in Matt. 5:24, so how could this apply?" We do have an altar. See Heb. 13:10. Besides, this verse simply teaches the importance of reconciliation between brethren. The principle applies.

Can we rely today on what Jesus taught in Matt. 5:32? May a person who is married to an unrepentant fornicator put away his companion, according to the teaching of Jesus? I reply that the words of Jesus are surely safe for us to follow. Paul said, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing" (1 Tim. 6:4). Peter quoted Moses and said: "And it shall come to pass, that every soul, which will not hear that prophet (Jesus), shall be destroyed from among the people" (Acts 3:23). The words of Jesus will never fail us nor lead us astray.

Sources Consulted: *The Sermon on the Mount and the Civil State*, Foy E. Wallace.
The Forerunner, J.T. Brose.
"It Is Written" of Marriage, Divorce, and Remarriage, H.E. Robertson.

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. LV

No. 10

LEBANON, MISSOURI, NOVEMBER 1, 1983

(USPS 407-560)

IT HATH BEEN SAID J. Wayne McKamie

God ordained marriage in the garden of Eden, and through the ages has legislated in such fashion so as to protect both the institution and His plan. Few laws were ever given that would not in some way influence the home structure; several, however, were given that directly bore on the subject. "Thou shalt not commit adultery...Thou shalt not covet...thy neighbor's wife." Ex. 20:14-17.

The above mentioned passages and others that we shall consider strongly indicate God's attitude toward the marriage relationship and its nature: "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, 'Why did Moses command to give a bill of divorcement, and to put her away?' He said unto them, 'Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so.'" Matt. 19:4-8. One thing is very apparent in our Lord's statement. God has a will and a plan for those who have been made in His own image. The "twain becoming one flesh" is a concept that runs throughout the Word, indicating that God's purpose from the beginning was that marriage was designed for two, male and female, and that divorce was never intended. His ideal is apparent. His attitude toward the opposite is clearly stated: He hates it. Mal. 2:15-16.

Laws are given to regulate, protect, and allow. God's law through Moses was precisely in accordance with that. Deut. 24:1-2 states, "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it into her hand, and send her out of his house. And when she is departed out of his house, she may be another man's wife."

The Jewish interpreters radically disagreed as to what constituted grounds for divorce. Rabbi Shammai and his followers taught that "the unseemly thing" was sexual infidelity while the school of Hillel interpreted it to be almost anything displeasing to the husband. Evidently at the time of Christ these two ideas were still very much debated. However, when approached by the Pharisees with the question, "Is it lawful for a man to put away his wife for every cause?" Christ did not respond with a reference to either Shammai or Hillel; he rather referred to the ideal of Gen. 2 and then to the law of Deut. 24. While the ideal was not found in Deut. 24, Deut. 24 was nonetheless God's law and was not to be discounted. What Moses allowed, God allowed. Ex. 4:12, Ex. 20:1-17, 19, 21, 22, and Deut. 5:31. That which Moses wrote was law. Had it not been truth (law), their attempt to place Jesus in opposition to it would have served no purpose.

The truths of Deut. 24 should be even clearer to those of us who can view them through the perfect law of liberty. Several things are apparent as we look at Deut. 24.

1. The unseemly or unclean thing was not immorality

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"CAN'T WE AGREE ON SOMETHING" By Homer L. King

For the past few months much has been written under the above caption in the "Apostolic Review" and other religious journals, in a proposed effort to bring about unity among the warring factions of the Christian people. Plans and proposals have been discussed pro and con, but it seems that not much headway has been accomplished thus far.

A sincere endeavor to bring about UNITY of God's people is commendable, no matter who attempts it, and as for me, I feel just as David who said, "Behold, how good and how pleasant it is, for brethren to dwell together in unity." What a blessing if this could be accomplished according to the will of the Lord! But, unless this could be accomplished on the New Testament basis—by all bringing their wills into subjection to the will of the Lord, it would tend to make matters worse, by corrupting those who are now in favor of God. If we must sacrifice truth—matters of faith—in order to have unity, we are the losers. A human basis for unity, if accepted, would make all who accepted it wrong. Union without UNITY must be avoided. The Bible teaches UNITY, or oneness; not "union."

It would be a difficult task to itemize all the things, over which we may disagree, hence I shall not attempt it. First of all, there must be a love for truth. Christ, the brethren, and unity, in the hearts of the Christian people, before we can have that "UNITY" for which the Savior prayed (Jno. 17). Let the peoples' hearts be filled with a sincere desire to please the Lord—let them say, "Not my will but thine, be done", "Lord, speak, thy servant heareth; command and I will obey". Let them ask, how may I please God, that I may finally reach Heaven? With these motives in view and self and the desire to be popular, and I may add, the love of money, out of the way; the things that are standing in the way of unity will vanish like a cloud. We can then have that unity taught by Paul— "no divisions among you, perfectly joined together in the same mind and the same judgement" (I Cor. 1:10).

Brethren, how much do you want unity? Are you willing to pay the price? It would be far better to pay the price of unity than to shoulder the responsibility of division. Let it be remembered that someone will have to compromise in order to bring about that much talked of unity. On what then may we compromise? Not on matters of faith, for we are exhorted to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3). There is but to

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THE NAME OF JESUS

Jerry Dickinson

"Aw, there's nothing in a name." If you've never heard that statement before you have obviously never conversed about religion with your denominational friends. While laboring with the church in Marietta, Georgia several years ago, I had a study with a couple of denominational preachers. Among other things, I affirmed that they were unscriptural in name. Instead of denying the charge, they freely admitted it. "The Lord is not concerned, young man, with the name we wear or call the church by. There's nothing in a name." Is that so? Oh no, dear reader! Listen! According to the Bible all the following are in a name: 1. A blessing - Num. 6:27; 2. Strength - Pro. 18:10; 3. Goodness - Pro. 22:1; 4. Deliverance - Jer. 14:9; 5. Forgiveness - Ex. 20:24,25; 6. Mercy - 2 Chron. 7:13, 14.

Added to all that we have Peter's magnificent statement in Acts 4:12. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Those who proclaim that there is nothing in a name either have never read that or do not believe it. But what is that name? What is that name given among men? The angel announced it like this: "...and thou shalt call his name JESUS: for he shall save his people from their sins." (Matt. 1:21) Salvation is in that name! How could anybody - I mean anybody - say there is nothing in a name?

But, dear reader, in what sense is there salvation in the name of Jesus? Are men saved just by calling the name of Jesus over themselves? Is there something magical or mystical about the name of Jesus in and of itself? Thayer says that the word name is used in at least two senses. First, it refers to the name by which a person is called. Secondly, it refers to all the name covers or implies, i.e. rank, authority, character, majesty, power, excellence, etc. For instance, if I say the name - Ronald Reagan - you react in two ways. First, you think about that man who lives in Washington whose given name is Ronald Reagan. However, your mind also considers all the things the name Ronald Reagan implies. You think about his rank as the President, his authority in that capacity, his character, his nature, and so on.

So it is with the name Jesus! To us it is not just the given name of a man who walked the earth some 1900 years ago. Oh no - when we think about the name of Jesus we contemplate his rank, his authority, his character, his majesty, and his nature. It is to this the Bible refers when it affirms that we are saved by the name of Jesus. Romans 10:14 declares that whosoever shall call upon the name of the Lord shall be saved. To call upon the name of the Lord means to call upon all that his name conveys. Men must call upon his authority, or they must call upon him in the way he has authorized. In Peter's sermon in Acts 2 he told the Jews that to be saved that must call upon the name of the Lord. (Acts 2:21). In verse 37 they cried out and said, "What shall we do?" Well, Peter had already told them to call upon the name of the Lord. In essence they were saying, "Peter, how do we call upon the Lord's name?" What was Peter's answer? Ask Jesus to come into your heart? Just ask Jesus to save you where you stand? No, no! "Repent and be baptized..." commanded Peter. You call on the name of Jesus by obeying what Jesus by virtue of his rank has authorized. Thus we read about Saul being baptized, calling on the name of the Lord. To call is to obey! (Acts 22:16).

In Rev. 3:8 Jesus told the church at Philadelphia that they had kept his Word and not denied his name. The statements are reciprocal. Keeping his Word is the same as **not** denying his name. Or to put it differently, to violate the Word of Christ is to deny his name. Dear reader, a man can call out the name of Jesus until he turns blue from a lack of oxygen but if he is not obeying the words of Jesus he is not calling upon the name of Jesus in a scriptural way. The

Lord doesn't want people who just chant his name; he wants people who honor his name by obeying him! Let us never cease to magnify the name of Jesus, ever remembering all that name means to us. Take the name of Jesus with you. Let it be your shield against Satan's host! Inscribe that name on your banner as you march forth to battle! May the world see emblazoned on your life - the name of Jesus!

AS I RECALL

By C.A. Smith

How saddened we were upon hearing of Brother King's death. What a Man! What a great, great, Gospel Preacher! I was brought up, in the Gospel, at this man's feet, and as far as I am concerned, he had no peers. He was a personal friend of our family. My father, (Tom E. Smith), and he were pals as well as brethren. I have in my possession, letters between the two, where they shared in their joys and sorrows as well. I am so sure Daddy was happy to see Homer arrive that Sunday morning.

I recall the last time I heard Brother King preach. In fact I think it was his last meeting prior to the stroke that silenced his great voice, as far as preaching was concerned. He had just concluded a New Year's meeting in Levelland, Tx. and came to Andrews for three nights of preaching. Upon his arrival, we had one of the heaviest snows that I have ever seen in West Texas, and I immediately started to fret about the effect it would have on our meeting. Brother King put me at ease however, for he said: "Don't worry Gabe, because I am toward preaching the gospel, as the postman is toward delivering the mail: Neither rain, sleet, nor snow can stop me." And it didn't either, for he preached his heart out, even preaching, "The Honest Gentile", at my request.

I do hope that the younger folk of the church will learn all they can of this great soldier of the cross. Get his books, read his writings in the O.P.A., and listen well as the "older ones" talk of him in your presence, for in his case, to know the past is to have a better appreciation of the present, for Brother Homer L. King is by and large responsible, for the prestigious position we hold today, that being, Children of God thru faith and obedience to His will. Truly He being dead, yet speaketh, and His works do indeed follow Him.

—810 NW 6
Andrews, Tx. 79714

NORTHWEST THANKSGIVING MEETING

This annual meeting at Thanksgiving time will be at Forest Grove, OR. Brother Richard DeGough, Turlock, CA., will be the speaker; he has agreed to assist in this work prior to going to his work in Mississippi. We plan to accommodate as many in our homes as possible; there are several motels in the area, too. The dates are Nov. 23-27. Please make plans to attend.

—Ken Garrison
20125 SW TV HY. #19
Aloha, OR 97006
Telephone (503) 649-7039

NOTICE

The division that occurred six years ago in the Cedar Creek congregation in Jerusalem, Arkansas, has been resolved. You should make note in your church directory that the congregation at Mt. Zion no longer meets. We thank God for the good attitude of these brethren and for their desire for peace in Christ. I was very glad to have the assistance of Allen Bailey in this effort.

—Don Pruitt

IT HATH BEEN SAID

Continued from page 1

committed after marriage in that such was punishable by death. Deut. 22:22-24; Num. 5:24, 31; Lev. 20:10. "The adulterer and the adulteress shall surely be put to death."

2. Evidently the uncleanness was not fornication committed by the wife before marriage as indicated in Num. 5:11-21. Such fornication later discovered and proven resulted in the stoning of the wife. Deut. 22:13-21.

3. The woman divorced according to Moses' law could go and be another man's wife. Should the latter husband "hate" her, she could be divorced. Certainly this could not refer to fornication prior to this marriage! She was not told to remain unmarried or to be reconciled to her first husband. Such was forbidden!

4. The put-away person of Deut. 24:1-4 was not only allowed to live, but was allowed to remarry and be another man's wife.

5. The woman divorced according to the regulations of Deut. 24 did not have two husbands; the first was referred to as her "former husband." Evidently the divorce dissolved the first marriage; she was not an adulteress.

6. Jesus Christ said divorce under the law was permitted because of "the hardness of your hearts." Matt. 19:3-9. Surely he would not have made that statement if divorce was granted because the women under consideration were immoral.

7. "Some uncleanness" in Deut. 24 cannot refer to fornication or adultery. Adultery was punishable by death, not the giving of a divorce!

8. Moses' law differed from Gen. 2. The original statement of Gen. 2 did not make a marriage based on Deut. 24 an adulterous one. Those divorced and remarried according to the law were acceptable to God. "She may go and be another man's wife."

9. Deut. 24 was given to place restrictions on a very loose situation. The law came because of the hardness of men's hearts and, too, because of the goodness of God's heart. The woman was given protection from slave-level treatment. No longer could she be impulsively expelled from home and family; legal proof of freedom to remarry had to be provided should she be put away. A writing of divorce had to be given, and all parties concerned had to understand that she could not return to the first husband. While the divorce was permitted, the bill of divorcement was required. Divorce and remarriage under the law was permitted and regulated.

There are numerous passages that bear on the subject of divorce under the law; consideration was given to them in contrast and comparison with the study of Deut. 24. Those passages are as follows: Ex. 21:2-6, Ex. 21:7-8, 10-11, Deut. 21:12-14, Deut. 21:15-17, Extra 10:1-16, Isa. 20:4, Gen. 9:21-22, Jer. 3:8, Isa. 50:1, Hos. 2:2-7, Jer. 3:1, Isa. 54:4-8, and Jer. 3:12-14.

SOUTH ALABAMA NEW YEARS MEETING

This meeting will be held Dec. 28-Jan. 1, with Bro. George Battey the preacher. Times-Wed.-Sat. at 7:30 P.M., Lord's day at 10:00 A.M. Last year's dormitory facilities will be available again this year. Also, breakfast and an afternoon meal will be available if you desire for \$2 per meal or \$4 per day. Use of the dorms will be \$3 per day each person. Bring a pillow, bed roll, and toiletries. We ask that you call us in advance regarding this. As usual, homes will be opened to as many as can be kept. If you prefer a motel, there is Opp Motor Lodge, U.S. 331 S. Floral Hwy. Opp. Ala., phone (205) 493-3551. Last year was our best meeting ever and we expect better this year. Please make plans to attend.

—Davy L. Sessions

EVANGELISTS AND SELF-EMPLOYMENT (SOCIAL SECURITY) TAX

By L. Melvin Crouch

The Internal Revenue Code provides an exemption from payment of self-employment (social security) tax for certain "ministers, members of religious orders and Christian Science practitioners". The word "minister" would include an evangelist. Form 4361 must be used for making application for exemption.

In order to qualify for this exemption, the applicant must, because of his **religious principles**, be **conscientiously opposed to the acceptance** (with respect to services performed as an evangelist) of the benefits of any public insurance that makes payments in the event of death, disability, old-age, or retirement or makes payments toward the cost of, or provides services for, medical care (including the benefits of any insurance system established by the Social Security Act). The foregoing is plainly set forth in Form 4361.

The evangelist is required in signing Form 4361 to sign "under penalties of perjury." Webster defines perjury as "the voluntary violation of an oath or vow by swearing to what is untrue; false swearing".

In considering whether an evangelist can truthfully file this application, he must:

1. Have religious convictions that **receiving** social security benefits is contrary to religious principles (teaching of the New Testament).

2. Be conscientiously opposed because of such religious principles, to receiving social security benefits.

3. Attest to the above conclusions under the penalties of perjury.

The application for exemption does not address itself to the matter of conscientious scruples about paying the tax, nor is it in the least concerned about the ability or inability to pay the tax, nor is it in the least concerned about the ability or inability to pay the tax. The crux of the whole matter is to grant an exemption to one who is conscientiously opposed, because of religious principles, to receiving the benefits that would result if the tax were paid. Could it be that an evangelist is influenced to somewhat shut his eyes and file the application for exemption because of the sizeable payment required when the annual income tax return is prepared? Is the pocket-book closer to the heart than God and perjury is committed?

Every evangelist who receives compensation or earnings from secular employment must pay self-employment (social security) tax, and without exception. When it comes time that benefits may be payable, will the evangelist decline making application to receive social security benefits and medicare under Coverage A because he is conscientiously opposed due to his religious conviction?

It is well-established that conscientious objection to participation in carnal warfare is plainly supported in the scriptures, and every evangelist is well-founded in defending this religious principle. It appears that the conviction prevailing in the case of carnal warfare is founded upon a premise that is to be equally applied in proving that it is wrong to receive social security benefits and medicare. If it is scripturally wrong for an evangelist to receive such benefits, it is wrong for any other Christian to receive them. And if it is scripturally wrong, let's come forth with the "law and the testimony".

Note: Melvin Crouch, faithful member of the body, esteemed friend, is well qualified to write on this subject, as a Certified Public Accountant, and bank vice-president. His text will explain requirement of churches to file Form 1099 with the IRS for amounts paid evangelist during the year. This is a new law. —Don McCord).

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CALIFORNIA NEW YEAR MEETING

This year the Stockton congregation is hosting the meeting again and your presence is invited. The meeting will be held in the Stockton meeting house and comfortable seating for several hundred is provided. The location is the corner of Mission and Alpine Streets, Stockton, Ca. This is near the Interstate 5 with an Alpine St. exit. The building is approximately ½ mile east of the Interstate. Motels are conveniently located nearby as well as several fast food restaurants. A number of brethren's homes will also be open. The dates are December 29-Jan. 1. (Thursday through Sunday) Each evening at 7:30 P.M. Sunday at 10:00 A.M. and 5:00 P.M. Special emphasis will be placed on the singing in each service. Brethren Benny Cryer and Don King will conduct it with other preachers being used as much as possible. For more information call Granville Mahurin (209) 465-1182.

SERMONS AND WRITINGS OF HOMER L. KING

As most of our readers know, Brother King passed away July 31st. He published this journal for many many years prior to his stroke in 1962. In 1969 he published a book of his life's writings and sermons. Many of his sermons he was so well known for are included in outline form. "The Honest Gentle," "The Red String In The Window," "The Marriage Of The Lamb," "The Short Bed And The Narrow Cover," "Jacob's Ladder," "Salvation On A Pole," and "Sinking In Familiar Waters," are a few of many. At the back of the book are a collection of some of his writings in O.P.A. through the years. At the beginning is a biography. The book is 221 pages in length and attractively hardbound in blue and gold. They are five dollars each plus postage or in bundles of five or more postage will be paid by us. Order from Old Paths Advocate, 1061 N. Pilgrim St., Stockton, Ca. 95205.

ANNUAL YOUTH MEETING

This meeting will be Nov. 25-27 at Midway church of Christ in Shreveport, La. For further information call Bro. Wayne Fussell (318) 636-0272.

INSTITUTION OF THE LORD'S SUPPER

By Carlos B. Smith

To see how God's Word said Jesus instituted His Supper the night of His betrayal, see Matt. 26:26, "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" (The Bread of the Passover). The Lamb slain typified Christ, the Paschal Lamb. The Lamb of God was slain for the sins of the world. "Christ, our Passover," sacrificed for us according to His divine purpose.

In 1 Cor. 5:7-8, the Apostle Paul says, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (Both are of equal importance). Not a bone of His body shall be broken with the Lamb or Christ. The Lamb was to be a symbol of the unity of the family, the unity of the nation, and the unity of God with His people whom He had taken into Covenant with Himself. In Matt. 26:18, "The Master saith, My time is at hand; I will keep the passover at thy house with my disciples". It was a solemn occasion.

In Lk. 22:15, Jesus said to His disciples, "With desire I have desired to eat this passover with you before I suffer." The disciples didn't understand, but Jesus was demonstrating all about the Institution of the Lord's Supper. The same that Paul received of the Lord the night of His betrayal was the same that the 12 disciples received at the passover supper. They also knew by precept and example.

In Heb. 10, the writer further says, "Sacrifices and offerings thou hadest no pleasure, but a body thou hast prepared me". (Christ our Passover). On the night of His betrayal, Jesus told His disciples where to go to prepare the passover. He said you will meet a man bearing a pitcher of water, follow him... not a pitcher of olive oil, milk, cream, or incense, but a pitcher of water. Adam Clark says the bread was made with water. Necessary inference teaches the bread was made with water.

A preacher asked me sometime back, "Wouldn't milk do?" What a question! Another asked about the shew bread. David did eat the shew bread and did it unlawfully. The shew bread was only for the priest in the tabernacle and with incense, no oil. Smith's Bible Dictionary denotes oil as gladness, and its absence denotes sorrow, humiliation, affliction. In Deut. 16:3, the bread of the passover was called "even the bread of affliction." Israel was an afflicted people- Moses chose rather to suffer affliction, and refused to be called the son of Pharaoh's daughter...Heb. 11:24-25. Jesus humbled Himself- "Even the death of the cross"!

In Isaiah the 53rd chapter is one of the most beautiful and best loved stories in the Bible. He was oppressed and he was afflicted, yet he opened not his mouth. He was brought as a lamb to the slaughter, as a sheep before her shearers is dumb, he opened not his mouth.

In studying the passover, I hope we have the picture and see that under types and shadows, "Christ is our passover", and as we have need to understand more, we'll go back to the first passover found in Exodus 12.

THE PASSOVER SUPPER

Why was the Passover instituted? The feast was instituted by God to commemorate the deliverance of the Israelites from Egyptian bondage and the sparing of their first born when the destroying angel smote the first of the Egyptians. God said tell this to your children.

The first time the passover was instituted or observed was in the Old Testament in Ex. 12. By virtue of omission there was no oil in the passover which they were commanded to observe before they left Egypt. Since we believe in types and shadows, keep in mind the following: (There was no cup in the passover supper). Three things under the Old Testament Law of Passover (1) Lamb (Ex. 12). (2) Bitter herbs (Number 9). (3) Unleavened bread (Deut. 16).

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INSTITUTION OF THE LORD'S SUPPER

Continued from Page 4

Three things under the New Testament Law. (1) The bread of Affliction (1 Cor. 10). (2) Fruit of the vine (1 Cor. 11). (3) The Cup (which came after supper) (Lk. 22).

Now remember you must read the following to get a beautiful and simple picture, 22 Chron. 34 and 35, and 2 Kings 23. The young King Josiah asked the Priest to bring out the book of the law. When it was read, they kept the passover like they did in days of old as in Ex. 12. They had not observed the passover since the days of the Judges.

On every occasion the passover was observed on the 14th day of the first month of the year. The feast following had to be with unleavened bread and the feast lasted until the 21st, but the 14th was the only day of the passover. What was left on the 14th had to be burned or destroyed. However, the lamb had to be eaten whole, which typifies unity.

Some have said that God made no difference in sacrifices and offerings, but we do find differences. Cain thought this and look what happened to him. "Woe unto them that have gone in the way of Cain." Jude 3.

Now we notice sacrifices, offerings, feast and many other services carried out that have no connection and are not related to the institution of the Lord's Supper. For example, the bread that Jesus fed the multitude was a miracle but had no connection with the passover; no more than Jesus walking the sea has to do with John baptizing Jesus in the river Jordan.

Read Joshua 5:10-12, "And the children of Israel encamped in Gilgal kept the passover on the fourteenth day of the month at even in the plains of Jericho. (Passover 14th day).

And they did eat the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day (15th day). And the manna ceased on the morrow, after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year" (16th day).

Nehemiah 13:31 says, "And the wood offering, at times appointed, and for the first fruits, remember me, O my God, for good." Lev. 1:7 says, "And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire". Ezekiel 4:13 reads, "And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." In the 15th verse, we find where they used fuel from a cow to make their bread- no wonder it was defiled! In Lev. 2, daily sacrifices were made of meat offerings with oil and incense, and a remanent of meat offering of the Lord made by fire. These sacrifices were to be a definite measure of flour, oil, and drink element, and the part of the lamb was to be the shoulder for the priest, but this could not be taken from the lamb of the passover because it could not be severed or broken. In Lev. 7:37-38, we find, "This is the law of the burnt offering, and of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; Which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their obligations unto the Lord, in the wilderness of Sinai". This has no connection with the passover and was not the "Law of the passover". Jeremiah 7:22 reads, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning the burnt offerings or sacrifices". Neh. 9, 10, 11, 12, deal with a variety of different services, but they have no connection with the passover.

Now someone might ask about the shew bread (Ex. 29) and the unleaven bread in the basket some of which was oil bread. Sure the Bible says it was dedication to the priest, but this does not prove there was any in the passover. We prove what a thing is by what it is not. When the bread is

mingled for a meat offering, fine, but not in the passover. The bread in the basket dare not be used for shew bread, for the shew bread had to be observed with incense and there was none of this in the basket. We are now faced with an important question-- Even though it was unleavened bread, could either be used in the passover? **God is negative on this!** All shew bread was for the priest daily substance only, which is plainly stated in Ex. 29 and Lev. 8:26. Let us not spoil the picture of the Lord's Supper by mingling it with something foreign. They mingled the Lord's drink on the cross, but He would not have it that way. It was not what prophecy said He would drink. The Lord told the woman to put a scarlet string in the window- could it have been any color? In the 10th chapter of Lev. it tells of Nadab and Abihu's swift and terrible punishment. This was and is a warning against high-handed treatment of God's ordinances and to church leaders today who distort the gospel of Christ with all kind of human traditions. Moses failed to sanctify God in the eyes of the people. He was a great leader, but he was not allowed to enter the promised land, because he made a change. Just a little change made the difference. Moses said in Deut. 4:2 not to add to or diminish from the word of the Lord. Christ backed this up in Rev. 22. Romans 16 tells us of those that would cause divisions contrary to the doctrine they have learned, and that we are to avoid them. 2 Jno. 1:9 says, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." We do not fellowship those who use fermented (alcoholic) wine on the Lord's table. There is no difference in using bread that God did not authorize.

Now concerning the drink element, I recommend a tract by Bro. Homer A. Gay "The Inside of the Cup". It tells you the kind of grape juice used and even the color as given in Isaiah 27:2-3 and Deut. 32-14. Some say we are at liberty to use any type of grape, but I contend the white grapes would not be the right color. As Bro. Ronny Wade said, "May God help us restore the primitive beauty of the Lord's Supper by avoiding all human innovations or traditions." If there is a scripture that authorized using oil bread in the Lord's Supper, please mail it to me. For the scriptural prescription for making the bread, let us follow the man with the pitcher of water. Mix plain flour with this water and bake it at low temperature, and we have the exact kind of bread used at the passover or when He instituted His supper. We have used this kind of bread for over 60 years. Since the advocates of oil bread often quote Adam Clark, I would like to point out this is the bread Adam Clark said was to be used.

Here is where I take my stand and make my plea: I am endeavoring to keep the unity of the spirit (faith) in the bond of peace, waiting a decision at the judgment bar of God, where we will be judged by what He says and where He will bring out the Book of the Law, the Inspired Word of God. John 12:46-48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

Matt. 26:26- "This bread is my body".

—Rte. 1 Box 149
Wesson, Ms. 39191

WORDS OF ENCOURAGEMENT

"We enjoy the paper so much and appreciate your dedication and hard work" -Melvin Hale, Levelland, Tx.
"Especially enjoyed Bro. Kings article 'Ingratitude' and Bro. Fulmers on 'The Folly of Flattering Titles' in Jan. issue" -Doris Peek, Bloomington, Ind.
"Renew my sub. Really enjoy the paper. God bless" -R.O. Parker, Hedley, Tx.

"CAN'T WE AGREE ON SOMETHING"

Continued from Page 1

contend for matters of faith, even if it should divide the church. Hence, there can be no compromise where the Lord has spoken. There is only one thing to do with any passage of scripture, and that is to BELIEVE IT WITH ALL THE POWER THAT WE HAVE, and should it be a command or example. DO OUR UTMOST (Abrahamic like) TO OBEY IT. Seeing we cannot compromise on matters of faith, we must look elsewhere, and that is to things, which are matters of OPINION things that are matters of indifference, or permissible. On these we can and must be willing to compromise or sacrifice.

To illustrate the difference between things of faith and things opinion, I give the following:

In Jno. 3:2, it is said that Nicodemus came to Jesus by night. That he CAME BY NIGHT, is a matter of faith, because the Bible so states. But, WHY did he come by night? The WHY is a matter of opinion, or indifference. We are commanded to SING (matter of faith), but the selections or number of selections are matters of permission. On the latter, we must be willing to compromise, while on the former, we must contend. On the things which are matters of permission, we must let I Cor. 8:13, and Rom. 14:19-23 govern. Are you willing to do that? The conscience of others must be respected, if we are to have and to maintain unity. I am sorry to state that the disposition of brethren, who have introduced innovations into the church, has been contrary to that commanded by Paul. Generally, they have said or implied, "we want it, and we are going to have it. If you don't like it, you can get out". How sad!

There is but one solution of this vital question, as I see it, and that is to get back to the New Testament order of work and worship. Let us go back to the first century, while the church was under the direction of the Holy Spirit, and there ascertain how the early church carried on the work and worship. Certainly that will please every lover of truth. Those who are not willing to pattern after the primitive order in order to have unity, certainly do not have uppermost the desire to please the Master. "If any man speak, let him speak as the oracles of God" (I Pet. 4:11). If all would bind themselves by this rule, would it not solve the problem?

Is it not a fact that we are pretty well agreed on the things taught in the New Testament, but divided over the things not taught therein? Where in the New Testament do we read about the Bible college, instrumental music in the worship, the Sunday school with its human literature, division into classes and women teachers over those classes, the modern pastorate, the multiplied societies to do the work of the church, and a plurality of drinking cups for each congregation? Are not these the major things over which we are divided? Did the church in the first century have these things? Was there ever a period of time in the history of the church, that greater progress was made? The following quotation from the pen of that gifted writer, Gilbert O. Nations, in the C.L. for Sept. 6, is in order just here;

"The New Testament knows no ladies aid, no Sunday school, no Bible colleges to educate parish priests, no missionary societies, no 'self-supporting' churches, no ordination of the Christian ministry, no ministry as a class, no financial program except to care for the poor, no church suppers, no bazzars or other world traps to catch money for a venal priesthood." Again, "We must truly return to Jerusalem. We must restore the simple congregational life. We must abandon unauthorized congregational practices for the carrying on of which a trained parish priest is required."

Yes, "ABANDON" the "UNAUTHORIZED" things, and our Savior's prayer can be answered right now. Brethren, do you love the "unauthorized" things better than you do

this unity? Why not give them up that we may be one?

—Homer L. King
Dec. 1, 1932

THE TEAM James Phillips

I remember when I was a boy on the farm we might have a team with one horse faster than the other, or over zealous. We would have to adjust his trace chains in order for the plow to be pulled evenly.

I believe this to be true with the Church. We are to be as a team, all pulling evenly. We have only one book, the Bible, to adjust ourselves. That is to come up to what is written, not to come short or go beyond.

Now in the Bible, I am taught to hear to produce faith and to believe on the Lord Jesus, Romans 10:8-17, to repent, Luke 13, Acts 2, Acts 3:19, to turn away from sin, to confess Him, Romans 10:10, to be buried with Him in baptism in water, Acts 8 and Acts 10, not in the Spirit.

We are taught in the Bible that in the church we are to teach, to sing and to pray, Eph. 5:19-20, to break bread, Acts 20:7, to lay by in store I Cor. 16.

Now Jesus said in John 6:63, "The words that I speak unto you, they are spirit and they are life." In Col. 3:16, "Let the Word of God dwell in you richly. Phil. 3:16 we are to walk by the same rule, mind the same thing. In Romans 8:14, "For as many as are led by the Spirit of God, they are the Sons of God."

Now brethren, was I led by the true Spirit or not? Now maybe, we ought to use the Bible to adjust ourselves. In Luke 21:32, if Jesus had not spoke these words, "This generation shall not pass away till all be fulfilled", there is no way I could know that Jerusalem was destroyed. The Bible does not reveal the destruction of Jerusalem.

Besides, there is a difference in destruction and redemption. I do believe in Eph. 1:13, we today are sealed with the Holy Spirit of promise of eternal glory in heaven if we do not break that seal.

In Acts 8 and Acts 19, we for sure are taught that nobody gets any promise without baptism in the name authority of the Lord Jesus. Simon in Chapter 8 did not get the miraculous gift but he got the gift of eternal life until he broke that seal. Proof that every one they baptized did not get the miraculous gift. Just the ones the apostles chose.

I believe 2 Tim. 3:16-17 and 2 Peter 1:3. So if I believed I was led separate and apart from God's Word, I may have left something out or maybe added just a little bit. I believe if we make it, it will be on a "thus sayeth the Lord".

I am willing to let the Sword of the Spirit be my adjustment. Maybe some have gotten over zealous and need to adjust to what is written. Maybe we ought to adjust ourselves to the rounds in the ladder that Brother King taught so long ago. Remember this: the Bible is our only way of pulling together evenly.

203 Harvard
Scott City, Mo. 63780

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

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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.

Randall Lavern Jones-Rte. 1 Box 266, Blue Ridge, Tx. 75004, Charles Douglas Jones-Rte. 1, Box 266, Blue Ridge, Tex. 75004, John Fisher, 5174 Galt Way, San Diego, Ca. 92117.

MY TRACT Carlos B. Smith

I asked in this tract (regarding the bread in communion) if anyone can find oil bread in the Passover. Please let me know if you can. My attention has been called to Scripture where there is oil bread but not in the Passover.

One preacher went to Exodus 29 to base his remarks on the subject but the Passover is in Exodus 12. Brother H.C. Harper was once asked if there was oil bread in the Passover and he answered "no." Let me say it is a "No No." The bread in Exodus 29 was for the morning and evening sacrifices. The drink element was offered by measure. Also a lamb in the morning and another in the evening. The Passover was observed once each year with no drink element.

I have been asked not to tie the Passover to the Lord's Supper. I don't have to. The Lord did that himself.

Please read my tract and see if that is not the way it is written. Some have asked about the Shewbread. It was in the tabernacle with incense. There were twelve loaves for the priests. There is no connection with the Passover or the Lord's Supper. Please study my tract and see if it is true. Yes, we are to love one another as Christ loves us.

—Rt. 1, Box 149
Wesson, Ms. 39191

FREE TRACTS

All the following tracts are free to anyone or congregation that would like to have them. We request only the cost of postage for mailing them to you. With the help of interested brethren they are free to anyone who will use them.

(1) "Christmas--Christian, Roman, Pagan--By Alton B. Bailey.

(2) "Why a Christian is to marry only in the Lord--By Mark Grant

(3) "Sanitation in Communion--By Alton B. Bailey.

The postage and envelope for mailing one of each would cost 81c. 25 of each would cost \$4.00. Different area codes might differ a few cents but would not be more.

To give an idea of what the tract "Sanitation in Communion" consists of I will quote the third paragraph in the preface. "Much of the material you are about to read is quoted from Scientific Research of Universities, Clinics,

Health Laboratories, Disease Control, Doctors, Scientists, Medical practitioners, Health and Welfare Agency, Bureau of Microbial Hazards, Researchers, Scholars, and Preachers." This information is from a collection of clips and quotes I have accumulated through the years. Some brethren are sending them to others who use the sanitation question as a reason for rejecting the use of one common cup in communion. If you should want some for yourself or for the church rack you may order them from Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240. Phone (404) 882-1114.

HOW READIEST THOU?

"It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed,
Hence understand but little that they read;
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite.
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all."

—Selected by Inez Franklin

THE WORK IN HONDURAS

The church of Christ located at 85th & Euclid St., Kansas City, Mo. has made a commitment to Bro. Murl Helwig to accept responsibility for his support for another three year stay in Honduras. Murl and his family returned to Honduras at the end of August 1983. At this time, we are short approximately \$850 per month. We need very much, for some congregations to step forward and make a monthly commitment to this great work. Of course, a one-time lump sum contribution would also help. As stated, we made the commitment and will borrow money by pledging our building if we have to; however, that would be an expensive way to raise funds. Murl and his family are making a sacrifice to be in that country. This will be their second stay in Honduras. The work has been successful thus far. We know that with God's help, it will continue to be so. Please make checks payable to Don Thomason and mail as follows: %Don Thomason, 8522 Arlington, Raytown, Missouri 64133.

—S. Wallace Lea, Jr.

OUR DEPARTED

Deatherage— Vada P. Deatherage, Davis, Oklahoma, departed this life September 24, 1983 at the age of 90 years, 10 months, 22 days. She was born in Clem, Georgia, November 2, 1892. She was married to Frank Deatherage, November 26, 1911. Brother Deatherage passed away, December 12, 1964. Her survivors are two daughters, Geneva Taylor, Ada, Okla. Irene Wolf, Wynnewood, Okla.; two sons, Alford Deatherage Davis, Oklahoma, Harold Deatherage, Davis, Okla. one sister, Bessie Richards, St. Louis, Okla.; 10 grandchildren; 10 great-grandchildren; three great-great-grandchildren. Sister Deatherage was loved by all of us. She lived alone after her husband passed away. Her children was so good to her. Here is a note she wrote with her own two hands. (This was read at the funeral). God has a house that's wide and tall and I am a window in his wall. How clear and sure I ought to be. If God must view his world through me. How true are these words. If all Christians could be a window clear and sure, the world would be a better world. Also the church would grow. The writer spoke words of comfort at the funeral. Also Brother David Cole did a good job with his part. Our tribute to the family is an every lasting love for Sister Deatherage. She attended church at Davis, Okla., and was faithful until death called her home. For judgement. Hebrews 9:27.

—R.B. Roden

Parker— Brother Bob Parker was born January 30, 1917 at Hoyt, Oklahoma, and passed away October 6, 1983, at Amarillo, Texas. He was married to sister Faye Parker. He was survived by his wife, Faye Parker, one son, Ron Smith, two daughters, Glenda Snellgrove and Patricia Christie, his mother, Ester Parker, and two sisters, May Williams and Reba Huggins. He left behind numerous other relatives and friends. He was a faithful member of the congregation at Amarillo. Bob was noted for several outstanding attributes. He was kind, very generous and hospitable, pleasant and enjoyable to be around, never melancholy, and spiritually minded. We were blessed to have known him and will miss him sorely. The singing was beautifully done by members of the church. The writer tried to describe his devotion to the church, speak words of comfort and warn the living.

—Jimmy Cutter
Amarillo, Texas

Cross— Bro. Authur Cross was born in Katie, Ok. on April 30, 1916. He passed from this life on Aug. 22, 1983. He is survived by his wife, Sis. Juanice Cross also one brother, Bro. Cleo Cross and one sister, Mrs. Adell Daniels. The influence that Bro. Cross had among his friends and relatives was reflected in the large crowd that gathered to pay their respects. Bro. Cross was a member of the congregation at Wynnewood, Ok. I appreciated the assistance of Bro. David Cole in the services.

—Joe Hisle

Park— Sister Grace Park was born Dec. 10, 1914 in Alabama and passed on to her new life Sept. 6, 1983. She was baptized in 1939 and for the last several years both she and her husband, Johnny Park, have worshipped with us here at El Cajon, Cal. She will be missed so very much by all of us. Bro. Park has certainly manifested his inner strength at his wife's untimely passing. Heartfelt singing was by members of the church. Bro. Fred Lay and the writer read from the scriptures and spoke words of this life and of the one to come.

—Johnny Fisher

Mallory— On the evening of Oct. 4, 1983 many friends, relatives and family made their way to the church house at 1301 Murphy Ave. in LaGrange, Ga. to attend the funeral services and pay their last respects to Bro. Charles Mallory who passed from this life Oct. 3rd. in the West Georgia Medical Center at the age of 70 years. He had been a

member of the Murphy Ave. congregation for many years. For the past two years or so he and his wife Catherine attended services most of the time at the West Point, Ga. congregation. Bro. Mallory was the type man who could sway with influence many people. The large crowd that attended the funeral services was proof enough for that. Bro. Mallory had been in declining health for the past few months and suffered much from his illness and when told of his condition accepted it with calm faith. He will be greatly missed by both his family and the church. The writer and Bro. Don Jackson officiated.

—Alton B. Bailey

Hawkins— Marie Hawkins, infant daughter of Ted and Martha Hawkins, Durham, NC, was born in June of this year, and departed this life July 21st, at the age of five weeks, a victim of "crib death", leaving a broken-hearted mother and father. She was laid to rest in the cemetery at the meeting place of the church at Raleigh, NC. Bro. Dewey Denton and the writer conducted the service.

—J.W. Kornegay

Adams— Bro. Jessie W. Adams, 1616 19th St., N.E., Roanoke, VA. was born Dec. 24, 1891, and departed this life July 15, 1983 at the age of 92 years. He obeyed the gospel many years ago, and was faithful to his call of duty. He served as an elder at the East Gate congregation here and is greatly missed. He had not been able to attend for sometime due to a stroke he suffered a few years past. All who knew him will remember him as a man who showed his faith by his works, the kind that make up God's kingdom, and the kind who is ready to meet his Lord and King, shake His nail-scarred hand and hear Him say, "Welcome home, thou good and faithful servant". His wife preceded him about 25 years ago. Four sons survive: Irvin, Vernon, Carl and Algie; and one daughter, Mary Gill; several grandchildren, great grandchildren, and 2 great-great-grandchildren. The service was conducted by the writer, with burial in Fairview cemetery. May God bless the family in their loss.

—J.W. Kornegay

Alls— Isla Agnes Alls, Roanoke, Va., was born Nov. 27, 1922, and departed this life Aug. 3, 1983. She was a victim of a stroke suffered several years ago, and had been unable for sometime to attend worship at the East Gate congregation here where she was baptized several years ago. Surviving are her mother, Sister Isla Wright; her husband, Cecil Alls, and a daughter, Gail. Burial was at Cedar Lawn, the writer officiated. God bless the family.

—J.W. Kornegay

Richardson— Clyde William Richardson, was born Aug. 12, 1898, departed this life Oct. 1, 1983. On Dec. 24, 1920 he was married to Grace Huntley, to which union two daughters were born. He was baptized June 29, 1953 and became one of the most faithful members that the Lee's Summit Church ever had. He would not miss services unless it was impossible for him to be there. He came to services the third Lord's Day in Sept., at which time I preached. Once he heard some of our preachers talking about how long it had been since they had missed church services, and he said "I hope to beat that" which I'm sure he did. I doubt that he was ever late a time in his life. He is survived by his wife Grace of the home, two daughters; Mrs. Edith Turner, of the Lee's Summit congregation, and Mrs. Jewell Smith, of Piedmont, Okla. She attends the 21st. St. congregation in Okla. City. Four brothers, two of which are members of the Lee's Summit congregation, three sisters, five grandchildren, ten great-grandchildren, and one great-great-grandchild. The funeral was held in the Lee's Summit church building. Members of that congregation did the singing, which is as Clyde would have wanted it. The Church was a greater part of his life. Clyde was born and raised in that area, having lived in one place for forty

two years. He was one time my neighbor when our places joined. He never traveled far from his home community, and certainly didn't have to in search of peace and satisfaction, for he found it in his own little world. He was honest. He was a hard worker. He never talked about people, and people never talked about him. We could all learn a great lesson from this quiet brother in Christ. This writer conducted the services. He will be missed.

—Clovis T. Cook

Allsup—Lydona Mae Allsup, was born Dec. 8, 1883. Departed this life Sept. 14, 1983 having lived on this earth 99 years, 9 months, and 14 days. She obeyed the gospel at age sixteen and was a faithful member of the Church of Christ some 84 years. She was married to J.W. Allsup on Dec. 24, 1919, and to this union one daughter was born, Clara Mae Smith, of Springfield, Mo. Her husband preceeded her in death Dec. 7, 1949. She is also survived by one sister, three grandchildren, two great-grandchildren. A number of nieces and nephews, a step son, several step grandchildren, step great-grandchildren, and step great-great-grandchildren. I knew this person for about 43 years. Having taught she and her husband the truth on the communion question many years ago, which they believed with all their heart. She was one of the best women I have ever known. She lived in a part of two worlds. In her childhood days it was about as primitive in the rural areas as it was in the days of Adam. But, she lived to see all this change in a very few years. She loved the church, she loved gospel preaching, she loved gospel preachers, and made one of the best places for the preacher to visit that you could ever hope to experience. For the past few years she lived with her daughter and devoted son-in-law. I had hoped she could live to celebrate her 100th birthday, but that was not to be. A lot of brothers and sisters, friends and neighbors came to pay their last respects the day of the funeral. A group was selected by the family to do the singing, and they did it so well, her granddaughter Kristi, being among the number. Several years ago she had me to come over at which time she ask me to talk at her funeral. That I did. I will miss her very much.

—Clovis T. Cook

CHANGE OF MEETING TIME

The congregation at Peoria, Ill. will be meeting Lord's day morning for worship at 10:00 A.M. instead of 10:30 A.M. beginning with Oct.

—Don Krider

FRANKLY SPEAKING

Standing in line means awaiting one's turn. Since God is first in all things, He need not stand in line, and He never does. Some would-be followers of Jesus wanted Him to stand in line awaiting their convenience. But Jesus refused to stand in line with even the choicest company. Father, Mother, Sister, Brother, Houses and Lands could not claim priority over the allegiance Christ demanded of His followers. The point, of course, was that men would forever want the role of choosing in spite of the fact stated by Jesus: "You did not choose Me, but I chose you and appointed you that you should go and bear fruit." John 15:16a.

We have an upside down conception of our whole relationship to God if we seek to fit His plan into some leftover corner of our lives, rather than taking our total life and letting God fit into His plan of the ages.

In our personal stewardship we may make the mistake of saying to God that He must stand in line awaiting His turn along with the Butcher, the Banker, and the Automobile Maker. How impossible! Our stewardship begins with seeking the kingdom of God first, or else it does not begin at all.

Even in our corporate stewardship in the church we have need of keeping ever before us that God's worldly purpose will never stand in line with purposes only remotely related to His kingdom. Every christian should consider himself entrusted with the allocation of that which already belongs to God, seeing a spirit-guided balance between the kingdom needs in the world and to the end of the world.

—Marion E. Frank
406 Alexander Ave.
Republic, Mo. 65738

WORDS OF ENCOURAGEMENT

"Renew our sub., we enjoy the paper so much" -Ray Grider, Climax Spgs., Mo.

"We wouldn't want to miss an issue of OPA- appreciate your work so much" -Al & Diane Newberry, Moore, Ok.

"We enjoy the paper and the real good articles that appear in it" -Donald & Mary Rogers, Moody, Tx.

"We appreciate very much the many good articles that go right to the heart of problems facing the faithful, also the news and notes in each issue" -Sam Grissom, Bakersfield, Cal.

"Always look forward to getting the OPA- keep up the good work" -Voyd Ballard, Empire, Cal.

"We love the OPA- it is a struggle in our family to see who gets to read it first" -Rod & Wanda Martin, Arvada, Colo.

"We enjoy the paper so much and can hardly wait for the next issue" -J.R. Stewart, Waco, Tx.

"Some good articles in last issue and glad to see report of work both here and abroad. The Phillippine report is wonderful" -Beth Oxner, Waco, Tx.

"I enjoy reading OPA and don't want to miss an issue" -Bessie Fancher, Wichita Falls, Tx.

"I look forward to the paper each month to see what is happening in the brotherhood" -Donald Warren, Columbia, Mo.

"We look forward to reading the OPA each month" -Danny Powell, Albany, Ore.

"I do enjoy reading the OPA, such good articles, and keeping in touch with those I have known in years past" -Vida Morrow, El Monte, Ca.

"You have had exceptionally good articles recently" -Tom Allington, Lodgepole, Neb.

"Look forward to the paper each month- God bless all who make it possible" -Ouida Greenwood, San Diego, Cal.

"We appreciate the paper and look forward to articles and reports from the brethren" -James Lankford, Neosho, Mo.

"I have taken the OPA for many years and would not want to be without it" -M.E. Mountain, Waterloo, Ia.

"We would miss having the OPA, it is like an old friend dropping by to tell us of work being done in the brotherhood" -Wm. Parker, Canon City, Colo.

BONDS OF MATRIMONY

Evans-Loughmiller—In the midst of beautiful outdoor surroundings on the afternoon of June 13, 1983 David Evans and Becky Loughmiller were joined in the holy bonds of matrimony at Brazil, IN in the presence of a large crowd of Christians and other friends representing several states. Becky is the youngest daughter of Joe and Hazel Loughmiller of Brazil. The reception was held in the Knightsville Community Center. The large crowd and the many beautiful gifts attested to the high esteem in which this young couple and their families are held in the community and the brotherhood. Both David and Becky are members of the Lord's church and are faithful Christians. It was a genuine honor for me to be asked to officiate for this fine couple. We wish for them a long and happy life together in the Lord's service as they build a home dedicated to God.

—Paul O. Nichols

Turner-Bailey—On the evening of Sept. 10, 1983 Randall Turner and Mary Bailey were united in marriage in LaGrange, Ga. at the Murphy Ave. Church of Christ. The wedding was formal and the beautiful singing was done by Larry and Alice Ann Thompson, Faye Rowe and Suzanne Bailey. Also Randall sang, "I Wouldn't Change You If I Could" backed by the other singers. There were many who came from several states along with a host from near by to witness this marriage and to wish them well. Mary is the daughter of Alton and Florence Bailey also the granddaughter of Bro. and Sis. E. H. Miller and Randall is the son of Bill and Wanda Turner from Ceres, Calif. They were both raised in the church and the home in which they have established is a christian one. We pray God will ever bless and prosper them in their service for Him. This is the fourth and last of my children to be married. It has been an honor to me to have had the opportunity of performing the ceremony for them all.

—Alton B. Bailey



FROM THE FIELDS

C.A. Smith,— 810 N.W. 6th, Andrews, Texas, Sept. 24— Recently, we had Brother Tony Melton for a short meeting. This young man did a good job for us and we highly recommend him to the brotherhood. Our next scheduled meeting is with Brother Terry Baze and we are looking forward to it, since he is from this area, and we have known and loved him and his family for years. Lord willing, I am to be in a meeting at the New Salem congregation (Miss.) over the Thanksgiving holidays and I am looking forward to the meeting and being with Brother Lynwood Smith. God Bless All. Pray for us and the work here.

Alton B. Bailey,— 909 Truitt Ave. LaGrange, Ga. 30240, Oct. 8,— The church work in the deep south seems very good. Bro. Paul Nichols closed our fall meeting yesterday. His preaching was excellent. I was in a meeting in Sulphur, Okla. Sept. 18-25. The interest was good and the crowds were encouraging as a number from sister congregations came to assist. Lord willing our next three meetings will be in Yakima, Wash. Oct. 23-30, then to Cottage Grove, Or. Oct. 31-Nov. 6. After this we go to Hartford, Ark. Nov. 27-Dec. 4. We welcome Bro. Robb Hickey from Stockton, California to join the work in the deep south. He is now working with the church at Irondale, Ala. (Birmingham). We are planning more mission type meetings through out the area. Let us all work for things that make for peace, truth and growth.

Randy Tidmore,— P.O. Box 301, Valliant, Ok. 74764— We have been enjoying a busy year in the work here in Southeast Okla. We recently have baptized a lady into Christ. She is already showing signs of Growth. I enjoyed the special edition of the O.P.A. very much. The articles were really written well. Brother King will certainly be missed, but what confidence we are able to have concerning his eternal well-being. There were tears of joy and sadness falling at the same time. May God help each of us to strive to be as dedicated, enthusiastic, and sincere as the brotherhood has testified that Brother King was. Pray for us in the work.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, Oct. 18— I closed at Ada, Okla. this past Lord's Day

with two restored. I enjoyed the meeting very much and, as always, Ada treated me royally. I enjoyed the opportunity to visit with a number of preaching brethren who came to the meeting, especially Carl Johnson and Don Pruitt who were at home while I was there. Due to Chester King's illness I am to "pinch hit" for him in a meeting at Lodi, Ca. starting tonight and continuing through the 23rd. Lord willing, we begin at Wichita, Kansas Nov. 13 and continue through the 20th. If you will be in the area plan to help us in the meeting. It has been good to be of service in meetings this past year. We pray some benefit to the Cause from the combined effort of brethren and myself will occur. Pray for me and mine.

Elmer Stamper,— 1445 SE 20th, Cape Coral, Fla. 33904, Sept. 26— The work at Ft. Myers is showing good results, 4 have confessed faults and 4 have been baptized since July 4. We have passed out cards at hospitals and nursing homes, and the Bible study here had good results. The older male members meet every 4th Friday night to instruct the younger male members on preparing lessons and delivering them from the pulpit. There were 11 present the first Lord's day we were here, yesterday morning there were 28 present. This could not have come about, brethren, without your generous contributions to the work of our Lord, and we thank you continually. Bro. Wm. St. John held a meeting for us Sept. 18-25, with some straight Bible preaching, sermons much needed. The congregation here was strengthened. Three made confessions. Bro. St. John is a powerful preacher, we love him.

Bruce Word,— 329 Elmwood, Garland, Tx. 75043, Sept. 27— Having completed our summer schedule we now look forward to work here at home. The Lord has blessed us and the Church the past few months. To all the congregations we have been associated with this past summer, we thank you for the confidence placed in us. The work at Garland looks promising and we are thankful to be a part of it. We start the personal work program again with renewed zeal and confidence. We will fulfill our appointments for this year in Oak Grove, Ark.; Okla. City (Capitol Hill), and Olney, Tx. We are looking forward to being with the brethren in these congregations. The annual Texas Labor Day meeting was a great spiritual feast once again and Trentman Ave., congregation is to be commended for its work in this meeting. This meeting will be hosted next year by the Garland congregation and more information will be forthcoming in future issues of OPA. If you are passing this way, please visit us here in Garland. May the Lord bless the faithful everywhere.

Bob Chancellor,— 904 Creekview #25, San Antonio, Tx. 78219, Oct. 1— As you can see by the address we have moved back to Texas. Our twelve years in Arkansas were happy ones and we hope profitable for the Lord. We will continue working with the churches there when we are needed. At the end of June we finished six months work at Farmington, N.M. and trust that good was accomplished. In July we began an extended work with the Glendora congregation here in San Antonio. The membership here displays a spirit of cooperation and willingness to spread the Word. For this we are thankful. We have started to arrange home studies both with the members and outsiders. This is encouraging and we look forward to a fruitful work with the Lord's blessing. The three congregations here are in accord and this produces an atmosphere that is conducive to growth with love. Pray for the work here when you talk to the Master.

Tommie J. Jackson,— 2717 Arrow Hwy. LaVerne, Cal. 91750, Oct. 9— The church at Covina is growing both spiritually and in number. Dale Starkey, a young brother of just over a year, is a good song leader and is growing into a good teacher. We have had some very good preaching

lately by Brethren Larry Lay, Mike Fox, Don McCord, and Gayland Osburn. The churches in this area are working together well. There is to be a weekend meeting at Orange with Bro. Bill Roden, Nov. 4,5,6. Our next meeting here at Covina will be with Bro. Wayne Fussell, Dec. 4-11. Here are some subs. for the paper, we enjoy the OPA very much and don't want to miss it.

Voyd N. Ballard,— P.O. Box 959, Empire, Calif. 95319, Oct. 1— One of the best meetings I have held in a long time was for the church in Tukwila, Washington (Seattle area), Sept. 18-25. This congregation has a mind to work and they worked hard to make the meeting a success. As a result of their efforts we had at least twelve people who were not members of the church attend the meeting. There were also several members from the cups and classes church who attended one or more services. In addition to these we had faithful brethren from the congregations in Cottage Grove, Forest Grove, Albany, Odell, Oregon and Yakima, Wash. encourage us by their attendance. There was one baptism and one restored in this meeting, and we believe the church was strengthened. Bro. Smith Bibens is the faithful preacher for this congregation and is doing an excellent work in that area. It was a pleasure to be associated with him and his good wife during this effort. I am now in a position to conduct more gospel meetings in the West Coast area.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms. Oct. 8.— It has been a joy to be with brethren this year at various places where I was asked to preach. Meetings have been encouraging and association with brethren and sisters enjoyable and hospitality appreciated. Thank you brethren for the privilege of being with you. At present I am at LaGrange, Ga. where I have held other meetings in years past. It is good to be associated with brethren E.H. Miller and Alton Bailey, two of our well known gospel preachers, as well as other brethren in these parts. Last month I held my first meeting of ten days at Mt. Home, Mo. in over 35 years. It was a real pleasure to be with them again and to renew acquaintance. Recently we had the privilege of hearing Richard DeGough in a meeting at Collins, Ms. We are happy that plans are being made for him to be in Collins in December. We look forward to having him and Glenda in this state. The Labor Day meeting at Nashville, Tn. was wonderful and we look forward to it again next year. It was well organized; the members there went all out to make it a success, and it certainly was. We made our home with the LaDon Crooms; such good and hospitable people. Brethren, anytime you are passing through Jackson plan to worship with us. Greetings to all the faithful.

Johnny Elmore,— 419 K. SW, Ardmore, OK 73401, Oct. 8— I became ill during my meeting with the Lowery, Al., congregation in August, and had to leave for home before it was over. I appreciate Bro. Gerald Hill for his willingness to continue the meeting while I was hospitalized in Alabama, and after I had to leave. Thanks to the churches at Lowery, and Columbia, Mo., St. Albans, WV, and Fairview, LA. for their understanding and kindness when I could not make scheduled meetings. I underwent surgery Sept. 7 here in Ardmore, and I am happy to report that I am feeling fine and back to good health. Thanks to the many dear ones who sent cards and prayed for my recovery, also. I am leaving for Corsicana, TX. in the morning where I expect to join 11 other preachers in a week of concentrated personal work to reach the people of that city. I will be at Levelland, TX., Oct. 29-Nov. 6 in a meeting, and I am looking forward to that. Also, I am looking forward to a study of the eldership with the church in Tulsa, Dec. 2-4.

Robb H. Hickey,— 5313 Cornell Dr., Irondale, Alabama 35210, Oct. 4— The work at Birmingham continues to grow but would not be possible were it not for generous

contributions from many brethren. I sincerely thank all the brethren who are willing to get behind this work. If you know of anyone in the Birmingham area I can contact please let me know. Since our last report I studied with an older Sister in the congregation on 1 Cor. 11: and she made a confession for cutting her hair. Also, Last Lord's day two young teen-aged girls made a confession of faults, and one teen-aged boy was baptized. Last week I studied with a digressive woman on the communion. I have an appointment to study with her this week on the Sunday school subject. We hope she will soon take a stand with us. Since we begun the work in Birmingham six weeks ago four have made confessions, one has been restored, and one has been baptized. The crowds have been very good, the singing outstanding and the interest excellent. I enjoy working with these brethren, and appreciate all who help us. We attended and participated in the Labor-Day meeting in Columbus, Georgia conducted this year by Bro. Gerald Hill. We enjoyed seeing brethren at the meeting. We were able to attend a night of the meeting in Temple, Georgia by Bro. Carl Johnson. The preaching was a spiritual feast, and it was a pleasure to meet the brethren in Temple. The Lord bless the faithful everywhere.

Delmer R. Lee,— 512 Smith St., McAlester, OK. 74501, Sept. 27,— **Please note the new address.** We have been with the church in McAlester for over a year now, and the time has passed swiftly. The summer has been a very busy one, beginning with the effort in Durant, Ok., which has already been reported in this journal. It was my privilege to be a part of this and two other efforts of the same type during this year. I believe this is what we should be doing and am happy to hear of people in various parts preaching the gospel to lost in "mission meetings." We were happy to be able to attend a few nights of both 4th of July meetings, enjoying them very much. July 8-17 Paul Nichols held us a meeting, preaching the word with great boldness. Surely we are the better for it. July 28th, I preached at Golden, Ok., July 29-31 with the church at Seminole, Ok., August 7th at Paris, TX., and August 8-13 in a mission effort in Crowder, OK. Billy Dickinson held us a meeting Sept. 2-11 which we enjoyed very much. I am honored to have Leland Byars and Tony Denton, two young gospel preachers, living here and helping to hold mission meetings in our area, and I am thankful to the congregation here at McAlester for the opportunity to work with these young men. We have a busy year planned. Please pray for us. **Enclosed is my subscription renewal.** I appreciate the paper very much.

Joe Hisle,— Rt. 4, Ada, Ok., 74820 Sept. 9— It has been sometime since my last report. We have been very busy in meetings this year. Since I reported last we have held meetings at the following places: Broken Bow, OK. We enjoyed the meeting, which resulted in several confessions. It was good to work with Bro. Jack Lee and Bro. Randy Tidmore while there. Kansas City, MO. This was our first time to be with the Prospect Ave. brethren. We appreciate these brethren for their good works. Graham, TX. Our meeting at Graham was well attended. Bro. Duane Permenter is doing a good job in his work there. Cable Ridge, MO. This was the 12th meeting that we have held in Cable Ridge, as always we had a good meeting. We appreciate these brethren for their hospitality and concern for the Lord's work. The meeting at Sulphur was one of the best in years. The preaching was outstanding, the weather was cool, the fellowship could not have been better, it was a great meeting. Chapple Grove, TENN. The meeting at Chapple Grove resulted in two baptisms. The congregation is zealous in the Lord's work. Slocumb, ALA. We always enjoy the Alabama brethren. The meeting was well supported by area congregations. San Angelo, TX. This meeting was another 1st. for us. We appreciate the invitation to be in San Angelo. We thank the brethren for their encouragement and support. Muskogee, OK. The

meeting at Muskogee resulted in one baptism and several confessions. Again I thank the area congregations for their support. It was good to be with many of our old friends. At this time we are in a meeting at Mozier, Ill. The crowds have been excellent with several visitors from the community. We expect some good results. I'll try to be a little more prompt in reporting in the future. I appreciate your interest in the work. Please remember me and my family in prayer.

Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203— At this writing I am preparing for our meeting in Colorado. We are looking forward to working with these brethren. Since my last report, I have spoken for the congregations at Covina and Brundage Lane (Bakersfield). Bro. Gary Barrett preached for us at Arvin and as usual did an outstanding job. We attended Bro. Carl Johnson's meeting in Bakersfield (Planz Rd.) and it was as spiritual feast. Our work here is moving along well and we are at peace, for this we are thankful. At the present time we are working with some outside interest and they look like good prospects. Once again we at Arvin are planning a New Year's meeting. The dates will be Dec. 28 thru Jan. 1. If you haven't planned on attending one near you, please come and be with us. We wish to express our deepest feelings to the King family during their loss. I really appreciate the way in which Bro. Ronny Wade put together the O.P.A. in Bro. King's memory. I was never blessed with the privilege of hearing Bro. King preach as he had suffered his stroke before I knew the church and obeyed the gospel. We really enjoy the paper and look forward to it each month. Here are 4 subs. We ask your prayers.

J.W. Kornegay,— Gen. Del., Brohard, WV 26138— The summer was very busy with meeting in Ark. and Ky. Our meeting at Beatrice, WV with Bro. Gerald Hill was very uplifting. At Witt Springs, AR., Bro. Miles King helped much; he furnished us a place to stay, and traveled with me those dirt roads to let people know a gospel meeting was being held in their community. I heard Bro. Paul Walker, a very able teacher, at Lakemore, OH. We plan tent meetings at Lakemore, OH. and London, KY. in the Fall; we pray that much good will be done. The meeting at Labor Day at St. Albans, WV., with Bro. Johnny Elmore will be a good one.

Don McCord,— Box 1773, Covina, CA. 91722, Oct. 10— Summer meetings were such a great source of strength for me. They took me to Mt. Home, MO.; Jennings, OK.; Jonesboro, GA.; Lubbock, TX.; Greenville, SC.; Piedmont, AL.; Arlington, TX. and McGregor, TX. Brethren and sisters in all of these places were so very kind to me. In all my preaching days I do not recall having seen so many interested young folks and little children. Brethren and sisters drove miles and miles to help us. I found time, too, to attend a small part of the Lebnaon, MO. and Sulphur, OK., meetings, and what an inspiration both of these were to me; and to preach one time each at Henryetta, OK. and Flint, MI. and to hear a very good sermon by Lynwood Smith at Marietta, GA. My preaching brethren, too many to mention, were as always strong arms on which to lean. How I continue to appreciate my dear brethren who call me for meetings! How I appreciate Wanda, my dear wife of 34

years, who was willing for me to be gone from home these 10 or so weeks to preach the gospel! It is good to be settled home again with the Covina church - finer folks cannot be found anywhere!!

Smith Bibens,— 363 Earlington Ave. SW, Renton, WA. 98055,— The congregation in Seattle, where I have been laboring, is continuing to grow spiritually and numerically. The summer has been very busy, with a great deal of personal work being done. The members here are very evangelistically minded, and that is a great help. Myself and others in the congregation who do personal work are continually presented with fresh opportunities to preach the gospel privately and publicly to interested outsiders. This has been a key to the growth of the congregation here. This is what happens when a congregation works with the preacher in their midst. We recently concluded a meeting with Bro. Voyd Ballard from Modesto, CA. Bro. Ballard is an excellent speaker and presents the gospel in its truth and simplicity. We had many visitors to the meeting, and none could leave saying he did not know what the Lord required for salvation. Bro. Ballard desires to be used by the brotherhood in the Lord's work, and he is deserving of brethren's support and encouragement. Bro. George Vergara preached here one Lord's Day in August. He is an excellent young preacher and brought a couple of needed lessons. In early September, my wife and I were glad to be able to visit in California and attend the Labor Day meeting at Fair Oaks. It was a delight to sit at the feet of many fine preaching brethren and feast on the bread of life during this meeting. Please pray for the congregation here and for our work. God bless all faithful saints.

Bob Londermilk,— 6709 Greenfield Dr., Arlington, Texas, 76016, Sept. 26— PLEASE NOTE MY NEW ADDRESS! I have recently moved to the Dallas-Ft. Worth, Texas, area and am presently receiving my mail at this address. The telephone number is 817-572-2541. I am now holding Gospel Meetings on a "full-time" basis. I have recently enjoyed being with the following congregations in gospel meeting work: Ava, Missouri; Mena, Arkansas; Fairview, Louisiana. The meeting in Fairview just closed last night with a great crowd of visitors, for which we were thankful. I begin a short meeting tonight at the Farmer-ville, La., congregation. In addition to these meetings it has been a pleasure to speak at the following congregations: Odessa, TX.; Wichita & Pratt, KS.; Wichita Falls, TX.; Ft. Worth, TX. (Trentman congregation); Bridgeport, TX.; Weatherford, TX.; and at the "Texas Labor Day Meeting" in Ft. Worth. I was also recently with the brethren at the Fossil Creek congregation in the Ft. Worth, area. I wish to thank all of these brethren in these areas for their hospitality, support, and encouragement. My next meetings are scheduled in the following areas: Washington, OK. (Sept. 28-Oct. 2); Ft. Smith, ARK. (Oct. 23-30); San Pablo, CA. (Nov. 17-19); Stockton, CA. (Nov. 20-27); Shreveport, LA. (Flournoy-Lucas Rd) - (Dec. 7-11); Golden, OK. (Dec. 12-18). If you are in one of these areas we hope you will make plans to attend the meeting. I have some more openings for meetings this Winter as well as in the Spring, Summer, and Fall of 1984. 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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AN EXPOSITION OF MATTHEW 19:3-9: DO THESE VERSES APPLY TODAY?

By Jerry Cutter

We must first identify our subject. Thus we ask, What Is Marriage? In order for a marriage to exist there must be a formal, legal, recognizable tie between a man and a woman. There also is a fleshly tie. When these two ties exist, a sanctified marriage exists, recognized by God. And we will discover that everything given in the New Covenant on this subject has been given for the purpose of protecting the sanctity, or sacredness, of marriage among God's children.

However, we further learn that the formal or legal tie can be violated by divorce. Jesus taught, though, that divorce alone does not destroy marriage in the sight of God. The Lord said: "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11-12). The Apostle Paul repeated Jesus' words to the church at Corinth when he wrote: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife" (I Cor. 7:10-11). Please note that the word DEPART here in I Cor. 7, verses 10, 11 and 15 is the same word that is translated PUT ASUNDER in Matt. 19:6 and Mark 10:9. The word is **CHORIZO** and means "to separate, divide, part, put asunder -- to leave a husband, or wife: of divorce-- (Thayer, p. 674). Thus we see that Paul applied Jesus' teaching to the Pharisees, in Matthew 19:6 and Mark 10:9, to the church.

We now approach our study of Matthew 19. What then happens if the legal tie is formally severed as well as the fleshly tie? We have seen the severing of the legal tie alone will not destroy a marriage in the sight of God. But if one of the spouses commits adultery, what then? May an innocent Christian divorce his wife for fornication, and marry again, without sinning?

AN EXPOSITION OF MATTHEW 19:3-9

For the most part these verses involve a discussion between Jesus and the Pharisees, who were supposed to be believers in the law of Moses. Commentaries tell us two schools of thought existed among the Jews of Jesus' day relative to divorce and marriage. The school of Hillel believed the law of Moses allowed divorce for every cause and the school of Shammai only for marital unfaithfulness. Various sources can be sighted for these schools, but the answer to what Jesus really taught in Matt. 19:3-9 is not to be found in history. The Jews had so corrupted the law of Moses by the time of Jesus that little of value can be learned by studying the subject from their different view points.

If the school of Shammai, who believed one could divorce only for fornication, had followed the law to the letter, there would have been no question of divorce, for no maritally

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THE SEALING OF THE SAINTS By Lonnie Kent York

In Revelation chapter seven, we have described the sealing of the saints of God. This sealing was to be done prior to the destructive winds of judgment, and once that was accomplished, then judgment would come upon men. Yet, as long as the sealing was in progress, the winds of judgment would be withheld: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (v. 3). In the latter portion of this chapter we find the scene changed to the jubilation of those who were redeemed. They are described by one of the elders as "they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. (v. 14). Herein lies the key to understanding how the saints were sealed.

The word for "seal" in this text is "sphragizo", and Thayer defines it by "in order to mark a person or thing; hence to set a mark upon by the impress of a seal, to stamp;" (p. 609). The angel was to SEAL the saints with something that would MARK them as saints. That seal was to be marked in their foreheads. Was that mark or seal something physically visible? Some branded mark upon the forehead? No! However it was to be a visible indication that they belonged to God. How, then, would this seal be made? The key lies in understanding what was meant by the expression "forehead".

There are two sealings mentioned in the book of Revelation. The seal of the saints, which was only in the forehead, and the mark (seal) of the Beast, which could be either in the head or the hand. Generally it is accepted that this seal in the forehead meant that one accepted and practiced the doctrine of the Beast, and the mark in the hand only referred to the practice of that doctrine, not its acceptance in faith. Therefore, for the saints to be sealed in the forehead meant that they not only practiced the doctrine of Christ, but they actually believed or obeyed His teachings.

The seal mentioned in verse three is described in verse fourteen. Their identifying mark or seal was that they had come through great tribulation and had their garments washed in the blood of the Lamb, or of Christ. Taking the latter first, this can only refer to a person's baptism, for in baptism one comes into contact with the blood of Christ, and obtains the forgiveness of sins; their garments made white by the blood. Secondly, the coming through tribulation refers to continued faithfulness to the commandments

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TREATMENT OF A DISFELLOWSHIPED BROTHER By James D. Orten

A brother from another state recently asked me to comment on the command "not to eat" with a disciple who has been disfellowshipped (I Cor. 5:11). It looked as if his home congregation would face a situation, he said, where that command would need to be considered. They were studying the matter, and in the process had decided to ask several older preachers to comment on it. I knew nothing of the specific situation (still do not), and he appropriately did not tell me.

Since the brother seemed sincere and the request of the church reasonable, I took the matter seriously and wrote at length about it. After having done so, it seemed to me the subject would be of interest to a wider audience. The paragraphs that follow are the text of the letter written in response to his request.

First, I assume the situation you speak of to be one in which the disfellowshippment was "official" and "scriptural." If it were not, then in my judgment nothing should be done by the church toward the brother until these matters are corrected. A brother's immoral life does not justify the church in taking shortcuts or conducting an action in an unauthorized way.

By "official" I mean that the action was carried out by the church. One brother can not scripturally disfellowship another. One brother can choose not to associate with another, and should do so if he believes that association would have a detrimental influence on him. But that must be recognized as an individual action which does not bind the church or other Christians to behave likewise. Discipline is always exercised by the unit of greater authority on the unit of lesser authority. The church disciplines individuals; individuals do not discipline the church or perform on their own actions that were designated as church actions.

By "scriptural" I mean that the steps outlined in Matt. 18 were clearly followed. I do not believe we have the right to perform a de facto disfellowship, or one by an unscriptural method any more than we have the right to perform unscriptural communion services. Unfortunately, one sees many unofficial and unscriptural disfellowshippings which result in brethren being "half in and half out" of the church. Usually, this means they are not "called on" but are allowed to sit at the Lord's Table. In my judgment, such procedures are both wrong and ineffective. If the brother is really a hardened sinner and needs disfellowshipping, the discipline is too watered down to be effective. If the brother is a good man and the discipline is misguided, then he is discouraged. One is either in the church or out; there is no half way position.

Second, the passage you refer to (I Cor. 5:11) is in the context of a special form of discipling performed only by inspired apostles. The "destruction of the flesh" spoken of here (I Cor. 5:5) included not only being excommunicated by the church, but being physically afflicted in order to humble the person and bring him to repentance. This could mean physical illnesses or even, for absolutely unrepentant persons, death. Ananias and Sapphira (Acts 5) are a case in point. Paul threatened this type of discipline on the false teacher at Corinth (I Cor. 4:21) and on the followers of the false teacher (II Cor. 13:1-4 and 10).

The apostles, through their inspired wisdom and power, could skip the process of first and second warnings of errant brothers. Apparently their special powers allowed them to know in advance the outcomes of such warnings. You will notice that there was no first or second warning ordered to the man in I Cor. 5, nor given to Ananias and Sapphira. This special inspired discipline ceased with the death of the apostles and the cessation of other inspired gifts.

The fact that this case was handled by the inspired apostle (even though he was not personally present) does not mean that his directions to Christians about how to treat the individual are not applicable and binding. They are. In fact, the apostle had originally ordered this church to handle such cases in the ordinary way (See I Cor. 5:9). They had not done so at least with this man, thus now he is taking the matter into his own hands.

Third, the phrase "with such a one no not to eat" refers to having no ordinary social interaction with the individual. Eating together then, as now, was a common and important means of socializing. It implied a friendship with, and acceptance of, the person. The command "not to eat" with the individual was a companion to "keep no company with" (I Cor. 5:9 & 11). The guide for Christians behavior toward such individuals was the ways the Jews ordinarily treated "heathens" and "publicans" (Matt. 18:17). These Jewish Christians understood Paul's language. They had grown up avoiding all voluntary contact with such persons.

By necessary inference, the command not to eat with a disfellowshipped person in social situations includes eating the Lord's Supper. Eating with one at the Lord's Table implies a closer fellowship with, and acceptance of, those involved than eating in ordinary social settings. By naming the less intense, less important situation, he automatically excluded the more intense and more important one.

Incidentally, early churches would have had no need to be told not to eat the Lord's Supper with an excommunicated brother or sister. They were generally much more careful about who sat with them at the Lord's Supper than modern churches. Early Christian writers, for example Justin Martyr, speak of the communion as something in which those outside the body were "not allowed" to participate. The whole idea of excommunicating an individual was to exclude him from the body (See I Cor. 5:2, 7, & 13). Thus whether such a one should be allowed to continue to sit at the Lord's Table would never have been entertained by them.

Fourth, if a disfellowshipped brother comes to a congregation other than the one where he was excommunicated, the leadership of the second church must determine whether he was officially and scripturally disfellowshipped. If he was, they must honor it, and treat the brother as they would if he were excommunicated by themselves. In my judgement they are under equal obligation not to honor unofficial and unscriptural actions.

As to how the brother should be treated at church dinners and so forth, he should be told he is not welcomed, that the church honors his discipline believing it scriptural, and that he must change his life in order to be in the good graces of the church. Should he insist on coming, which is unlikely, he should be ignored. The church should not in any way use violence to prevent him from coming.

In summary, effective discipline in the church is very much like effective discipline in the home. That is understandable; God is the author of both. It should be carried out by persons with proper authority. A family in which everybody tries to discipline everybody else will have chaos. So will the church. It should be done in proper ways and for appropriate purposes, not for example, because someone is angry at somebody. When it is used, it should be carried through to an appropriate conclusion so that it will be effective in redeeming the errant brother.

HONDURAS REPORT

By Murl Helwig

The work in Honduras is now beginning its fourth year. May I say that we are thankful for the faithful support that has been given to the work. I pray that, as brethren, you will continue your support in the future so that the work can continue to go forward.

We are seeing spiritual growth in the congregations as they are becoming more firmly established. In the beginning, as is usually the case with most every new work, it was slow in developing, and it was difficult to establish a firm leadership in the congregations. We now have within two of the congregations a good basis for leadership. We have seen a considerable growth in two of the congregations over the past three months in numbers of those who have obeyed the teachings of the New Testament, but, also, in their spiritual growth. We pray that they will continue to hold fast to the Gospel and be able to lead others to the Gospel also.

The third and last congregation that was established continues to do well, but their numbers are small. There is only one young man that has the potential for future leadership in the congregation. However, we are happy to see the determination on their part to remain firm on the truth even though they are small in number.

This past summer my family and I had the privilege to return to the States for almost three months. We would like to thank all of the brethren who helped with our expenses to make the trip possible. We enjoyed so very much the time we had with our brethren in Christ. We were able to visit some, but time did not permit us to visit all that we would have liked to. Our summer passed so quickly. However, we were glad to return to Honduras and continue in the work here. Our time in the States was a much needed vacation for us all.

During the time we were in the States our thoughts were constantly with our brethren in Honduras. This being the first time that we had left them, we always wondered how they were doing. Therefore, when we returned we were anxious to find out the condition of all of the congregations. We found them to be as firm and faithful to the Gospel as they were when we left. One of the congregations had baptized several during the time we were in the States. This fact alone leads me to believe that the faith of the brethren in Honduras is in the Lord and not upon me, as the preacher, who established the work. We continue to give God thanks and all the praise for the faithfulness of the brethren here. I feel confident in the future of the work in Honduras.

Many asked me, while we were in the States, if there was any way they could help us in our work here. I would like to continue to ask that you remember the work and us in your prayers. I also understand that we are lacking some in the area of the support for the work. If you could help in this area, please contact the brethren at the 85th and Euclid congregation in Kansas City, Missouri. I know that whatever help you could give will greatly aid us in the work.

In closing, I would like to say again thank you for all of the support that you brethren have given to the work. My thanks and appreciation go especially to all of the brethren at the 85th and Euclid congregation in Kansas City, Missouri, for their part in overseeing the work. I could not ask for a better group of brethren to work so closely with in the work.

If anyone has questions or comments about the work, please direct them to me or the brethren at 85th and Euclid.

Murl R. Helwig
Apartado Postal 26
Comayaguela, D.C.
Honduras, Central America

38th EASTERN LABOR DAY MEETING

The Eastern Labor Day Meeting has been an annual gathering of brethren from congregations throughout the Eastern part of the country since about 1945. It is always characterized by brotherly love, fellowship and unity. This year's meeting, which was hosted by the St. Albans, WV congregation, was a well-attended, overwhelming success. We were greeted by brethren from all of the regular Eastern states along with visitors from Oklahoma, Missouri and Texas. Throughout the meeting the singing was beautiful and the cooperation of the preachers and their sermons seemed at their best. A list of over 20 speakers was compiled for the last service. Those who spoke gave short edifying talks. A highlight of this meeting is the "get-together" of brethren to hear reports of the work going on among the churches in the Eastern states: this year's discussion was very encouraging. In all respects, the meeting was a **spiritual** feast. The St. Albans congregation "put the big pot in the little one" to feed us, house us, and just make us all feel at home. We thank them for doing such a marvelous job. The writer was honored to be asked to conduct the meeting due to Bro. Johnny Elmore's illness. May God continue to bless him. If the Lord will, the 1984-meeting will be hosted by the Garrett's Creek congregation at Wayne, WV. Future meetings are planned for Brazil, IN. in 1985 and Pontiac, MI. in 1986. Make your plans now to attend.

—Richard Nichols

SOUTH ALABAMA NEW YEARS MEETING

This meeting will be held Dec. 28-Jan. 1 with Bro. George Battey the preacher. Times: Wed.-Sat. at 7:30 P.M., Lord's day at 10:00 A.M. Last year's dormitory facilities will be available again this year. Also, breakfast and an afternoon meal will be available if you desire for \$2 per meal or \$4 per day. Use of the dorms will be \$3 per day each person. Bring a pillow, bedroll, and toiletries. We ask that you call us in advance regarding this. As usual, homes will be opened to as many as can be kept. If you prefer a motel, there is Opp Motor Lodge, US 331 S. Floral Hwy., Opp, Ala. Phone (205) 494-3551. Last year was our best meeting ever and we expect better this year. Please make plans to attend.

—Davy L. Sessions

NEW LOCATION

We at the El Paso congregation are very thankful to announce that we have now rented a building to have our services in. The address is 3230 Montana Ave. Our services are at 10:30 A.M. Lord's day. Please call (915) 584-1591 or (915) 584-7809 (business phone) for directions. We will be looking forward to seeing all of you soon.

—Ernest Webb,
636 Castile,
El Paso, Tx. 79912

INFORMATION WANTED

I would like any information relative to the origin and history of the Eastern Labor Day meeting which has been held in the East for several years. If you have any documents, photographs, or pertinent information would you send to me, please. I would like to print a small tract on this subject in the future. Any help would be appreciated. Send to: 722 Coal River Rd., St. Albans, W. Va. 25177.

—Carl Diamond

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Waterloo, Ia.-East Park & Lafayette in the YWCA-correction from East 5th and Lafayette.

—M.E. Mountain

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EDITORIAL By Don L. King

There is rarely anything more disturbing to me than to see children and teenagers "cut up" while I'm trying to preach. Usually, I have been able to stop briefly and catch their eye and they stop. A few times I have done this and had them go right on as though they had the right of way, so to speak. This says a great deal to me. It tells me that at sometime they have not had discipline when they needed it.

So often the preacher speaks to the misbehaving young person, either during the sermon or afterwards. I suspect we should be speaking to the **parents** for this is where the problem likely began. Solomon said, "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." (Proverbs 22:15) We smile when we read this, and usually we fail to realize that the responsibility for this truth lies upon the parents. The rod of correction can never hope to achieve its purpose unless the parents take it in hand and apply it to the backside of the problem. The apostle said, "Children, obey your parents in the Lord: for this is right. Honor they father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long upon the earth." (Ephesians 6:1-3) Parents, what do you do if your children are disobedient? What if they do not honor you? Obedience in a child will rarely be without an effort upon the part of the parents. Solomon said, "He that spareth his rod hateth, his son; but he that loveth him chasteneth him betimes." (Proverbs 13:24) If you "spare the rod" don't be awfully surprised when your children do not honor you or obey you. Too, don't be surprised when the preacher must take them in hand at church so he may preach to an undisturbed audience. In some places this is a real problem. To try to keep your thoughts collected and a train of thought going is sometimes difficult. However, to do so with a back row of laughing children or young adults is virtually impossible. Those children need to be spoken to, we freely allow that. But it is the parents I hope will read this and heed it.

I recently read a good article on this very subject in **Firm Foundation** by Jerry Moffitt. At the close of his writings he gave the following under "Some Practical Tips." 1.) A pat

OKLAHOMA NEW YEAR'S MEETING

This year the 21st. St. Church of Christ in Okla. City is hosting the meeting. All are invited to attend. The dates are Dec. 26-31. The first two morning services will be held at the church building. All other services will be held at Putnam City West High School located at 8500 NW 23rd St. Time of services: 10:00 A.M. and 7:30 P.M. Several motels and restaurants are conveniently located nearby. Bro. Lynwood Smith will conduct the meeting. Each congregation will receive additional information through the mail. For other inquiries please contact Winston Cutter at (405) 789-4977, or me at (405) 685-5437.

—Clifford Arney

STATEMENT OF OWNERSHIP

We are required by Federal Law to publish, each year, a statement of ownership regarding **Old Paths Advocate**. The paper is owned by Don L. King who serves as Publisher. It is a private endeavor, not a work of the church, hence not intended to be supported or subsidized by church treasuries but by the paid subscriptions of our readers.

on the back helps, and I don't mean that the way one put it, "if it's low enough and hard enough." That is true too, but most children lack confidence. It's good to build them up whenever you can. 2.) You can express all the love you want, if you give them all the discipline they need. The fact is, they won't hate you for the discipline you give. They will be more tender-hearted and loving. 3.) Plan to do things **WITH** them constantly. People ask me: "Why are the preacher's kids always so wild?" I always tell them, "It's because they run around with the elder's and deacon's kids." The truth is, however, **sometimes a preacher gets so involved with other people's problems that he doesn't give his children the attention they need.** Do things with them! 4.) Forbid them to run around with troublemakers. You can't run with the goats and not smell like them. "Evil companionships corrupt good morals" (1 Cor. 15:33) 5.) Above all, teach them always what is most important. If you let them miss services due to vacation, school events, boy scouts, or sports, you are sending them a jarring message as to what is most important. You are sending them messages! 6.) Make sure they try to form friends their own age. Too often a young child will get in trouble trying to impress his older friends. 7.) Be consistent in discipline. If children know what to expect, they are more apt to obey the rules. 8.) Finally, this last one is difficult. When an adult says your child did something, be slow in refusing to believe it. Lots of children go astray because their parents continue to say, "My little Johnny wouldn't do that."

We know God disciplines His children, the Bible says so. The Bible also tells us to discipline our own children. Discipline is a must. We couldn't have a country without laws, and penalties. We couldn't have a scriptural congregation without discipline being enacted in a scriptural way; and we will not likely have well-behaved children at home, at school, at work, in the community, or in the church unless (and until) we insist upon discipline.

41931 Chadbourne Dr.,
Fremont, Ca. 94539

AN EXPOSITION OF MATTHEW 19:3-9: DO THESE VERSES APPLY TODAY?

Continued from page 1

unfaithful wife could live according to the law of Moses. The law of Moses did not permit divorce for EITHER adultery or fornication.

Under the law of Moses adultery was a capital offense. Leviticus 20:10 says: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." See also Deut. 22:22.

The law of Moses demanded the death penalty for an unchaste bride, whether the act was committed **before** or **after** marriage. This did not apply to those who were slaves, or those not engaged or married. Where two were promiscuous and neither was married or engaged to another, the man involved was required to either pay a fine or marry the woman, the decision being made by the woman's father. Ex. 22:16: "And if a man entice a maid that is not betrothed (engaged), and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." See also Deut. 22:28-29.

Importantly, too, on the other hand if a man **suspected** his wife had committed fornication **before marriage** she could be tried, and if found guilty she was stoned. Deut. 22:13-22: "If any man take a wife...and say, I took this woman, and when I came to her, I found her not a maid... (vv. 20-21). But if this thing be true, and the tokens of virginity be not found for the damsel; 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: because she hath wrought folly in Israel...so shalt thou put away evil from Israel." (Note: Stoning was commonly practiced during the days of Jesus. The Jews tried to stone Jesus. Jesus instructed the Jew that was without fault to cast the first stone at the accused adulterous woman. Steven was stoned dead, and Paul was stoned and left for dead.)

Further, if adultery was suspected after marriage, the wife could be tried according to Num. 5:11-31. **THE LAW OF MOSES DID NOT ALLOW DIVORCE FOR EITHER FORNICATION OR ADULTERY.** Our subject is not concerning Joseph and Mary (Matt. 1:18-19), but you can better see why Joseph did not want to make Mary a "public example." According to Deut. 22:13-22, if proved guilty, she would have been stoned. "Being a just man" he chose a lesser charge and was "minded to put her away privily." Joseph had a choice: he could put her away, or he could make her a public example.

THE PHARISEES' QUESTIONS

The Pharisees asked two questions. The first was: "Is it lawful for a man to put away his wife for every cause." (verse 3) They are not asking concerning the legality of divorce. The legality is assumed in the question. Some believe they asked concerning Deut. 24:1-4, where Moses permitted divorce. Whatever the case, they were not asking concerning adultery or fornication, for Moses' law did not permit divorce for either of these causes, as explained above. Unchastity demanded death. Verse three does not say what they based their question on, and it is scriptural and safe to take the question in verse seven they allude to the law directly.

Concerning the first question Jesus refers the Pharisees back to Genesis 1:27 and 2:24, which say: "Male and female created he them." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Matthew, verses 4 and 5, are a direct quotation from these verses. Jesus gave them the original, ideal marriage, as set up in the beginning. Thus, ideally, Jesus said, they should not separate, and **God has never changed that ideal.** The Lord drove the point home in

verse six: "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." The strength of Jesus' statement is found in the word "cleave" (v. 5) and "joined" (v. 6). The word in verse five means **to glue upon, glue to, to join one's self to closely, cleave to stick to** (Thayer, p. 547). Concerning "joined," Thayer says: "Prop. **to fasten to one yoke, yoke together, units**: of marriage the marriage tie, Mt. 19:6; Mk. 10:9." (p. 594).

THE SECOND QUESTION

The Pharisees now appeal directly to the law of Moses. They argue saying: "Why did Moses then command to give a writing of divorcement, and to put her away" (verse 7). Jesus' straightforward reply was: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (verse 8). From the beginning what was not so? Something had changed, and that something was the hearts of men, in this case the Jews. In the law of Moses God allowed the Jews to put away their wives because of **THE HARDNESS OF YOUR HEARTS**. This then explained the seeming contradiction between what Moses originally said in Genesis and what was later found in Deuteronomy, for instance. And, furthermore, if the Pharisees had been as spiritual as they should have been they would have accepted the true wisdom Jesus had imparted in verses four through six. One does not think of divorce when one practices God's original intent for marriage. Moses indeed allowed divorce (Deut. 24:1-4), but to the everlasting shame of the Pharisees, for it was because "of the hardness of your hearts."

MATTHEW 19:9

Where and to whom then does Matthew 19:9 apply? Jesus said: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Some say the last part of the verse should not be in the text which says: "and whoso marrieth her which is put away doth commit adultery." This in no way alters our study, for we are not concerned with that part of the verse.) The grammar of the verse is plain enough. Someone, somewhere, could put away a spouse and marry another, **without committing adultery**, providing the spouse was put away for the act of fornication.

We have already clearly shown that the law of Moses did not permit divorce for **EITHER FORNICATION OR ADULTERY**. Those sins required the death penalty. The verse does not fit under the law of Moses. Neither is the fornication mentioned in the verse something committed before marriage and discovered in marriage. Every Greek Lexicon (dictionary) defines the word to mean "illicit sexual intercourse in general" (Thayer, pp. 531-532). Both Thayer and W.E. Vine say the word "stands for, or includes, adultery" in Matt. 5:32 and Matt. 19:9. Funk and Wagnalls Dictionary defines the word "2 In Scriptures use, often, adultery or harlotry, or incest; hence, idolatry." Every complete definition of the word will tell one the word fornication also "stands for, or includes, adultery." When a wife commits fornication, illicit sex with one she is not married to, she is guilty of adultery. She has adulterated her marriage. If the person is not married, it is fornication, for there is no marriage to adulterate.

DO THESE VERSES APPLY TODAY?

A close comparison between Matthew 19 and Mark 10 will show that when Jesus spoke Matthew 19:9 he was no longer speaking to the Pharisees. Mark 10:10-12 says: "And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Matthew's account gives "except it be for fornication," but clearly was not

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AN EXPOSITION OF MATTHEW 19:3-9: DO THESE VERSES APPLY TODAY?

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spoken to the Pharisees, when the accounts are paralleled. The fact that Matthew gave a fuller account does not distract from the truth of the matter, namely, that Jesus gave Matthew 19:9 **TO THE DISCIPLES IN THE HOUSE**. Seldom do we find the whole truth on any subject in one verse, but we take every verse on every subject and make them harmonize. So it is with this subject. Paul, in I Cor., chapter 7, gave more concerning marriage than Jesus did in the gospels. Jesus did not address the subject of mixed marriages, as did Paul in I Cor. 7:12-16.

We also discover that what Jesus taught concerning marriage applies equally to women, for Paul quoted what the Lord (Jesus) taught on marriage **TO WOMEN**, I Cor. 7:10-11.

Paul also showed that what Jesus taught on marriage applied to Christians only, for when it came to other matters, such as mixed marriages, Paul said, "I command (now), not the Lord" (I Cor. 7:12). If what Jesus had said included **all** types of marriages, then Paul made an empty statement. Moreover, when it was said and done, what Paul said to Christians was the **very opposite** as to what was said concerning non-Christians. To the Christian he said, "let her not leave him" (v. 13). Concerning the non-Christian, he said, "let him depart" (v. 15). The Bible makes **no demands** at all to non-Christians.

The unholy act of fornication violates the sanctity of marriage. In order to protect this sanctity, the innocent spouse, because of fornication, may divorce and remarry, without sinning. Divorce is not commanded, but permitted, all options lying at the feet of the **INNOCENT**. Until repentance is had, a Christian cannot continue to live with a spouse guilty of fornication. The harlot of I Cor. 6:15-16 is **"any woman indulging in unlawful sexual intercourse, whether for gain or for lust"** (Thayer, p. 532). **Any woman** includes married women. To force such a relationship would be to **MAKE THE MEMBERS OF CHRIST MEMBERS OF AN HARLOT** (I Cor. 6:15-16), which is forbidden.

Most agree it is unscriptural for a faithful spouse to live with an unfaithful spouse. However, it is this very marriage relationship, no longer permitted, that kept the faithful spouse from having unholy desires. Paul said: "Nevertheless, **to avoid fornication**, let every man have his own wife, and let every woman have her own husband" (I Cor. 7:2). And husbands and wives are not to be separated but for short periods of time "that Satan tempt you not for your incontinency," or tempt you to sin through your lack of restraint of sexual desire.

The innocent, chaste Christian, has emotions and desires that must be protected. Some of these can be fulfilled only in marriage. The chaste Christian **cannot** continue to live with an harlot, if the harlot will not repent. Thus Jesus said to the disciples: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt. 19:9). Fornication can destroy the fleshly tie in marriage, and divorce destroys the legal tie. When both of these ties no longer exist the innocent spouse is permitted to marry again, without committing adultery, or sinning.

Are we for divorce? No one is for divorce. We are against those who willfully violate the sacred vows of marriage. As our Lord did, we stand with the innocent party and remember the words of inspiration that say: "Marriage is honourable in all, and the bed undefiled: but whoremongers (fornicators) and adulterers GOD WILL JUDGE" (Heb. 13:4). Friends, take your marriage seriously. No scriptural consolation can be found for any who does not.

In conclusion, the old testament did not permit divorce for adultery or fornication. Because of the hardness of the hearts of the people divorce was permitted for other

reasons. Under the new covenant divorce and remarriage may be had by a Christian **ONLY FOR THE CAUSE OF FORNICATION** (Matt. 19:9). Once a spouse commits the sin of fornication, that spouse no longer has any recourse to the scriptures as far as deciding the future of the marriage. All options then lie at the feet of the innocent. God protects **HIS CHILDREN** and the sanctity of **THEIR MARRIAGES**. Thank God!

—Jerry L. Cutter
6405 N. College, OKC 73132

THOUGHTS OF A PREACHER By Voyd N. Ballard

When I consider how brethren are inclined toward sin and digression I can understand how the prophet Isaiah felt when he said "Woe is me! for I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King: the Lord of hosts" (Isa. 6:5).

If you don't have enough faith to stand up and tell the digressive crowd they are wrong, you don't have enough faith to be saved.

When the people of Israel insisted on having a king so they could be like other nations God told Samuel "they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. 8:7).

When God's people today refuse to hear and follow the truth preached by sound gospel preachers they are not rejecting the preacher, but they are rejecting God just as surely as did Israel of old.

The church has a problem when it has members that do not know the difference between denominationalism and the One Body!

In spite of all the talk about reforming the world, God is not engaged in such a program. All such talk comes from the deceived minds of men. God has never sent out his servants to reform the world. Instead He is calling people **out** of the world unto Himself. (Acts 15:14).

Fun, Food, and Frolic is no part of the work of the church, nor the drawing power of God. "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost" (Rom. 14:17).

When men attempt to unite with everybody and every doctrine that comes along without regard to what the Bible teaches, they may have union, but they do not have Bible unity (1 Cor. 1:10). You can tie two tomcats together by their tails and hang them over a clothes line and you will have union, but there will be no **unity**! "Unity in Diversity" makes about as much sense to me as the two tomcats! There will never be unity between truth and error. Before the two can unite error must cease to be error by being converted to the truth.

Every departure from God has resulted from the development of a wrong attitude toward Him and His Word.

Dissatisfaction with the simplicity of the gospel and a desire for recognition, publicity, and prestige will always lead to digression.

I never cease to be amazed at church members who "get so tired of hearing the same old preaching all the time," showing such great interest in "the same old TV program" all the time!

Bible fellowship depends upon where we walk. (1 Jno. 1:6,7). All true believers have fellowship with God, Christ, and each other, because "they walk in the light." Many children are afraid of the **dark**- many adults are afraid of the **light**.

Once upon a time a fellow got real mad at something the preacher preached and he swore, "I'll never go to church again; I'll die and go to hell first"- **He Did!**

—P.O. Box 959,
Empire, Cal. 95319

THE SEALING OF THE SAINTS

By Lonnie Kent York

Continued from page 1

of Christ. In this they were sealed in their foreheads. They possessed the identifying mark of their Lord. This process continues throughout the entire Christian age, as long as men will obey the gospel by baptism and continue faithfully in the Doctrine once delivered to the Saints.

The question arises regarding the process of receiving this seal. In the verses herein discussed it was the other angel who sealed these saints. However in Eph. 1:13 and 4:30 it is the Holy Spirit that did the sealing. Is there a difference? a contradiction? No, for in reality it is the process of sealing that seals, not the agent who administers the seal.

In the text of Eph. 1:13 & 14, we learn the process of sealing was in reality the obedience of men to the gospel plan of salvation. Observe the key note in the preceding verses (3-12): IN CHRIST. All the pronouns in these verses refers to all who were IN CHRIST, not to just some. God had blessed "us" with all spiritual blessings in Christ; hath chosen "us" in Him; predestinated "us" unto the adoption by Christ; "we" have redemption through His blood; and so goes the whole sentence and contest. To be IN CHRIST is to be baptized into Christ (Gal. 3:27). In verse 13 this thought continues. These same ones had trusted in that testimony, after hearing the word of truth, which was the gospel of their salvation (cf. Rom. 10:17; John 17:17; I Cor. 4:15b; Col. 1:5,6). Without obedience to that Gospel, how then could they have been born again, or come into contact with the blood of Christ? As shown, to be IN CHRIST was to be baptized into Christ. If one believes the gospel, then they should be prompted to obey that gospel. It was after the action of their belief that they were sealed by the Holy Spirit. Observe, "For by one Spirit are we all baptized into one body" (I Cor. 12:13). In baptism the Holy Spirit puts His stamp or mark of approval upon all who have obeyed the Gospel, making them the sons of God by granting to them the promise of God, which was salvation (Acts 2:38, 39). In the next verse we learn that this was the earnest or pledge of our redemption, which comes when Christ appears at the last trumpet sound.

If the sealing of the Holy Spirit were only for those who possessed the miraculous gifts of the Holy Spirit, then we today would be without the great benefits mentioned in Eph. 1:3-12. We would be unable to grieve the Holy Spirit of God (Eph. 4:30). The contest of these two passages indicates that it was intended to last throughout the entire Christian age, not merely for a few years during the period of the gifts of the Spirit.

Taking the words of Paul in Eph. 4:30, "and grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" we can learn that this also refers to those who have been baptized and remain faithful. In verse 24 the Ephesians were told to "put on the new man, which after God is created in righteousness and true holiness," and the only way to put on that new man was to be baptized into Christ (Rom. 3:3-5). From that point on a description is presented of the old man and how we are not to follow that dictum of life any more. To do so would grieve the Holy Spirit of God.

In conclusion, taking the three occurrences where the sealing of the saints occurs, it is evident that the sealing was effected by one's obedience to the gospel in baptism. This was our birth into Christ, or our seal (mark) that we now belonged to Him. This seal became apparent by the NEW MAN in us when we put away the old man of sin. We were sealed unto the day of redemption when we faithfully came through the tribulation of the Christian life, or were faithful to the end. Receiving the Holy Spirit was not the seal, rather when we were born of the water and the spirit (John 3:5); which is our baptism. This seal was in our foreheads, which means we must not only believe but we

must also practice our faith. May we all have this seal and receive its rewards, eternal life with Christ.

—P.O. Box 541,
Indiana, Pa. 15701

WORDS OF ENCOURAGEMENT

"Our prayer is that you may have many more years to keep up the good work" -Elpha Coble, Vanzant, Mo.

"Thanks for such a fine paper, we love it very much" -Viola Wilson, Abilene, Tx.

"I have enjoyed the OPA so much the past year, please renew." -Dorothy Prochaska, Lafayette, Colo.

"We enjoy the paper, and pray much good will come from your work" -Olen and Ilene Johns, Edward, Mo.

"Please renew. We appreciate your efforts in publishing the paper" -Don Loveless, Wilson, Ok.

"We would not want to miss an issue, really enjoy the OPA -Roger Parker, Max, Neb.

"Enjoy the paper, renew my sub. My prayers for you and your family" -Lydia Haminger, Hudsonville, Mich.

"I look forward each month for the paper- such good reading" -Hazel Brumfield, Kenova, W. Va.

"We enjoy the paper very much, keep up the good work" -Denver Ratliff, Akron, O.

"Please renew my sub for 2 years, sorry to be late. Enjoy it so much" -Danny Morehead, Okla. City, Ok.

"Renew us for 2 years, don't want to miss an issue" -Bob Hayes, Wurtland, Ky.

"Enjoy the paper so much. Our thoughts and prayers are with you" -Mildred Tortellet, Kentwood, Mich.

"Renew our OPA, enjoy the paper very much" -Lloyd Birdson, Bentonville, Ark.

ALL OF IT?

By Roger A. Astley

A brother was once talking to a lady who was from a denomination. Their conversation turned to the subject of the covering. Our brother showed her the verses in I Cor. 11:1-16 and explained them to her. The lady then exclaimed that she had never heard that taught in her church. Our brother replied that she probably never would.

We all know it to be a fact that some subjects are not and never will be taught in some denominations. Many of them teach on little more than grace, faith, and love which are lovely and profitable subjects. However, the Bible has other subjects such as hell, damnation, and judgment, which while not as pleasant, still need to be taught. The denominations seem to feel that they have the right to choose what should be taught, and what should not be taught. Paul said that he was "not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Rom. 1:16). Did Paul teach the whole gospel? "...I have fully preached the gospel of Christ" (Rom. 15:19). Paul did not leave anything out.

We all pray for the day when the whole gospel will be taught truthfully and completely. But need we look only in the world for a place where the whole gospel is not taught? Judge for yourselves from this story: One of our brothers had been asked to teach at a congregation once a month. After teaching there more than a year he saw the need to teach on the covering; he was not asked back to teach the next month. Why do you think he was not asked back?

We often quote 2 Tim. 4:3—"They will not endure sound doctrine" and point to the denominations. Let us pray that they will not be able to do the same to us.

—Rte. 1 Box 505, Okla. City, Okla. 73111

ALWAYS PRESENT BUT RARELY THERE

By Paul Walker

A Texas politician recently found her name on a list which gave the ten worst lawmakers in Austin. Underneath her picture, in the magazine which carried the story, was this caption: Always present but rarely there!

A Christian, too, can fall into that rut. I've been there. Maybe you have been, too. We attend regularly the church services, yet often find ourselves far removed "in spirit" from the heartbeat of worship. In Hebrews 10:25, the Bible shows that "the manner of some" was to miss the assembly. Maybe we boast that Paul did not mean us, for we are always present at the assembly. Good! But, does that spell true worship? Not necessarily. For it could be said of us, as it was said of the Austin lawmaker, "always present but rarely there."

At the well-curb in that warm and tender story about Jesus and the Samaritan woman (John 4), Jesus taught a marvelous lesson about the kind of worshippers God seeks to honor Him. Our Master spoke tenderly to the shy woman from Sychar a truth we need today: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth..." (John 4:23) 'that grand statement from the lips of Jesus makes us want to know better how to worship. Therefore, let us take a closer look at the events leading up to our Lord's "worship" message.

The scene at Jacob's well opens with a lovely conversation about water. The girl had come to the well for water to quench her thirst. The start of the conversation was vigorous and expressive: "Give me a drink," Jesus said. And with that introduction he kept the tantalizing mystery about "water-thirst" going until he finally dazzled her with his self-revelation, "...I that speak unto thee am he (Messias)."

The woman was shocked that a Jew would speak to her, a Samaritan. But, that day, she found a Jew who was different--much different, for not only did he speak to her, he even knew about her dissipated life and even went so far as to enumerate some of the sordid details of her past. Yet, it was very necessary for him to do so. The Master had deliberately chosen to be in Samaria that day so that she--and we--could learn a lesson about true worship. Truth, though, can be painful and it was so for the Samaritan woman. The Master may have been a bit embarrassed about having to bring up her dark past. Truth made her tremble so that they exchanged troubled glances but she needed to hear his "living water" message; a message that was deeper than the sacred well at their feet--deeper even than the ocean. Jesus was not, that day, hiding behind light words that teased and flouted. He would not laugh behind her back after her departure and he was once again with his traveling companions. Slowly the woman was enveloped by guilt. She strangely sensed that the man was more than a strong, powerful, charismatic man; she was beginning to sense that he was a prophet. When he spoke of water he spoke of strong and disturbing insight. She felt, at times, waves of warmth coming over her; different from the noonday heat, different from anything she'd felt before. Was it time to change the subject? Yes, it was time.

Slightly turning her head away she raised her hand toward a mountain off in the distance. It was Mount Gerizim where the Samaritans had a temple. With her finger she directed the Master's eyes to the mountain--its massive body cutting deep into the sky. An exalted place her people revered. "Our fathers," she said, "worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." He responded quickly, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem worship the Father." (John 4:20-21) The place, the Master was saying, is unimportant! What is important, though, is the way one worships. So he continues, (John 4:23-24) "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father

seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Spirit and truth. Such an important pair! So much so that they cannot be parted, for Inspiration lays them side by side. Jesus placed them on equal ground and woe unto the man who attempts to divorce them. Sometimes man thinks he can left up one and leave the other and find the perfect way to worship God. He takes "spirit" and in a frantic dance around God he tries to build up warm emotions so that God will be impressed. Still others, attempt to pull "truth" away from spirit and say, "Our worship is perfect in form; faithful to the letter--in truth we worship!" Yet, apart from spirit, that man's worship is vain and reduces him to despair by the sheer weight of its emptiness!

Can it be said of us that we are always present but rarely there? I hope not. Going to church services can, with proper preparation, be an exuberant happening. Christ will meet us there and be a fountain gushing up inside us unto eternal life. What a blessing it is to simply worship our God in spirit and truth.

—2701 Halifax
Odessa, TX. 79762

CUP NEEDED

The congregation at El Cajon, California lately lost its cup for the Lord's Table to the hands of persons unknown; we are therefore in need of another. We find a reasonable replacement to be almost out of the question. We are thinking that some place there might be one not in use among brethren, and if they are made aware of our needs, they will be willing to assist us in this replacement. Due to the number of communicants we need one that is 1½ to 2 pint capacity. If you can help us, please communicate with Marvin Fisher, 3003 Luna Ave., San Diego, CA 92117, or telephone collect 1-619-276-4287.

CHANGE MEETING PLACE IN DIRECTORY

Carlotta, Cal.-The congregation no longer meets in the home of Jim Meskill. We now meet at 1516 Ronald Ave., Fortuna, Cal. 95540. Meeting times are Sunday at 10:30 A.M. and 5:30 P.M., Wed. evening at 7:30 P.M.

—Dale Offill

I AM A REACTIONARY By Mark Robbins

A reactionary is one who is non-progressive. Someone who wants to "go-back" in history. Why not **go back**? The Bible says "go back" to the old paths in Jer. 6:16. How can we go back? Simple! Become the church of the New Testament. How? Live, do, worship, preach, and act like the Christians of apostolic days did. Many of the "church of Christ" today have betrayed their heritage of the restoration movement to be "just Christians". Where has our slogan "Speak where the Bible speaks, and be silent where the Bible is silent" gone? Men today have brought in their traditions to the church of the Lord. Examples (space would not allow me to list them all) but to name a few: vacation Bible school, Sunday school, individual cups, pastor system, multimillion dollar cathedrals, with basketball courts for Christians to play in half naked. All I ask is, where is your Bible authority for such? Why can't we be committed to the New Testament pattern trusting in our dear Lord and Savior? I cry again, **why not?** Jesus Christ loves us so much and he wants us to be loyal and true to Him so we can go to heaven. That is all I want from life-to-serve Him and go to heaven. My prayer is-unity that all may serve our Lord **His way**.

—4806 Kilkerry, Middletown, O. 45042

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 deprieved 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.

Randall Lavern Jones-Rte. 1 Box 266, Blue Ridge, Tx. 75004, Charles Douglas Jones-Rte. 1, Box 266, Blue Ridge, Tex. 75004, John Fisher, 5174 Galt Way, San Diego, Ca. 92117.

Kenneth Wade Little, Rte. 4 Box 686, Athens, Ala. 35611
Steve Anthony Parker, Rte. 7 Box 80, Athens, Ala. 35611
Kerry Bernard Parker, Rte. 4 Box 686, Athens, Ala. 35611
Ivan Trent Parker, Rte. 7 Box 80, Athens, Ala. 35611
Susan Mauldin, 3803 Horn Lake Rd., Memphis, Tn. 38109
Steve Mauldin, 3803 Horn Lake Rd., Memphis, Tn., 38109
Tony Fling, 288 Fling Rd., LaGrange, Ga. 30240.
Rhonda Fling, 288 Fling Rd., LaGrange, Ga. 30240.
Alfred Joby, Jr. 651 S. 73rd Pl. Kansas City, Kan. 66111
Tom Bays, 7850 Everett, Apt. 10, Kansas City, Kan. 66112
Kregg King, 6 North 76th St., Kansas City, Kan. 66111
Richard Lee Broadway, 2055 Cressey Way, Atwater, Cal. 95301

NEW CONGREGATIONS

Rolla, Missouri - Through the efforts and prayers of many, there is now a faithful congregation meeting in Rolla, Mo. Chester King and myself laid the groundwork in the area and as of Aug. 7, the church has been worshipping regularly here. My family and I are being supported by churches to do full time work in this part of the Lord's vineyard. We are thankful to the Lord and our brethren for their support to further the cause of Christ here in Rolla. This is a college town of over 13,000 people. In the past there were brethren whose jobs gave them opportunity to move to Rolla but did not because there was no church there. We hope now we will have more christian families move into this area because of the church now meeting here. If you are traveling this way, we invite you to stop and worship with us. The church building is located at 1012 Hwy. 72 (old Carpenter's Hall) just inside the city limits of Rolla. Time of services are: Sunday morning at 10:30 and evening at

6:00 P.M. If you know of anyone in this area you would like us to contact, please write me at: P.O. Box 1974, Rolla, Mo. 65401 or call (417) 967-3044.

—Gary D. Weaver

White Bluff, Tenn. - Recently, (Oct. 17-23) Brethren Joe Hisle, Don Jackson and myself worked together in an effort at White Bluff, Tn. We are thankful to now report there is a faithful congregation meeting there. There are 3 families living in the area, faithful members of the Lord's body. Also, we have had others from the area to attend. We continue to study with these and others in the area and pray soon others will take their stand for the Truth. We face much opposition from our erring brethren, however interest is good. White Bluff is located 35 miles west of Nashville and north of I-40. If you are in the area we welcome you to be with us. The building is located 1 8/10 mile north of White Bluff on Hwy. 47. Services: Sunday at 10:30 A.M., 6:00 P.M., Thurs. evening at 7:30. Phone Walter Odom (615) 797-3503 or me at (615) 331-8308.

—LaDon Croom,
—P.O. Box 309
Antioch, Tenn. 37013

OUR DEPARTED

Blankenship— William Kendall Blankenship of Godly, Tx. was born Mar. 20, 1919 at Sumner, Tx., and departed from this life Oct. 11, 1983 in a hospital at Ft. Worth. He suffered a lengthy illness from cancer. About 2 years ago he and his faithful wife Nelta, began attending services at Weatherford, Tx. It was this writer's pleasure to witness his good confession of faith and baptize him into Christ Apr. 11 of this year. For his remaining days he was faithful to attend church services in spite of declining health. He is survived by his wife Nelta; two daughters; 5 grandchildren; and his mother. One daughter Mrs. Molly Baldwin and 2 grandchildren Tricia and Mickey are members at Weatherford. Services were held at Cleburne, Tx. in Crosier-Pearson chapel and he was laid to rest in "Memory Gardens of the Valley" on a beautiful hillside just west of Weatherford. Singing was beautifully done by Jan and Charles Goodgion, J.B. Spradley and Linda Spradley. The writer attempted to speak words of comfort and warning to those present.

—Melvin Blalock

Layne— Burton Layne Jr. was born June 10, 1922 in Pikeville, Ky. He passed away Oct. 3, 1983 at the age of 61 after a long struggle with heart disease. He is survived by his wife Bernice, a son Randy, and 2 grandchildren. He was the brother-in-law of Bro. Jack Cutter. Junior was baptized by Bro. Jim McKeand in June 1950. A number of preachers will no doubt remember some enjoyable get-togethers in Junior and Bernice's home when they were in Huntington, W. Va. years ago. Fond memories indeed! In recent years the Laynes have been members of the 12-Pole congregation where Junior took great interest in the welfare of the church working on projects and attending services even in critical health. Our deepest sympathy goes out to Bernice, Randy and his family. Junior will be missed, not only in the home, but most certainly in the church. Lovely singing was contributed by members of the 18th St. congregation at the funeral service. The writer attempted to speak words of comfort and warning. Bro. Elwin Cutter assisted.

—Richard Nichols

Seror— Sister Medora L. Seror was born in Floral City, Fla., daughter of Dr. Lowry of Ky. and a pioneer in the Tampa area. She was married to Fred Seror in 1927, he died in 1955. She is survived by an adopted son Ramon Carrea, whom she had taken when he was 14 years old, taught him the truth about the Church, he became a member in 1950 and has remained a faithful christian. Sister Seror was a school teacher, then became a nurse and worked until she was 72 years of age. She then did private nursing until she

became ill. Always a benevolent woman she was loved by all. She and her husband Fred, and J.G. Harn started the congregation at 109 East Ave. in Tampa where they still meet. Her works do follow her. Services were conducted by the writer.

—E.H. Stamper

Owen— Sister Lida C. Routh Owen was born Dec. 25, 1893 in Ozark County, Mo., reared on a farm near what is now Odom church of Christ. She was one of 9 children born to the late Nathan and Ann Routh. She worked hard on the farm. Lida obeyed the gospel in 1908 at the age of 15. Feb. 11, 1911 she was married to the late Thomas H. Owen, who preceded her in death in 1974. To this union 4 children were born: Troy, Selby, and Velva (Harris) of Lodi, Cal., and Vanis of Dora, Mo. Besides these children she is survived by 13 grandchildren, 29 great grandchildren, and 4 great great grandchildren. Grandpa and Grandma Owen as they were affectionately known by a host of friends and relatives, raised their family on a farm in Mo., suffering the hardships of the great depression. March 1952, they moved to Lodi, Cal. where they finally established their home within walking distance of the church. They celebrated their 60th wedding anniversary in 1971. They had 63 years of married life together. They were faithful to the church, and their home was a hospitable one to which many gospel preachers could attest. Grandma, even with her health gone and her mind not good, seldom had visitors that she didn't offer to get out of her bed and fix dinner. Funeral services were conducted by the writer assisted by Bro. James Winchester.

—Don L. King

Owen— Vanis Owen was born July 29, 1920 and departed this life Oct. 29, 1983. He is survived by 2 sons Bruce and Robert; 2 grandchildren; 2 brothers and a sister in Cal. Vanis was my brother, and during a recent visit to his home he confessed his wrongs and was restored to the fold.

—Selby Owen

Osburn— Brother Otis L. Osburn, long-time dear friend, lover of truth, defender of the faith, was born July 14, 1892 at Italy, TX; departed this life in this 92nd year in the early hours of the Lord's Day, October 23, 1983 in a hospital at Conoga Park, CA. Brother Osburn was blessed so much more than many in that he for so long maintained a proper use of his spiritual, physical and mental faculties. Less than 3 weeks before his passing it had been my privilege to sit with him, talk with him, pray with him, and hear him with great strength of mind for almost the entire time of the visit dwell on spiritual things. I shall never forget such experiences; they are worth more than silver or gold. He had lived in California for a long time; as a much younger man, he had lived in Oklahoma and New Mexico. He had taught in the schools of New Mexico before coming to California where for many years he was associated with the Forest Lawn Cemetery, Glendale. In 1920, he was married to Brunette Bass; to them 3 children were born. Raymond, the older son, strong member of the church at Covina, Calif. for a long time, died at the young age of 41, leaving us stunned and bereft of a strong leader who is still missed and brother-in-law to this writer; Gayland, preacher of righteousness; and daughter, Mildred, who, with Gayland, and their families show and have shown so much regard for their aging, ailing parents. Surviving also are 14 grandchildren, 12 great grandchildren; one sister, Bessie Smalling, of Oklahoma. He and Sister Osburn had walked together here for over 63 years; what an example they set in this respect for their children and theirs. It was an honor for me to stand alongside Glenn, Bro. Osburn's grandson, and help in eulogizing and remembering him; Glenn did so well, and this was his first funeral service. We tried to impress upon all the family the worth of the rich heritage Brother and Sister Osburn have given them in the church. Bearers were grandsons; singers were friends and family who did it just as Brother Osburn, lover of good

singing, knowledgeable in the art himself, would have liked it. On a beautiful afternoon, we buried him at Oakwood Cemetery, not far from home, to await the resurrection.

—Don McCord



Paul Walker,— Tommie J. Jackson, 2717 Arrow Hwy. #117, LaVerne, Cal. Nov. 13— We heard Bro. Bill Roden here at Covina 2 Wed. nights, surely good to see him and hear him preach again. Ron Alexander was here on Wed. night and preached a very fine sermon. We are looking forward to having Wayne Fussell in a meeting Dec. 4-11. So good to hear of the good work going on all around the world. Here is a sub. We enjoy the OPA very much.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Ala., 35210, Nov. 3— We are happy to report that the work of the Lord is going fine at Birmingham. We continue to have good crowds and interest. The gospel is proven to be God's power unto salvation. Last Sunday we baptized 2 women. We are thrilled. At present, I am studying with 4 families who have not had prior knowledge of the church. So, in this area we are making progress. The work here keeps us busy, everyone has given me support and encouragement and I am very appreciative. Please pray for our efforts.

J.E. Mdelema Madzulo,— P.O. Box 3216, Zimbabwe— The work of God is strongly going forward in this area, each and every congregation is strong. Even in Zambia the work has been started very well, so we only ask strong prayers from all corners and sides of the world so the work in Zambia must never get weak. Now we remember Bro. Homer L. King and his family for the whole work of God he has done the whole past time. (As the Bible says in Heb. 11:10). We also remember the journey of Bro. Jerry Cutter to Australia, Bro. Frank Staggs and his family, and Bro. Otis Graham and his family.

Wickson A. Dzilekwa,— Box 3216, Salisbury, Zimbabwe, Oct. 18— This is my first report of the work here in Zimbabwe and Zambia. I am here in Lusaka Zambia for 10 weeks. I became a preacher in 1976 but have not reported to **Old Paths Advocate**. This time here in Lusaka we have 3 congregations and a new place will start soon. All these congregations worship like New Testament pattern. We ask our brethren to remember us in your prayers, so the work will go well. There are some places that have not the church but only denominations. We have a Bible study on Sat. and visit the people in their home. By this study 2 people have been baptized. I remember all our brethren who work together here in Zimbabwe in the Lord's work, and the faithful brethren everywhere. May the Lord bless you all.

Orville Lee Smith,— 307 Main, Diamond, Mo. 64840, Nov. 3— In our work in southern Mo., we are laboring with the church at Cassville. Recently, we were happy to have a new family in attendance that had moved here from Colo. I want to extend my sympathy to the family of Bro. Homer King. His teaching helped me to understand the truth on the communion service back when I was a young man. I appreciate his good work in the gospel. Here is a sub. to OPA.

Richard Nichols,— 4 Crump St., Huntington, WV 25705, Oct. 19— The work continues to progress in this area. Bro. Charley Ross is doing good among the people up in the

country from here. The Peck's Mill congregation had a short meeting recently and it was a privilege to preach one night for them. They have a desire to hear the Word. Friday night I am to preach in the meeting at Dingess. We look forward to that. They have been meeting since July. Already they have about 25 and have built a meeting house. The radio program is beginning to get some response, and the articles in the Wayne County News continue to stir all kinds of reactions. It is sponsored by the Garrett's Creek congregation and has been going about 2½ years. Since last report I have held protracted meetings at W. Monroe, La.; Columbus, Ga.; and Peck's Mill, WV. Also, I have taught vocal music at Bunner's Ridge and Radnor, WV. I have been to the following places preaching one or more times: Hamilton and Sharon, Ohio; New Salem, Ms.; Anderson and Aurora, Mo.; also several congregations in WV. I have been honored to assist several in obedience to the gospel. To God goes the glory. The Lord willing, we will be in a meeting at Bedford, Ind., Nov. 20-27. Plan to be with us. We look forward to the New Year's meeting at Earlytown, Ala. Pray for our work.

Tommy Shaw,— Rt. 2, Box 90-3D, Ozark, Mo., 65721, Oct. 28— This summer I have had the opportunity to hear several gospel preachers in meetings at various places. Ronnie Wade, Terry Baze, Ron Alexander, Jimmy Smith, Lynwood Smith, Paul Nichols, and Irvin Barnes all preached fine lessons. Irvin Barnes recently closed our meeting at Jamesville. Irvin preached on topics that were of benefit to the church there. The brethren at Jamesville continue to impress me with their spiritual growth. I have held meetings at Greenville, Pa., and Hale, Arkansas. The good brethren and good friends at these places were a joy to work with; they encouraged me and made me want to press on in preaching the Word. At present I'm in a meeting at Flemington, Pa. When I first started to preach these brethren gave me a great deal of encouragement and support for which I continue to be thankful. The Flemington congregation continues to do much to spread the gospel supporting the work in Africa, Honduras, and other places, as well as in the home area. Their candlestick continues to abide, holding forth the Word of Life.

Billy D. Dickinson,— 215 Forrest Hills Dr., W. Monroe, La. 71291, Oct. 26— The last two months have been busy ones for me. The first part of Sept. I returned to McAlester, Ok. for a meeting. This was the third time I've been privileged to work in such an endeavor with them. As a matter of fact, the first Gospel Meeting I conducted in Oklahoma was at McAlester in 1972. Of course, later I would move to the state where I lived for some 4 years while working with the churches in Wynnewood and Davis. Needless to say, this state holds many fond memories for me. The meeting was blessed with one restoration and one confession of faults. I really enjoyed associating with preaching brethren Delmer Lee and Leland Byars. Both are hard and tireless workers for the Lord. I stayed with Leland during the meeting and was impressed with his studious demeanor and his great desire to preach the Gospel. Also, Delmer is certainly to be commended for taking such an interest in young men desiring to be preachers and taking the time to encourage them and share his knowledge with them. As always, we were glad to have preaching brethren from elsewhere present one or more nights. Brethren Tony Melton, Randy Wright, and Jack Lee helped to enhance the meeting merely by their presence! Then, Oct. 14-23, I've just finished a meeting at Sharonville, Ohio. Bro. and Sis. Russell Owens opened their home to me and it certainly was a delight to stay with them and get to know them better. To know them is to love and appreciate them!! Their home is always open to preachers and it is surely a home of kindness and hospitality, a forgotten virtue in some places I'm sad to say. We had visitors from the area as well as brethren from the states of Kentucky, Indiana, and W. Virginia. Some

certainly went the second mile to be with us and may the Lord bless them for their faithfulness! Too, it was good to work with Barney Owens during the meeting. My association with Barney goes back several years now and I have always had a lot of respect for his knowledge in the scriptures and his ability to proclaim and defend the truth. I suppose preachers always enjoy getting together with other men in the field wherein they can share experiences and encourage one another. Yet, we really don't get to be around one another as much as we would like to. The meeting ended with 3 restorations and one confession of faults. I understand one who was restored had been "out of duty" for many, many years. To God be the glory. Lord willing, I plan to attend the preacher's study and the New Year's Meeting in Oklahoma.

Virgilio O. Danao Sr.— Dist. No. 2, Roxas, Isabela, Philippines, Oct. 4, 1983— Greetings to the faithful brethren everywhere from the Philippines, particularly from the Church at Roxas. My work with the brethren here is showing results. In Roxas baptisms I made are the following: September 11, four souls (they are direct fruits of our broadcast; three of them are from Balawini, Amulong, Cagayan, who came here to visit their relatives who are now members of the Church here, paving a way to start a mission work in their place when they return there); September 19, three were baptized, and on October 2, one who is also a direct fruit of our broadcast was baptized, making a grand total of 19 baptisms since July 24th. I also baptized a young man, following the service in San Placido, Roxas on October 2. A couple and some other prospects are under study. We pray they will decide to obey Christ soon. I am at present teaching a brother, Bro. Peter Eclar, who desires to become a preacher. Our radio program led him to the truth. He has preached two sermons here in Roxas, and the brethren found him to be capable. On September 1st., Bro. Alexander Jacob, Bro. Mike del Rosario and I started for Bangay, Dingras, Ilocos Norte, where Bro. Remegio Bayaca preaches. We found the brethren there firm and growing. We also visited a congregation in LaPaz, Laoag City, and a work was started in Baay, Batac, Ilocos Norte through Bro. R. Bayaca, aided by three more capable workers of the Lord there in Ilocos Norte. Three were baptized in Bangay on September 4. On September 5, we went to Bangued, Abra where we had Bible studies with a "digressive conservative" preacher and a Christian Church minister extending it deep into the night. This conservative preacher said he is convinced of these biblical truths, the "issues" --one cup in the communion, Teaching the Word, etc., but the latter could not decide yet (but told me in his recent letter that he is now implementing the use of one cup in the Communion in his congregation). From there, we went to Cabanabaan, Camiling, Tarlac, where Bro. Venancio Pascual preaches. Bro. Alejandro Pascual and Bro. Isidro Pataueg went there ahead of us on September 2, and we agreed to meet there. One baptism was made there on September 7. Then we went to Bay-bayabas, Talugtug, Nueva Ecija where Bro. Nestor Dayag works. We expected to work and help him there for one or two weeks, but for some other reasons it did not materialize. During a recent preacher's study Bro. Isidro Pataueg shared us information that four souls were baptized in San Felipe, Ilagan, Isabela. New workers were also present, such as Bro. Crisanto Sarceda who now labors with the congregation in Saguday and Alicia, Quirino (new congregations established). Bro. Rudy Albano, a former worker of the Christian Church, who has recently decided to work with us, told us how the Church grows in Josefa, Cauayan, Isabela because of his affiliation with us, and how he and his brother were persecuted because of their decision to preach the Truth. Bro. Valeriano Bravo, leader of the Church in Abarriungan Uneg, Sto. Nino, Cagayan, reported when he came here on September 23 two congregations established because of their efforts there, and according to him, through the aid of

our radio broadcast. Because of the long dry spell (drought) many brethren in different places suffer from lack of food. Through our appeal for help, the brethren at Fremont, California immediately responded and sent \$600.00, and this has been distributed to the needy brethren. The brethren here are strengthened and encouraged because of such manifestation of love from you brethren at Fremont, California, for which we are so grateful and this once more proves to the whole world that despite of the hundreds of miles that separate us, we can still share one another's burden in times of need. May the Lord bless us all as we continue to labor for Him. Please pray for us always!

Wm. LaDon Croom,— Box 309, Antioch, Tn. 37013, Nov. 6— At the writing of this report all seems to be well here in Nashville. Love, interest, and concern among the members here and the surrounding congregations seems to be at its best. At present we are having a monthly study set up in the middle Tenn. area, rotating from congregation to congregation. Thus far, interest has been real good and we expect it to continue and grow larger. The Study for Nov. was held in Flintville, Tn. The next one for the month of Dec. will be held at the new congregation in White Bluff, Tenn. (Sat. 12-10-83). If you are in the area make plans to attend. We enjoyed and are so thankful for the opportunity of having brethren Joe Hisle and Don Jackson come help in the effort at White Bluff. I would like also to express thanks to the brethren from Chapel Grove and Nashville for their help (attendance, prayers, and support), for without them the effort would not have taken place. Please pray for us and the work in Nashville and White Bluff. May God bless all the faithful.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, Nov. 11— The meeting at Lodi, Ca. closed with two restored. The nearby congregations helped the crowds some and we enjoyed the effort. Ron Alexander just closed a good meeting for us in Fremont. His preaching was Bible oriented, and profitable. Lord willing, we begin in Wichita, Kansas this Lord's day continuing through the 20th. This is the first time for me at this place and I look forward to a good meeting. December 19th - 22 are the dates of the annual study held this year at Wichita Falls, Texas. Johnny Elmore and I will be in charge of arranging the speakers, etc. and we hope you will plan to be with us. This year we are studying "difficult texts" of the Bible. Speakers will be given about three texts and asked to expose the thought contained therein. There will be a time period after each speaker for male members, one at a time and as they are recognized by us, to ask questions. The brethren tell me they are about ready to send the schedule out to the various congregations now, so plan to be with us.

Carl M. Johnson,— 1400 Northcrest Dr., Ada, Ok. 74820, Nov. 8— Please notice my new address. I am presently in a series of meetings in Pratt, Ks. It is a pleasure to be associated with fellow preacher, David Stands, and other brethren here. Since my last report my meeting schedule has included Garland, Tx. There were no visible results, but this was a very enjoyable meeting, and I hope some good was done. It was sure good to be with Bruce Word, who is working with the congregation there. I have also conducted meetings at Temple and Jonesboro, Ga., which resulted in one baptism and 7 confessions of faults. The

baptism at Temple was particularly gratifying to me, as the man baptized is one that I have known and considered a personal friend for a few years. Our meeting at Ada with Don King, was most enjoyable and profitable. A dear, young man and his wife were restored during the meeting. We offer our sincere thanks to all the good brethren with whom we have worked this past year for your hospitality and cooperation during our meeting efforts. Please continue to pray in our behalf.

Paul O Nichols,— 147 Bay Bury Lane, Jackson, Ms. 39212, Nov. 8.— The meeting at Corsicana, TX resulted in one confession of faults and one restoration from the digressives. Also, a young lady came back to the church due to the efforts of Jimmy Vannoy. It was a joy to be associated with all the faithful members there, including preachers Jimmy Vannoy, George Battey, and George Vergera, who worked hard for the meeting. There were other preachers who came, which was certainly appreciated. We had visiting brethren and sisters from a number of congregations, for which we were grateful. One night we had a bus load of folks from Fort Worth (Trentman Ave.), which really gave a boost to the meeting. This month I am to be with the congregation at Lebanon, MO. for a meeting, the Lord willing. This will be my last for this year. Concerning the discussion on the "Responsibilities Of An Evangelist" between Bro. Benny Cryer and myself, the editors of the O.P.A. decided it best to terminate it. Hence my last article was rejected. I give this explanation for the benefit of those who were closely following the discussion and were interested in the study, and who might otherwise wonder why I did not reply. Best regards to all the faithful.

Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203— The meeting in Colorado was very enjoyable. The brethren planned and worked hard for the meeting, they advertised well, and it paid off with several visitors from the community. Members invited those they worked with and they were there to greet them. Several brethren from other states were present during the meeting. We appreciate those who were vacationing and took time to visit the worship with us, plus those who came from other congregations in Colorado. There were no visible results, but the brethren felt they were strengthened. We made our home with Bro. Glen Osburn and family. We grow to love them more and more each time we are with them. Glen and I had the privilege to do some studying together and did some personal work. The young people of this congregation are "up and about the Father's business." I was very encouraged by the love the brethren have for each other, the Lord, and the church and the lost. May the Lord richly bless them all. We would like to remind everyone about the New Year's Meeting here in Arvin - Dec. 28 - Jan. 1. This is in no way to draw people away from the meeting in Stockton, Cal. We have been told that several in the southern part of the state can't get away to drive to Stockton and would appreciate a meeting closer to home. We wish the Stockton brethren much success in their efforts. Speakers for the meeting in Arvin will be, Ron Jordan, Ken Herron, Larry Lay, Gary Barrett, Don McCord and Mike DeGough. Please pray for our efforts in the work of the Lord. We have time open for meetings this coming summer.