

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 RAPTURE By Bennie Cryer

I am writing this for a tract. The date is July 24, 1983. The subject is "The Rapture". The reason I mention this is I have in my possession a tract I received in the mail just over two years ago. It contained a very urgent message according to its author. "The Rapture" was to occur June 21, 1981! That was less than a month away from the time I read this amazing prediction. My family and I discussed this and studied it from a Bible standpoint. We concluded that the Lord probably would not come on June 21, 1981, (it is now obvious He did not- Mt. 24:36; Lk. 12:40), and also that the general concept of "The Rapture" belongs in the category of false doctrine.

WHAT IS THE RAPTURE?

"The Rapture" is the belief that Jesus will secretly come and "rapture" or carry away His saints. No one left on earth will see Him at His coming. They will see the effects for according to this belief, Christians will suddenly disappear. Hence the bumper stickers "In case of Rapture this car will be unmanned" or "In case of Rapture somebody grab the wheel". In other words, whether he is driving a car, flying an airplane or typing a letter, that person if he is a saint, will suddenly disappear. The wicked will remain on earth. However, the saints will not be gone forever. They will only stay with the Lord anywhere between 3½ to 7 years, for their disappearance signaled the beginning of "The Great Tribulation" which according to this false doctrine, is to last for 7 years. This "Great Tribulation" produces and reveals "The Anti-Christ". But the Lord comes back again at the end of the 7 years of tribulation and destroys "The Anti-Christ" and sets up His kingdom with His throne in Jerusalem. From Jerusalem He will rule the earth for 1000 years while sitting on David's throne. The saints that "disappeared" will have come back with Jesus and will rule with Him. At the end of the 1000 years the Judgment Day will come and the wicked will be raised and punished. The saints will again return to heaven with Jesus, or stay on a renovated earth in eternity depending on which theory about "The Rapture" you are studying. One of the main proof-texts used by this false doctrine's proponents is 1 Thess. 4:13-18.

WHY IS THIS A FALSE DOCTRINE?

The first clue to the answer of this question should be the absence of the word "Rapture" as a doctrine from the entire Bible. Take your most exhaustive reference books, and in spite of this word and its kindred subjects filling fully a third of the books and sermons of its believers, you will be unable to find a single mention of it in the Bible. "The Rapture" is not in God's Word. It is found only in man's literature.

The second clue to the answer of this question should be,
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WHAT IS THE MEANING OF THE TERM "UNCLEANNES" (DEUT. 24:1?)

By Ron Willis

There are many and varying ideas concerning the meaning of the term "some uncleanness". For instance, there are people who believe that this term included any and everything that a Jew could dream up as an excuse to put away his wife, Mt. 19:3. Then, on the other hand, there are those who think that the meaning of the term is restricted to one specific sexual act only. While we are sure that sexual uncleanness is NOT meant, neither are we willing to grant that the term "some uncleanness" included "every cause". In this article we intend to examine both extremes, ultimately showing that the truth lies somewhere in the middle.

The Hebrew word that is translated "uncleanness" in Deut. 24:1, is "ERVAH," Strong's listing #6172. This word is also translated "NAKEDNESS," 48 times; "UNCLEAN," 1 time, (Deut. 23:14); and "SHAME," 1 time, (Isa. 20:4). In the Old Testament the word "ERVAH" appears 51 times in all, (The New Englishman's Hebrew and Chaldee Concordance). From this, we conclude that the primary meaning of this word is "nakedness." The lexicons confirm this definition and they are the highest accredited authorities in the definitions of Bible words. Some lexicons also give "pudenda" as one of the definitions which is simply the furthest extreme of immodesty or, again, "nakedness". Though "nakedness" is the primary meaning, we also learn from the lexicons that "ERVAH" can mean a number of other things as well, such as "a thing offensive," Young's Analytical Concordance, or "something shameful" or a "disgrace," Analytical Hebrew and Chaldee Lexicon of the O.T., by Davidson. While it is true that "nakedness" is something to be ashamed of, the lexicons are not saying that the shameful thing is necessarily nakedness but that, in addition to nakedness, anything that is shameful or a disgrace is also included. Therefore, we see that the definition covers a broad spectrum of meaning and as one authority suggested: "any defect found in a woman," Gesenius Hebrew and Chaldee Lexicon of the O.T., by Samuel Prideaux Tregelles.

As we examine the text more closely, we find that we are dealing with a word phrase and not just a single word. This phrase is "ERWATH DEBHAR" and it means, literally, "nakedness of a thing," Kell and Delitzsch; and Divorce,

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THE ORPHANS IN INDIA

By Paul O. Nichols

Some years ago a terrible storm hit the southeast part of India in the state of Andhra Pradesh which destroyed many villages and killed over 20,000 persons -- many of them mothers and fathers. A lot of those left homeless were children with no one to care for them.

In the Bitragunta area Bro. J.B. Paul was working for the South India Railways. The homeless children daily begged at the station and from passengers travelling on the trains. At night they slept wherever they could, including the vacant lot next to Bro. Paul's house. They sought shelter under bushes and trees, in spite of the dangers of poisonous snakes and vermin. Their daylight hours were spent in trying to keep body and soul together.

The children became such a problem to the community that it was suggested by some of the heathens to kill off the children with poison. Bro. Paul is a gentle and kindhearted man who manifests compassion for others. He saw the daily misery of these unfortunate and helpless children, but with his and his wife's inadequate income he was unable to supply the needs of so many, even though he was willing to help. But an Indian woman doctor here in the States encouraged him to take the children and give them a place to live, promising him money to help feed and clothe them.

Bro. Paul could not provide housing for forty-five children and ten widows in his small railway quarters, nor would he have been permitted to by the railway authorities. So he went to a nearby village and with help built two mud houses and roofed them with rice straw in which to house the children. And with his limited income and the help of the doctor in America began feeding these children and widows regularly.

By and by Bro. Paul was retired from his job. Later the doctor also retired. And even though there was this unfortunate turn of events, Bro. Paul has continued to provide for his wards.

One of the widows married and one of the children died, but Bro. Paul still is responsible for the others.

The Indian government has nothing to do with this situation, nor does any Indian social organization. It is simply a matter of one man seeing a need, and because he could not do it alone, with help he has tried to meet this need.

Bro. Paul is not in the business of caring for orphans and widows. He is not looking for more to take in, nor does he want more; And when these children are able to get out on their own, they will be free to do so. When the widows marry or die, Bro. Paul will not be looking for more to feed and house. This was an emergency situation and his action was purely humanitarian.

There have been brethren and sisters who have been responsive to the needs of the fatherless and widows at Bitragunta, India and have been helping make it possible for them to have food, clothing, and medical attention. They have been concerned enough to practice their Christianity. The Bible says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and keep himself unspotted from the world" (Jas. 1:27).

In the last report from Bro. Gayland Osburn the individual donations have fallen short of the needs. And there is no indication that churches have sent an adequate amount to meet the needs recently. The church here at Jackson contributes regularly to help Bro. Paul, but we are limited, being a small congregation and having other commitments and obligations.

Brethren, if we do not continue to send help for these children, what is to become of them? Will we force Bro. Paul to turn them out to fend for themselves once again? Send them out to beg for food to survive and to sleep in the open wherever night finds them, to die of starvation,

exposure, or snake bite, while we American Christians bicker over trivialities, fair sumptuously every day, luxuriate in our super abundance, and rest in the security of our beautiful well furnished homes every night? What about it brethren?

Some are so afraid of doing something wrong that they commit the sin of doing nothing? It is also cheaper to do nothing. But James says, Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

Any congregations interested in having a part in helping Bro. Paul take care of the fatherless and widows he has assumed responsibility for, may send directly to him. Any individuals interested in practicing "pure religion and undefiled before God," regardless of how little it may be, can send your donations directly to Bro. Paul or to Bro. Gayland Osburn. We are trying to see that Bro. Paul receives \$900 per month to take care of the needs of the children and widows. This figure was arrived at only after we got Bro. Paul to itemize their monthly expenses. This was done while Bro. Jim Franklin and I were with them in 1981. The amount of money Bro. Paul receives each month is noted and an accounting is furnished Gayland Osburn. The difference between what Bro. Paul receives directly and the \$900 that is needed is then sent by Bro. Gayland from the funds that he receives from individuals. Gayland then sends a report to the individual contributors to let them know that the funds are being dispensed in an honest way.

For the benefit of those interested, Bro. J.B. Paul's address is 281 Railway Quarters, Bitragunta, Nellore District, A.P., So. India. Send all Money Orders (which can be obtained from the banks) by registered mail. For individuals (not congregations) you may send to Bro. Gayland Osburn, 262 Cherry Court, Cottage Grove, OR. 97424.

"As we have therefore a opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

—147 Bay Bury Lane
Jackson, Ms. 39212

NOTE CHANGE OF TIME

The North West 12th Ave. church of Christ in Ava, Mo., has changed the time of meeting on Sunday evening to 5:00 P.M., through the winter months.

—Frank Boyer

HAMMOND, LOUISIANA

We are sorry we failed to have information for the new Church Directory. For those visiting in the vicinity of New Orleans we would like you to have this information and welcome you to worship with us at Hammond. We are located on Morris Rd. (next to Lemons Mattress Co.) on the east side of Hammond. Time: Lord's day morning at 10:30 A.M. For further information contact: Malcolm Myers (504) 345-6603. In New Orleans phone: Bob Bickford 737-7014 or Betty Clark 242-8555. (Note- We are sorry this did not reach us in time for Dec. OPA-DLK).

CHANGE OF MEETING TIME

The congregation at Aurora, Mo. has changed their Lord's day evening meeting time from 7:00 P.M. to 6:00 effective immediately. Please change in your church directory.

—Roy Lee Criswell

FELLOWSHIP OF THE SAINTS

By Eugene Nichols

There are many forms of evil to contend with, both outside and inside the church (1 Peter 5:8, Acts 20:30). Satan has the world under his control and is working within the church more than ever it seems. In obeying the gospel, the obedient undergo the greatest transition ever experienced -- the denying of self of worldly pleasures and sinful habits; but after the new birth the battle has just begun, for Satan never gives up. He will try to regain his victim and the souls of others as well by working inside the church in an effort to uproot and destroy the faith of all, if possible.

There are two kingdoms in the world -- the kingdom of Christ, a kingdom of light; and the kingdom of Satan, a kingdom of darkness. Satan controls all who are not in the kingdom of Christ; that is, the denominations, all false religious groups, and all unbelievers and the disobedient. Though Satan has invaded the church, his tactics are not concealed from those who are spiritually alert and watchful.

We observe his attack against the faith of God's people, against the doctrine of Christ, against the gospel, against the government of the church, against the fellowship of saints, not by setting forth a complete counterfeit doctrine, but rather by distorting the truth and by withholding the whole counsel of God. We observe the following evil effects as the result:

1. **Spiritual ignorance** -- 1 Cor. 3:1-3; 2:8; John 8:32.
2. **Worldly behavior** -- Phil. 3:18-19; James 4:4; Col. 3:1-3
3. **Worldly wisdom** -- 1 Cor. 1:17, 18; 3:19; James 3:14-18.
4. **Love of this world** -- 2 Tim. 4:10; 1 John 2:15-17; Rom. 12:1-2
5. **Hypocrisy and pretence** -- 2 Tim. 3:2-5; Rom. 1:18; Matt. 23
6. **Perversion of truth** -- Acts 13:10; 20:29-30; 2 Peter 2:1-2
7. **Opposition to the truth** -- 2 Tim. 3:8,9; 4:3, 4; Rom. 16:17

God said in Hosea 4:6, "My people are destroyed for lack of knowledge". To my mind, this divine charge holds true today as division and false doctrine sweep through the church. God's people are being destroyed for lack of knowledge.

Blessed are those congregations and individuals of the Lord's church whose trust is in God. "Blessed is that man who maketh the Lord his trust and respecteth not the proud nor such as turn aside to lies" (Ps. 40:4); those who will "earnestly contend for the faith once delivered to the saints" (Jude 1:6), and those whose earnest endeavor is to keep the unity of the spirit in the bond of peace" (Eph. 4:3); and those who will search the scriptures daily to know whether those things taught are true (Acts 17:11). Blessed are those gospel preachers who will declare the **whole counsel of God** wherever they preach the word (Acts 20:27), and "speak only the oracles of God," (1 Peter 4:11). Only such faithful congregations and preachers will survive and escape the awesome judgment of God. He has pronounced woe upon all those who shun to declare the whole counsel of God, and those who preach smooth things, deceits and iniquity (Isa. 30:8-11; Rev. 22:18-19; Rom. 1:18).

God, through Jeremiah, pronounced a sharp rebuke against Israel: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and they have hewed them out cisterns, broken cisterns that can hold no water". Israel had chosen her broken cisterns and God allowed them to drink of their own broken cisterns, but they had to suffer the terrible consequence--streams of ignorance, false doctrine, moral decay, and idolatry fed the broken cisterns hewn out of Israel. They forsook God's fountain of truth for human traditions and false doctrines, as many do today.

They soon forgot His works. They waited not for His counsel, but lusted exceedingly in the wilderness and tempted God in the desert. God gave them their request,

but sent leanness into their souls (Ps. 106:13-15). God's plea to the church today would be no less urgent. "Thus saith the Lord, Stand ye in the ways, and seek 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), but Israel said, "We will not walk therein". Will this be the reply of God's people today? Are we walking therein"?

Now, the primary purpose of this article is to try to set forth what I believe is the divine pattern for **fellowship** and **disfellowship**. Let us define the word fellowship that we might know how to apply the term; it is found 17 times in the Bible. According to W.E. Vine's **Expository Dictionary of New Testament Words**, the word comes from 5 Greek words, 3 nouns and 2 verbs.

A. NOUNS

1. **Koinonia** - Communion, fellowship, sharing in common and is translated "communion" in 1 Cor. 10:16; Philm. 6, R.V. "fellowship" for A.V. "communication". The word is most frequently translated "fellowship", that which is the outcome of fellowship, contribution, Rom. 15:26, 2 Cor. 8:4.

2. **Metochē** - Partnership. Is translated fellowship in 2 Cor. 6:14. In the Sept., Ps. 122:3, "Jerusalem is built as a city whose fellowship is complete". The word Metochē may have to some degree a more restricted sense as koinonia, the verb form in Heb. 2:14.

3. **Koinonos** - Denotes a partaker, a partner, (akin to no. 1). In 1 Cor. 10:20 it is used with Gi omai to become. that ye should have communion with, R.V. (A.V. "fellowship with"). See companion, partaker, partner.

B. VERBS

1. **Koinoneo** - To have fellowship is so translated in Phil. 4:15, R.V. "did communicate".

2. **Sunkoinoneo** - To have fellowship with or in. Is used in Eph. 5:11, Phil. 4:14, R.V. "Ye had fellowship", "ye did communicate". Rev. 18:4 R.V. Have no fellowship with. Be not partakers of. See communicate, partaker.

We see that the word fellowship comes from the same Greek word as communion. Communion means having or sharing in common partnership, fellowship, a joint participation, a fellowship recognized and enjoyed. It is used of the common experiences and interests of Christians (Acts 2:42, Gal. 2:9); of participation in the knowledge of the Son of God (1 Cor. 1:9); of sharing of the realization of the effects of the blood, the death of Christ, and the body of Christ as set forth by the emblems in the Lord's supper (1 Cor. 10:16); of participation in what is derived from the Holy Spirit (2 Cor. 13:14) R.V., Communion, Phil. 2:1; of participation in the sufferings of Christ (Phil. 3:10). See a communication, distribution, contribution, fellowship. Thus we see that fellowship and communion are basically the same.

We could not have fellowship with those with whom we could not share communion, nor could we share communion with those whom we could not fellowship. Let us now observe what constitutes fellowship, what is required to have fellowship.

First off, let me point out, we are not dealing with **trivial matters nor matters of liberty**, but rather with **God's law**, upon which **fellowship** is established. Fellowship is established by and is governed by God's divine law as much as is faith, repentance and baptism. In every organization there are laws, rules to govern its administration. For that organization to function properly and lawfully, those laws and rules must be adhered to; the church of our Lord is no exception; God's laws must be adhered to, individually and

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EDITORS

D.B. (Don) McCord.....P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook...1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris...1050 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Don L. King 41931 Chadbourne Dr.,
Fremont, Ca. 94538

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OUTREACH — A REVIEW AND REBUTTAL By Don McCord

In the Nov.-Dec. issue of *Outreach*, edited by Bro. James W. Russell, is an editorial that cannot go without candid review and rebuttal. Many of our readers have known Brother Russell, so he is no stranger. He at one time worshipped as we do, but some years ago, of his own choosing, ceased to do so.

He writes in the first paragraph of the "one cup fellowship", referring to us who believe in and practice the use of one cup on the Lord's Table. Our brother, and all who read the Book, know that Christ used one at the institution of His remembrance ordinance - one has to only read Matt. 26, Mark 14, Luke 22, 1 Cor. 11; and that Paul "received of the Lord" that which he delivered to the Corinthians. So, Christ so practiced, set the example as the authority, and Paul so wrote, and warned "the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37). So, by authoritative example and command, one cup on the Lord's Table is bound, let it not be disputed. Our brother's expression "one cup fellowship" suggests one of many; he speaks not as the oracles of God, a dangerous venture to say the least. There is one fellowship of light (1 John 1), and in that one fellowship of light, one cup on the Lord's Table was used and is used, incontrovertible! -- and Brother Jim Russell knows that.

Again, in paragraph 1, in reference to us he quotes: "Our group was guilty of doing precisely what we castigated the Catholic hierarchy of doing...making truth and withholding truth. We are in the middle of a movement to create another 'dark ages'." I, with God and the heavenly host as my witness, in behalf of those with whom I serve and worship, deny this charge! Let our brother prove his irresponsible charges; we are not in the business of "making and withholding truth", and we are not creating another "dark ages". The path that Brother Russell and others have chosen to take the last few years will do just that; yes, that is so! Anyone who has studied the history of digression and innovations knows the path is always away from God, downward, backward, shrouded in spiritual

A REPORT ON PERSONAL WORK AT CORSICANA

I was asked to direct a personal work effort in Corsicana, TX. and we decided on Oct. 10-14, as close to Paul Nichols' meeting later if possible. After breakfast together on Monday morning, we assigned areas of the town to teams of two, and began door-to-door work, using a study drawn up by George Battey. This approach requires a modicum of moral courage, because we asked a rather blunt question: "If in studying the Bible, you discovered that the church you attend is different than the one described in the Bible, would you be willing to change, and follow the Bible?" We estimate that we knocked on 1300 doors, and conducted about 35 studies. These efforts resulted in five baptisms, and one restoration. I think each worker was encouraged and inspired as we met each morning for a period of worship and prayer before going out. We felt we were imitating the apostles as they taught "publicly, and from house to house," (Acts 20:20). The little church in Corsicana supported us with maximum effort in providing meals, housing, and financial support. We commend them for their zeal and optimism. I think we all learned a great deal about personal work. We learned that we needed to do more follow-up work with those baptized, that a longer effort would be desirable, and that we needed to keep better records. I hope our experience will be encouraging to others.

—Johnny Elmore

darkness -- its practices either coming from Catholicism, the Mother of harlots (Rev. 17:5), or from the denominations, her harlot daughters. Reader, just trace the history of every innovation -- cups on the Lord's Table, the Sunday School, instruments of music, to name a few, and they all came to trouble the church of Christ from Catholicism or the denominations. Let this please be marked and remembered by those who fear the Lord.

In this same issue of *Outreach*, Brother Russell mentions Brother Jimmy Lovell, and *Action* the paper Bro. Lovell edits. Let Brother Lovell's *Action* comment on the state of affairs where Brother Russell and many others now stand. Listen: This comes from *Action*, Oct. 1983 -- "As Joe Barnett must have had in mind when he said, 'If Christ, Peter or Paul showed up in our world today, they might have a hard time finding the church for which all of them died.' Again, same issue: "One of our most used expressions has been, 'We speak where the Bible speaks and are silent where it is silent'. That has proved to be mostly all talk". Again, listen to this indictment on the "Sunday School": "In the average church today -- you will know how it is where you worship -- teaching our children at home is not pressed upon us, but rather the 'Sunday School' has been substituted. And you know my feelings about this. As awful as I think the sin of abortion is -- one of the open and major sins of this age -- I would rather be guilty of some part in it than the destruction of souls of our children in satisfying our responsibility with two or three hours of teaching by any person willing to do it. Then to think that this is the normal arrangement set up by our best brains, men selected by the Holy Spirit (or were they?) and backed by our preachers. Top leadership! We are all suffering from the lack of encouragement of guidance in teaching our children at home". Reader, what an assessment of the Sunday School, and by those who practice it; brethren have been telling them for years that it just does not work. Yet, and please follow me closely, Brother Russell in trying to defend the Sunday School, and being critical of what he calls "no class brethren", strongly suggests on page 4 that the Sunday School is the answer

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OUTREACH — A REVIEW AND REBUTTAL

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"toward discipling our new-born or age-worn saints", and by our not practicing the innovation this is our "error in thinking and planning". So says Brother Russell, but in Brother Lovell's **Action** that Brother Russell promotes, the contrary is evident, as we have just noticed.

Our brother further says, "My heart hurts for them in their bondage, and it is absolute bondage". I deny this! Christ said, "And ye shall know the truth, and the truth shall make you free." (John 8:32). Brother Russell and all those like-minded need to remember and remember well that Christ is the authority and not they. Notice Christ's progression: First, "if ye continue in my word" (verse 31); second, "ye are my disciples indeed"; third, "and ye shall know the truth"; and fourth, "the truth shall make you free". Nay, our brother is in bondage, and knows it not; and

FELLOWSHIP OF THE SAINTS

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collectively. With every transgression and digression, with every failure to abide in the doctrine of Christ, and with every compromise of God's law, the church will suffer setbacks and defeats, divisions and controversy will continue to prevail. May we be more concerned about pleasing God than pleasing those who choose to violate God's law by transgression and digression, and yet expect to fellowship those who abide in the doctrine of Christ and those who are willing to walk in the light of God's word by walking by the same rule, minding the same things, 2 John 1:9, 1 John 1:7, Phil. 3:16-17.

The worship of the church, its every function and work is based upon divine law, from the time it begins to its closing prayer: 1. **Time of worship** -- First day of the week, Acts 20:7, 1 Cor. 16:1-2, 1 Cor. 14:23, Heb. 10:25. 2. **Singing** -- Eph. 5:19, Col. 3:16, 1 Cor. 14:15. 3. **Teachers**: 2 Tim. 2:2, 2 Tim. 2:24-25; faithful men able to teach, following the divine pattern. 4. **Preachers**: 2 Tim. 4:1, 2. 5. **Prayer** -- John 9:31, 2 Tim. 2:8. 6. **Lord's Supper**: Mt. 26:26-27; Mk. 14:22-25; Lk. 22:19-20. 7. **Contribution**: 1 Cor. 16:1, 2. Every function of the church is governed by sound doctrine. In every congregation of the Lord's church where these items and activities are adhered to and faithfully practiced, there is to be found unity, love, peace, fellowship, spiritual growth and stability; where violated, there will be found confusion, contention, strife and division. Fellowship is destroyed.

What then is required to have fellowship? What terminates our fellowship? John declares in 1 John 1:7, "If we walk in the light as he is in the light, then we have fellowship one with another and the blood of Jesus Christ, His son, cleanseth us from all sin." Fellowship is thus conditional. We must walk in the light, that is, obey and practice His word. The word light comes from a Greek word which means to make manifest. John said in 1 John 1:5, 6, "This then is the message which we have heard of him, and declare unto you that God is light and in him is no darkness at all. If we say we have fellowship with him and walk in darkness, we lie and do not the truth." I say again, verbal expressions of fellowship are meaningless and void unless our fellowship is indeed established by the laws of God. Suppose I say I have fellowship with a brother who chooses to walk in darkness, one who transgresses and violates God's law. If I indeed am walking in the light of God's law, keeping His commandments, can there be fellowship between us? Of course not! Either I must forsake God's law which binds fellowship, in which case I, too, would become a transgressor by fellowshiping an evildoer, or else the transgressor must forsake the error of his way and obey the same laws of God as I. Only then, may we have fellowship with one another and with Him. (To be continued).

—Rt. 1, Box 159,
Alton, MO. 65606

that is bondage!!!

Had it not been for Brother Russell's last paragraph, I would have ignored it all. The last paragraph is so regrettable; it gets viciously personal. He had just mentioned: "Am I angry at my brothers in the movement that I moved from? No siree! It takes more love for them now than ever to satisfy me". Oh, he should not have said that if he were going to write the last paragraph; it belies all the love-talk he does. The last paragraph drips with venom, innuendo, sarcasm, offense, disrespect for the living and for the dead. Listen to him: "Many of us are now wondering who will get the blue smoke from the chimney as a new pope is selected, or, will the position be divided up by the many who have been waiting for this day for several years? This is referring to the head honcho of the anti cups-anti class faction. Who?" Dear reader, I shall not bother you further with what he says; more than enough is said. Such a statement is made within weeks of Brother Homer L. King's demise. Shame on our brother for even thinking what he has now said for all to see and hear; may the Lord forgive him of his sins. Brother Homer L. King is no longer able to defend himself; defense he does not need. Let his works do that; the editor of **Outreach** cannot blot such a name.

A TRIBUTE TO BROTHER KING

I have a special feeling of gratitude for brother Homer L. King and his wife Helen. We became acquainted with them almost forty years ago while I was a boy in the congregation at Arvin, Calif. One of the greatest meetings that I can remember was held by him in the church there. The last Lord's day of the meeting, when he preached the "Parable of the Vineyard" it so moved people to obey the gospel, and others to be restored, that it seemed they would never stop coming forward. Even the song leader could not continue because of tears of rejoicing. Brother King honored me by asking me to travel with him the summer I was eighteen. I have had some regrets in declining the opportunity, though at that time I had other plans.

He was kind, understanding, patient, and a genuine peacemaker. Brother King, Helen, and Don stayed in our home many times. His optimistic attitude was such that gave encouragement to my father about problems that faced the church, and I will never forget it. One time as a "green boy" brother King rebuked me in private, as a father would his son. I was wrong and he was right in the matter. The same man often showed me he loved me, causing me to love and respect him as days went by. Brother King's wife, Helen, was a preacher's wife in every way. Some of us were aware of the meager circumstances she and brother King labored under. Not one complaint from them. Could it be they were an example for many of us and our wives? This great preacher is missed, and his influence among so many will continue, ... "their works do follow them". I wish my children could have heard him preach the gospel with such simplicity yet, powerful and profound. May the spirit of this man spring forth in another, and the memory of him continue on.

—Richard L. DeGough

NEW CONGREGATION

We want to inform the brotherhood of the establishment of a congregation at Dingess, W. Va., located 4 miles west of the Digness tunnel. Worship service on Lord's day at 10:30 A.M. and 6:00 P.M. I want also to take this opportunity to thank brethren Charlie Ross, Richard Nichols, Randy Blankenship and the surrounding congregations that have helped and supported us in the work.

—Melvin Marcum

THE RAPTURE

Continued from page 1

the Bible teaches that the wicked will be gathered first and then the righteous will be gathered. The doctrine of "The Rapture" teaches that the saints will be gathered first and the wicked will not be gathered for another 1007 years. Note the teachings of Jesus as to the order of these events:

Matt. 13:24-43-First, note vs. 30. The servants wanted to gather "the tares" out of the field so "the good seed" could grow. The man answered his servants in this way, "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn". Now, whatever the tares are, we know that whenever "the harvest" comes, they will be gathered "first". Let Jesus now explain who the tares represent along with "the harvest" and "the reapers". The wheat is "the children of the kingdom", the tares, the "children of the wicked one", vs. 38. The harvest is "end of the world" and the reapers are "the angles", vs. 39. Now what order does Jesus say the tares are to be gathered? "The tares" first, "the wheat" afterwards. Just the opposite of "The Rapture" theory. Note also this same order in Mt. 13:47-50 where Jesus explains the parable just given in vs. 49 with these words, "So shall it be at the end of the world; the angels shall come forth, and sever the wicked from the just". If a modern day "Rapture" theorist had lived then he would no doubt have corrected Jesus and had him say he would "sever the righteous from among the wicked". However, all of you today will be blessed by abiding in the words of Jesus and rejecting such false teaching as "The Rapture".

The third clue that should alert you to the fact that we are studying a false doctrine is the notion of "the secrecy" of the coming of Jesus for "The Rapture". Nobody hears Him. Nobody sees Him. All of a sudden people are just gone. That is "The Rapture" theory! What does the Bible say? 1 Thess. 4:16 says that instead of silence and secrecy, it will happen with a shout, with the voice of the archangel and the trump of God. Not very secret, is it? Read 1 Cor. 15:51 where Paul teaches that "the trumpet shall sound". Why all this noise? Jesus warned in Matt. 24:26 "Wherefore if they shall say unto you... Behold he is in the secret chambers, believe it not. For as the lightening cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be". Is there anything secret and quiet about lightening? Of course not! Jesus knew false doctrine like this would come along and so he said "believe it not!"

We ask again, "Why all the noise and lack of secrecy at the coming of Jesus"? Because His coming coincides with the end of the world and that will be a rather noisy event. 1 Pet. 3:10, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Nothing secret about that, is there? Furthermore, the resurrection of 1 Thess. 4:16 cannot occur until 1 Pet. 3:10 happens. Note Job. 14:10-12, "But man dieth, and wasteth away; yea man giveth up the Ghost; and where is he? As the waters fall from the sea and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not wake, nor be raised out of their sleep".

When is man going to rise from the sleep of death? When "the heavens be no more". When will that occur? On "the day of the Lord" 1 Pet. 3:10. What day is it that the saints will be raised? "The last day". Jno. 6:44, "No man can come to me except the Father which hath sent me draw him; and I will raise him up the last day".

Friends, if a "Rapturist" draws you to him he will tell you that you will be raised up 1007 years too early. If God draws you unto Him, Jesus will raise you up from the grave on the last day. This is just one example of the "gaps" in

"The Rapture" doctrine that he ensnared so many today, but it is enough to brand "The Rapture" as a false doctrine which must be avoided.

—4635 Larkin Rd.
Live Oak, Ca. 95953

STANDING ALONG: By Bobby Pepper

The Lord Jesus knew what it meant to stand along in his life and, in his death. As we look at his work for The Father we see Him braving with the religious traditions and social customs of His day. By doing so He infuriated the religious leaders of Judaisim—both Pharisees and Saducees. At times He appeared to be denying the Scriptures and breaking God's Law. But as we examine Jesus' words actions, we see that while He broke emphatically with human tradition, and practice, He obeyed and fulfilled the essence of God's Word. Nowhere is this seen more clearly than in His association with publicans, to the extent even of accepting invitations to meals in their homes. This was unthinkable to the average Jew. To him, a publican, or tax gatherer who had, for the sake of personal financial profit sold himself to the foreign army of occupation, the Romans, was a traitor. A renegade. The same was true of Jesus' associations with those derided in the Gospel as "sinners". They were those living on "the wrong side of the track", the half breeds the segregated people, who were excluded from the synagogues. Yet Jesus received them, spoke to them, and is described as their friend. All of this was an affront to the Jewish religious hierarchy. To them, by His behavior Jesus was a traitor to His race. To compound it all in their eyes He usurped the place of God, claiming to forgive sins. He then reinforced this claim by performing numerous miracles—miracles which left them dumbfounded. In their exasperation the Jews went so far as to claim that Jesus was possessed by the devil. That in the power of Satan himself He performed miracles. Let us search our hearts and make certain that in no respect we fall into the same error of blindness, unbelief, and hardness of heart as did those Jews of old. Whether one stands alone or whether he stands in the midst of a group of kindered spirits, when issues are up and "chip are down," the Christian has no alternative but to stand. Of course it is much easier and more comforting to know that there are those near to encourage and comfort when the ground is rugged and the standing demands courage. Jesus said, "My peace I give unto you" also said, "I have not come to bring peace but a sword" Matt. 10:34. Jesus' message is never "peace at any price". Certainly never at the expense of truth and righteousness. There is a false doctrine of unity as there is a Biblical doctrine of unity. We need to scrutinize Scripture and, in obedience, adhere to its precepts. In (Matt. 10:34-39) the Lord Jesus puts the issue plainly.

Unity whether on the family level or the church level, which is the expense of obedience of Christ and His Word is disloyalty and disobedience to the Savior. It's believed by some that the Spirit of Christ is tolerant of variations from his Law and does not require rigid obedience to Law; that just so there is a mild, pleasant, amiable temper, somewhat religious, even though the Laws of God are not strictly obeyed, Christ approves.

Now, is there any foundation in the life, the teaching, or the examples of Christ to justify such a conclusion? I fully agree that if we act toward God and man according to the Spirit of Christ, he is pleased with us and our salvation is made sure. If we do not act according to his Spirit, we are none of his. The prophecy of Moses; Every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people" (Acts 3:23).

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STANDING ALONG:*Continued from Page 6*

The forerunner said of him, "Whose fan is in his hand, and he will thoroughly cleanse his thrashing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Matt. 3:12).

This is the love of God that ye keep his commandments. (1 Jh. 5:3). James 2:10--"Whosoever shall keep the whole Law, and yet stumble in one point, he is become guilty of all". James 1:21-22, "Receive with meekness the implanted word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deluding your own selves". Peter said, "Ye have purified your souls in obedience to the truth (1 Peter 1:22). Also, read Rev. 22:18-19.

Let us never mistake the spirit of Christ. It never looked with allowance upon any service of God, save a faithful, loving walk in the will of God, jealously observing all the appointments of the Lord, eschewing the additions and changes of man. They all lead away from God, and an enemy of God and man. Paul said, Phil. 3:16-17, "Whereunto we have attained, by that same rule let us walk.

Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample. (1 Cor. 1:19-29) is another good Scripture along this thought to read. There is scarcely a page in the Bible that does not emphasize the truth that to obey is better than sacrifice, and to hearken than any degree of zeal or devotion that we can bring. 2 Tim. 2:5- A man is not crowned, except he have contended lawfully. Gal. 5:9--A little leaven leaveneth the whole lump. That is a slight departure from the Word of God makes room for widespread departures; and such departures never run backward, they always increase and spread. The spirit that treats lightly a departure in one point prepares for a departure in another. Paul had this thought in mind when he said, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Heb. 12:25-Seeing that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven.

One of the most inspiring characters to me in the Old Testament is Jeremiah. There were times when his burden was heavy and his message one of doom, and it seemed that he stood alone-- but he stood! God sent him to the court of "Jehovah's house" to speak to the people the word that God would give him, and he was to diminish not a word. He was to speak as God gave the words to him. He was to declare to them that unless they should change then the Temple would become as Shiloh" referred to the complete destruction of Shiloh when the tabernacle had been destroyed, apparently by the Philistines in the later period of the Judges. When Jeremiah had finished speaking, the priests and prophets, the very ones who should have stood by him were highly indignant and said, "This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears." Jeremiah's reply was, "I am in your hand: do with me as is good and right in your eyes: "but he assured them that if they killed him, they would shed innocent blood, thus bringing great judgment upon themselves.

Another prophet, Uriah, preached according to the words of Jehovah: but when faced with the wrath of the king, he fled into Egypt. From there he was returned and killed. One man stood; the other fled. The one was protected by the very power of God; the other was slain. The lesson: When one stands alone in the cause of right and of the Lord, is he actually alone? Never! The Lord stands by his own. As said Jesus, "And he that sent me is with me: he hath not left me alone: for I do always the things that are pleasing in His sight. "So can one say who stands on the things of the Father. "Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, the Lord is my helper; I will not fear:

what shall man do unto me?"

Paul said, "Alexander the coppersmith did me such evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Not withstanding the Lord stood with me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom: to whom be glory for ever and ever.

No one does not stand alone; the God of the universe stands with him. What a comfort!

—P.O. Box 590
Kaaawa, Hawaii 96730

**"WHAT CAN BE DONE WITH THE
BACKBITER, WHISPERER,
THE SLANDERER?"
By Richard DeGough**

The sins of the flesh can be effectively dealt with when we follow the Bible teaching concerning them, and how we must be toward those who practice them. I Corinthians chapter five deals with certain wrongs that we readily recognize as outward deeds and attitudes that proceed from a corrupt heart.

But what of the sins of the tongue? Are they not among the number that will send us to hell? Can brethren be left to talk and spew as they wish to the destruction of other brethren and people? Is it something the Lord will overlook?

The backbiter, whisperer, and the slanderer, are they not the by-product of evil surmizings (I Tim. 6:4) that set venomous tongues in motion? What is the motive, if it is not the cast of cloud of doubt and total destruction upon another, that their good name or person might be destroyed?

Very little, if any, preaching is being done concerning the backbiter, whisperer, and slanderer, so they are left to soil the church, and the brotherhood with their viciousness. The backbiter and whisperer are listed among the number that are "worthy of death" said Paul in Rom. 1:29-30. Be assured brethren, love and honor never engage in this vile business. Usually, jealousy and envy, prejudice and malignity is the sack of poison under the slanderer or the backbiter's tongue.

These people usually cannot be bothered with investigating the truth or facts about a matter, because they take off on the cue - "have you heard about brother so and so?" - and away they go with a bit of scandal to share with another of like reputation. Will the accused be confronted for an explanation of the matter? Nay, verily, for if this were practiced the whispering would stop. A bit of scandal is a sugar-plum which they roll in their mouth and divide with others. It grows as it rolls from mouth to mouth. Paul was afraid the sinful condition that existed in the church at Corinth would still be there when he came into their midst again, so he writes; "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swelling, tumults." (II Cor. 12:20). This admonition, brethren, should be taken seriously by all of us.

Backbiting and slander is often practiced without shame or remorse. Congregations are affected, and the character of a brother or sister is never vindicated regardless of repentance, confession, or forgiveness by the Lord. The stigma and scars remain, often because of the unforgiving.

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WHAT IS THE MEANING OF THE TERM "UNCLEANNES" (DEUT. 24:1?)

Continued from page 1

John Murry. This phrase is **found only twice** in all of the Old Testament, in Deut. 24:1 and Deut. 23:14, (15). The latter is dealing with body hygiene in relation to excrement. It is significant to notice that our text doesn't say "THE unclean thing," as if it were something specific, one thing. The text reads "SOME UNCLEANNES", indicating that the cause for divorce could be one of any number of things that would have been considered unclean. "It is well known that at, and some time before, the time of our Saviour, there were two schools among the Jewish Rabbis, that of Shammai and that of Hillel. Shammai and his followers maintained that 'ERWATH DABHAR' signified nothing less than unchastity or adultery, and argued that only this crime justified a man in divorcing his wife. Hillel and his disciples went to the other extreme. They placed great stress upon the words, 'if she find no favor in his eyes', immediately preceding 'ERWATH DABHAR,' (Deut. 24:1), and contended that divorce should be granted for the flimsiest reason: such as the spoiling of a dish either by burning or careless seasoning. Some of the Rabbis boldly taught that a man had a perfect right to dismiss his wife, if he found another woman whom he liked better, or who was more beautiful, (Mish, Gittin, 14:10)", *International Standard Bible Encyclopedia*, Vol. II. p. 864. Through a close examination of the facts it will be obvious that neither of these views is correct.

The Shammai view of unchastity can be easily met by asking these six questions and giving Bible answers to them. This should suffice as ample proof that any illicit sexual relations was not meant by the phrase "ERWATH DEBHAR". (1) Could the "uncleanness" of Deut. 24:1 refer to the time when a newly-wedded wife's virginity was called into question? In Deut. 22:13-21, we have such a case and there was only one of two things that could happen here if the charge was brought against her. First, if she was found guilty, she was stoned to death. Second, if her innocence was determined, her husband could "NOT put her away all his days," v. 19. Therefore, this could not possibly be the "UNCLEANNES" of Deut. 24:1 because there could be NO divorce.

(2) Is it possible that adultery or unfaithfulness in the marriage is meant? NO! Adultery is not the "UNCLEANNES" of Deut. 24:1, because "the adulterer and the adulteress" were stoned to death. There could be NO divorce here, either.

(3) Could the "UNCLEANNES" of Deut. 24:1 possibly be SUSPECTED adultery, adultery not proven? Num. 5:11-31 deals with such a case, but in all of the ritual prescribed here, a divorce is NOT a part of it.

(4) What about the betrothed virgin that had committed fornication. Could this be the "UNCLEANNES" of Deut. 24:1? Again, we find in Deut. 22:23,24 that there is NO place for divorce here, either, just death for both parties.

(5) What if the betrothed virgin were forced? In this case the man was to be put to death and the woman was guiltless, Deut. 22:25-27. Again, this is NOT grounds for divorce.

(6) As a last resort, some will ask: What about the case of a man lying with a virgin that is not betrothed? The answer is simple. He was to marry her and, consequently, he could NEVER put her away, Deut. 22:28,29.

Since we are dealing with a phrase that God gave Moses as a **cause or reason** for divorce, it would naturally follow that a divorce would be allowed in at least one of these six situations IF sexual uncleanness were meant by the terms under consideration. Instead, we find NO divorce given in ANY of these cases. Neither the word "ERVAH" nor the phrase "ERWATH-DEBHAR" appears in any of the passages just cited. The scholars are almost altogether

agreed that it is therefore impossible for sexual uncleanness to be meant by this phrase. Another significant point is "that the bill or writing was **not a charge of infidelity**, but rather a **certificate of innocence** in that respect, is clear, because it was to be delivered to the wife herself, and because the law required an **adulteress to be punished** (Num. 5:31), not to be thus quietly dismissed," Alexander, p. 145, via *Divorce*, John Murry, p. 12, (emphasis is mine - R.W.).

The extreme and liberal interpretation of the school of Hillel is not well supported, either. The reason for divorce is most definitely found in the terms "ERWATH DEBHAR" and not in the phrase "if she find no favor in his eyes." To say the least, it seems that "ERWATH-DEBHAR" carries some restrictions and should be regarded as something shameful, and "improper behavior," *The New Brown, Driver, and Briggs Hebrew and English Lexicon*. "The Hebrew term is "ERVAH-DOVER" and it had various interpretations in the Jewish Talmud in different centuries and in various countries. It is translated 'obnoxious' and 'unseemly' in the Jewish Torah and Masoretic Text (Jewish Pub. Society, 1962)." *Divorce and Remarriage*, by Guy Duty, p. 22.

"Dr. Alfred Edersheim said this: uncleanness 'included every kind of impropriety, such as going about with loose hair, spinning in the street, familiarly talking with men, ill-treating her husband's parents in his presence, brawling, that is, 'speaking to her husband so loudly that the neighbors could hear her in the adjoining house' (Chethub vii. 6), a general bad reputation, or the discovery of fraud before marriage' (*Sketches of Jewish Social Life*, p. 157-158, Eerdman's Pub. Co., 1957)," *Divorce and Remarriage*, Guy Duty, p. 23. It is thought by some, (*Smith's Bible Dictionary*), that in regard to the woman, if she wore skanty clothing, (*Moffatt*), (this could be nakedness, R.W.), that which was provocative to other men, in this way she was guilty of this "UNCLEANNES." "She who goes out on the street with her hair loose, or spins in the street, or converses (flirts) with any man," Mish, Gittin 14:10. Via *International Standard Bible Encyclopedia*, Vol. II p. 864. From this we may conclude that provocativeness is basically what is meant by the "UNCLEANNES" in this passage, especially in reference to dress, or the lack of it. Some thought that if she were seen in public with her head uncovered (*Smith's Bible Dictionary*), this was considered as a form of nakedness. This would coincide with the loose hair idea above. All of these things show disrespect to her husband, bringing "disgrace" (*Strong's Exhaustive Concordance*), to that house.

Obviously, there were some restrictions associated with this phrase "ERWATH-DEBHAR" but those restrictions did not refer to sexual uncleanness. It was a general term including most anything, all the way from that which was shameful and offensive to that which was disgraceful.

—Ron Willis
6709 Greenfield Dr.
Arlington, TX. 76016
Ph. (817) 572-2541

A CORRECTION

To those who plan visit or who may be in or around CHICAGO, Illinois. The regular Lord's worship is held at 10:30 A.M., instead of 10 A.M. as have been indicated in the New Directory. Apart from that change, all other services remain the same.

—Ray Asplin

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Among slanderers are the persons who shrug their shoulders, wink their eyes, cut with a sinister smile, stab with a glance, and who deal in "buts" and "ifs". There is but little protection against slander, and usually the person is an assassin and a coward.

What earthly good is whispering? This secret distraction in all its evil leaves a path of havoc, never one shred of good. James says: "Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!" (James 3:5) - "and the tongue is a fire, a world of iniquity:" (verse 6) "out of the same mouth proceedeth blessing and cursing, my brethren, these things ought not so to be" (verse 10). These are the words of inspiration. Here are the words of an uninspired poet.

"Good name in man or woman dear my Lord,
Is the immediate jewel of our souls.

Who steals my purse steals trash, 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches me of my good name,
Robs me of that which not enriches him, and makes me
poor indeed."

David said; "Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill? He that walketh uprightly,
and worketh righteousness, and speaketh the truth in his
heart. He that backbiteth not with his tongue, nor doeth evil
to his neighbor, nor taketh up a reproach against his
neighbor." (Psalms 15:1-3).

Brethren, let's put these from among us. May the Lord
bless the Church.

—1907 Tully Rd.
Hughson, California
95306

REQUIREMENT TO FILE INFORMATION RETURNS WITH IRS REPORTING AMOUNTS PAID TO EVANGELISTS

Effective for years beginning January 1, 1983, churches may be required to file with the Internal Revenue Service information returns, Forms 1099 and 1096, reporting total amounts paid for the year to each evangelist in excess of \$600. There is a \$50 penalty for each Form 1099 not filed, and a \$50 penalty on each evangelist who fails to furnish his social security number to the congregation that made payments to him.

This new law (section 6041A of the Internal Revenue Code) states that "any service-recipient engaged in a trade or business who pays remuneration to a person of \$600 or more during the calendar year, must file an appropriate Form 1099." The Income Tax Regulations 1.6041-1 (b) states that "the term 'all persons engaged in a trade or business', as used in section 6041 (a) includes organizations exempt from federal income tax under section 501 (c) (3).

Last August, I requested a ruling from the Internal Revenue Service on the application of the new law as it might pertain specifically to churches. At this writing, a reply has not been received.

Due to the large penalty for failure to comply with this new law, congregations may want to file these Forms 1099 in order to be on the safe side. The congregation must apply to the IRS for a tax identification number if it does not have one. Forms 1099 must be furnished payees by January 31, 1984. Also, you may want to check with income tax counsel on what you should do. When I receive a reply from the IRS on my request for a ruling, I will submit it for publication.

—L. Melvin Crouch
215 No. 4th Street
Uvalde, Texas 78801

OUR DEPARTED

Hillhouse— Bessie Hillhouse, daughter of Porter Beard and Effie King Beard, was born Nov. 30, 1902 near Competition, Mo., and departed this life Dec. 2, 1983 at her home in Competition. April 10, 1920 she was united in marriage to Clay Hillhouse, and to this union four children were born, three of them having preceded her in death. Bessie is survived by two sisters, Grace Massey, of Competition, Mo., and Sylvia Hillhouse of Lebanon, Mo., along with one son Donald Hillhouse of Competition, Mo. Bessie was a half-niece of the late Homer L. King, and was among the thirty-one baptized by Bro. King in a meeting at McBride, near Competition, Mo., in 1933. She was a long time member of the Claxton Church of Christ. Bessie was one of the most hospitable persons I have ever known. I have been really close to this family, having baptized and married some of their children, and have been called on to conduct a number of funerals for the family. Sister Hillhouse was in failing health for some time before the end came. She wanted to go home from the hospital for her eighty-first birthday, this she got to do not knowing that the end was so near for her. Her death was the result of heart-failure, or heart attack. She will be missed. This writer was asked to speak the final words at her funeral, long before the end came. A huge crowd gathered to pay their last respects. The singing was done well by four members of the Lebanon church, two sisters and a brother from the Franklin Meents family, plus Chuck Jordan.

—Clevio T. Cook

Wilburn— Olive Blanche Wilburn was born November 13, 1895, in Genoa, Nevada, the daughter of George Thomas and Etta Alvira Winter. She came to California in 1902, and had been a resident of the Modesto area since 1972. She was a faithful member of the Church. She passed away October 24, 1983, in Modesto at the age of 87 years, 11 months and 11 days. Olive is survived by 6 children: Elvin C. Wilburn of Stockton, Elnora Comeaux of Rialto, Ella Losey and Minerva E. Coder, both of Modesto, Madabelle Switzer of Santa Rosa, and Barbara Belleza of Oakland. She was the sister of Pearl Hendricks of Willows. Also surviving are 20 grandchildren and 24 great-grandchildren. Sister Olive Wilburn's life was the Church. What more could be said? This was her interest and the center of her every conservation. Even while incapacitated, her thoughts were not of her own self or comfort, but was surmounted by the desire to support and see that the gospel was preached to the lost. She wrote many letters of encouragement to me during the past 10 years which I will always keep as a remembrance of this godly woman. The sunshine of her presence will be sorely missed by all of us who knew and loved her.

—Richard DeGough

BONDS OF MATRIMONY

JOLY-MOCK— On the afternoon of Sept. 12, 1983, Bro. Alfred Joly and Sis. Jenifer Mock were united in marriage. The setting was a beautiful floral and candlelight arrangement at the church building where they both attend worship. The place was 7920 Kansas Ave., Kansas City, Ks. There was a large crowd of relatives, friends and members of the church. Both are faithful Christians. I have known them for several years and our prayers and well wishes are with them to have a happy home together, filled with love and admiration for each other. Bro. Alfred takes part in the public services of the church and is developing his talents. May God richly bless this union with many years of faithful service in the Lord's vineyard. It was my pleasure to officiate.

—Chester King

WORDS OF ENCOURAGEMENT

"We enjoy the OPA- would like to see more sermons each issue" -Mrs. Curtis Asbury, Wayne, W. Va.

"I have taken the OPA since back in the 1940's and sure don't want to miss an issue. I appreciate all who keep the paper going" -Lila Phillips, Hood River, Ore.

"We surely enjoy reading the OPA, here is my renewal" -James Page, Bakersfield, Ca.

"Enjoy the paper, God bless you in your endeavor to serve Him" -Mrs. Elmer Harlin, Lanett, Ala.

"We enjoy the OPA- our love to all of you and God bless" -Luther Franklin, Easley, S.C.

"We appreciate the OPA and all who make it possible" -Ernest Wade, Windsor, Mo.

"Please keep up the good work, this publication exhibits nothing but truth" -Doug Jones, Frisco, Tx.

"We much enjoy the paper and hope it remains in circulation for a long, long time" -Mrs. V.W. Mullican, Muskogee, Ok.

"We enjoy the paper so much and look forward each month to it's arrival" -S.W. Lea, Brookhaven, Miss.

"Sorry I neglected to renew and appreciate you continuing to send it. This is one paper I would not like to be without" -Ed Rylan Nichols, Tulsa, Ok.

"Please keep the OPA coming to our house, such wonderful articles and so much information. Wish every Christian could receive it" -Roy Householder, Sulphur, Ok.



Don McCord,— Box 1773, Covina, CA 91722, Dec. 9— We here at home are in the middle of a great meeting with Bro. Wayne Fussell. Preaching could not be better, and cooperation from neighboring congregations could not be better either. As the year draws to a close, we count our blessings. Peace we enjoy here is indeed good and pleasant. We very much appreciate all the preachers and brethren who have come our way to help us; they have left their mark for eternal good. May 1984 be the best for the cause of Christ; I send warmest wishes to all my brethren and sisters, and especially those with whom I have worked in meetings this year, and who have been such a source of encouragement to me.

R.B. Roden,— 112 Kelley Dr., Moore, Ok. 73160, Dec. 6— The meeting at Modesto, Cal. closed Oct. 16 with a good lunch and singing. We were blessed by the attendance of preaching brethren Voyd Ballard, Gary Barrett, Richard DeGough, Glen Lewis, Orvel Johnson, and Karl Modgling. Visitors came from as far south as Montebello and north from Fair Oaks. The Powells and Sister Ruby came from Farmington, N. Mex. We enjoyed many good visits in the Gilbert Wilson home where we stayed. We were at Clovis, Cal. Oct. 21-23, staying in the home of the McKinneys. We had visitors from Sanger, Porterville, Bakersfield, and preaching brethren in attendance were Wayne DeGough, Lavern Lum, and Glen Lewis. We had lunch and singing the last Sunday, Oct. 26, we were at Bakersfield (Brundage Rd). The Planz Rd. congregation dismissed their services to be with us. We had a full house and good singing. We visited in the Jim Lum home. Oct. 28-30 we had a good meeting at Porterville where Bro. Lavern Lum is working. Brethern Gary Barrett and Glen Lewis helped in this meeting. Visitors came from Sanger, Bakersfield, Woodlake, Yosemite, and Clovis. One confessed faults. This is a

strong peaceful congregation. We were at Orange in a very good meeting, with preaching brethren Don McCord, Russell Hall, Lavern Lum, and Robert Falvey present. Visitors came from Montebello, Cypress, Norco and Covina. Bro. McCord is held in high esteem in this area. We stayed with the Bill Modglings. We were at Farmington, N.M. for 2 Lord's days, staying with the Geo. Powells. We were at Dallas (Boulder Dr.) last Lord's day, at Sulphur, Ok. next Sunday; and at Washington, Ok. the next 2 Sundays. I plan to be at Moore, Dec. 28.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo. 65804, Dec. 7— Since last reporting, I have heard several of our gospel preachers in these parts. Jimmie Smith, Taylor Joyce, Paul Nichols, Alford Newberry, Alton Bailey, and perhaps others. Held a short meeting for the Harrison & Blaine Streets congregation in Brazil, Ind. We saw a lot of old friends from many other congregations whose presence and cooperation contributed more to the meeting than you might think. These brethren have fixed up the meeting house and have made it very comfortable and attractive. The brethren at Pleasant Grove, were very helpful. Crowds were very good. Had outsiders about every service. We dearly love these people and enjoy working with them. We have lost several of our older members in this part of the country in recent months. We made our home with the Loughmillers who are among some of our most hospitable people.

Randy Tidmore,— P.O. Box 301, Valliant, Ok. 74764, 1-(405)-933-7113. We have had a full and busy year in our work here in Southeast Oklahoma. We have one mission meeting left on our schedule for 1983. By the time you are reading this, it will be completed. It is in Dequeen, Arkansas where there are a couple of families now meeting. Presently, we have two mission type efforts planned for 1984 in March at Hugo, Oklahoma, and in May at Durant. We have a congregation established in Durant now with brethren Tony Melton and Randy Wright working there. I recently was privileged to hold a weekend meeting there, and was impressed with the work they are doing. The new members are showing spiritual growth. If you have some extra funds on hand, you might talk with these brethren concerning their support and needs. It is a work worthy of support. I have room for a meeting in August and one in September of 1984. If these months are acceptable to you, please contact me (see new address above) soon, as I am trying to schedule my year now. May God richly bless the faithful everywhere!

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, Ms. 39212, Dec. 7— All my meetings are over. My last was at Lebanon, Mo. And what a meeting! This was the first I had held with this congregation in over 35 years, and now what memories it leaves for me. The crowds were large, cooperation from interested brethren good, help and encouragement by several preachers so appreciated. We were impressed with the friendliness and hospitality of the members. The last Lord's day the crowd numbered over 140 persons. Wilma and I stayed with Clyde and Maxine Lamkins who certainly know how to make a preacher feel at home. It was an honor to be asked to return for another meeting. There were two baptisms and eight confessions of sins. Here at Jackson we have had a number of visitors attend our services lately, which is a real source of encouragement to the congregation. It is difficult for us to grow very fast due to the removal of so many who have been members of this congregation to other places for different reasons. But we have some very loyal members who can be depended on to be at every service. For them we are thankful. Greetings to all the faithful.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Alabama 35210-Dec. 6— We continue to have visitors worship with us very frequently. We now have a radio program in

Birmingham. Our work here continues to be blessed. We thank God for brethren and sisters with a mind to work! The weekend of Dec. 4 it was my privilege to hold a weekend meeting at Earlytown, Alabama. There were two confessions at the meeting. We had a wonderful visit with the brethren there. It was a real privilege to have Bro. Gerald Hill attend the meeting. We are scheduled for a meeting January 11-15 at Athens, Alabama (Sanderfer Road). We look forward to working these brethren in this endeavor. We are presently looking forward to being at the New Year's meeting at Earlytown, Alabama (Dec. 28-Jan. 1). This will be our first time to attend this meeting, and we anticipate a fruitful time for the Cause.

Miles King,— Rte. 1, Scotland, Ark. 72141, Nov. 8— At present we are in Little Rock attending a gospel meeting with Bro. Barney Owens. For the past few weeks we have worked with Bro. Stan Elmore advertising this meeting and making new contacts in the area. This has been an enjoyable work and I appreciate Bro. Stan more each week we work together. Since my last report I have also preached at Pottsville, Little Rock, Cedar Creek, and Witts Springs. We enjoyed attending a few nights of preaching by Bro. Lynwood Smith at Niangua, Mo. While in that area I preached one Lord's day at Springfield (Seminole St.). More recent work has carried me to El Paso, Tx. where a small group has been meeting for nearly 5 years in the home of Bro. Ernest Webb. We are happy to report the congregation has now rented a neat building at 3230 Montana and will meet there for worship each Lord's day at 10:30 A.M. While in El Paso, we held a meeting with good outside interest and we appreciate all the help and prayers from brethren interested in the work. We received very encouraging phone calls, letters, and some drove a great distance to be with us. Alton and Leland Baker came from Cameron, Tx. and Mearl VanStavern and Paul Walker came from Odessa; also, Bro. and Sister Bloomer came from Midland. If you pass through El Paso be sure and stop over with these brethren. While in Texas I also preached at Midland and Ft. Worth (Trentman). I look forward this weekend to a meeting at Cedar Creek near Jerusalem. I am happy about the unity that prevails in this area and appreciate so much the efforts of Brethren Allen Bailey and Don Pruitt in helping to bring peace in our area. This past Lord's day I preached at Claxton, Mo. (Note: We are sorry the postal system took this in such a circuitous route we did not receive it in time for last OPA-our apologies to Bro. Miles- DLK).

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, Dec. 14— We closed a very enjoyable meeting in Wichita, Kansas Nov. 20 with some visible results. Crowds were good, I thought. The brethren from nearby Pratt helped out all they could and we were glad. I made my home with Mike and Linda Whitworth while there and was treated super. It was good to have David Stands with us for several services, perhaps other preachers also. We are getting ready to leave this week for the study in Wichita Falls, Texas. Then, the California New Year meeting in Stockton and on January 9th brother Benny Cryer and I plan to leave for the Philippine Islands again. We plan to hold two short meetings, have a short study with the preachers and brethren and visit most of the churches through the day. Usually, at each congregation we visit a short service is held with both of us preaching. We sometimes visit as many as three congregations per day plus preaching full sermons (both of us) in the evening services. In addition to these duties we will study privately with a number of preachers in the meanwhile. Since there are over thirty congregations now our pace will have to be fast but we enjoy it. We have some new leads to follow up while there and some digressive preachers to see and study with as well. We are happy to report that the work over there seems to be doing very well indeed. They are growing

in various ways as well as in numbers. We will have a report on the work as soon as possible. If you wish to have a part in this great work either by helping with the radio program, supporting preachers, etc., get in touch with me as soon as possible. The Fremont congregation recently sent letters to many of the churches telling of the work and our needs for it. Please, take the time to read the letter and really think about what is happening on the other side of the world with the Gospel. Then, contact us with whatever help you wish to extend. Pray for us always.

Richard DeGough,— 1907 Tully Rd., Hughson, Cal. 95326, Nov. 16— It has been awhile since I wrote a report to the paper, however, we continue to preach the gospel in many places in our area, and outside the state as well. We look forward to moving to Collins, Mississippi, December 5, and by the time you read this we will be there, the Lord willing. Please note my new address. It is; Rte 2 Box 156, Coldsprings Rd., Collins, Mississippi. We think the work will be enjoyable, and we go in faith that it will be profitable for the Lord. During the meeting we held in September, we became acquainted with, and learned to love these fine brethren in Collins. The meeting was well attended by the brethren from the Brookhaven, and Jackson areas. I really enjoyed being with preaching brethren who attended the meeting, lending their support. They were; Paul Nichols, John Smith, Sam Smith, David Cole, and more who teach and preach. I really want to become acquainted with the brethren in the south, and midwest. We look forward to being near brother Lynwood Smith, and working with him; also, brother Paul Nichols who lives and works in Jackson. These two men have helped and encouraged me through the years, being great friends to our family. I sincerely appreciate the brethren from New Salem and Hillcrest for asking me, and supporting me to work in Collins at the request of the brethren at Collins. We look forward to holding the "Thanksgiving" meeting in Forest Grove, Oregon. This is an annual meeting of the brethren in the Northwest. If I can help in the work anywhere brethren, I will. My brethren here at Turlock have been wonderful to me, and no one could ask for better assistance, and consideration in every way. My God bless them in all their work, because they are worthy. I will miss them, and all in the area that are so good to me and mine. We look forward to returning after awhile, Lord willing. God's blessings to all the faithful.

James A. Thompson,— 5649 Pineland Ave., Port Orange, Fla. 32019, Nov. 14— I have recently moved to Fla. and am meeting with the congregation at Longwood, Fla. The work here is moving along well. Pray for us and the work here. We do appreciate the OPA so much. May the Lord bless the faithful everywhere.

J.W. Sutton,— Rte. 2, Mulkeytown, Ill. 62865, Dec. 7— I sincerely enjoy reading the OPA. We were made sad at the passing of Bro. Homer King. I had known him a long time, and he baptized my wife many years ago. So, keep up the good work through the means of this good paper. My love to the brethren everywhere.

Roy Lee Criswell,— Cassville, Mo., Dec. 2— The work here in Aurora is encouraging. Since last report we have baptized a young man. During Sept., Bro. Ronny Wade held a very good meeting for us. We had several visitors from the community and most of the congregations were good to attend. Lord willing, our next meeting will be in the spring with Bro. Allen Bailey. Since last report I have heard a number of preaching brethren in the area and have preached at Garland, Tex. and Tulsa, Ok. Please remember us in your prayers.

Bob Loudermilk,— Rt. 2, Box 57-A, Fordland, Missouri 65652, Dec. 8— PLEASE NOTE MY NEW ADDRESS! The

telephone number is now: 417-738-4447. I am happy to report that my family and I are moving this month to this Southwest Missouri area. I will be working on a part-time basis with the Ava, Mo. congregation. This will give me time to do additional preaching in week or weekend meetings. Brethren, thank you for **YOUR PRAYERS FOR MY FAMILY!** The Lord has answered in a beautiful way and we give him the praise for our reconciliation. We are all back together again; an answer to many prayers. We look forward to the **STUDY** this month in Wichita Falls, Tx. I am presently involved in a short meeting at the South Shreveport, Louisiana, congregation on the theme of "Personal Work". Our final meeting for 1983, will be next week in Golden, Ok., Lord willing. I wish to take this time to thank the brethren for your financial support in 1983, which makes it possible for us to continue in the work we love best.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, Dec. 10— Since last report, I was involved in a personal work effort at Corsicana, TX, Oct. 10-14 (reported elsewhere). Oct. 29-Nov. 6, I was in a meeting at Levelland, TX, preaching on the radio in the morning as well as in services at night. We had some outside interest, and the meeting resulted in one baptism and four confessions and restorations. I found the members to be most hospitable and I enjoyed staying with "Pinky" Willmon and family. Nov. 2-4, I was with the Eleventh St. congregation in Tulsa, OK in a study of elders and deacons. We were not able to immediately appoint elders and deacons, but I think we had a profitable study which may bear fruit along this line later. This is a much needed area of study as I see it. Brethren, are we going to let another congregation or two go by without giving attention to this? Is God pleased with us? I visited the new congregation at Durant, OK Sunday night, Nov. 27, and heard one of the men recently baptized give a fine lesson. Tony Melton is working hard with them. There were seventeen present and they are making progress in a hard field. I am expecting a great study at Wichita Falls, TX Dec. 19-22, and we are making plans to attend the New Year meeting at Oklahoma City. Let us all resolve to work more in the coming year - it may be later than we think.

Bobby Pepper,— P.O. Box 590, Kaaawa, Hi. 96730, 1-808-237-7005— We are continuing to fight the good fight of faith in Hawaii. God has blessed us so very much with opportunities to talk to people about the glorious Church! Nine of us meet regularly, and with visitors we have had eighteen present. We still have a radio program and a standing ad in the paper. I have shown the film strips to six families, and our list continues to grow with new contacts. If you know of anyone here that I could visit please let me know. We all understand that it takes time to establish a faithful congregation, especially in the times we are living in. But, with the help of God, and the prayers of the faithful there will be a Church in this state. If you are planning to come to Hawaii, please don't be afraid to make your plans to stay over the weekends. We encourage you to come and see us, and worship with us. We are meeting at the Kalaheo High School in room C-2, Sundays 10:30. From Honolulu take Pali hwy. 61, when you go through the tunnel turn left at the fifth light which will be O'Neawa go to dead end, turn left on Iliaina St. one block. We all were encouraged to have

Darrel Howard from Wash., Elva Butler from Ca., Jerry, Pat Cutter from Oklahoma City, Virgil, Frances Hogland from Mo., Clayton, Bonnie Fancher from Mo. to visit and worship with us. Please continue to pray for the work here. I am so grateful to have the Trentman Ave. congregation, Ft. Worth, Tx. overseeing this work. Note our new address, P.O. Box 590, Kaaawa, Hi. 96730. Ph. 1-808-237-7005.

Jerry Cutter,— P.O. Box 966, Kalgoorlie, Western Australia 6430, Nov. 28— We left Okla. City on Oct. 28 for Australia. We had a short stop in San Francisco and were met by Bennie and Joan Cryer, former co-workers in Malawi, Africa. In Hawaii we were met by Bobby and Pearly Pepper, old friends from Ala. On Lord's day, Oct. 30, we worshipped with the brethren in Hawaii. Bro. Pepper is doing a very good work in Hawaii. One young family attends as a result of the radio program. Others are showing an interest. We left Hawaii at 1:30 A.M., Nov. 1, and arrived in Perth, Western Australia in the afternoon of the 3rd. Mark Burt, young son of John Burt of Boulder, met us at the airport. Perth is 375 miles from where we live, which is Boulder-Kalgoorlie, twin towns in the outback located on what is called "the golden mile". Mark helped us much in getting around Perth. He lives in Perth and attends services there. We are not yet settled in the Boulder-Kalgoorlie area. We are presently living in a small house trailer, but hope to move into a house another of Bro. John Burt's sons, Steven is buying for us. The Burts are in their mid-forties and have 4 sons. The church had its first public service in Boulder yesterday. We had good services and some outside interest. We meet on Burt Street in Boulder in the Saint John Ambulance Association building at 11:00 A.M. and 3:00 P.M. on Sundays. God bless the work everywhere. Pray for us.

W.S. Makhukwa,— P.O. Box 30162, Capitol City, Lilongwe 3, Malawi, Africa-Nov. 22— We of Lilongwe, Malawi continue to labor together for the Lord. The congregations are growing and unity prevails. Since last report many souls have been baptized and we should use every possible means to preach the gospel to the lost. I am sure the prayers of many are being answered in that the work is going to well here. Outside interest is good and we are encouraged. I have high hopes of more baptisms soon. The last few months have been very busy. Locally we have had several meetings in Lilongwe. Bro. Bill Davis was here to attend and conducted one Bible study. We feel our visit with these brethren was most profitable and I know this success came about because of the Lord's most obvious blessings. A lot has happened since last reporting. Recently, I held a weekend meeting at Monkey Bay with Bro. Davidson Kasambwe who lives there. There were good crowds and fine cooperation from sister congregations. I enjoyed being with my fellow preachers. The young people did an outstanding work for this meeting. The work here is progressing and we have many potentially fruitful contacts. Wherever I go I believe the hospitality is better than ever before. Since I came to Lilongwe, which is the Capitol city of Malawi, five years ago, the work has grown greatly. For that I am most thankful to God. Also, I appreciate very much those who are supporting me monthly and this work in any way. Please remember me 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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MORE ABOUT THE QUESTION OF DIVORCE AND REMARRIAGE

Bruce Word

There are many passages of scripture relating to the above mentioned subject and our purpose is not to try to cover them all in this writing. However, there are several passages relating to divorce and remarriage that we would like to consider in this article.

I am fully aware of the seriousness of this subject, for anything that brings about a division in the Lord's house is serious indeed. It is because of the very nature of this question that we must speak out for truth and stand up against error so that unity may reign in the house of God.

Our attention is now drawn to the first passage of scripture under consideration. In Matthew 5:17-19 our Lord said, "THINK NOT THAT I AM COME TO DESTROY THE LAW OR THE PROPHETS: I COME NOT TO DESTROY, BUT TO FULFILL. FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED. WHOSOEVER THEREFORE SHALL BREAK ONE OF THESE LEAST COMMANDMENTS, AND SHALL TEACH MEN SO, HE SHALL BE CALLED LEAST IN THE KINGDOM OF HEAVEN: BUT WHOSOEVER SHALL DO AND TEACH THEM, THE SAME SHALL BE CALLED GREAT IN THE KINGDOM OF HEAVEN."

We have to recognize first of all that Jesus was teaching concerning a new Kingdom of God. A new Kingdom that was yet to come, but was not far away. This fact is very vividly given to us in several passages of scripture. Please read Matthew 4:23; Matthew 9:35; and Jesus own words in Mark 1:15, "...The time is fulfilled and the Kingdom of God is at hand: repent ye and believe the gospel." Jesus was very definitely teaching about a new Kingdom and what it was to be about.

The word "DESTROY" in verse 17 of Matthew 5 means "to deprive of force, to annul, to abrogate or to discard." The word "FULFILL" in this verse means "to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment," Thayer, page 518. Thayer also says on this page that this is used **universally** and **absolutely** in this instance. So Jesus was not throwing the old law out, but bringing it to completion in his lifetime. This included the preaching of the new Kingdom which was to be set up after his death. In verse 18, we see that Jesus is explaining that none of the law or the prophets would pass away until all had been fulfilled even to the smallest detail, including the prophecy concerning himself. The law shall last till the NEW order of things is brought into force. These would stand until they had become history. They would become history at the advent of the new Kingdom. Thus, those things that HE taught would take over in prominence. They would become the NEW LAW at his death.

Remember, he was preaching a NEW CONVENANT, or a NEW TESTAMENT; he was preaching about something that was to come in the future. What he said in Matthew as

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"YE ARE FALLEN FROM GRACE" A REVIEW

By Billy D. Dickinson

"We must speak truly where the Bible speaks, and be silent in those things whereof it is silent. The Bible is silent upon a doctrine of final falling of God's elect people. The rest will certainly fall, being not kept by the power of God through faith unto salvation". Thus, with these words, the author, W.W. Hudson, concluded his article, wherein a vain attempt was made to uphold and bolster the unscriptural and obnoxious doctrine of "once in grace, always in grace". Mr. Hudson is a "Predestinarian Baptist" who is on the editorial staff of **THE PREDESTINARIAN**, a monthly journal coming out of Laurel, Ms.. Since, as I understand it, this article was written specifically for the benefit of one of our dear sisters in Christ, although I'm sure he wrote it for the edification of others also, I feel obligated to offer this review.

Of course, being a proponent and adherent of unconditional election and salvation by grace alone, Mr. Hudson feels the obligation, no doubt, to also support and espouse this doctrine which is sometimes referred to as "the eternal security of the believer". Indeed, the doctrine now in question is merely an off-shoot, so to speak, of their stance on election and foreordination, i.e. if God from the very beginning unconditionally elected some to salvation, while others to hell, then those who are the elect of God are eternally saved and cannot be lost under any circumstances. Hence, "once saved, always saved"! As is often the case, one false doctrine has led to another. It's the old idea that if you haven't got it, you can't get it, if you get it, you can't lose it, and if you do lose it, then you never did really have it to begin with!! Such are the extremities to which a false doctrine like unconditional predestination will lead one to, but as it shall be proven, the Bible tells a different story altogether.

One final point before actually beginning the review: Since unconditional election and "once in grace, always in grace" are inseparable doctrines, (and this is a fact ALL Baptists need to recognize), this means they must stand or fall together, for to prove one wrong is to prove the other wrong!! And since in the June 1983 issue of **OLD PATHS ADVOCATE**, I have already exposed the doctrine of unconditional election by demonstrating its unscripturalness, the idea that a child of God cannot fall from grace has already been cut off from its main supply of life and strength. Thus, you can see the importance Mr. Hudson must attach to this subject. This is why he has tried so

Continued on page 4

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VICARIOUS PLEASURE

Jerry Dickinson

Exasperation! That word most accurately describes the way I feel when I have to listen to Christian men, women, boys, and girls boasting about the latest "R" rated movie they have seen. I have actually heard Christians talk with unashamed candor about television shows or movies they have watched where nudity, immorality, and gutter language abound. For shame!

Dear reader, we are living in wicked times! How lamentable that so many of God's people are taking pleasure in the wickedness which surrounds us. Did you know that a person can go to Hell for taking pleasure in adultery, as well as for committing it? Did you know that by deriving pleasure from the filthy deeds of others you are as guilty before God as they are?

In Romans 1:29-31 Paul sets forth a list of those whose deeds are despicable before God. They that commit such, declares Paul, are worthy of death. But listen: he goes on to affirm that not only are those who commit such sins worthy of death, but those who have **pleasure** in them that do them. The word "pleasure" is translated from the Greek word, "suneudokeo". This word is most often rendered "consent", and W.E. Vine says it literally means: to think well with, to take pleasure with others in anything, to approve of, to assent. Therefore, if I take pleasure with another in his sin I, avers Paul, am worthy of the same penalty he is worthy of.

In other words, Paul condemns "vicarious pleasure" in sin. One of the meanings of the word vicarious is: felt by imagined participation; to feel as if you are actually taking part in what is happening to another. Any time, dear reader, you read a book or watch a movie you identify with certain persons in the book or movies. You cannot help it! When I was a boy I read the book, **Robin Hood**. I felt as if I was Robin Hood! When he rescued the Maid Marion, I rescued the Maid Marion. When he killed the Sheriff of Nottingham, I killed him too. Not literally, of course, but vicariously. I felt as if I were actually taking part in what was happening to another. How many times have you watched a football game, only to feel exhausted after it was over? You felt as if you had played the game yourself - right? You did! Not literally, but vicariously.

Now brothers and sisters in Christ, when we watch movies where immoral acts actually take place on the screen we vicariously commit those acts. The person who claims he can watch adultery transpire before his eyes on the screen and not feel what those committing the act feel is not telling the truth. Paul says those who commit such deeds are worthy of death. If you or I watch such deeds take place and derive vicarious pleasure from such, then we too will face the judgement of God. God will not tolerate them or us!

Brethren, we who have named the name of Christ are an island in the midst of a sea of sin. Don't go too near the shoreline lest you be overtaken by the ever surging tide of unrighteousness. Let us seek to shine forth as lights in the midst of a crooked and perverse generation. Let us purify our lives that we may be a beacon to those already adrift and sinking in the polluted waters of wickedness.

—8611 Sherrywood
Houston, Tx. 77044

NEW CONGREGATION

We have a new congregation in Mingo county at Kirk, W. Va. Teachers are: Bro. Melvin Marcum, Dingess, W. Va. 25671, Phone 752-4597, and Bro. Barry Elliott, Dingess, W. Va. 25671, Phone 752-5698.

—Charles Ross,
Kenova, W. Va.

JESUS THE CHRIST

By: Voyd N. Ballard

"Pilate said unto them, What shall I do then with Jesus which is called Christ?" (Matt. 27:22). Pilate knew that He was called Christ, but Peter, by revelation, could say, "Thou art the Christ, the Son of the living God." (Matt. 16:16). To believe that Jesus is the Christ, is to believe that he is indeed the Son of God.

Jesus the Christ stands alone in contrast with the greatest of this earth. He is not only the wisest of the great and the greatest of the wise, but he taught the wise wisdom and the great greatness. He towers so high above all other great men that it is easier to see his divinity than his humanity. He is truly the Son of God.

Born in poverty, surrounded with the selfishness and bigotry of the age, yet he taught the widest benevolence of earth. Uneducated in the secular schooling of his day, he uttered the wisest sayings ever recorded on the rolls of time. While he never wrote more than a single sentence in the sand, his life is told in sacred history and his words are recorded in the books of all civilized people and on the monuments and tombs of the earth.

Just before he went away he said, "Peace I leave with you, my peace I give unto you." (Jno. 14:27) And he did. Not with sword, spear or bomb, for "My kingdom is not of this world: if my kingdom were of this world then would my servants fight." (Jno. 18:36) He not only preached this gospel of peace, he practiced it. In the halls of Pilate "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Pet. 2:23) Even in death he offered the sacrifice of himself on the old blood-stained cross that he might reconcile all mankind unto God in one body: "And came and preached peace to you which are afar off, and to them that are nigh."

He was without sin, yet he bore the sins of many. In the garden, in the shadow of the cross, in the agony of death itself he prayed. And as he prayed the sweat that fell from his brow was as the pearly red drops of blood; bathing a world that was unworthy of him. "Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted." (Isa. 53:4).

He was rich in Heavenly goods, yet he became poor for our sakes. On this earth he was sometimes hungry and thirsty, and yet to millions he is the eternal drinking fount and the bread of life. He had no home on earth, not even a place to lay his head, but it is he who has prepared for us a Heavenly home, a mansion in his father's house.

He was raised by a carpenter, yet he built no earthly mansions, great palaces, nor magnificent cathedrals; not even a modest church building. And yet, he was the greatest builder of all. He built the church which "cannot be moved" and which "shall never be destroyed."

Truly he was the Son of God.

—Empire, Calif. 95319

CHANGE OF ADDRESS

The church meeting in Miami, Okla., as of March 1, will begin worshipping in their new building. After exiting off the Will Rogers Turnpike (Miami Exit), turn East on Hwy. 10. Drive approximately 3 miles to junction Hwy. 137, turn North and go 1/10 of a mile. The church is located at the top of the hill and on the east side of the road. The time of services will remain the same. Lord's Day at 10:30 a.m. and 6:00 p.m., Wed. 7:00 p.m. For more information, contact Bill J. 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.

APPEARANCE OF EVIL

By Mike Heavin

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him that hath called you out of the darkness into his marvelous light" - 1 Pet. 2:9.

Peter points out some very important responsibilities for Christians in this verse, merely by the names that are given to them. He tells us that we are a royal priesthood, so we will know that we are to fulfill the functions of the priesthood. They had the responsibility of offering sacrifices and maintaining the temple of God, and so should we. By calling us an holy nation and a peculiar people, Peter points out that we should be a "set apart", or different people. These two issues are vitally important to our individual salvation as well as the well-being of Christ's church. Thus, we shall study our temple responsibility and avoiding appearances of evil.

God had commanded that a temple be built for him. The responsibility originally fell on David, but because he had become a man of war, Solomon was the one to build God's temple. The temple was a place for God to dwell and for people to offer their sacrifices, 1 Kings 8:12, 13. However, through the course of time the Jews had polluted God's temple. Much of the book of 2 Chronicles tells us that the Jews were offering tainted sacrifices and doing ungodly things in the temple of the living God. The temple had eventually become so defiled that God could no longer dwell in it, and eventually destroyed it.

With the new covenant came a new temple. According to 1 Cor. 3:16, the bodies of Christians became the temples of God, and that God would dwell in them. Each of us has the responsibility of keeping our bodies, the temples of God, in an acceptable condition. None other can be credited with the keeping of a holy temple, and no one else can be blamed if our bodies are defiled, and therefore, unacceptable to God.

Peter tells us, under inspiration, that we are a living temple and a holy priesthood (1 Pet. 2:5). He also tells us that we are to offer sacrifices. Paul teaches in Rom. 12:1, 2 that we are to offer only holy (set apart) sacrifices, only sacrifices acceptable unto God. Paul then instructs us to not be conformed to the world, but to be transformed. It is so easy to conform to the images that the world dictates. Advertisers have a hey-day with our minds. Women are told that in order to be women, they must wear short dresses, low cut blouses, tight pants and alluring fragrances. A man is only considered successful if he is drinking beer and smoking or chewing tobacco. Brethren, Christians should have nothing to do with any of these things. They defile the temple of God.

The church at Corinth didn't understand their temple responsibilities, and Paul knew it to be important enough to correct their disregard for their bodies. He said that we are God's temple and that if we defile it, God will destroy us (1 Cor. 3:16, 17). To defile something is to make it a common thing. Thus, if we treat our bodies as something common, something ordinary, something that is not special to God, he will destroy us. "For ye were bought with a price; therefore, glorify God in your body and in your spirit, which are God's" (1 Cor. 6:20). The price was Christ's life. Every Lord's day morning we partake of the communion in remembrance of our Savior's death. Why do we often forget Christ's death when we do things to our bodies, which are God's temples? We are told to glorify God in both body and spirit. We are all taught that we must have godly attitudes, but seldom taught that we must also have godly bodies. We cannot glorify God in our bodies when we pollute them.

The Corinthian church did not heed Paul's advice, so he wrote them again reminding them of their temple responsibility. This obviously points out that it is a very important issue to understand. We are told in 1 Cor. 6:16, 17, that we should have no agreement with idols. He is

referring to the way we treat our bodies. He tells us to "come out from among them", "be ye separate", and "touch not the unclean thing". What strong language! We are to be a peculiar people; we are to be noticeably different. We cannot do this if we involve ourselves with unclean thoughts or unclean treatment of our bodies.

Paul, therefore, gives us a strong admonition, "Cleanse yourselves from all filthiness of the flesh and spirit". We are to remove anything that would defile the temple of God, whether it be spiritual or physical.

The Jews defiled God's temple by having improper attitudes and by using God's temple for common purposes. Recall our Lord's reaction to the tax collectors who were conducting their business in the temple. We, too, can defile our bodies, the temples of God, both spiritually and physically. We can offer half-hearted sacrifices and we can damage our bodies. When someone takes a drink of alcohol, he destroys millions of brain cells; smoking a cigarette damages the lining of the lung, chewing tobacco causes lip and tongue cancer. Yet we do these things to our bodies. Not only do we damage our bodies, but we make the temple of God a common thing. Our bodies would be no different than any worldly person's body. That is not being holy (set apart) nor is it being peculiar.

We are to be a special people! 2 Pet. 1:3,4 tells us that we are given all things that pertain to life and godliness and that we are to be partakers of the divine nature. According to Rom. 8:28, 29, we are to be conformed to the image of Jesus Christ. Would Jesus Christ be drinking alcohol or using tobacco? I think not.

Paul gives us the guidelines to live a sanctified and Christ-like life in 1 Thess. 5:15, 23. Note in particular verse 22. We are told to abstain from all appearances or forms of evil. If I were to go into a bar and order a coke, I would be committing no sin in and of itself. But that would undoubtedly be an appearance of evil. We are told to avoid anything that could possibly be constructed as being worldly.

We have to live up to our calling. We need to be sure that those in the world can have no reason to think that we might be one of them. We are to let our light shine before men (Mt. 5:16). We are to live the kind of life that if anyone in the world would say evil of us, he would be glorifying God (1 Pet. 2:11, 12). We have all heard things like, "all you ever do is read that Bible" or "you are always going to church". How different those sound than statements like "I saw you drinking a beer the other night" or "everytime I see you, you have tobacco in your mouth."

We must understand that we are to be an example to the world. If they did the same things we do, would their salvation be assured? That is a question we must consider when we take part in questionable things. Even more important we are to be role models for our children. If we should cause one to fall, we shall be in danger of damnation. It is hard enough trying to teach your children that drinking, smoking, or chewing tobacco is wrong when "all" of their friends do it; but what do you tell them when people in the Lord's church do the same things? Even more importantly, what do you say when these same people are allowed to teach or lead songs or wait on the Lord's table?

We have a responsibility to keep the Lord's church holy and blameless in the sight of God! Only through the church can salvation be wrought. So, it is vitally important that we not allow people who have no regard for their Christian responsibility to defile Christ's church, and thereby, endanger the salvation of everyone in that church.

"Abhor that which is evil. Cleave to that which is good" (Rom. 12:9). According to W.E. Vine, cleave is to hold tight, to fasten together, to glue. Sometimes there may be some doubt as to what actions are evil or are an appearance of evil. We can find no scripture that expressly forbids

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EDITORS

D.B. (Don) McCord.....P.O. Box 1773, Covina, Ca. 91722
Clovis T. Cook..1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris..1050 N. McKinley, Okla., City, Okla. 73114

PUBLISHER

Don L. King41931 Chadbourne Dr.,
Fremont, Ca. 94538

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APPEARANCE OF EVIL

Continued from Page 3

drinking in moderation or using tobacco, but we are given guidelines that we are commanded to follow. This would exclude many of the vices of which we partake. On the other hand, we do know what is undoubtedly good. According to Paul, we should be so tightly banded, so glued to that which we know is good, that we have no opportunity to take hold of things that may be questionable. Every action that we take has a direct effect on our salvation, as well as the salvation of everyone with whom we come in contact. Can we afford to do anything that might cause someone to spend an eternity in hell?

Finally, we are told. "Pure religion and undefiled before God and the Father is this...to keep himself unspotted from the world" (James 1:27). If we are to remain undefiled in the sight of God, we must remain unspotted in our lives. We must be free of worldly taints in our spiritual lives, as well as our physical bodies, which are the temples of God. The only way in which we can remain unspotted is to understand our temple responsibility and to avoid appearances of evil.

—190 Shelton Rd. #144
Madison, Ala. 35758

REPORT OF THE THANKSGIVING MEETING IN SHREVEPORT

The third annual youth meeting hosted by the Midway congregation in Shreveport, La. Nov. 25-27 exceeded all expectations this year. The meeting was a success by every any standard. Three of the four services broke Midway's 10 year attendance record with nine states represented. Sixteen precious souls confessed faults or were restored. Comments from several other young Christians in attendance indicated a renewed dedication on the part of many. On behalf of all of us who visited Shreveport, "thanks to the congregation for the planning and hard work you put into the making of a perfect weekend." "Thanks" also to the brethren who did such wonderful preaching: Phillip Prince, Jim Crouch and Steve Orten. If you missed this meeting, talk to someone who was there and I know you'll make plans to attend next year.

—Randy Ballard
112 E. Beverly,
Ada, Okla. 74820

"YE ARE FALLEN FROM GRACE" A REVIEW

Continued from page 1

desperately to prove that a child of God cannot be lost. Therefore, as I review his article, if I can prove from the Bible that a child of God can live and sin in such a way as to fall from God's favor, not only will I have proven Mr. Hudson, as well as all Predestinarians, wrong on this subject, but I will also have given a death-blow to the doctrine which means more than life to them- the doctrine of unconditional election! I'm sure the very thought of such produces weak knees, lumpy throats, and a feeling of dread in the hearts of all Predestinarians!!!

GAL. 5:4 DID THE GALATIANS FALL FROM GRACE OR DIDN'T THEY?

It's obvious when one reads his article that Mr. Hudson's main intention was to deal with Gal. 5:4 and try to undo the devastating blow it gives to his doctrine. In this passage, Paul wrote, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace". Now, there it is in black and white and the plainest of terms! Paul is writing to children of God (Gal. 1:2-4) who after obeying the Gospel had been removed from Him that called them into the grace of Christ unto another gospel (Gal. 1:6) and now they "did not have any use for Christ since they desired to go back under the law", to use Mr. Hudson's own words and explanation of the passage, and Paul wrote of them in this condition, "YE ARE FALLEN FROM GRACE"!! Think about it! What kind of a doctrine is it that would cause a man to affirm that they didn't have any-more use for Christ but they were still in a saved condition and were heaven bound? I believe I would gladly give up a doctrine which drove me to such absurdities!

With typical sectarian style, he attempted to explain away the passage and would have us to conclude that it really doesn't mean what it says. First, he gives John Gill's uninspired exposition of the passage, as found in his Commentary, and I suppose he expects us to accept it without question simply because it's found in a Commentary. But the truth is that "Dr. Gill" does him more harm than good! I really believe he would have been better off if he had left this out altogether. For the Commentator points out that what Paul is saying is Gal. 5:4 is that they were severed from Christ! Surely this is a devastating blow to "once in grace, always in grace". John Gill says, "Gal. 5:4: 'Christ is become of no effect unto you' - Or ye are abolished from Christ- or Christ is abolished unto you; for by their seeking for justification by their own works, it was all one to them as if there was no Christ, and no righteousness in Him, and no salvation by Him; they had nothing to do with Him, nor He with them". Mr. Hudson, if you find any consolation in these words, you are welcome to it!

Again, you mean to tell me they were abolished from Christ and it was to them as if there is no Christ and they had nothing to do with Christ and He had nothing to do with them, but they were still in a saved condition? Is that what Predestinarians really believe? Mr. Hudson, do you really believe a man can be saved without Christ? Such would be the case, according to your own acceptance of what the passage is saying.

What Mr. Hudson and others would have us to believe is that what Paul is really saying and what he really meant to say in this passage is not that they had fallen from grace, even though that's what he said, but rather, he meant they had fallen from "the doctrine of grace". But dear reader, look at the passage and read it for yourself! Unfortunately for Mr. Hudson, that isn't what Paul wrote, is it? No, in Gal. 5:4, he didn't say they were fallen from the doctrine of grace, as if it would make a great difference if he had, but rather he wrote, "YE ARE FALLEN FROM GRACE"!

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"YE ARE FALLEN FROM GRACE" A REVIEW

Continued from Page 4

This means "to fall from a thing, to lose it", Thayer's Lexicon, page 198. It would take a preacher like Mr. Hudson to make you misunderstand that! Paul's teaching here is plain! They were severed from Christ and had fallen away from grace, Revised Standard Version. They were cut off from Christ, The Epistles of Paul (W.J. Conybeare). They had lost their hold upon God's favor, Goodspeed. They had put themselves outside the range of God's grace, New Testament in Modern English (J.B. Phillips). In short, they had fallen from grace!!

But what I want to know is this: Did the Galatians fall from grace, or from the doctrine of grace, as Mr. Hudson would say, or didn't they? After affirming they had fallen from grace in the sense they apostatized from the correct teaching about grace, Mr. Hudson then turns around and implies that really it wasn't possible for them to do what Paul said they already had done! Hear him: "Finally, the text says that whosoever are justified BY THE LAW are fallen from grace. Are any justified by the law? If none are, then none are fallen from grace". Such double talking I've never witnessed in all my life as this! First, he says they did fall from grace in some sense, the sense of leaving the true doctrine about grace, and then he turns right around and says they didn't fall from grace because none can really be justified by the law. Now, Mr. Hudson, which is it? Which argument are you going to stick with? You can't have it both ways and furthermore, we're not going to let you have it both ways! Either they did fall from grace in some sense or they didn't. One time he says they did and the next time he says they couldn't. Dear reader, if you're confused by now, you're not alone, because evidently Mr. Hudson really doesn't know what he does believe about it! He just knows that his doctrines are under heavy attack and, bless his heart, he's doing his best to uphold these man made theories which inevitably leads one to confusion and

contradictions!! No, certainly Paul realized that no one could be actually justified by the law of Moses but the point is that Paul was writing to a people who were trying to be. Mr. Hudson has missed the point altogether! Notice the Revised Standard Version's rendering of this passage: "You are severed from Christ, you who would be justified by the law; you have fallen away from grace". Mr. Hudson says, "Some have taken this expression out of the context ('ye are fallen from grace') and used it in their doctrine to advocate that some of God's people can fall away and be cast into hell". This is not true. Our interpretation of this passage agrees wholeheartedly with the context. When one realizes that they had been severed from Christ, abolished from Christ, they had nothing to do with Him, or He with them, there can be no misunderstanding as to what Paul meant!!

CHRIST TASTED DEATH FOR EVERY MAN OR LIMITED ATONEMENT?

Next, he jumps off the subject just long enough to make a point about their views of a limited atonement. Predestinarians deny that Jesus died for all men, even though the Bible plainly says in Heb. 2:9 that by the grace of God He tasted death for EVERY MAN. But as Mr. Hudson is fond of quoting, I believe we should "Let God be true, and every man a liar". He asks the question: "Dear Reader, do you believe that all who Christ died for will be saved? If not, then He failed in this work, did He not?" He thinks if Christ died for all men, but all men will not be saved, this makes Christ a miserable failure as a saviour. Certainly not, and I'm ashamed of him for even implying it! The reason people are lost is not because the sacrifice or blood of Christ is ineffectual but because men either have not or will not come to Christ and accept His sacrifice. When Mr. Hudson sees a dirty face child, I wonder if he immediately

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MORE ABOUT THE QUESTION OF DIVORCE AND REMARRIAGE

(Continued From Page 1)

he was preaching the NEW KINGDOM, was to become law at his death. The 9th chapter of the book of Hebrews and verse 16 says, "For where a testament is, there must also of NECESSITY be the death of the testator." Verse 17, "For a testament is of force after men are dead; otherwise, it is of no strength at all while the testator liveth." That is not hard to understand, is it? A will can be read and discussed anytime, but it is not effective until the death of the testator. Was not this what Jesus was doing? Sure it was! We find also in this same chapter, verses 18-22, that just as Moses received the law from God and delivered it to the people; it did not become ratified until the blood of calves and goats had been sprinkled upon the book (the law) and the people. Jesus in the same way delivered what was to be the NEW LAW to the people through the preaching of the gospel of the Kingdom, but it was not to come into effect until His shedding of His blood and His death on the cross.

Thus we may determine that Jesus was in no wise going against or doing away with the law (of Moses), but that He was in truth bringing it to fulfillment, and that none of it would pass away until that fulfillment had been accomplished.

But now what about verse 19? Jesus knew what He was talking about! He knew that it was the common practice of the Scribes and Pharisees to divide the precepts of the law (of Moses) into lesser and greater teachings. He knew they felt whoever violated what they considered to be the lesser of these laws were only guilty of trivial sins. Whoever violated the greater of the laws, that is, greater according to the Scribes and Pharisees, were guilty of great sins

against the law. In verse 19, Christ was showing that in His Kingdom (about which He was teaching, Matthew 4:23), those who made such distinctions or taught as did the Pharisees, that some of the laws might be disobeyed without punishment, would be considered least in the Kingdom; however, those who believed that ANY violation of the law, regardless of what it was, would result in the violator being punished, would be considered great. This is further born out in the next verse, verse 20. We must not exclude this verse in order that verses 17-19 might be kept in their proper context. Verse 20 says that the righteousness of the Pharisees, (which at best was faulty), must be exceeded or in no case would they enter into the Kingdom of Heaven (which Jesus was preaching, Matthew 9:35).

ALL the "law and the prophets" were fulfilled, not destroyed, by His teaching, by His life, and by His death, and brought into being the NEW KINGDOM. But some would say, "so what"; that still does not mean that we are bound by Christ's words in Matthew, or any other of the gospels through John. Is that true? The answer is no! Are we bound by Christ's gospel in Matthew through John? The answer is undeniably yes!!! All of the principles that Christ taught are binding on us today. So it is with the principle of divorce and remarriage as taught by Jesus. Peter himself stated that the preaching of the gospel of the NEW KINGDOM began with Christ. Acts 10:36-37. Jesus said in John 12:48, "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."

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A COMMENDATION

We of the Lodi, Cal. church of Christ would like to commend to the brotherhood Bro. Selby Owen and his wife, Betty. It is regretful that the work here must soon end, and we commend Bro. Owen for his part in this successful work. We pray God will receive all the glory for all that has been accomplished in the last 2 years. We would like to recommend Selby to any congregation that desires to grow spiritually and in number. Bro. Owen has proven himself in Lodi both as a member (32 years) and a full time worker for the past 2 years. As a member he has continually shown his interest in the growth of the Church and his own growth as well. Selby has, for many years, worked to prepare himself to do the work of the Church, and his devotion has borne fruit with a number of baptisms and restorations over the past 32 years at Lodi. Selby's full potential was realized when he started full time work in Lodi. In the last 2 years he has baptized 10 and heard a large number of confessions. But these are just numbers only, as he is a hard worker for the Lord, is knowledgeable and has the ability to convert others to the gospel. Selby also has a thorough knowledge of music. He has the ability to assist others in improving their singing ability. His abilities have been manifested by the work and the results achieved at Lodi. We, at Lodi, are sure he and his wife Betty will be an asset to any congregation that may wish to use him.

—The Lodi Church of Christ
by Dwight Williams

A SINNERS PRAYER

I rose before the morning sun,
could shake his sleepy head,
and with tear filled eyes, I prayed to God,
as I knelt beside my bed.

I prayed O Lord, look down on me,
and help me every day,
teach me to walk with careful steps,
along each mile of the way.

Look into my heaped up heart,
and seek out every secret sin,
Cleanse me with your infinite mercy,
and make me whole again.

Take each selfish thought I think,
and make it kind and true,
and give me faith and courage, Lord,
as I strive to follow You.

Cast away this lonesome, painful shell,
let your love dwell deep in me,
May I be a lamp to light the way,
so that other sinners, too, may see.

Help me keep my life as pure,
as the freshly fallen snow,
and give me the wisdom that I need,
while I love on this earth below.

Temper my spirit and my soul,
that I might feel Thy awesome power,
and take me home to live with you,
when I approach lifes final hour.

—By Marilyn Wray

BONDS OF MATRIMONY

Woodard-Epperson-On the afternoon of Dec. 3, 1983 at the Planz Rd. (Bakersfield, Calif.) church of Christ, Frank Woodard and Denise Epperson were united in marriage before God, brothers and sisters in Christ and a host of friends. The beautiful singing was done by Jennifer Keel. They are both members of the Lord's church at Planz Rd. Frank recently obeyed the gospel and Denise was raised in the church. We wish for them a very happy life together as they begin their christian home. The writer was honored to be asked to officiate.

—Ren Jordan

WORDS OF ENCOURAGEMENT

"I enjoy the OPA so much. My Dad took the paper for years while I was growing up, so we are old friends" -Mrs. A.V. Wade, Holtville, Cal.

"Wife and I enjoy the paper so much" -Louis Arnette, Montgomery, Ala.

"We enjoy the OPA- keep up the good work" -Nollan Beck, Andrews, Tx.

"We look forward to receiving the paper each month, enjoy it so much" -Claude Barnes, Cowiche, Wash.

"Thank you for such a good paper, we enjoy it" -Viola Offill, Albany, Oreg.

"We surely appreciate the paper and look forward to receiving it each month." -Cyrus Holt, Waco, Tx.

"Here is my renewal sure enjoy the paper" -Jessie M. Weeks, Kinston, Ala.

"I have taken the OPA so long, I would be lost without it. Bro. Homer King stayed in our home the first meeting he held in Lowery and we learned to love him very much" -Mrs. Ollie Jones, Samson, Ala.

"The OPA helps keep us abreast of happenings in the church world wide and the articles are interesting and uplifting" -E.J. Anderson, Rockmart, Ga.

"Here is our renewal, we enjoy the OPA" -Ernest Kimble, Wesson, Ms.

"Besides the good admonitions, the paper is like receiving letters from everyone"

-Omas Petree, Levelland, TX.

"We read the Old Paths Advocate from front to back and enjoy every article. God bless the ones who write and all of you who publish"

-Laurine Knight, Holyoke, CO.

"Don, you are doing a good job with the articles you are currently writing; they are needed in times like these"

-Wayne McKamie, McGregor, TX.

"We enjoy the paper so very much and want to continue receiving it"

-Harlon Howell, Birmingham, AL.

"We appreciate and benefit from your labors with the Old Paths Advocate"

-Richard Reed, Cedar Rapids, IA.

"Thank you for the efforts put forth to make the Old Paths Advocate the good work it is"

-Mrs. Edward Witt, Liberty, KY.

"Renew our subscription, we enjoy the Old Paths Advocate very much"

-Roger Parker, Max, NB.

"Enjoy the Old Paths Advocate very much, want it to continue"

-Elpha Coble, Vanzant, MO.

"Here is my renewal, we always look forward to receiving it"

-Eugene K. Lockard, Starford, PA.

"I enjoy receiving the Old Paths Advocate and have for years. You who work so hard at making it successful are to be commended"

-Darrell Allen, Rockdale, TX.

MORE ABOUT THE QUESTION OF DIVORCE AND REMARRIAGE

Continued from page 5

Luke also tells us in chapter 10:16 that those who despise His words, despise not only Him, but also the one that sent Him. And again Jesus said in Matthew 24:35, "Heaven and earth shall pass away, but MY WORDS shall not pass away." I take this to mean that not any of His word would pass away, ever!

Again, there are those who believe that Jesus' words are not binding unless later confirmed by the apostles. But of course this is not true because Jesus taught some things that were not confirmed by the apostles and yet they are binding on us today. For instance, the teaching of Matt. 28:19; the teaching of Matt. 18:15-17; and so on. What other writers will you find confirming the use of the "Fruit of the Vine" in communion besides Matt., Mark, and Luke? The truth of the matter is that Matthew confirmed what the Lord did and taught in his book just as much as any other writer in the New Testament.

Therefore to say that the Lord's words need to be confirmed later to be binding; to say that His words do not apply unless confirmed by an apostle is an erroneous doctrine. We should not be guilty of teaching such for 1 Tim. 6:3-5 tells us, "IF ANY MAN TEACH OTHERWISE, AND CONSENT NOT TO THE WHOLESOME WORDS, EVEN THE WORDS OF OUR LORD JESUS CHRIST, AND TO THE DOCTRINE WHICH IS ACCORDING TO GODLINESS: HE IS PROUD, KNOWING NOTHING, BUT DOTING ABOUT QUESTIONS AND STRIFES OF WORDS, WHEREOF COMETH ENVY, STRIFE, RAILINGS, AND EVIL SURMISINGS, PERVERSE DISPUTINGS OF MEN OF CORRUPT MINDS, AND DESTITUTE OF THE TRUTH, SUPPOSING THAT GAIN IS GODLINESS: FROM SUCH WITHDRAW THYSELF." Again, other warnings of this nature are to be found in Gal. 1:6-12 11 Thess. 1:6-8; Acts 3:22-23. His words do not have to be confirmed by the apostles at a later time in order to apply to us today! If that were true, however, then YOU WOULD HAVE THE SERVANTS WORDS CARRYING MORE WEIGHT THAN THE WORDS OF THE MASTER!

Jesus taught about His New Kingdom. He did this teaching within the bounds of the law that he lived under without violating it in any way. He did not go against, go around, abrogate the law in anyway. He did not contradict the law in any way. In fact, He taught completely within the bounds of the law. Still, He taught about a more excellent way that was to come in the future. Hebrews 8:6, "But now hath He obtained a MORE EXCELLENT ministry, by how much also He is the mediator of a BETTER COVENANT, which was established upon BETTER PROMISES." Luke 16:16, "The Law and the prophets were until John, and SINCE THAT TIME THE KINGDOM OF GOD IS PREACHED AND EVERY MAN PRESSETH INTO IT."

We may correctly conclude from all that we have discussed that the words of Christ, and the principles laid down by him concerning His new Kingdom, apply to us (Christians) today. These principles would include the teaching found in Matthew 5:32, and Matthew 19:9. Both of these scriptures allow for one cause and one cause only for divorce, and if they do not give us the way of freeing ourselves from fornicators-adulterers, then we are going to have difficulty in explaining 1 Cor. 5:9, which says, "I wrote unto you in an epistle not to company with fornicators." We will have trouble with 1 Cor. 6:15-16, which says, "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? GOD FORBID," (16). "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." Notice please that the word JOINED in verse 16 has the same meaning as the word CLEAVE according to W.E. Vine page 276. Of the word CLEAVE, Vine also says on page 196 that this word "Is used in the New Testament only in the passive voice in

the sense of cleaving unto, as of cleaving to one's wife." **MARRIAGE!!!!** How then can we keep company with a fornicator, or be Joined (MARRIED) to an harlot if God's law forbids it?

Some would have us to believe that a consent separation for a time is the answer, but it is not. A consent separation does not break the "ONE FLESH" of the marriage and we are told that God FORBIDS us to be one flesh with an adulterer or fornicator. The Bible simply doesn't speak of, or even sanction separation without divorce, "Except it be consent for a time, that ye may give yourselves to fasting and prayer;" 1 Cor. 7:5.

Finally dear reader, there is no doubt surrounding the principles taught by Jesus concerning the subject of divorce and remarriage or any other subject from the pages of His word. The sooner we learn to accept His truths in all things the sooner we will be united and made stronger because of this unity. It is my fervent prayer that God will bless all of us with a sincere desire for truth; and when that truth is found, may we all accept it without argument.

—329 Elmwood
Garland, Texas 75043

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.

David B. Renner, 1920 Rollin Dr., Somerset, Ky. 42501
Kendall Richardson, Rte. 2, Lebanon, Mo. 65536
Wayne Minson, 2103 Laura Lane, Arlington, Tx. 76010
Tim Byrd, Box 123, Deport, Tx. 75435
Lance Russell, Rte. 2 Box 248, Kinston, Ala. 36453
Patti J. Whigham, Rte. 2 Box 248, Kinston, Ala. 36453
Paul McDavitt, Rte. 4, Pleasant Hill, Mo. 64080
Tammie McDavitt, Rte. 4 Box 24, Pleasant Hill, Mo. 64080

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concludes that soap is a failure as a means of cleansing dirt from one's face? No, if one has a dirty face, the problem is not in the soap but with the one who has failed to use and apply the soap as he should! Likewise, men are lost in sin because they have rejected the remedy for our sins- Jesus Christ! Mr. Hudson would imply that we serve an inept saviour if salvation is offered to all men. Not so! But what kind of a God does he serve? He serves a God who has the power to save all men but just doesn't desire to do so. Indeed, his concept of God reduces Him to a Being who hates the majority of those who have ever lived, simply because He decided to hate them and damn their souls before time began. According to Predestinarians, God is a respecter of persons and One Who does not want all men to be saved. Yet, the Bible plainly says that "God so loved the world, that he gave his only begotten Son, that WHO-SOEVER believeth in him should not perish, but have everlasting life", Jno. 3:16; that "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him", Acts 10:34-35; and that He is "not willing that any should perish", and He would "have all men to be saved, and come to a knowledge of the truth", II Pet. 3:9 & I Tim. 2:4.

But in answer to his question, the Bible says in Gal. 1:4 that Christ had died for those whom Paul was writing, the Galatians, and yet, as already proven, these very ones whom Christ had died for had now been severed from Christ. Also, Paul asked the question in I Cor. 8:11, "And through thy knowledge shall the weak brother perish, for whom Christ died?". This word means "to incur the loss of true or eternal life; to be delivered up to eternal misery", Thayer's Lexicon, page 64.

It's evident that Mr. Hudson simply has a total misconception of what salvation is all about. He thinks, too, when a man obeys the Gospel and submits himself to the Lord's will, if this is necessary to salvation, then that man can boast of his salvation, praise himself for performing the deeds, and thereby withhold some praise from God. No, a thousand times no!! Certainly, we cannot merit our salvation and neither can we be saved by our own meritorious works of human righteousness, which is the types of works Paul is discussing in Eph. 2:8-9. But when a person submits himself to the Lord's commandments, and Jesus is "the author of eternal salvation unto all them that obey him" (Heb. 5:9), he has not done his own works of which he can boast, but rather, he has done the works of God; i.e. works or commandments or divine appointments required of us by the Lord! Mr. Hudson believes we are saved by grace alone, but Paul wrote, "For by grace are ye saved THROUGH FAITH...", Eph. 2:8. Mr. Hudson, are we saved by grace alone before we believe? Or does it take faith, something WE DO in order to be saved by grace? You see, it's obvious that Paul's concept of salvation and Predestinarians' concept of salvation are entirely different!

LOOKING AT HIS PROOF-TEXTS (?)

The scriptures used by Mr. Hudson are ones that have been used over and over again in an attempt to prove a child of God cannot fall from grace and consequently, they have been answered and explained over and over again in debates, sermons, articles, and other forums in showing that they simply do not teach what is claimed for them.

First, he quotes Jno. 6:37, where Jesus said, "All that the Father GIVETH ME SHALL come to me; and him that cometh to Me I will IN NO WISE CAST OUT". Of course, he failed to point out that Jesus went on to say in verses 44-45 that the way we come to Him, and the way the Father draws us to Christ is by being "TAUGHT OF GOD". Jesus said, "Every man therefore that hath HEARD, and hath learned of the Father, cometh unto me". In Rom. 10:17, we

are informed that this is how one obtains faith; by hearing the word of God, Predestinarians to the contrary notwithstanding. But certainly, one who comes to Christ will not be cast out. This is what we believe, that the invitation for salvation is to all men and if one will come to Christ in faith, the Lord will not cast him out. But here's the question: what if that person later decides to rebel and leave the Lord? What happens then? The argument he is trying to make is that if the Father gave these to Christ, and He will not cast them out, they are forever His and in His favor. But if I can show just one of those God gave Him who later was lost, down goes His whole argument. Notice this scripture: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom THOU HAST GIVEN ME, that they may be one, as we are. While I was with them in the world, I kept them in thy name: THOSE THAT THOU GAVEST ME I HAVE KEPT, AND NONE OF THEM IS LOST, BUT THE SON OF PERDITION: that the scripture might be fulfilled". Mr. Hudson says the expression, "All that the Father giveth Me", has reference to those who are the body of Christ; the chosen, the elect, the sheep, the bride of Christ, and children of God. Therefore, according to his own argument, since Judas was included in the number of those whom God gave Him, according to Jno. 17: 11-12, here is a man who was a part of the elect, and Jesus said he was lost. This absolutely destroys his entire argument!!

Next, he quotes from Jno. 10: 28-29, where Jesus said, "And I give unto THEM eternal life; and they SHALL NEVER PERISH, neither shall any man pluck them out of My hand. My Father, which GAVE THEM ME, is greater than all; and NO MAN IS ABLE to pluck them out of My Father's hand". I wonder why he didn't quote verse 27 as well? Could it be because it proves that the promise Jesus gave here of giving eternal life and never perishing was conditional? He says that His sheep hear His voice and they FOLLOW Him. So, this is not unconditional salvation, as he would have us to believe! How long are the sheep to follow Him? "Be thou faithful unto death, and I will give thee a crown of life", Rev. 2:10. Remember, the Bible teaches a child of God can quit believing, Heb. 3:12. Also, Jesus said if a man does not abide in Him, and one must first be in Him in order to abide in Him, he shall be cast forth as a branch that is thrown into the fire and burned, Jno. 15:6.

Then, he mentioned the scripture in I Pet. 1:5 which shows we are "kept by the power of God through faith unto salvation...". I am absolutely amazed that he would even bring this scripture up, because this passage tears his doctrine up! This passage shows that while we do our part, continue to have faith, the Lord will certainly do His. We are kept by the power of God THROUGH FAITH! Do we have to have faith to be saved and kept by that power, Mr. Hudson? And remember, a child of God can quite believing, Heb. 3:12 & Lk. 8:13-14.

He gives Psa. 37:23-24 as proof, which says, "The steps of a good man are ORDERED BY THE LORD: and he delighteth in His way. Though he fall, he shall not be UTTERLY CAST DOWN; for the Lord UPHOLDETH him with His hand". But this scripture proves nothing for him, because it has reference to a "good man" who delights in the law of God and who wants to do what's right. When he falls, he repents and asks the Lord for forgiveness. But what about a man who rebels against the Lord and refuses to repent? What about the man who despises the chastisement of the Lord and will not endure chastening, Heb. 12:5-7? If it is impossible to despise the chastening of the Lord and to fail to endure it in that it brings us to repentance, why does Paul exhort in Heb. 12 along these lines? The Prophet in Zeph. 3:2 says that some in his day would not receive correction. These are the kind of

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questions that need to be answered. He quotes such passages as Psa. 89:30-34, but again, he fails to realize these assurances were conditional upon their returning to God and repenting of sins when they had done wrong.

Finally, he quotes Heb. 6:4-6. Again, I'm greatly amazed that he would even give this passage, because it like some of the others, proves the very opposite of what he is contending for. Notice Paul here affirms that one can fall away; if not, why did he even make the statement? He writes, "For it is IMPOSSIBLE for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, TO RENEW THEM AGAIN to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame". Now, he thinks this proves that if a child of God did fall away to where he was lost, he could never repent or return to God. Now, that's rich, isn't it? First, I don't accept his interpretation of this passage at all because it's evident that Paul here is writing of a group of people who drift so far from the Lord, and in the process become so hardened by the deceitfulness of sin, that they cannot be renewed to repentance. Not because the Lord wouldn't forgive them or accept them back, but because they can't bring themselves to repentance. Obviously, Paul has reference to those who have totally rebelled against the Lord and have totally rejected Him. But here's the point: Even if his interpretation is correct, even if he could prove this scripture teaches that if one falls away, he cannot later repent and be saved, it still proves him wrong! You still have those who were once enlightened and had tasted the heavenly gift falling away. Will he take the position that a child of God could not crucify the Son of God afresh and put Him to an open shame? He's already said the Galatians "did not have any use for Christ since they desired to go back under the law". Doesn't this prove they had rejected the Son of God?

No, the issue is not the power of God. The issue is: are we willing to make our calling and election sure, as Peter exhorted in II Pet. 1:8-10? After commanding children of God to add to their faith the many things he enumerated in verses 4-7, he concluded by saying, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence TO MAKE YOUR CALLING AND ELECTION SURE: for if ye do these things, YE SHALL NEVER FALL". Notice he said, "IF ye do these things"! Mr. Hudson would probably accuse Peter of doubting in the power of God, if he really accepted what Peter said at face value, and yet Peter, the one who wrote of God's keeping power THROUGH FAITH, also placed some responsibility on us. He said we must make our calling and election sure!!!

CAN THE NON-ELECT FALL?

In conclusion, I want to end where we began. In his concluding remarks, which I quoted at the beginning of this article, Mr. Hudson makes a most puzzling and unfortunate statement for him to make. He says, "We must speak truly where the Bible speaks, and be silent in those things whereof it is silent. The Bible is silent upon a doctrine of final falling of God's elect people. The rest will certainly fall, being not kept by the power of God through faith unto salvation". First, since he emphasizes that we should be silent in those things whereof the scriptures are silent, we must insist that he renounce the unscriptural name, "Predestinarian Baptist Church", since the Bible is silent in regard to it. Mr. Hudson, were you sincere, Sir, when you said we must be silent in those things whereof the Bible is

silent? If so, consistency DEMANDS that you and your brethren quit calling yourselves "Predestinarian Baptists" at once, for the Bible makes no mention of such and is silent of any such institution! Are you going to practice what you preach and demand of others? Time will tell. Second, he talks of "the rest", those other than the elect of God, falling. Well, if they fall, it has to be from grace, because you cannot fall from that which you are not in!! In that last statement, he surrendered his position! Really, can the non-elect fall? If so, from what can they fall? They have always been damned according to Predestinarians. Yet, here Mr. Hudson speaks of "the rest" falling! Surely this demonstrates the utter confusion and chaos he has found himself in. This is the mess a man gets into when he tries to defend a false religion which cannot be scripturally defended!!

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-215 Forrest Hills Dr.
West Monroe, La. 71291
Sept. 27, 1983

LINCOLN'S CALVARY ADDRESS

Nineteen hundred, two score, and ten years ago our Lord brought forth on this universe a new kingdom, conceived in love and dedicated to the proposition that all men are worthy of eternal salvation. Now we are engaged in a great conflict, testing whether that kingdom, or any kingdom, so conceived and so dedicated, can long endure. We meet each Lord's Day on a great battlefield of that war. We come to honor Him who there gave His life that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense, we can not dedicate, we can not consecrate, we can not honor His cross. The brave men before us, who struggled and died for it have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say, but it will never forget what He did. It is for us the living rather to be dedicated to the unfinished work which He, and they who fought for this great cause, have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us--that from those honored dead we take increased devotion to His cause for which He gave the last full measure of devotion--that we here highly resolve that He, and they, shall not have died in vain, that this kingdom under God shall continually have a new birth of freedom, and that government of the Lord, by the Lord, and for the Lord shall not perish from the earth.

To most readers the elegant and simple words in the foregoing paragraph will have a familiar ring. But for changes here and there, they are Abraham Lincoln's Gettysburg Address. It was given at the dedication of that Civil War cemetery on November 19, 1863. Lincoln was not the main speaker that day. In fact, a silver-tongued orator had just finished a two hour address when the president rose to give his two minute speech.

Lincoln, a man of deep religious faith who often went down on his knees to ask God's guidance, held convictions rather similar to our own. He even spoke out against some of the great false religions that plagued the world then and still do. Although the use to which he originally put these words was a noble one as human causes go, when I read them again recently, it seemed a shame that such strikingly elegant and simple phrases should not be put to a still nobler purpose. Given Mr. Lincoln's majestic humility and faith, I do not believe he would be offended.

-JDO

NEW CONGREGATION IN DURANT, OKLA.

We are thankful to report there is now a faithful congregation in Durant, Ok., meeting on South 9th St. across from the Bryan County Community Center. This congregation is a result of a mission meeting held here last June and the support of many congregations in the immediate area and other states. We are especially thankful for the church in Healdton for taking a major role in supporting this work financially and in prayers. If you desire more information contact: Tony Melton, D.M.H.P. 35-D, Durant, Okla. 74701.

OUR DEPARTED

Bingham— Sister Lettie Edith Bingham was born Aug. 24, 1891 in Mansfield, Ark. and passed away on Nov. 21, 1983 in San Angelo, TX. She was 92 years old. She is survived by one son: Robert A. Duke-Odessa, TX.; five daughters: Mrs. Gus Synatschk and Mrs. Edward Teague of San Angelo, TX.; Mrs. A.B. Taylor and Mrs. Howard Palmer of Midland, TX.; and Mrs. Isaac Tabor-Antioch, Cal. She is also survived by 20 grandchildren, 48 great grandchildren and 9 great great grandchildren. Sister Bingham had been a member of the Church of Christ for many years. Her daughter, Sister Taylor and a grandson, Tony Taylor (a young preacher) are members at the Midland congregation. Several other grandchildren and relatives are members at Midland also. The beautiful singing at the service was done by some of the members of the Hughes Street congregation in Midland. I conducted the service which was held at the Ellis Funeral Chapel in Midland. Sister Bingham nearly made it to the century mark—lacking only 8 years! May God continue to bless her family with sweet and precious memories of her. She was laid to rest in the Resthaven Cemetery, Midland, TX.

—Paul Walker

Keele— Sister Emma Keele was born in Milam Co., TX. on Aug. 18, 1901 and passed away on Dec. 17, 1983 in a hospital near her home in Eola, TX. She was 82 years old. Her husband was the late Freelen G. Keele. Sister Keele is survived by 4 sons: Raymond Keele-Eola, TX.; Burle Keele-Pasadena, TX.; Finis Keele-Lubbock, TX. and Glenn Keele-San Angelo, TX. Also surviving are 2 brothers: J. Newmann Nisbet-Comanche, TX. and Jessie Clyde Nisbet-Pittsburgh, TX.; 1 sister: Lula Lee Lennington-Bynum, TX.; 18 grandchildren, 12 great grandchildren. Sister Keele has been a faithful member of the Church of Christ for 70 years. She was loved by all who knew her. The funeral service was conducted at the Eola church building. I spoke words of comfort and the singers were from the San Angelo congregation. They did a beautiful job. Sister Keele will be greatly missed at Eola. She was laid to rest in the Eola Cemetery. May God continue to bless her good family and give them much strength and comfort.

—Paul Walker

Smith— Brother Claude Wilson Smith, Jr. was born January 7, 1894 in Cedar Bayou, Texas and departed from this life December 16, 1983 at the age of 89 years, 11 months, and 9 days. I've known Brother Smith since 1968. It was my pleasure to baptize him into the Lord's Church at the age of 75 (June 22, 1968). It was his desire to be baptized in Cedar Bayou where he had played as a boy. He attended worship services faithfully until his health would no longer permit him to do so. He is survived by his daughter-in-law, Darlyn Smith; 6 grandchildren and 1 great-grandchild. Services were held at Houston, Texas in Forest Park Lawndale Chapel and he was laid to rest in "Forest Park Lawndale

Cemetery". Funeral services were conducted by the writer.

—Harvey Hammonds

Arnett— On Friday morning Jan. 6, 1984 I preached the funeral sermon for sister Sallie Jane Arnett who passed from this life on Jan. 3, 1984. Aunt Sallie as she was fondly known by all who knew and loved her was born in Walker County, Georgia on July 1, 1890. She was 93 years and 6 months old at the time of her passing. She obeyed the gospel when she was 14 years old and had been a faithful member of the church for more than 79 years. She had been a member of the congregation in Modesto, California for many years and was able to attend the services right up to the end. She only missed the last Lord's day worship of her life, due to having a stroke just two or three days before the Lord's day. Aunt Sallie is survived by two daughters, six grandchildren, fifteen great grandchildren, one great great grandchild, and three brothers. Her funeral service was conducted in Salas Brothers Chapel in Modesto with burial in Lakewood Memorial Park. A large crowd of friends and brethren attended the service. Brother Rod Wilson of the Modesto congregation assisted me in the service by reading Proverbs 31, The Obituary, and offering the prayers.

—Voyd N. Ballard



Tommie J. Jackson,— 2717 Arrow Hwy., Sp. 117, LaVerne, Cal. 91750, Dec. 12— We here at Covina just had a spiritual feast in that Bro. Wayne Fussell just completed a meeting, preaching some very fine sermons. One was restored and one confessed faults. All were spiritually built up in the faith. The sister congregations supported the meeting extremely well. We look forward to having Bro. Fussell with us again in 1989. We enjoy the OPA very much. Here is a sub. (Note— We are sorry this did not reach us in time for Jan. OPA-Ed).

Voyd N. Ballard,— Box 959, Empire, Cal. 95319, Jan. 9— The Lord willing I will conduct a meeting for the church meeting on Planz Rd. in Feb. starting Feb. 17 continuing through Sunday night, Feb. 19. I also am scheduled to conduct the spring meeting for the church at Escalon starting March 2 and continuing through Sunday night March 11. I hope brethren within driving distance of these two meetings will plan to attend and help us.

G.V. Ayers,— 709 Commons Dr., Milford, Ohio, 45150, Jan. 4— I really enjoyed the study at Wichita Falls, Texas. Those who could not make it really missed out. Our New Year's meeting in O.K.C. was very good. We had a large crowd of 590 on the 31st and a fine spirit throughout. Linwood was in fine form. Here is a 2 yr. sub.

Carl M. Johnson,— 1400 Northcrest Drive, Ada, OK 74830, Jan. 9— Please make a note of my new address. We were able to attend the latter part of the Oklahoma New Year's Meeting. It was a wonderful affair and we enjoyed it immensely. We were afraid the bad weather would prevent a lot of folks from attending, but the largest crowds still numbered around 600. We here at Ada are looking forward to our next meeting March 2-4. It will follow the same format as in previous years with seven young speakers doing the preaching. Why not make your plans to attend now? We are excited about beginning the new year in the

Lord's work. Please pray for us, that the Lord will richly bless our efforts here at home and throughout the country as we fulfill our meeting commitments.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Al., 35210, Jan. 3— The annual Alabama New Year's meeting was great! There were brethren in attendance from several states. Too, there were many young people in attendance. Bro. George Battey did a good job conducting the meeting. It was my pleasure along with other preachers to speak at the meeting. The work at Birmingham is going well. Last Lord's day we had four confessions for forsaking the assembly. Also, there was a family present from the community. I had previously visited with this family. Duane Permenter spoke for us in November and La Don Croom preached for us in December. Recently I have preached at White Bluff, Tenn. and Early Town, Al. Jan. 11-15 I am to be in a meeting at Athens, Alabama the Lord willing. Please, brethren, if you have friends or relatives in the Birmingham area who might be interested in the truth, would you please let us know. Let us work to make 1984 the best year yet in the Lord's work.

Tom Coberley,— 915 SE Van Buren, Idabel, Ok. 74745, Dec. 10— A new congregation of the Lord's church has been established at DeQueen, Ark. Brethren Marshall Stencil and Joe Bob Moore began a study with a couple in DeQueen that resulted in 2 souls being added to the church. To God be the glory. A decision was made to try and establish a congregation. With the help of God a suitable building was found for a meeting place. Brethren Randy Tidmore and Jack C. Lee helped with the work the first part of Nov. and another soul was won for Christ. Nov. 13-18, Brethren Randy and Jack with the assistance of Delmar Lee and Leland Byars held a meeting for us. Attendance was good each night with brethren coming from Broken Bow and Golden, Ok. We were all strengthened. Our sincere thanks for the help and encouragement of everyone. We are happy to report that Bro. Charles Wilson who lives in DeQueen and has been out of the Lord's service was restored this past weekend. Praise God! We are so thankful that Bro. Charles who taught and baptized my wife and me, as well as many others, is back in the service of God. We are meeting in the Avon Community building, just off Hwy. 71, 2 miles north of DeQueen, 10:30 and 5:00 on Lord's day and 7:30 Wed. evening. We invite you to worship with us and if you know of someone in this area we might study with or if you need help in locating the building please contact: Charles Wilson, Rte. 1 Box 114, DeQueen, Ark. 71832, phone (501) 642-3204, or Jim Higgins, P.O. Box 23, DeQueen, Ark. 71832, phone (501) 584-4087. Here is my renewal to the OPA as well as other subscriptions. May God bless all connected with this fine publication. Keep up the good work. Pray for us that much good will come from our efforts here. (Note- We are sorry this did not reach us in time for Jan. OPA-Ed).

Joe Hisle,— Rt. 4, Ada, Okla. 74820, Dec. 16— It has been a busy fall in the Lord's work for us. It was a pleasure to work in a meeting at the 21st street congregation in Okla. City. The meeting was well attended. We enjoyed being associated with Bro. Jerry Cutter. Our prayers are with Jerry and Pat while they are in Australia. It was a special privilege to work with Bro. LaDon Croom and Bro. Don Jackson in the effort to establish a congregation in White Bluff, Tenn. Thanks to the support of the congregations at Nashville and Chaple Grove and the initial work of Bro. LaDon, this was a very successful work. The last Sat. night there was a crowd of 75 in attendance with a large number being visitors. One was baptized. We feel the church is firmly planted in White Bluff. If you are in the middle Tenn. area plan to attend services with these brethren. Our next work was with the brethren at Oak Grove, Ark. This was my first time at Oak Grove and I enjoyed the brethren

there. We had visitors almost every night. It was good to have preaching brethren Jack Lee, William St. John, Randy Tidmore, and Tony Melton in attendance one or more times. This past weekend Bro. Don Pruitt, Bro. Carl Johnson and myself held a meeting on the second anniversary the congregation at Seminole, Okla. had been in their new building. We enjoyed the meeting and fellowship. I enjoyed working with Don and Carl as always. The Seminole meeting closed my schedule for 1983. For all the success we experienced in the past year we give God the glory. We request your prayers for a good year in 1984.

Stan Elmore,— 15 Ardmore Dr., Little Rock, Ark. 72209, Jan. 7— I have just returned from the New Years meeting held by the 21st congregation in Okla. City. As usual, the meeting was a wonderful experience for many reasons. I got to hear nearly 40 preachers of the Word of God stand and proclaim the truth of His word. This is something that grows more precious to me as I grow older. It was also wonderful to hear many of the young "aspiring" preachers and leaders stand in same place where I started, and proclaim gospel truths. As always there was some great inspiring singing, which was aided by the little New Years book that Bro. Lynwood produces every year, and also by the assemblage of the many talented song leaders. Bro. Lynwood Smith did an unequalled job of conducting the meeting, as did the 21st St. brethren in hosting the event. It was good to renew old acquaintances of many I had not seen in several years. On the way home to Little Rock I was privileged to speak Sunday morning at Ardmore, Ok. I am glad however, to be back in Little Rock at this writing taking up again the work that has of late been going exceptionally well. I feel it has been one of my better privileges to have been working the past 3 or 4 months with Bro. Miles King in consideration of the work in Little Rock and Ark. as a whole. I know of no other worker in our brotherhood who is more able or willing when it comes to getting out and meeting the people and telling them about the Lord's church. I have learned a great deal from Bro. Miles in the few months we have worked together. The church here at Little Rock goes forward into 1984 with a good spirit and an attitude of cooperation that is greatly encouraging. In the past few months I have made some good contacts some of which have resulted in home studies and further visitations. For this we are ever thankful and give God the glory in all that we do that is good for His cause. I have 2 meetings scheduled in April. One ending the 4th Sunday for the Hillcrest congregation in Brookhaven, Miss., and a weekend meeting scheduled April 28,29 in Galey, Okla. Please remember us and our work in your prayers.

Bennie T. Cryer,— 4738 Grouse Run Dr., Q3-Stockton, CA., 95207, Jan. 9— Please note my change of address. We have now moved to Stockton to work with the congregation here with special emphasis on mission work. We will miss the Yuba City church and the fine people there. We spent the last 25 years with them in a very profitable and enjoyable work. Tonight Bro. Don King and I leave for the Philippines for three weeks of intensive efforts. We look forward to being with the fine church people again and especially Bro. Danao and the other gospel preachers who are doing such great work in that country. I enjoyed working with Bro. Don King in the New Year's meeting in Stockton. We had large crowds. We want to thank Dale Offil, Roger Scott, Roger Boone and Tim Staggs for their good sermons. We appreciate the good reports in the OPA and appreciate the fine job the editors and publishers are doing.

Richard DeGough,— Rte. 2 Box 156, Cold Springs Rd., Collins, Ms. 39428, Dec. 17,— Recently I moved to Collins, Mississippi to work with the church here. The brethren are very cooperative and kind, willing to do what they can for

the cause. My thanks to the brethren at New Salem and Hillcrest congregations for their support in every way in the work here. I love and appreciate them all for asking me to come. These people are hospitable, considerate, and deeply concerned with the church, its growth, and welfare. We will do our best in the work, asking your prayers for us all. It was hard to leave a congregation like Turlock, my home church. They were behind me in every good work through the years, and still are. We plan to return there after a time to continue other work with them. Brethren, come our way and visit us. You will find a very warm welcome from all the brethren, and your visit will encourage us. My new address is: Rt. 2 Box 156, Cold Springs Rd., Collins, Miss. Phone: 601-765-8069. It's good to hear of all the preaching by our preachers, and the souls being saved. God bless them all, and all the brethren here and abroad is our prayer.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, Jan. 9— The new year's meeting in Stockton was a great success I believe. The weather was nice, crowds were good and a fine spirit prevailed throughout. The preachers were well prepared and did well. It was my pleasure to work with Benny Cryer in holding the meeting and, as expected, he was a true yokefellow. The annual study, held this year in Wichita Falls, Texas, was also a great success. The weather, however, hindered many in attending. It was bitter cold all week. But all the speakers came and helped the study to be beneficial. Johnny Elmore and I did our best to conduct the study and, of course, it was a pleasure to work with him. Not a harsh word was spoken, to my knowledge, and all seemed eager to be kind even when disagreeing with another. We studied the Bible and specifically difficult passages. I enjoyed it all and learned a great deal. The brethren there were wonderful to work with; their support in every way was outstanding. The sisters did a magnificent job of providing plenty of delicious food for our lunch. To all, our thanks! This very evening brother Benny Cryer and I plan to leave for the Philippines again. Lord willing, a report will be forthcoming next issue. This will be my fourth trip over there and the work has grown a great deal. I'm getting reports now of a great New Year's meeting in Okla. City and we're happy for that. God bless brethren who will spend and be spent for the Cause of Christ. Remember us when you pray.

Paul Walker,— 2701 Halifax, Odessa, TX. 79762, Jan. 12— Enjoyed the Wichita Falls Bible Study very much. It was wonderful to see and hear so many of our preachers again. Since my last report I have enjoyed preaching at the following places: Weatherford, Midland and San Angelo, TX.; Chapel Grove, TN. and, of course, here in Odessa. I recently conducted funeral services in this area for sister Lettie Bingham and sister Lillian Keele. (Please see obituaries elsewhere in this paper). Our deepest sympathy to the loved ones. My family and I look forward to having Alan and Tonya Bonifay and children in our home for a short visit. Alan will preach here in Odessa this weekend. He has done a good work in Africa and I feel that God will continue to bless him in that great work. 1983 was a good year for us in Odessa. We saw several souls baptized into Christ; several of our members rededicated their lives in His Service and some of our young men have begun training for greater service in the church. God has blessed

us and we give to Him all the glory! Recently, at Chapel Grove, TN., I visited briefly with my good friend Johnny Fisher who continues to work hard for the Lord in Tennessee and Alabama. He is loved and respected in that part of our Brotherhood. May God continue to bless Johnny and his family. And may God bless Brothers and Sisters in Christ all around the world!

Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203— Our work continues to progress here and our labors are being blessed. On Dec. 14, we were happy to assist a man in his obedience to the gospel. Our bible studies, through the mail, and house to house are showing signs of progress as well. To this we give God the glory. Our meeting with the congregation at home (Escalon) was a joyful treat. We had very good crowds every night and one evening extra chairs had to be set out. There were ten congregations represented as well as two other states, plus some outstanding interest. What a wonderful joy for me personally, to hold a meeting at the congregation where I obeyed the gospel some nineteen years ago. We could not have been treated any better. We appreciate everyone who came to hear a "home boy" in this meeting. I will always treasure the memory of this meeting. The New Year's Meeting at Arvin was a great success. One precious soul was added to the Lord's family through baptism. Our crowds were outstanding, the preaching superb and the singing was beautiful. We sang the old year out and the new year in. We appreciate everyone who came and helped with the meeting. There were 13 congregations represented and two other states. All praise goes to the Heavenly Father from whom all blessings flow. We ask your prayers as we continue to labor for the Lord.

Jerry Cutter,— P.O. Box 966, Kalgoorlie, Western Australia, Australia 6430, Dec. 28— The work in the Boulder-Kalgoorlie area is going well. Since last report two new families have begun attending our services regularly. These families were formerly with the Associated church of Christ, or Christian church. They became discouraged with the Associated Church when it went charismatic. The preacher and many of the newer and younger members became neo-pentecostal, renouncing many basic doctrines of the Bible, including baptism for the remission of sins. Thus the Associated Church, previously the only other church of Christ in the area, has been shattered. Some members went to the Baptist, some Adventist, some quit, and others are coming to us. The two families with us are convinced we are correct scripturally in the worship. One family is older; the man just resigned last business meeting as secretary of the Associated church. The other family is mid-fifties in age. The man was educated in a Christian church college and when younger preached full time here in Kalgoorlie. He is a good singer, has a good knowledge of the Bible and Bible history, and it is said he is a good speaker. Our Lord's day morning services now average about twelve adults. The 3:00 P.M. service has been averaging about twenty adults. We have had regular attendance in the evenings from a non-denominational group. The foundation for the work has been laid in another area, also. That must await another report, though. God has blessed us and the work. Without His help we are nothing and can do nothing. Continue to pray for us.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD PATHS ADVOCATE

"To continue speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace;" "keeping the ordinances as delivered."

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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FELLOWSHIP OF THE SAINTS (II)

By Eugene Nichols

If I say I have fellowship with the disobedient who walk in darkness. I must forsake God's law to do so, and as a result of my transgression, I forsake the light and choose to walk in darkness with the disobedient. God forbid! If we say we have fellowship with Him and walk in darkness, we lie and do not the truth (1 John 1:6); but "if we walk in the light as he is in the light, we have fellowship one with another." To walk in the light then is to walk in God's law, by keeping His law. In Ps. 119:105, "Thy word is a lamp unto my feet and a light unto my path"; and in 1 John 1:3, "That which we have seen and heard, declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and His Son, Jesus Christ". Any fellowship, then, outside the law, doctrine and fellowship of God, Christ, and the apostles is not acceptable. Our fellowship is in the gospel, the doctrine of Christ. In Phil. 1:4-5, Paul said, "Always in every prayer of mine for you all, making request with joy for your fellowship in the gospel from the first day until now." To have fellowship, it is certain according to the word, *koinonia*, there must be a joint-sharing, a joint-participation which requires agreement. In Amos 3:3, "Can two walk together except they be agreed?" To have fellowship, there must be unity (oneness). As Paul enjoins in Eph. 4:3-5, "Endeavoring to keep the unity of the Spirit in the bond of peace---". The gospel is a message of peace (Rom. 10:15); "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

A PLEA FOR UNITY

The emphasis in the Bible is that we be a united people. God not only demands that, but provides for us a divine basis for it. Look at 1 Cor. 1:10: Paul makes this plea, "that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment". Unity is surely attainable.

Concerning the inspiration of the Bible, Paul tells us why the scriptures were given, that the man of God may be perfect, thoroughly furnished unto all good works. (2 Tim. 3:17). Paul's charge to the Philippian was "let us walk by the same rule" (Phil. 3:16). The solemn warning of John is this: "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" (2 John 1:9). Surely, the basis for unity is the Word of God.

This brings us to a good question: Can there be scriptural unity and fellowship in division? Some say so; such a contradiction of terms! If men are united, they are not divided; if they are divided, they are not united. The doctrine that some advocate that we can have "unity in division" is hypocrisy and a pretense; this theory is the cause of all shades of liberalism adversely affecting the church in our day. The need is for all of us to forsake all sectarian views which cause disunity and division; only then may we have true and lasting fellowship with one

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"DO ALL IN THE NAME OF THE LORD"

By: Atanacio S. Garcia

In this text, I will emphasize the word "Name". The apostle Paul has commanded all Christians to do all for the glory of God in the "Name of the Lord." "And whatsoever ye do in word or deed, do all in the "Name" of the Lord, giving thanks to God and the Father by him." (Col. 3:17). "The word **Name** translates **Onoma** in Greek, a title of honor and authority, "en tu onomati Isau", in devout recognition of the title conferred on Him by God. By a usage chiefly Hebraistic the **Name** is used for everything which the name covers...i.e. for one's rank, authority, interest, pleasures, command, excellence, deeds, etc., to do a thing "en onomati tinos", i.e. by one's command and authority, acting on his behalf, promoting his cause. The name of God in the New Testament is used for all those qualities which to his worshippers are summed up in that name and by which God makes himself known to men; it is therefore equivalent to his divinity, Lat. **numen** (Not his nature or essence as it is in itself), the name majesty and perfection... (Thayer p. 447). Christians are obliged to give due respect for the **Name** (authority). Unless Christians respect the authority (Name) and command, there is always a place for dissatisfaction and a tendency to self-importance. Jesus said, "All power is given unto me in heaven and in earth..." (Matt. 28:18). When all power (authority) is given unto Him there is no alternative except to yield and submit ourselves to all what He says. The heavenly Father during Jesus' transfiguration said, "This is my beloved Son in whom I am well pleased, Hear Ye Him." (Matt. 17:5) Remember that the **Name** (authority) of Christ is essential to salvation. Repentance and remission of sins are said to be "in the Name of Jesus Christ"; "Neither is there salvation in any other Name for there is none other under heaven given among men, whereby we must be saved." (Acts 2:38; 4:12) Christ is the authority. He set up the complete rule of faith and practice; specified ordinances, worship, etc., to be obeyed. Such are nowhere found in any book except His Holy Writ. Complete obedience in performing the method and pattern for His service given by Him is necessary. Whatever ordinances, kind of worship to glorify the Lord, must be done "in the Name of Christ." In so doing, there is no room left for human innovations. There is no authority for any person to alter the specified method and pattern set forth in His Holy Word to worship Him. This is a very serious matter, yet it is taken so lightly by many.

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LONG HAIR FOR TODAY? Glen Osburn

Often when one does not wish to obey a teaching of the Bible, an attack is made upon that teaching by questioning its applicability to us today. We will consider one such attack on the teaching of I Corinthians 11:3-16, with reference to the woman's covering of her head. The rationale for the argument opposed to this teaching is, basically, this: 1.) In I Corinthians 11:4-5, praying and prophesying are mentioned as the occasion for which a woman must have her head covered; 2.) Praying and prophesying were spiritual gifts according to I Corinthians 12:1, 10; 14:14-16; 3.) But spiritual gifts, including spiritually gifted praying and prophesying, have "ceased" according to I Corinthians 13:8-13; 4.) Therefore, the necessity of a covering for the woman (and the lack of one for the man) no longer exists since the occasion for the covering has ceased.

In order for this line of reason to stand, one must be able to prove that the teaching of I Corinthians 11:3-16 applies ONLY to people possessing spiritual gifts. If it can be proven that the application of this passage is not limited to those possessing spiritual gifts, then the argument mentioned above is false.

PRAYING AND PROPHEYSING

The argument against the relevance of this passage to us today is based on the words "praying" and "prophesying." The assumption is made that praying and prophesying refer only to spiritual gifts. An examination of these words will show that they do not necessarily refer to spiritual gifts. Praying (*proseuchomai*), as defined by Thayer's *Greek-English Lexicon of the New Testament*, means "to offer prayers, to pray." This is the most frequently used Greek word translated as "praying" in the New Testament. The verb form is used eighty-seven times and the noun form is used thirty-seven times. W.E. Vine, in his *Expository Dictionary of New Testament Words*, says that this word is "always used of prayer to God, and is the most frequent word (used) in this respect." For this reason, the meaning of "praying" as used in I Corinthians 11:4-5 does not include the idea of a spiritual gift being necessary to do this kind of praying. This word is the general and common word for praying. Any Christian can and should do this kind of praying (I Thess. 5:17).

Similarly, the word "prophesy" does not necessarily require the idea of a spiritual gift. According to Vine's dictionary, the primary meaning of the word "prophet" is "one who speaks forth or speaks openly." R.C. Trench in *Synonyms of the New Testament* states that "prophet" literally means an "outspeaker." Vine further states that a prophet's primary mission was that of "telling forth the Divine counsels." A prophet is simply, Vine continues, "a proclaimer of a divine message." The "divine message" which is to be proclaimed can find its source either the direct revelation of God or the revealed word of God. Again, Vine records, "With the completion of the canon of Scripture, prophecy apparently passed away (I Corinthians 13:8-9). In his measure the teacher has taken the place of the prophet, cp. the significant change in II Peter 2:1. The difference is that, whereas the message of the prophet was a direct revelation of the mind of God for the occasion, the message of the teacher is gathered from the completed revelation contained in the Scriptures." Certainly this could be how the person in I Corinthians 11:4-5 was prophesying; that is, by using the written oracles of God. Thayer, in defining "prophesying" in this passage, says the operation of prophesying can be fulfilled by someone who would "teach, refute, reprove, admonish, comfort." Notice, all of these actions listed by Thayer can be done by someone using the word of God. When a teacher uses the inspired Scriptures to teach or reprove (II Timothy 3:16; 4:4), refute (Titus 1:9 NASV), admonish (II Thessalonians 3:14-15) and comfort (I Thessalonians 4:18), that teacher is

doing everything that the word "prophecy" implies.

Some translators, as well, support the interpretation of "prophesying" as being an action that does not require a spiritual gift but, instead, may be a declaration of God's will revealed in Scripture. Edgar J. Goodspeed chose to translate I Corinthians 11:4; "Every man who offers prayer or explains the will of God..." J.B. Phillips wrote, "If any man prays or preaches..." The Twentieth Century New Testament states, "Any man...when praying or preaching..."

The evidence, therefore, shows that "prophesying" as used in I Corinthians 11:4-5 need not involve the exercise of a spiritual gift. However, someone might ask, "Was not the major work of a prophet that of foretelling the future and, if it was, how can a teacher do that today?" First of all, the fundamental work of a prophet was not to foretell the future, but simply to reveal or speak forth a message given by God. Again, according to Vine, the basic definition of a prophet is one who is a "proclaimer of a divine message". Sometimes the message given by the prophet contained an explanation of things in the past (Joshua 7:6-11; Acts 2:30-32; Matthew 26:68), the present (Acts 2:16,33) and sometimes contained the prediction of a future event (I Peter 1:10-12; II Thessalonians 1:7-10). In *Synonyms of the New Testament*, Trench, commenting on this idea, says, "We may with the same confidence affirm that he (the prophet) is not primarily, but only accidentally, one who foretells things future; being rather one who, having been taught of God, speaks out of His will." Today, when a preacher uses the word of God to teach about the future coming of Jesus to judge the world (II Timothy 4:1), he is future coming of Jesus to judge the world (II Timothy 4:1), he is declaring the reality of a future event, yet his prediction is not the product of a spiritual gift, but, instead, the result of a thorough knowledge of the written word of God.

CONCLUSION

In conclusion, a spiritual gift is not required to perform the praying and prophesying mentioned in I Corinthians 11:4-5. The word "praying" is the general and common word for praying in the New Testament. The "prophesying" mentioned in this passage can be done when one uses the word of God to teach God's will. In the New Testament, women are forbidden to teach or prophecy in public assemblies (I Corinthians 14:34; I Timothy 2:12). However, there are examples in the New Testament of women teaching and prophesying in private circumstances (Acts 21:9; Luke 2:36-38; Acts 18:26; Titus 2:3-5). Therefore, since both of these acts, praying and teaching God's will, can be performed today, the instruction concerning the necessity of a covering for women is just as relevant today as it was when the Scriptures were first written.

-9071 Dover St.
Broomfield, Co. 80020

CHANGE IN LOCATION

The congregation meeting in Alderson (Pittsburg, Co.) Oklahoma has moved from their old location. Contact Bro. A.R. Cozad, Rt. 4, McAlester, Ok. 73401 for time of services and new location.

-Ray Asplin

SPRING MEETING-BIRMINGHAM, Ala.

The annual Spring meeting in Birmingham will be April 15th through the 22nd. conducted by M. Lynwood Smith. For more information contact Lowell Hill, 1248 Montclair Rd., Birmingham, Al. 35213, Tel. (205) 591-1031.

A DANGEROUS TREND

By Paul O. Nichols

For as long as I can remember faithful gospel preachers have understood and affirmed the autonomy of each local congregation, with its own officers and membership. The apostle Paul wrote the church at Corinth, "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). Each congregation functions as an independent body of believers. Peter wrote, "The elders which are among you...feed the flock which is among you" (1 Pet. 5:1,2). Paul told the elders of Ephesus, "Take heed therefore unto...all the flock over the which the Holy Ghost hath made you overseers...(Acts 20:28). Each congregation constitutes a "flock" and the elders have responsibilities and duties toward that flock over which they are bishops or overseers, but their authority is limited to that one church or flock, and that is all. Each local congregation observes all the acts of worship and functions independently of all others as if it were the only congregation of believers in the world. It takes care of its own business and handles its own affairs. It is under the domination or control of no one outside of that local body.

When the apostle Paul gave his instructions concerning the scriptural observance of the communion, it was to a congregation (1 Cor. 10:16, 17; 11:17,18,20,23-33), and was to be understood congregationally. Who among us will deny it? When Paul gave his instructions about how a church gathering is to be conducted and the teaching of God's word is to be done, it, too, was in a congregational sense (1 Cor. 14:23-35). And the instructions were equally applicable to all members of the church "that in every place call upon the name of Jesus Christ our Lord...(1 Cor. 1:2). And if a congregation interferes with or infringes on the affairs and authority of another, it becomes an unscriptural situation.

We have contended and can scripturally prove that the Lord intended to have a plurality of bishops and deacons in each congregation, if and when men are qualified (Acts 14:23; 20:17; Phil. 1:1; Tit. 1:5, etc.). Their duties and authority is limited to the congregations where they are appointed.

But more recently there has arisen among us the notion that one man can be "over" a congregation. Not only that, but that **one man can be over several congregations**. For want of a better term, it is called "Evangelistic Authority." This is a type of diocese system, and smacks of Catholicism. ("Diocese, an ecclesiastical division subject to the authority of a bishop" - Webster's Dictionary).

At the present time there are certain preachers in our brotherhood who claim that they are "over" several churches. ("Over, above in authority, power, etc.; so as to govern, control, or conquer." **American College Dictionary**). And some of the brethren are accepting this and even asking evangelists to be over them. What is wrong with brethren who are supposed to be knowledgeable in the scriptures, who are taken in by this notion?

The only authority that any man has is delegated by King Jesus. And viewing for power and seeking authority was discouraged by our Lord. We are told of an incident that took place while Jesus was here. "At the same time came the disciples unto Jesus, saying, **Who is the greatest in the kingdom of heaven?** And Jesus called a little child unto him, and set him in the midst of them, and said,...Who-soever therefore shall humble himself as this little child, the same is the greatest in the kingdom" (Matt. 18:1-4). Again, He told the apostles upon another occasion, "Ye know that the princes of the Gentiles **exercise dominion over them**, and they that are great **exercise authority upon them. But it shall not be so among you:** but whosoever will be great among you, let him be your minister ('one who executes the commands of another' - Thayer); And whosoever will be chief among you, let him be your servant: even as the Son of God came not to be ministered unto, but to minister, and to give his life a ransom for

many" (Matt. 20:25-28).

There are certain responsibilities and duties, and authority to execute them, which has been delegated by the Lord to those who are evangelists. The primary responsibility of the evangelist is to "preach the word" (2 Tim. 4:2). Another is to help train other men to teach and preach the gospel (2 Tim. 2:2). Paul said to Timothy, "The things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The evangelist is to "reprove, rebuke, and exhort with all long-suffering and doctrine" (2 Tim. 4:2). His authority is great enough to even rebuke an elder who commits sin (1 Tim. 5:20). In fact, Paul wrote to one evangelist and said, "These things speak, and exhort and rebuke with all authority" (Tit. 2:15). Also, the responsibility of an evangelist is to "set in order the things that are wanting, and ordain elders" (Tit. 1:5). All of these responsibilities have been delegated to those men who are evangelists, and there may be even more. But where is the scripture that teaches that an evangelist has been given the authority to rule over a congregation or over many churches? There is none. If there is, then his authority supercedes that of the eldership which is limited to a single congregation, and the evangelist is over the elders, if he works with a church which has such officers.

Brethren, let us just be content to be humble servants of the Lord without looking for power and recognition. "For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted," said Jesus, (Lk. 14:11). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6). "And whosoever will be chief among you, let him be your servant" (Matt. 20:27).

—Jackson, MS.

TALK TO GOD LIKE HE'S YOUR FATHER

By: Voyd N. Ballard

In a recent article in another Journal, the author, in writing on the subject of **Prayer** seems to think that we are not talking to God as our father if we address Him as "Thee" and "Thou". He labors under the mistaken idea that these terms originated with the King James Version. He says, "Jesus didn't speak King James Version Old English and it isn't necessary for us to do so."

What the writer fails to take into consideration is the fact that the solemn use of "THEE" and "THOU" in reference to Almighty God is not a seventeenth century archaism. It is of Biblical, not seventeenth century origin. It is not only Biblical, it is also current in literature of poetry and music in solemn forms. The Old English borrowed it from the scriptures, not the scriptures from it. In the scriptures both forms of the pronouns, the common form YOU and also the THEE and THOU are indiscriminately used in reference to men in our English Bible due to the concept of the uniform solemnity of the sacred scriptures, hence the general use of the solemn language throughout in reference to men, angels or deities. However, the fact stands out that the common pronoun YOU is never used in reference to God! The solemn form in reference to men is no longer used, properly so, but even the revisionists of both the Revised Standard Version and the New English Bible have retained its solemn use in reference to Deity and in addressing God. Due reverence for God requires it.

I am afraid that some of the younger preachers are being influenced more by these modernistic, infidel versions that have flooded the market in recent years than they are by the Sacred Text. It has always seemed very strange to me that modern religionists will title their preachers "Reve-

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EDITORS

D.B. (Don) McCord...P.O. Box 1773, Covina, Cal. 91722
Clovis T. Cook...1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris, 10520 N. McKinley, Okla. City, Okla. 73114

PUBLISHER

Don L. King41931 Chadbourne Dr.,
Fremont, Ca. 94539

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EDITORIAL

Don L. King

From time to time we have published materials which have elicited replies from our own brethren. We have gladly printed both sides in the past thinking all could benefit. Most of you understood our reasons for doing so while a few didn't like the practice. We are aware that it would be impossible to please all the people all the time. However, we are going to set some new guidelines that will, we believe, be to the benefit of all concerned.

In the future, when an article appears in **Old Paths Advocate** by one of our brethren with which you disagree, we will ask that you do the following: 1. Do not write your article as a "reply." If you wish your views to be known regarding any matter, write them objectively just as you would in any well written, well researched article for public consideration. Always keep in mind the many places **O.P.A.** is read. Many of our readers are not members of the church, others are members of denominations, etc. 2. **Please** do not refer to the writer of the article with which you disagreed by name. Surely, it will not be difficult to write an article without this happening. 3. If possible, write your article without naming specifically the article with which you disagree. We are perfectly willing to continue printing both sides of all issues **which are written by our brethren**. However, we wish to keep **O.P.A.** on a high level. Do your best to be professional and write as you would wish your brother to write. Kindness is always in order.

If you have had an article returned to you recently, perhaps it is because of one or more of the above points. Feel free to rewrite it and resubmit it. We merely wish to be fair to all concerned. When both sides of issues are printed a better knowledge on the part of the reader results. We still believe this and hope these guidelines will help.

We do not want to be misunderstood. These rules are not applicable in answering sectarian or denominational writers in other journals. Our policies are unchanged in such matters. You may still read editorials such as Don McCord's in a recent issue of **O.P.A.** This paper was born because of "issues." We have always been issue oriented and intend to stay that way. We will continue to speak out against the departures in worship, etc. such as the "Sunday School," "Bible Classes," "Cups," "Missionary Societies," "Instrumental Music," etc. Indeed, we have no intention of keeping silent on **any** issue and encourage our

writers to speak out against all forms of sin. We want **Old Paths Advocate** to be an effective force in the fight against sin rather than a means of "axe grinding" among brethren. May I encourage **all** of our preaching brethren to use the paper in their work? Send us your articles, field reports, etc. If you have suggestions or criticisms, let us hear from you soon. Perhaps you would like to see certain subjects treated in the paper this year. Let us know and we can try to help you with these matters.

We need your prayers and cooperation. We are aware of our shortcomings. When we make mistakes, we will try to correct them. We want to have a paper which is fair to each one and useful to the Lord and His kingdom.

IS THERE A PROBLEM WITH YOUR SUBSCRIPTION?

Recently, we have had a number of letters from readers advising us of errors in their subscriptions. Several tell us that though they have paid for the year's subscription they have not received their papers. So far, in every case the subscription is reflected in our files but, for some reason, is not in the active file at the printer who also does the mailing for us. We have called his attention to this and hope the problem will soon be resolved. Rest assured we will do all we can to see that you get what you paid for! If there is a problem with your paper, tell us right away. **DLK.**

BRO. JOHN ROBERSON'S HEALTH

The following information comes in a letter from Sister Lena Roberson, wife of our ailing brother, John Roberson, and she wants it shared with our readers:

"Dear Bro. King — John asked that I write the **OPA** and let the brethren know of his condition, so many have asked about him and we have missed being in contact with the congregations throughout the brotherhood. Nov. 1981 the doctors said John had developed tuberculosis, and he was treated a year and 5 months, and continued to work. April 1983, the doctor said he was cured but John continued to grow weaker and more disabled. He returned to the doctor May 13 and was re-admitted to the hospital. They decided he had tubercular meningitis. It was not until Nov. 18 he was taken to the Univ. Hospital in Indianapolis and the doctors there discovered his problem is Cryptococcosis meningitis. He suffered a nervous breakdown as a result of the meningitis. The medicine needed has a high toxicity level so there are many side effects. He now suffers from a bowel infection as well as peptic ulcer. He has lost weight and is unable to eat. We do not know how long he will remain in the hospital but we believe God has blessed us and will continue to do so. Doctor was amazed at his strength, God truly gives us the strength to face His will if only we have faith. We ask that you continue to pray for us."

Your sister in Christ
Lena Roberson."

Bro. John's address is: Room 556, Indiana Univ. Hospital, 110 W. Michigan St., Indianapolis, Ind. 46223. Why not send him a card, and above all remember to pray for him and the family-**DLK.**

MIAMI, OKLAHOMA STUDY

The second annual Miami, Oklahoma Study will be March 16 & 17 at our new building. There will be several interesting subjects taught on by area preachers. There will be a discussion period after each speech. The noon meal will be provided. The members will keep as many as we can in our homes for those who would like to stay overnight. There are many area motels. All are welcomed. For more information call Richard Frizzell (918) 540-2694 or Bill Ferguson (918) 675-5391.

FELLOWSHIP OF THE SAINTS (II)

Continued from page 1

another, and the unity for which the Lord prayed.

The problem persists when men speak of unity, then choose not to abide by Bible rules and laws. Among true saints there is no division. In matters of law and doctrine, though having different assignments in the church, all are speaking the same thing, walking by the same rule. In 1 Cor. 12:8-10, Paul lists nine different spiritual gifts existing in the early church, but he emphatically states that these different gifts were given by the same Spirit. There is no contradiction, no disunity. Paul was stressing unity pointing out that different gifts did not promote friction, dis-harmony nor division.

In matters of doctrine, may we agree to disagree? How ridiculous and unscriptural, but this situation grows in some areas. That same ridiculous picture seen in denominationalism has made inroads among members of the church, including some preachers along the way. We see too much compromising with error, too much toleration of error and false teaching, advocating a unity so-called based upon division. With all manner of false doctrine proclaimed, false views being embraced under the guise of a "live and let live" attitude, the true church must always maintain the battle line of defense against the aggression of the enemy -- standing firmly for the truth, and nothing but the truth (John 8:32), and ready to oppose any false doctrine of any false teacher. Unity and fellowship as taught in the Bible will then prevail. In recent years, false views in places have been set forth, threatening and sometimes terminating fellowship, and very little if any "marking and avoiding" taking place.



SIXTY YEARS TOGETHER

Brother and Sister Noah Langley of Napoleon, Alabama celebrated their sixtieth wedding anniversary in October, 1983. During this age of broken homes, this is truly a great accomplishment. Brother and Sister Langley have been stalwarts in the congregation in Napoleon for many years. Many preachers and others throughout the years have been welcomed into their home. Their children, grandchildren and friends wish to express their deepest gratitude for the great example they have set. May the Lord richly bless them.

—Rick Martin

Advocated among other ideas in this "unity in division" theory is the false idea that the Bible is not really that important, so why make such an issue of it? Our Lord prayed for His followers, "that they all may be one, as thou Father art in me and I in thee, that they also be one in us that the world may believe that thou hast sent me" (John 17:21). God's people then must be united if fellowship is to exist, and any idea that would negate such an ideal must be opposed with all the power of God's Word.

To have fellowship with the saints, we must walk by the same rule. Paul wrote in Phil. 3:16-18, "Nevertheless, whereto we have already attained, walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For many walk of whom I have told you often and now tell you even weeping that they are the enemies of the cross of Christ." Such enemies still exist; the Bible says, "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). We need, brethren, to "preach the word, reprove, rebuke, exhort with all long suffering and doctrine", and realize that the time has long since come "when some will not endure sound doctrine and after their own lusts shall heap to themselves teachers having itching ears and shall turn away their ears from the truth, and shall be turned unto fables (2 Tim. 4:1-4). Let us strive for God's divine order of fellowship based upon unity (Eph. 4:3), and by walking in the light of God's word (1 John 1:7), that the precious blood of Christ may continue to cleanse us from all sin. To have God's divine order, we must keep the ordinances as delivered (1 Cor. 11:1-2), abstain from ordinances of men (Col. 2:20-22), speak the same thing, and as the oracles or utterances of God as proclaimed by the apostles (1 Peter 4:11), being perfectly joined together in the same mind, and in the same judgement in matters of worship and doctrine (1 Cor. 1:10); being of the same mind, that is according to the same mind, purpose and counsel of God; same judgment, that is according to divine judgment of God as revealed eliminating any false premise for fellowship and every form of false doctrine. In our next, we propose to point out a few of those things which dissolve fellowship.

— Rt. 1, Box 159
Alton, Mo. 65606

4TH. OF JULY MEETING AT LEBANON

The church which meets at Lee's Summit, Mo., invites the readers of the O.P.A., to make plans now to attend their fourth annual camp meeting at Lebanon, Mo., June 26 thro. July 3. The first service will be held on Tuesday night, June 26. The last service will be held Tuesday night July 3rd. Morning services will begin at 10 a.m. As in the past the meeting will be at the Nelson Community Center which affords sufficient seating, parking, and restroom facilities. Lebanon has many motels with which reservations can be made. The Bennett Springs Park offers rooms, R.V. hook-ups and camping sites. Lynwood Smith and Irvin Barnes have been asked to arrange the services. For additional information contact Dave Doing, Rt. 2, Lebanon, Mo. 65536, Ph. 417-589-6281 or Donnie Meents, Rt. 2, Lebanon, Mo. 65536, Ph. 417-589-6288.

CHANGE IN TIME OF MEETING

The congregation meeting in Fair Oaks, Cal. will change the time of meeting on Lord's day evening from 6:00 to 5:00 P.M. effective March 1, 1984.

—Mike Shelton
Fair Oaks, Ca.

REPORT ON THE PHILIPPINE WORK

By Don L. King

Brother Benny Cryer and I left for the Philippines on Jan. 9. We stayed twenty one days returning on the 30th. All things considered, I believe this was the most profitable trip ever. We held a week's meeting in Roxas, in the new meeting house, soon after arriving. The crowds averaged about two hundred per service during the evenings and there were two hundred and sixty six on Lord's day. We preached night about and during the day we visited the near-by congregations. During the meeting there were one hundred and three baptisms. Not all were at Roxas, of course. Many were baptized at the neighboring congregations we visited through the day. Scarcely a sermon was preached without a response anywhere. The preachers are doing a wonderful work and they are doing it on their own, without an American there on a full time basis. Bro. Virgilio Danao traveled with us day and night, guiding us to the various places, and translating with tireless voice. It was a joy to be with him again. I have learned to love and appreciate not only him but all of the Filipino preaching brethren. Those men are to be loved for their work's sake. We also held a Wednesday through Sunday meeting at Bangkai near Tarlac, Tarlac. Eleven were baptized by the brethren making a total of one hundred and fourteen during our stay. Since returning home, I have learned from the brethren by mail of more baptisms in the area while we were there. However, we won't know the exact number for awhile. The work is growing rapidly. There are at least thirty three faithful congregations many of them with fifty to seventy-five members. Several are small yet, being newly established, while the largest is Roxas where the work began.

We left Brother Danao in Manila to spend another week there in preparation for the establishment of a congregation in Manila. We visited, briefly, with Robert Wilson and his wife who have just been transferred to Manila with the United States Embassy. In fact, they arrived only two or three days before we left for home. Their home will allow a place for others to worship also, for which we are thankful. We look forward to worshipping in Manila next year, the Lord willing.

The work has grown even in the face of adversity and opposition from Satan. It would not be prudent for me to relate all the incidents which have taken place. Just suffice to say Satan has been busy as usual.

The economic position of the Philippines is unstable at present. The peso has been devalued and there is talk of this happening again. Last year, our American dollars bought about nine pesos each. This year one dollar was worth about fourteen. We were told that one could get as high as twenty seven on the black market which, of course, is illegal. To add to the already bad situation, this past year brought a terrible drought. Because the rainfall was nearly nonexistent, the farmers harvested very little rice and other vegetables. This forced them to buy it with a badly devalued peso. Many have had very little to eat at times. Some were existing on bananas fixed in as many ways as possible. Brethren in the U.S. sent help to buy rice and this, we were told, made it much easier to get through the bad year.

We wondered if the assassination of Aquino would have any effect on our treatment by the authorities. However, we were treated with the usual Asian hospitality and courtesy we have learned to expect in past visits.

It was my pleasure to travel again this year with Benny Cryer. He is an enjoyable traveling companion and a genuine benefit to the work with his preaching and past year's of experience in over seas work. I feel I have learned many valuable things from him. The congregation in Fremont supported me fully and generously for the month of January. I could not ask for a more willing congregation to live and work among. Whatever the need is, they rise to

meet it gladly. God bless all such brethren.

There are two preachers who need financial support in the Philippines right now. Both are college educated and have good Bible knowledges. They are even now doing the work of an evangelist without support. If you are willing to be a part of a great work, please contact me as soon as possible. Your money will be better spent.

—41931 Chadbourne Dr.
Fremont, Ca. 94539
Tel. (415) 651-1842

FRANKLY SPEAKING

Today we hear a lot about sin and a lot of preaching about sin, but sometimes we fail to realize what sin is and fail to see that we need to repent of our sin. We want to ask a few questions about sin and answer them from the word of God.

The first question, what is sin? In I John 3:4, he says, "Whosoever committeth sin transgresseth also the law: For sin is the transgression of the law." So, anytime we sin, we transgress the law of God which is very displeasing unto Him.

2. What is the origin of sin or the beginning of sin? In Gen. 2:16-17, it says "And the Lord God commanded the man, saying of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

We need to notice one important thing in verse 16 that the Lord God commanded the man; God commands His people to do some things and also commands His people not to do certain things. Sin is sin any way you look at it. We need to remember that the same God that commanded Adam still commands us today.

We hear many times today the question asked just what kind of a tree does he speak of here? It wasn't an apple tree; God said in verse 17 that it was "the tree of the knowledge of good and evil." Now today there are many people who have the knowledge of good and evil but fail to use their knowledge in the right way.

Adam and Eve had a reason for breaking the command of God. In Gen. 3:1-5, it says that the serpent was more subtle than any beast of the field, and he said to the woman, "Yea, hath God said, ye shall not eat of every tree of the garden?" Notice the serpent says, "yea, hath God said." The woman said to the serpent that they could eat of every tree of the garden except one. This woman said God told her if she would eat of this one tree or even touch it she would die.

The devil speaks to people today in the very same way. God tells us to do the things He wants us to do, and also the things he does not want us to do, but the devil speaks to people's hearts and says you don't have to listen to God. But in John 8:44 it says the devil is a liar. In John 8:45-47, Christ says, "And because I tell you the truth, ye believe me not. Which of you convicteth me of sin? And if I say the truth why do ye not believe me? He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God." To those who will not listen to God, Christ says they do not belong to Him.

Do you know why Judas betrayed the Lord? In John 13:2 he says, "And supper being ended the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." In John 13:27 he says that Satan entered into him.

But Jesus said unto him, "What thou doest, do quickly." It is when Satan gets into hearts of men and women that causes them not to believe the Lord Jesus Christ, and the word of truth that He has spoken.

---Marion E. Frank, 406 Alexander Ave.,
Republic, Mo. 65738

"NEW TESTAMENT TEACHING"

By Melvin Lee

There are many things which are practiced under the guise of being pleasing to God. For something, (anything), to please our God it must be revealed in His word.

There are some today in the church who say, "the New Testament teaching is not sufficient and that we can't all learn in one assembly."

There is no place in God's word, that I find it was necessary to divide the body of Christ to teach them. Dividing the body into smaller groups can only be credited to man and his judgment, the wisdom of man. Man is always trying to improve on God's plan!

In 2 Timothy 3:16-17: His word says, "It is all we need for every good work!" We find even in the Old Testament all were to be brought together in one place to be taught the law. Deuteronomy 31:11-13; "Even the children who had 'known nothing' so they could be taught. Also in Joshua 8:34-35, "Women, strangers, and little ones, so that all the law be read." **THEY DID NOT DIVIDE.**

In the New Testament we find the same thing, Acts 11:25-26; "They assembled the church to teach much people." Notice for a whole year this church **ASSEMBLED THEMSELVES**, Yet there is no mention of dividing into classes or groups. Act 14:27-28; Again they "gathered the church together" to teach the word, all of it! Still no classes or groups mentioned! On this missionary tour of Paul and Barnabas the Lord seemed to think all that was necessary for teaching was to "**GATHER THE CHURCH TOGETHER.**"

In Acts 15:30; "They came to Antioch and gathered the multitude.

Some would say you can't teach every one this way. We are commanded to "earnestly contend for the faith which was once delivered unto the saints." (Jude Chapter 3).

We find in 1 Corinthians 14:23-35:

- (1) That the body was to assemble in one place.
- (2) That men were to do the teaching, one at a time.
- (3) That women were not to speak, but keep silent.
- (4) That the teaching was to be done this way so all may learn.

Some say these groups or classes are private. It is easy to differentiate between church assemblies and ordinary gatherings of people as individuals.

When the church calls or makes arrangements for a group together for the purpose of teaching the word, that group constitutes an assembly of the body. This brings them directly under the scope of I Corinthians 14, and must be conducted as an assembly of the church.

Some one might say, "the church didn't call this group together." When God's people are called together for the purpose of teaching them, the church better have the oversight of such a group.

In I Timothy 2:11-12 we find:

- (1) Women are to learn in silence.
- (2) Women not to teach.
- (3) Nor usurp authority over the man.

Some want to pull these verses out and say "it applies to the assembly only." We should notice the word "to teach" in the 12th verse, it is from a greek word **DIDASKO**. The **International Standard Bible Encyclopedia** says, **DIDASKO** "to teach": The usual word for teach in the New Testament signifies either to hold a discourse with others in order to instruct them, or to deliver a didactic discourse where there may not be direct personal and verbal participation."

W.E. Vine says "DIDASKO" is used absolutely to give instruction.

Why were women put in this position? I Timothy 2:13-14 shows it was because of what happened in the beginning.

Can a woman teach? Yes, Titus 2:4-5 tells them what they can teach, must teach.

May we all do as Paul gave encouragement to Timothy in

2 Timothy 2:11, and then do his teaching according to his word.

—241 Flores Ave.
Manteca 95336

THE BIBLE ON CASSETTE TAPES

The Bible on cassette tapes offer several advantages. Children benefit by a read along study of the scriptures at home. Individuals with sight impairment do not have to give up Bible study. Bible tapes assist in learning to pronounce difficult words. They are good to listen to during travel or any other chore that lends itself to listening while you work. The entire New Testament, King James Version, is now available in an attractive storage album for \$25. Old Testament only is \$85. Both Old and New Testament, \$99. Send orders to Irvin Barnes, 1922 E. Turner, Springfield, Mo. 65803.

WHY NOT USE VIDEO TAPES IN OUR HOMESTUDIES?

By Ron Willis

I have felt for a long time that video cassettes would be a tremendous tool in the teaching of God's Word. Big business has long been using them with great success, and this means of teaching is gaining popularity fast in many other areas of learning. I really think that tapes of our own brethren could easily be made. For instance: The annual Study could be video taped, and these tapes could be made available to our brethren. Another way to obtain tapes would be to video-tape some of our preachers best sermons (at their own discretion). There are a number of T.V. programs that have already been made that could be transferred to cassettes. The possibilities are endless. Concerning the use of these tapes, I think there are a lot of brethren that would do homestudies, who are not now doing them, if this tool was available to them. If a congregation had a pretty good library of tapes and two or three players, just think how many more people could be taught the Bible. If there were, say five brethren in a congregation who would hold just one homestudy a week, you would need only one player for the five nights. That would be two hundred-sixty more sermons preached each year than the congregation normally preaches, not to mention that these sermons would be preached to an audience that needed them most, which otherwise would not have the opportunity to hear the truth. Almost everyone has a T.V., and people are used to watching it. Video tapes would be much better than film strips, in a lot of ways. I think everyone could easily see that video tapes would be better than one trying to do all the teaching themselves, though each video lesson should be followed with a discussion. Big business has long realized the usefulness of them. I would like for us to begin to use this medium as well. Surely there are brethren in our brotherhood who would get behind an endeavor such as this. If you know where tapes are available that would be useful in this area, or people who would get behind a work such as this please let us know.

—6709 Greenfield Dr.
Arlington, TX 76016

WORDS OF ENCOURAGEMENT

We enjoyed the **OPA** very much" -Vance & Oleta Ayers, El Reno, Ok.

"Please keep my paper coming it keeps me in touch with so many. Bro. Homer King was an inspiration to so many. My father, the late Sidney W. Smith of Abilene was also a pioneer preacher of the gospel." -Mary E. Coffey, Denison, Tx.

"DO ALL IN THE NAME OF THE LORD"

(Continued From Page 1)

THE LORD'S SUPPER

Let me illustrate briefly two examples of the above. First, let us consider the teaching regarding the observance of the **Lord's Supper**, particularly the distribution of the fruit of the vine. Jesus said, "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." (Matt. 26:27) Jesus commanded the apostles to drink. He gave them the cup which contained the fruit of the vine. The word cup here is **literal** and means "a cup, a drinking vessel" as lexicographers say. Naturally, what was contained in the literal cup is the literal fruit of the vine. The fruit of the vine is divided by the communicants (apostles) by drinking it from a cup. "And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it." (Mark 14:23) The word **of** used in the phrase "drink ye all of it" is from the Greek word **ek** which means "from within, out of, out from, forth from, according to Thayer page 189. Thayer says this word in Matthew 26:27, Mark 14:23 and 1 Cor. 11:28, when used after the word "drink", means "of the thing out of which one drinks: "ek tou poterion" (out of the cup-agg). The apostles, after Jesus commanded them to drink of the cup, understood the command because "they all drank **out of it**" (Mark 14:23). And when the church was established, in the observance of the Lord's Supper **each local congregation** was instructed to **use one loaf and one cup**. (1 Cor. 11:1-2, 23-25; 4:16-17). There is no doubt that since then, when Christians assemble during Lord's Day everyone is to partake of the Lord's Supper by "drinking the fruit of the vine" (Matt. 26:29) "from, out of, out from the cup" (Mark 14:23) which was handed (the cup) and passed to them. "This do ye, as oft as you drink it, in remembrance of me" (1 Cor. 11:25). The phrase "this do ye" means to do what Jesus has commanded. It also means to follow what method He used, that is using one cup and to drink the fruit of the vine "out of" from within" the cup. He showed us the example in performing what He wanted us to follow. If He says, "this do ye" but we perform another such as introduced thru human innovations then we are constrained to follow the teachings of men. "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9) Jesus said, "He that is not with me is against me. And he that gathereth not with me scattereth." (Luke 11:23; Matt. 12:30) Despite the fact that human innovations were introduced, we still cannot deny the example, command and necessary inference taught by Christ. To deny the same may mean to do not in the **Name** (authority) of the Lord.

OUR MUSIC

Secondly, the kind of music specified by God to praise Him is **vocal** music, that is the **fruit of the lips**. He did not give a generic command merely authorizing music so that we could sing and play instruments at a time to worship Him, but He gave, specifying with authority, naming one kind, and that is "**singing**". "By him therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15) Vocal music (singing) is required here and, therefore, playing the instrument while singing in our praises to God during Christian Worship is eliminated. The Holy Spirit thru the Apostle John warned us when He said, "If any man shall add unto these things, God shall add unto him the plagues that are written in this Book." (Rev. 22:18) Musical instruments used during Christian Worship is an addition to what is specified for the purpose. If we add to the things which God specifically required, we deny the authority (Name). "Teaching them to observe all things whatsoever I have commanded you (authorized, in the name-emphasis mine) and, lo, I am with you always, even unto the end of the world." (Matt. 28:20) Whenever and wherever the

Name (authority) of the Lord is spoken, it becomes the only means to establish faith within the human hearts; to act without and/or deny the **Name** (authority) is to act in spiritual darkness and unbelief. A deviation from the simple teachings of the New Testament as commanded, patterned and specified examples would be manifestation of a wrong attitude towards God and His Word. An unauthorized method in obeying God's ordinances and unauthorized concepts in worshipping and praising God are disrespectful of God's authority and, therefore, sinful. Let us examine ourselves in our attitude towards God in doing all "in the Name of the Lord", lest we digress, deviate and fall.

-100 Rizal Street
Virra, Dist. No. 2
Roxas, Isabela 1327
Philippines

TALK TO GOD LIKE HE'S YOUR FATHER

Continued from Page 3

rend" and address God in prayer as "YOU". It seems to me that such defies preachers and humanizes God.

The brother says "talk to God like he's your father" but I think what he means is "talk to God like you do to your earthly father." At least that is what he says. But I don't believe he will stay with that. Let's try it: I think it would be perfectly alright to go to my earthly father and say, "Daddy Dear, may I borrow your car?" or "Hey Pop! may I borrow your car?" or even, "Sir, may I borrow your car?" But I venture to say that if I were called on to lead the prayer in an assembly where the writer was present and I started by saying "Dear Daddy" or "Hey Pop" or "Dear Sir" in addressing God, he would be shocked. I am sure God would be!

Don't misunderstand me, now. I believe in talking to God like he's our father, but like he is our **Heavenly Father**, not like he is our earthly father. We should bow in reverent awe before the grand presence of God, and in our supplication we should not talk DOWN to God, we pray UP to him who is on the throne of His Majesty. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in Heaven, and thou upon earth." (Eccl. 5:2).

My brother says he is not trying to get anyone to stop using this solemn language "if you feel comfortable with them." With me, it is not a matter of "feeling comfortable" (though I do, because I have always "spoke as the oracles of God" in addressing Him) but a matter of principle.

-P.O. Box 959
Empire, Calif. 95319
Phone: 209-874-3146

FOR YOUNG CHRISTIANS AND THOSE WHO TEACH THEM

MATURE ENOUGH FOR MARRIAGE? This is the title of a new book by James Orten. It describes measures of maturity by which young people can know whether they are ready for marriage, and discuss ways they can get ready if they are not. The book is attractively printed and bound, and professionally illustrated by a Christian artist. Intended as a companion volume to **LOVE AS A BASIS FOR MARRIAGE**, which was published last year, the two books contain insights that can help young Christians make more stable and happy marriages. **MATURE ENOUGH FOR MARRIAGE?**, a larger book, is \$2.00 per copy or 4 for \$7.00. **LOVE AS A BASIS FOR MARRIAGE** is still available at \$1.50 each or 4 for \$5.00. Order from: Stepping Stones Publications, P.O. Box 22004, Oklahoma City, OK. 73132.

CAN YOU HELP THIS SISTER?

We are in receipt of a letter from sister Mary E. Coffee inquiring if any of our readers are in possession of a book titled "**From The Cow Camp To The Pulpit**" which was written by her father, the late Sidney W. Smith. It has some of his sermons in it, also biographies of other Christian men and women. If you have this book and are willing to part with it, she is willing to pay you for it as well as postage to mail it to her. The book was published in 1927 and Brother Smith lived in Abilene, Texas at the time. You may contact her at 1400 S. Fannin, Denison, Texas, 75020.

OUR DEPARTED

Coffee— Bro. Jay Arthur Coffee was born Nov. 30, 1905 at Bromide, Okla. and passed away Jan. 27, 1984. He was a faithful member of the church at Ada, Ok., and was laid to rest at Coalgate, Okla., with a large crowd of relatives, friends and brethren in attendance. It was his request that I conduct the service and I considered it an honor to speak.

—Ed Bullard

Patrick— Dewey Dewitt Patrick Jr. was born Jan. 17, 1925 and departed this life Dec. 24, 1983. He is survived by his wife, Martha; a son, David; and a granddaughter Ami; his father, Dewey Sr.; 2 sisters, Mrs. Ina Smith and Mrs. Marie Shipworth. Bro. Patrick was a long time member of the church of Christ. He was stricken with cancer some 10 months ago. He was so faithful in all his suffering, faithful and trusting his Lord. He was knowledgeable in the scripture good with words, and a giant in benevolence. He gained respect from all his fellowmen and especially his brethren. He will be missed by the N. Watkins congregation. He was my close friend for many years. Many gathered to pay last respects while the writer endeavored to speak words of comfort.

—B.B. Cayson

Smith— Sister Lela Smith was born Oct. 31, 1905 and departed this life Jan. 6, 1984 at the age of 78. She is survived by 2 daughters, Mrs. Louise Belcher, and Mrs. June Smith; a son, Gary; 4 brothers, Arvey, James, Charlie and Lonnie Key; 6 sisters, Gather Markle, Opal Hamm, Sarah Bell Hoskins, Birdie Thompson, Frances Schubert, and Lillian Thompson; 16 grandchildren and 21 great grandchildren. She was a member of the church of Christ for many years and attended the N. Watkins congregation, in Memphis. She was a special and devoted christian and I know of no one who crossed more valleys of sorrow but had such patience! At the sick bed she was great, and we all owe her a debt of thanks. A large number attended the service at Somerville, Tenn. The writer conducted the service.

—B.B. Cayson

Blair— Hettie Blair, was born October 12, 1911, at Magic Springs, Arkansas, died in Little Rock, January 6, 1984, at the age 72. Sister Blair was a member of the White Oak church of Christ near Witts Springs, Ark. She is survived by her husband, Guy; five sons, two daughters, 22 grandchildren and one great grandchild. Guy and Hettie had celebrated their 50th wedding anniversary this past October.

—Miles King

Crader— Sister Cordelia Jane (Campbell) Crader was born in Calhoun County on November 8, 1895. She was married to Rufus C. Crader on December 25, 1912, he preceded her in death in November of 1979. She passed away September 15, 1983 at the age of 87. She leaves behind

seven daughters and five sons, thirty three grandchildren, twenty five great grandchildren and many friends and loved ones. She was still attending church services at Chain of Rocks, St. Louis, when age had taken its toll on her health. She was an encouragement in life and certainly as good a lady as you would ever want to meet. From those who knew her well I heard the sentiment that if any one ever went to heaven she did. She is greatly missed by all of us who knew her, and most certainly at the church services. The funeral services were held at Hanks Funeral Home, Hardin, Ill. The writer conducted the services.

—Kenneth R. Middick

Afton G. Kintley— Husband of Delle Cook Kintley, died Jan. 1, 1984. He was informed by his doctors on Wednesday that he had terminal cancer of the brain and lungs and he died the following Sunday night. His wife, Delle, is the sister of Bro. Clovis Cook. She is presently living in Little Rock, Ark. and attends the congregation there. She and Buddy had been married seventeen years. He was buried in the old beautiful Riverside Cemetery in Wichita Falls, Texas where they had lived the last ten years. Her present address is 5901 John F. Kennedy, Apt. 921, N. Little Rock, Ark. 72116. Please remember her in your prayers.

Branam— Edith Katherine Branam was born in Coalgate, Oklahoma, December 8, 1936. She departed this life January 15, 1984. She was married to Claudus Branam 19th of September 1956. She met death at the age of 74 years, in a one car accident just south of Ada, Okla. on their way to church in Ada. She and her husband were going to church that Sunday morning, January 15th. Then visit her father who was very sick in the hospital. Her parents are Brother and Sister Jay Coffee, both members of the church of Christ in Ada. Sister Branam was a faithful member of the church of Christ in Washington, Oklahoma. She leaves to mourn her passing her faithful husband, Claudus of the home; one son, Steve Branam of the home; three daughters, Bonita Weeden, Washington, Oklahoma, Kathy Lynn Lee, Purcell, Oklahoma, Connie Elaine Millsap, Wayne, Oklahoma. Funeral services was in the Yoakum Funeral Home, Purcell, Oklahoma. Internment was at the Hillside Cemetery, Purcell, Oklahoma. The writer spoke words of comfort to the family and large crowd who was present for the funeral service. She will be missed by all of us.

—R.B. Roden

A TRIBUTE TO BRO. GEORGE SHARP By Hugh Milner

In the summer of 1959 I moved from Kansas City, Kan. to Middletown, Ohio and begun to worship with the church at Crescentville, Ohio. It was here in an old schoolhouse that I met Bro. George Sharp and family. He was at once very kind, friendly, and courteous to me and my family. These fine christian traits were in word and action and they never changed through the years. Not only was George an example in the above mentioned traits, he was hospitable to all who visited him. When you visited with George and Dorothy you were assured of an open door, a big smile of real welcome and a "can I get you something to eat or drink?" Friends, that is rare in these days!

The day or night was never too hot or cold for him to do a favor for brother, sister, friend, or neighbor. For these very reasons and actions his friends are legion! I remember one summer not long ago when my health would not permit me to clean the church house nor mow the grass, so Bro. Sharp volunteered to fill in for me. When time came for pay day of the church work, I endorsed the check and offered it to George. **He would not take it!** He said, "I just wanted to help you out, Bro. Hugh". What a person he was. George was already ready to do any chore

connected with the church. He visited more sick folks than anyone I know of. He visited with the backsliders. He told the story of Jesus to all who would listen. He walked many streets passing out handbills for our revival meetings. Whatever the task, George was among the first to volunteer for the work. Many christian people in the Cinn. area are what they are due to the care, help, and guidance of this dear departed brother. **God bless his memory!**

I am a richer person for having known George Sharp. I am a stronger christian for having watched his life. He was a fine example of Christianity. Each time I turned in the driveway at W. Chester, my eyes would see George's auto parked in it's usual spot. George and Dorothy were at church. Barring health setbacks or an emergency they were at every service, Sun. A.M. and P.M., Wed. P.M., and all the gospel meetings. As Bro. Wayne Fussell once said "they were dependables". These examples are wonderful and shall ever be ours to remember. Let us profit from this brother's life.

In his last hours in the intensive care unit of the hospital he spent his waking hours telling others about Jesus and the way from earth to heaven. What a way for a man to use his last hours! Oh how the church at W. Chester will miss you, George. Your pew is empty, your voice is stilled, your smile has vanished from our sight. But in my heart, and in many, many more hearts you are still with us in memory. Bro. George, your work down here is finished, you fought a good fight, you kept the faith and I am sure you are resting from your labors. My prayer for those of us left down here is that we will meet again, somewhere, sometime, as God has decided. I am sure we will enjoy all the things God has prepared for the saved. Bro. George, I believe you now know the blessed meaning of 1 Cor. 15:58. You now know that your "labors for the Lord down here, were not in vain."

In closing, Bro. George, let me say we miss you very much, but our hearts are soothed by knowing that you are free from pain, hurts, heartaches, and disappointments. You are now at rest and free from earthly discomforts. Thanks to God for having you for a friend, a buddy, and above all, **a brother in Christ!** So long for now George, and I pray we will meet again someday.

—2220 Hawthorne,
Middletown, O. 45042



Earl B. Helvey,— 4825-12th St., Sacto, Ca. 95820— It has been some time since I sent a report to the OPA. The church continues to prosper. In the last two months we have had two baptisms & one restored. We got a call from Bro. Marvin Fisher of San Diego, Ca., that a brother he knew back east had a sister here in Sac. and he wanted us to visit her; we did and have taken her to church every Sunday since. We are looking forward to our meeting with Bro. Rob Hickey Feb. 29th through March 4th.

B.B. Cayson,— 1993 Burnham Ave., Memphis, Tn.— It has been some time since I have written to the OPA. Since last report I have preached in a number of states. I have completely recovered from my illness for which we are so very thankful. Here are 2 subs. for the O.P.A. May the Lord continue to bless all is my prayer.

Ed Bullard,— Rte. 1 Box 26, Tupelo, Ok. 74572— I recently preached two funerals, one for a faithful christian

and one not a christian. If people only realized how hard it is to preach a funeral for a sinner! For the faithful it was so easy, with a theme of "setting our house in order" which our brother had done. For the unbeliever we needed to mention who is Jesus, to whom shall we go, why do men die, shall he live again, and what must I do to be saved? I have now been asked to officiate at a wedding of non-christians who want a "church wedding". There are "church" weddings and "church building" weddings. There is a great difference. The church building wedding means nothing, the church wedding means everything. Presently, I preach Wed. nights at Davis, and am booked each Lord's day at several local congregations. We enjoy doing what we can for the church. We love the OPA and the brethren.

Voyd N. Ballard,— Box 959, Empire, Calif. 95319, Feb. 6— I am glad to be able to report good progress among the congregations where I have been preaching here in the San Joaquin Valley in California. Interest and attendance is good in Atwater, Escalon, Modesto and Turlock. Peace and harmony prevail in all of these churches, for which we thank the Lord. We had two confessions of sins in Modesto on Sunday morning Feb. 5th and in Atwater Brother Eugene Broughton baptized Jo Ann Jones into Christ in January. I want to extend a special thanks to Brother Don McCord for his excellent editorial, "OUTREACH-A REVIEW AND REBUTTAL" in the January issue of the OPA. He said what should be said, and he said it well! Thanks, Bro. Don.

Don L. King,— 41931 Chadbourne Dr., Fremont, Cal. 94539, Feb. 14— Benny Cryer and I just returned from a profitable trip to the Philippines. See report elsewhere this issue. It is good to be home again and we look forward to working among the home church for awhile now. We have some young men who have started teaching and are doing very well. I hope to be of help to them this year. We have had some outside interest lately, we hope this bodes well for us. Last Lord's day we had visitors from Bakersfield and Sacramento congregations and we enjoyed their presence. Now and then, one visits our Sunday evening services late because we now meet at 5:00 P.M. Please make a note in your directories in this effect. We look forward to a meeting with Larry Lay in June, Lord willing.

Kenneth R. Middick,— 4710 Rice Road, Columbia, Missouri, January 7, 1984— Since the last time I reported, many things have happened to the glory of God. We have visited many places and have enjoyed meetings over the brotherhood when we had the opportunity to attend. We have also held two meetings, one in Neosho and one in Lees Summit, we thoroughly enjoyed both of them. The results were five baptisms and seven confessions of fault, to God we give the praise. Through last fall I have had more studies with those of this world than all of the previous time we have been here and it feels as though the ice is finally being broken. We have come to many dead ends in the past but things may be looking up. We still invite all who are passing our way to stop in. Remember us in your prayers.

T.J. Jackson,— 2717 Arrow Hwy. #117, LaVerne, Cal. 91750, Feb. 10— We were in Dallas Tx. (Boulder Dr.) the fourth Lord's day in Dec. and heard Bro. Joe Lee Norton deliver 2 fine sermons, with one confession of faults. The first Lord's day in Jan. I spoke for them with one confession of faults. It was good to be with the brethren in Dallas where we had worshipped for so many years. Good to see the old faithful ones as well as the babes in Christ. Here at home in Covina, we have heard some good preaching from Larry Lay, Mike Fox, Don McCord, Leland Byars, Alvin Smith, Kenneth Harrin, and Dale Starkey, who is becoming a better teacher and song leader. I still teach at Montebello the first Lord's day morning, Cypress the second Lord's day, and Orange the third Lord's day at both services. We went to N. Hollywood the fifth Lord's day for both services.

We look forward to having Joe Lee Norton in a meeting here at Covina, March 18-25. We look forward to receiving the OPA each month, keep up the good work.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Alabama, 35210, Feb. 1— The work is going well in the Birmingham area. We appreciate the cooperation, assistance, and encouragement of brethren and sisters in the south. And we appreciate those who have remembered us to the Father. We have several leads in this area to follow up on. If you know of anyone in this area that might be interested in doing the Lord's work, please let us know. Also you might write them and tell them about the church meeting at 700 Crescent Ridge Road in Irondale (Birmingham area). Services are 10:30 and 6:00 Sunday, and Wednesday night at 7:00. All will find a warm welcome at our services. We closed a very enjoyable meeting with the Athens, Alabama congregation (Sanderfer Road) January 15th. It was well attended with some outside interest also. This coming weekend I am to hold a weekend meeting at Lawrenceburg, Tenn. (Springer Rd.) We look forward to a good meeting. Feb. 29-March 4th we are to be in Sacramento, Calif. (64th St.); March 11-18 we are to be in Yakima, Washington; March 23-April 1st we are to be in Modesto, Calif. Please pray for our efforts here in the Birmingham area.

R.B. Roden,— 112 Kelly Dr., Moore, Oklahoma 73160— First I would like to offer my apology to the congregation in Covina, California, because my field report was cut short by the O.P.A. staff. They did not finish my report — when I said I preached two Wednesday nights at Covina, California while I was in that area. I am very-very sorry that this happened, because Covina has always welcomed me and my wife, any time we can worship with them. The house was full both Wednesday nights. The month of January of this year has been a busy month. There were five Sundays in January. I preached at Moore, Sulphur, Dallas (Boulder Drive.) Washington, Oklahoma, and Red Oak, Texas. All five of these congregations are growing congregations. We have had two baptisms in this area, and they plan to attend services at the Moore, Oklahoma church. We are looking forward to our meetings in 1984.

Miles King,— Rt. #1, Scotland, Ark. 72141 (800) 835-2246 Ext. 33, Feb. 3— Recently I have worked two weeks with the congregation in El Paso, Texas. While in this area I made a trip to Lubbock to talk with these brethren about the work in El Paso. It was good to be able to attend two nights of a weekend meeting at Plainview and meet with brethren from different congregations who show a great interest in the Lord's work in West Texas. While in that area I preached at Lubbock and Levelland. The congregation at El Paso is looking forward to Bro. Mike Middick moving here in June and working for at least a year. We encourage anyone planning a trip through Texas to be sure and stop over at El Paso. We are happy to report a new congregation in our vicinity at Dover, Ark. The congregation is temporarily meeting a half block north of the Dover bank every Lord's Day at 10:30 a.m. and 6:00 p.m. Anyone needing further information may phone Bro. Stanley Watkins (501) 968-3178. Our home congregation at Cedar Creek is doing real good with visitors about every Lord's Day. This congregation has a lot of work planned for this year including radio programs, weekend meetings, correspondence courses. We appreciate very much the brethren who support our mission efforts in Arkansas. This spring we plan to work closely with the new congregation at Dover along with some leads we have in the Ola, Danville, and Boonville vicinity. Brethren, please continue to pray for our efforts.

Billy D. Dickinson,— 215 Forrest Hills Dr., W. Monroe, La. 71291, Jan. 8— The old year has come and gone, with all

its failures and successes, and the new year is now upon us! Let the words of Paul be our resolution: "Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). However, before completely putting 1983 to rest, I do want to say that in November we had a wonderful meeting here with Wayne Fussell who thrilled us with messages of truth from God's word, especially in discussing the theme of "knowing Christ", and also, I thoroughly enjoyed the preacher's study at Wichita Falls, Tx. The spirit, or attitude, which characterized this study was beyond ill repute and was commendable, which is as it should be. I am now looking forward to what the future may hold for me in the Lord's work this year. Of course, we pray for the Lord's blessing, without which all would be in vain! My first meeting of the year will be May 4-13 in Bedford, Ind. I am looking forward to it with great expectations of having a good meeting. If you are in driving distance, plan to be with us. Before closing, I want to commend and say a hearty amen to Bro. Don McCord's editorial on the comments made by James Russell in **OUTREACH**. I believe he was right on mark and showed where most of these men in the so-called Unity-In-Diversity Movement are coming from. It, too, have been my own personal observation that with many of these people who prach the most about love are often the ones who seldom manifest it when the chips are down and their true character comes to surface. Let us beware of such men who come "in sheep's clothing, but inwardly they are ravening wolves". Read his article again-it deserves another reading!

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, MS 39212, Feb. 9— I had the privilege of speaking at two services at South Shreveport church on January 15. We enjoyed being with these good people once again. It was good to see Wayne Fussell, who was present for one service. Here at Jackson we have a couple of new families who have begun attending our services part time. One plans to start coming regularly now. For this we are thankful. It is good to have Richard DeGough in Mississippi working with the Covington County congregation near Collins. Last Saturday at his invitation I assisted in a discussion with some cups and wine people. We are hoping to have another opportunity to meet with them for further talks. We had one confession of faults at Jackson last Lord's day. The Lord willing I am to be at Red Oak, TX for a meeting, March 9-18, followed by one at Fieldstone, MO, March 19-25. Let us work while it is day. "The night cometh when no man can work." The Lord's blessings on all the faithful.

Jerry Cutter,— P.O. Box 966, Kalgoorlie, Western Australia, Australia 6430, Jan. 23— The work in the goldfields of Western Australia (Boulder-Kalgoorlie) seems to be going well. Our largest Lord's day crowd this month has been 22 adults. We can always expect 12 to 15; good outside interest continues at the 3:00 P.M. Sunday services, also. We are in our permanent house in Kalgoorlie now; the house is being renovated and as soon as the repairs are completed we plan to have mid-week services in it. This area is semi-arid with an average rainfall of 10-12 inches. It is now summer here and several days this month have been over 100 F. Yesterday, (Sunday) it was 104. We are located about 400 miles from the ocean. The goldfields are very active now, and are presently expanding. Gold was discovered here early in the century, I believe. There are thousands of open pits in the area left by individuals who surface mined. Most of the important mining is now underground by large companies. Lord willing, we will explain more about this area, the church work, and living conditions in the next reports. We might add that about 20,000 people live in the twin cities of Boulder-Kalgoorlie.

Our phone is: code for Australia 61; local code 90; our house 21-7137. Direct dial calls from the U.S. are very cheap. Pray for us and the work.

Bennie T. Cryer,— 4804 Grouse Run Dr., Apt. Q 3, Stockton, Ca., 95207, Tel. (209) 473-4736, Feb. 14— Please note my new address and phone number. The work here in Stockton is going forward and the brethren are certainly interested in spreading the gospel. They, along with the congregation in Yuba City, Ca., assisted in sending me along with Bro. Don King to the Philippines in January. We had a safe and profitable trip so far as the Lord's work is concerned. We found our brethren there working hard and growing rapidly. They are confronting innovations and digression face to face and are determined to continue conquering it. It was a pleasure to work with, and visit in the home of, Bro. Virgilio Danao again. He is knowledgeable in the Scriptures, more than capable in the pulpit, on the radio, and in handling problems which arise from time to time in the church. Along with all this he is a good man. It was a pleasure to travel and work with Don again. He loves the work over there and has a good rapport with the preachers and churches. This was my second trip to that area with him and he proved again to be a true yokefellow in the faith. It is good to hear about all the successful work going on in foreign Countries and the dedication of families and congregations to those mission fields. God bless all of you.

P. Duane Permenter,— 407 N. King, Henryetta, OK, 74437, Feb. 1— Since last report, our year's work in Graham, Texas has matured, and we are now working with a relatively new congregation (approximately 2 years old) in Henryetta, Oklahoma. We are very excited about this great work. We have had three brethren confess sins since we arrived, and we commend the brethren for their zeal and dedication to the cause of Jesus. The congregation has done well since its beginning and now has around 45 gathering for worship every Lord's day. It is certainly a wonderful opportunity to be a part of such an extraordinary group of individuals, to God be the glory. Since I last wrote to the paper, it has been my privilege to preach in the states of Texas, Oklahoma, Missouri, California, Illinois, Alabama, and Mississippi. Thanks to all the congregations for using me in the Master's service in 1983. Also, many of you may have known of my wife's recent illness and surgery; we thank-you for your prayers in her behalf. She has recovered, and we are grateful to the God of heaven. The Lord willing, we are to be at Cassville, Missouri for meetings March 2-4, and Hale, Arkansas, April 20-29. If you are near these places, we encourage you to attend these meetings; it certainly would be greatly appreciated. What a wonderful life it is to live for our Lord! Peace be to all the brethren, and may God bless you. Pray for us continually. Note our new address above, and our new telephone number (918) 652-2898.

Allen Bailey,— 631 Oak Hill Dr., Houston, Missouri 65483 (417) 967-4550, January 1984— All things here in Houston, Missouri are doing great. Recently there have been several baptisms at the Houston congregation and recently, some at Mtn. Grove. The Ben Davis congregation is equally progressing. A family from the community has started

coming at Ben Davis and is of help to that small congregation. Ben Davis has been responsible, in years gone by, for a lot of good work in several congregations. We appreciate them much and pray for a bright future for them as all the faithful. January 28-29, my plans are to be at Jerusalem, Arkansas for a meeting. I am thankful for the peace and unity that is manifested in that area. February 22-26 we plan to be at Shreveport, La. (Flournoy and Lucas Road). We have never been there for a meeting, and anxiously await this occasion. In March, we plan to be in Pratt, Kansas, March 21-25. We look forward to this, as we have never held meetings in that area. Our April schedule will take us to Radnor, W. Virginia, April 2-8. We have been there on several occasions and always enjoy our work with them. Please make plans to attend these meetings and assist as much as possible. We had the pleasure to be in Georgia to visit family a few days ago. My grandfather and grandmother (Br. and Sis. E.H. Miller) were doing pretty well now; both had been sick for a while. Sis. Ara Bailey (my dad's mom) is still doing well. We love our family both physical and spiritual in Georgia, and have great respect and appreciation for them. I preached in La Grange on Wednesday and Sunday morning. The 1983 Study at Wichita Falls, Tex. was, in my estimation, one of the best I have ever attended. The attitude was genuinely Christian, and people came to study and learn. I was greatly benefited by being there and already look forward to the 1984 study at Oklahoma City. We solicit your prayers always.

Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203— Since our last report, two more precious souls have been added to the church, Marland Padgett of Los Angeles, who will attend the congregation at North Hollywood, Calif., and our son Greg. It was my privilege to study with Marland and then assist him in his obedience to the gospel. Greg has known the church all of his life and when he expressed his desire to obey his Lord and be an asset to the church, I was very proud. Greg has begun to take an active part in the worship. May the Lord richly bless our young people because they are the church of tomorrow. It gave me a great thrill to assist Greg in his baptism. Our prayers are that the Lord will bless and keep these new converts in the palm of His hand. Our work in Arvin continues to move along and we are thankful for the blessings the Lord showers upon us. We have had many out because of sickness the past few months, but the Lord has answered our prayers on their behalf and they are now back with us. We continue to work with outside interest, hoping the Lord will grant them time to obey the truth. We have had the privilege to preach at Planz Rd. (Bakersfield) and at Sanger, Calif. It was enjoyable to be with Bro. Gary Barrett and his family at Sanger. I appreciate the editorial by Bro. Don McCord in the January issue. (**Outreach - a review and rebuttal**). May the Lord raise up men who are not afraid to refute error and slander. We have a weekend meeting scheduled in Atwater, Calif., Mar. 16-18. If you are in the area, please come and assist us in this effort. We have time open for a meeting or two this summer. If you haven't scheduled one yet and we can assist you, please let us hear from you. We ask your prayers as we labor for the Lord and His cause. We pray his richest blessing be upon 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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APRIL 1, 1984

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ACTS 20:7; MATT. 18:20; HEB. 10:25

By Edwin Morris

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

The question is "When did the disciples meet?" Did the disciples meet on what would be our Saturday night or did they meet on what would be our Sunday? There are three time periods that we want to consider:

(1) Jewish Day...Sunset to Sunset

(2) Roman Day...Midnight to midnight

(3) Daylight hours John 11:9 "Jesus answered, are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

The meaning seems to be "Are there not twelve working-hours in which a man may labor without fear of stumbling." It is a twelve hour day in contrast with night. The Jews divided the day from sunrise to sunset into twelve equal parts.

Matt. 20:1...Early in the morning

Matt. 20:3...Third hour-9:00 A.M.

Matt. 20:5...Sixth hour-12:00 noon

Matt. 20:5...Ninth hour-3:00 P.M.

Matt. 20:6...Eleventh hour-5:00 P.M.

Matt. 20:8...Even was come-6:00 P.M. The end of the day.

Matt. 20:12...These last have wrought but one hour.

We can easily see that the period between sunrise and sunset falls under all three times given above. We can scripturally observe the Lord's Supper in the daylight hours on Sunday. Thus we believe the Lord's Supper was observed during the daylight hours on the first day of the week.

In verse 7 there are definitely two different days stated namely "the first day of the week" and "on the morrow." The day they ate the Lord's Supper and the day Paul departed were two different days. This is true regardless of which time we might use. Strong's Exhaustive Concordance defines "Morrow"--occurring on the succeeding day, i.e. tomorrow--day following, morrow next day (After). Thayer defines--on the morrow; in the New Testament, the next day, on the morrow. In Matt. 27:62 "Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate."

If Paul spoke on our Saturday evening and they observed the Lord's Supper on Saturday night he could not have departed the next day. Under Jewish time he would have departed the same day and under the Roman time they would not have observed the Lord's Supper on the First day of the week. If Paul spoke on our Sunday then he could have continued his speech until midnight and then departed the next day which would be our Monday morning. Paul's purpose to leave early the next morning seemed to justify the long discourse. Paul "Discoursed with them" purposing to leave Troas on the following day. The Revised Standard Version reads "On the first day of the week, when we were gathered together to break bread, Paul talked with

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"LOVERS OF PLEASURE"

By Billy D. Dickinson

In II Tim. 3:1-7, the Apostle Paul characterized the last days by describing in detail the "perilous times" which are to come. Of the many shameful traits mentioned, Paul wrote that men would be "lovers of pleasures more than lovers of God." This means they would be a pleasure-loving and pleasure-seeking people, rather than a God-loving and God-seeking people! One translation of this passage says they will "prefer good times to worshipping God." Adam Clarke in his commentary says: "LOVERS OF PLEASURES MORE THAN LOVERS OF GOD. Pleasure, sensual gratification, is their god, and this they love and serve; God they do not." Surely, we can all agree that such a description aptly fits the world in which we live.

To say that our world is preoccupied with sex, or worldly pleasures in general, would certainly be a great understatement!! Unfortunately, this means that Christians are constantly being bombarded on every side by the world's (devil's) propaganda, and if Christians are not vigilant in prayer and meditation in God's world, they will be brainwashed into viewing life from the worldling's point of view. We have actually reached the point where sex and immoral conduct is big business, at least for those who are willing to make a profit any way they can. The movies, whether on the big screen or television, treat sexual misconduct in a flippant and irresponsible way. Even in commercials, sex is used to sell cars, toothpaste, or soft drinks, where a woman barely clothed will tell you how to become more "sexy" or have sex appeal. I think it's obvious that by the way they use the terms "sexy" and sex appeal, they really mean lascivious, to use a Bible term (Gal. 5:19). Nearly four decades ago, Roger Babson said, "When America's keenest minds are using the newspaper, magazine, movies, and radio to entice youth to drink whiskey, smoke cigarettes, make heroes of criminals, these youths should hear the other side of the argument from someone." Surely, that time has come! Indeed, the time has been long overdue!!

Recently, I decided to try an experiment at our local library. The experiment would go like this: At the library, I would choose at random ten of the many magazines or journals offered for reading to the general public. Most of these magazines, if not all of them, will be familiar to everyone because of their popularity and wide circulation. As a matter of fact, I venture to say that many of the readers of this article subscribe to at least one of these magazines! According to my plan, I would briefly look over

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

RESPONSIBILITY AND FAILURE OF LEADERSHIP IN THE CHURCHES K.G. WILKS

The word "Leaders" per se is not found in the King James New Testament in the sense used in the churches today, that is, where no ordained elders are found, the word "leaders" is used. However, the thought is found, particularly in Acts 15:22... "chief men among the brethren", the word "chief" by Thayer's definition at this place meaning (1b) leading as respects influence, controlling in counsel, with the genitive of the person over whom one rules, so of the overseers or leaders of the Christian churches (Heb. 13:7, 17, 24), "to rule over". A number of the best new versions in the English language New Testaments use the word "leaders" in lieu of "chief of the brethren" (Acts 15:22). The importance of the words in consideration to the longevity and sanctity of the church cannot be underestimated.

Brother Homer L. King's article on page 170, in his book, "SERMONS AND WRITINGS OF HOMER L. KING" which appeared in Old Paths Advocate of September 1948, under the title BISHOPS AND DEACONS very well handles the selection, qualifying, development, and appointment of candidates for these offices, and some warnings relative to the same. That these men are chief, (leaders), overseers (bishops), selected elders there can be no doubt. They are not the heads of churches, but exactly what the words indicate. If, once appointed to the office of bishop, they fail in their responsibilities to the church as the Apostle Paul indicated some would fail in Acts 20:30, the results are always fatal, causing division, departure from the faith, destruction to the body of Christ, from which the church (local congregation) is seldom able to rise above. Therefore, whether appointed to the official position of overseers or whether just naturally developed leadership, the responsibility of the leaders (chief of the brethren), those in the place of responsibility, is the very life and growth of the church. Lack of cooperation by and support of the local membership can totally negate the efforts of responsible leadership. Foolish, partial, popular, unjust judgement or rule over a congregation frustrates the spirit and giving of the membership.

To be without responsible leadership, either because of unqualified or faithless holders of the office, or because the congregation just does not nor never did have any one responsible enough to guide, guard, and keep the safety of the church is death to the congregation unless correction of the situation is made.

Paul, the Apostle, in 2 Cor. 4:5 writes of preaching Christ; in verse 6 he writes, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Then in verse 7 he writes, "But we have **this treasure in earthen vessels**, that the excellency of the power may be of God, and not of us." There is no doubt but that the earthen vessels are the hearts, souls, and earthly beings of men (mankind). He then puts the responsibility of keeping, propagating, and purity of the "treasure" upon the individuals who make up the body of Christ, particularly those in "the lead." No doubt that is why he laid upon the elders of the churches the responsibility of being "apt to teach." (1 Tim. 3:2).

The same Paul the Apostle held the preacher Timothy accountable in 2 Tim. 1:13, 14 "Hold fast the form of sound words, which thou has heard of me, in faith and love which is in Christ Jesus. (14) That good thing which was committed unto thee keep by the Holy Ghost (Holy Spirit) which dwelleth in thee." Is there any less responsibility of preachers and overseers to "hold fast" the "form of sound words?" There is a sound, set form to be held on to -- not an ethics situation unstable form, changing by decades, as false prophets would have us believe, furthermore, there was something "committed" unto Timothy. Is it any less

committed to the preachers and overseers and teachers of today? Ah! but one could imagine so by the pressure of the false teachers and heretical brothers who are not brothers but are grievous wolves and perverted teachers to be marked, avoided, or withdrawn from. (Rom. 16:17).

In chapter 20 of Acts of Apostles, verse 28, responsibility is laid upon the overseers (bishops) to "take heed therefore unto yourselves, and to all the flock (church)...to feed (instruct) (teach) the church of God." He tells them in the same verse the Holy Ghost "hath made you **overseers** (Grk. bishops).

In line with what Paul told Timothy, he also told Titus (1:9) "Holding fast the faithful word as he had been taught, that he may be able by sound doctrine both to **exhort** and to **convince the gainsayers**." The responsible leader, elder, bishop, overseer, shepherd, must be able to do that. If he will not study to that end and have the courage to do it, he is unworthy of the name and position of overseer (bishop), and will allow false doctrine to be preached in his congregation--he will not even know what false doctrine and heresy is, so that he may guard the flock against. He will allow souls to be lost and in that neglect lose his own soul.

Let the reader keep in mind that we are considering this matter from the position of RESPONSIBILITY, rather than the "qualifications" of the "elders". True, there is an interlacing of the two, but RESPONSIBILITY IS THE THEME.

From 1 Tim. 3:2 it is seen that the ruler or overseer of the congregation is to be VIGILANT; 1 Pet. 5:8 uses the same English word but the two are different in the Greek. Paul is saying be alert to danger, be watchful, as a shepherd is watchful over his sheep for which he is responsible. Peter means to be watchful from the point of view of being sober enough to have a care for the flock and to recognize danger from the false teachers, heretics, and dividers. The shepherd who sleeps on the job, doesn't watch for his flock, or runs away from danger is not worthy of the responsibility and should be removed from his responsibility. If he is honest, just, and careful for the flock he will remove himself from his responsibility, which does not mean that he is lost, but just not up to the job -- and might for bad decisions or cowardice or ignorance, lose his own soul and the congregation. That is why it is so important to be APT TO TEACH AND SOBER in judgement. (1 Tim. 3:2, 3).

The man, be he ever so good a Christian otherwise, who does not want to assume responsibility for marriage and family will not qualify for responsibility over a congregation of the Lord. Paul wrote to Timothy specifying marriage and fatherhood -- not only that but the ability to raise up his children in the faith or to be Christians, able to control his children -- not they him. Paul told Titus the same thing (Tit. 1:6). The present day sentiments of so many men in not wanting any responsibility, especially that of marriage, found in unbelievers is seeping into the ranks of believers. I remember a man of sixty-five years in the 1930s, a bachelor, said he was afraid to get married -- he just couldn't trust women. Another neighbor, barely alive so wrecked was he by lung disease, the father of five or six husky children, when I told him about the bachelor's fears, said, "The old coward!" One who can scarcely assume responsibility for himself, less so for a wife and children, will never do for the responsibility of caring for the church. Paul said so (1 Tim. 3:4, 5).

One in the position of overseeing the church (a bishop, Acts 20:28) is duty bound to develop and to demonstrate certain characteristics; Some of which are Hospitality (1 Tim. 3:2 and Tit. 1:8). By way of hospitality the Mexican says "My home is your home." I was told once by a young

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"THE TRUTH IS: CHILDREN ARE SINNERS AND THE CHILDREN OF WRATH

Sometime ago I received a tract on Infant Baptism and Hereditary Total Depravity of man. The title is a quote from the author. He believes he has found these doctrines taught in the Bible. What is Depravity? it is defined as, "corruption or evil". What is Total Depravity? I quote from the **Presbyterian Confession of Faith**, "opposite to all good and wholly inclined to all evil." What then is Total Hereditary Depravity? When Adam sinned he became evil and since we are the descendents of Adam we inherited his corruption or evil. Thus when we are born into the world we are born opposite of all good and are wholly inclined to do all evil. We are spiritually dead and only a direct operation of the Holy Spirit can save us. According to the Depravity doctrine Infants are born sinners and must be baptized (sprinkled according to their doctrine) for the remission of sins. Infant Baptism is a result of the T.H.D. doctrine. You may have also wondered why denominations do not believe water baptism is necessary to ones salvation. The T.H.D. doctrine removes all personal responsibility, therefore, one must have a direct operation of the Holy Spirit in order to be made alive to do God's Will. Since one must receive the H.S. baptism to be made alive, water baptism is ruled out; for this would indicate one is responsible for his life and has the power to decide whether to obey God or not. If one advocates man must believe and be baptized to be saved this would indicate man has it within himself to obey or disobey and thus would do away with the Inherited Total Depravity doctrine. The danger of Infant Baptism is that it may keep one from obeying the Gospel. I tried to persuade a Lutheran to be immersed for the remission of sins but he would not because he said, "he was baptized as an Infant." The false doctrine is dangerous because it places false security in the hearts of the believers.

Does the Bible teach man is so dead only the direct operation of the H.S. can save him? To the contrary. Deut. 30:19 "I have set before you life and death, blessing and the curse, therefore choose life." Josh. 24:15, "Choose you this day whom you will serve." We can see man is not so dead he cannot choose right from wrong. We cannot inherit sin for sin is an act and one cannot inherit an act. In Gen. 6:5, "Jehovah saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Verse 12, "And God saw the earth and behold it was corrupt for all flesh had corrupted their ways upon the earth." Notice, "they corrupted their way." Noah and family were righteous. I wonder if they inherited their righteousness? What did God do to the world that has corrupted itself? Did he send the direct operation of the H.S. into their hearts to cure them of their corruption? No, but he did send a flood to destroy them. Eph. 2:5 and Col. 2:13 show a sinner is dead through his own sins. After Adam and Eve sinned God talked with them. Adam and Eve could understand, in that fallen condition, good from bad. They were not so dead they couldn't hear and understand God. While in sin we can hear and understand God's word and obey or disobey as we choose. I Pet. 1:22, "Seeing you have purified your souls in obeying the truth." The writer of the tract cited Ps. 51:5 David says, "Behold, I was shapen in iniquity and in sin did my mother conceive me." To say that since Davids' mother was, or had been, in sin automatically made him a sinner is a contradiction to other passages in the Bible. Ezek. 18:4 "the soul that sins it shall die." Ezek. 18:20, "A son shall not bear the iniquity of the father." In the new testament, Rom. 14:12: "So then everyone of us shall give an account of himself to God." Rev. 20:13, "they were judged every man according to their works." I believe it is easy to see we only answer for our **own** sins. Therefore, we must conclude the interpretation placed on the afore mentioned passage is incorrect. David was saying, "I was shapen or born in iniquity (I was born conceived and

brought forth in a world of sin.) He didn't say, "I was born iniquity." **In sin did my mother conceive me**, depicts the condition of his mother, or the condition of the world in general, when he was conceived. Sometime ago I was engaged in a study with a Baptist who advocated the Depravity doctrine. Our study finally brought us to Rom. 5:19, "for as by one man's disobedience many were made sinners." (I was told this teaches we are born sinners) I believe this passage reveals the error of the Total Depravity doctrine while giving us a clear understanding of how we become guilty of sin. Notice the rest of the passage: "so by the obedience of one (Jesus) shall many be made righteous." I argued if I became a sinner **because** of Adam's sin then I automatically became righteous because of Jesus' death. The truth is, "We become sinners when we sin and become righteous when we do what God says is right." Tom Paine made infidels but they didn't inherit it from him. In the pamphlet the author says, "We shall not in this pamphlet enter into a discussion of what the Lord may or can do for children who die without baptism." This seems strange to me. What would happen to a baby shortly after birth if it died before baptism? According to the Inherited Total Depravity doctrine, since all inherit sin we would have to conclude the infants who do not receive baptism would be lost. I guess that's why the author of the pamphlet decided not to deal with that aspect of his doctrine. Next he asks, "Who needs Baptism?" Mk. 10:14 "suffer the little children to come to me." The author states, "we need not worry how we bring them to Christ, we baptize them into Christ." He introduces a number of passages on baptism which I will notice briefly. I Peter 3:21, "baptism is the answer of a good conscience toward God." Do Infants have a bad conscience then after sprinkling have a good conscience? Acts 2:38, "repent and be baptized everyone of you for the remission of sins."

Infants are not included because those who responded to the invitation were those whom the Lord called (Acts 2:39) The Lord calls through his word, (John 6:44, 45; Rom. 10:17; Rom. 1:16.) Since infants cannot understand the word they are not subject to baptism. Acts 22:16, "arise and be baptized and wash away they sins." One translation says, "why tarriest thou, arise and get thyself baptized." (Indicative of choice.) When infants are sprinkled they have no choice in the matter. The last example I will notice is Matt. 28:19, "go ye therefore and make disciples of all nations baptizing them, teaching them to observe all things." "The author concludes," Baptize them then teach them. "He argues," baptize all (including infants) then teach them later." Jesus said, "make disciples" (Mr. Thayer says on page 386 to make a disciple means, "to teach, instruct") So Jesus was saying, "go teach, **then** baptize, **then** teach them to observe all things I have commanded. Next he asks, "Who Needs Baptism? Not only adults but children also should be baptized. There is no direct command in regard to the baptism of infants. Jesus did not say, go make disciples of all nations and infants. Neither is there in the Bible any special command to baptize women, young women, young men, or servants. No one would on that account hold that women, young women, young men, or servants should not be baptized." The author over looked a major difference. The women, young women, young men, and servants had the capability to hear and believe Acts 18:8 infants do not. Further he argues, "If Christ had not wanted infants to be baptized he would have said so." He fails to accept the fact that the recipient of baptism was to first Believe (Mk. 16:16; Acts 18:8). Since infants and the mentally retarded do not have the power to believe, they are not subject to baptism.

Next he states, "the Bible in no place tells us directly about the baptism of children but in several instances we

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St., Stockton, California 95205

EDITORS

D.B. (Don) McCord...P.O. Box 1773, Covina, Cal. 91722
Cloviss T. Cook..1503 E. Crestview, Springfield, Mo. 65804
Ronny F. Wade 707 Pearson Drive, Springfield, Mo. 65804
Edwin S. Morris, 10520 N. McKinley, Okla. City, Okla. 73114

PUBLISHER

Don L. King 41931 Chadbourne Dr.,
Fremont, Ca. 94539

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CHANGES IN STORE FOR O.P.A.

The May issue will bring some changes for the paper, Lord willing. Several changes in format and appearance will be evident and we believe these will be for the betterment of the paper. A more complete explanation will accompany the next issue. We pray for a great future and ask your prayers.

BONDS OF MATRIMONY

Mackey-Coberly— Jon Mackey and Sherri Coberly were united in Holy Matrimony, January 27, 1984, in Pauls Valley, OK. The wedding took place in a lovely setting in the bride's parents' home. A beautiful reception was provided for the bride and groom after the wedding by members of the Wynnewood, OK. congregation. Jon and Sherri are both faithful members of the Church in Wynnewood. It was a pleasure for me to officiate the ceremony, and my prayers and best wishes are extended to this young couple.

—Carl M. Johnson

WORDS OF ENCOURAGEMENT

"We enjoy the paper, it brings timely articles and newsworthy items. May He be praised through your efforts and the OPA continue in its fine tradition of advocating 'the old paths'" - John D. Pruitt, Harrisonville, Mo.

"We enjoy the OPA very much. Here is my renewal" -Yual Hammons, Elmore City, Ok.

"We all enjoy the paper so much, don't want to miss an issue" -Eugene Kinser, Bloomington, Ind.

"We enjoy the paper very much, you all are doing a tremendous job. The OPA makes good bedtime reading" -Jerrel & Jean Gaffey, Collinsville, Ok.

"It is a comfort to read of the Lord's work being carried on by able brethren, here is my renewal" -Buddy Brumley, Visalia, Cal.

"I enjoy reading the paper and do not want to be without it" -Lucille McVey, Fontana, Cal.

"We appreciate the wonderful articles, and thank God for you. Keep up the good work" -R.E. Blankenship, Kenova, W. Va.

"The OPA continues to be great reading, keep up the good work" -Larry Young, Lebanon, Mo.

"We appreciate everyone who contributes to making the OPA what it is" -Terry Studdard, Piedmont, Ala.

"LOVERS OF PLEASURE"

Continued from page 1
each magazine and see how many of them could publish one issue without mentioning the word sex or discussing sexual conduct. Although I can't say I was shocked at my findings, it did prove to be an interesting and enlightening experience for me and it caused me to realize more fully that we are indeed in a spiritual warfare with the devil. Let us never forget that the devil wants control of our MINDS or the way we think, and if we're not careful, our minds and attitudes will be affected by the propaganda which is constantly thrown at us. As I looked over these ten magazines, what became strikingly clear to me is the overemphasis which people of the world put on such things as sex or physical beauty. This is not to imply that sex or physical beauty is evil in and of themselves. But, of course, when one overlooks and violates God's arrangement as it applies to marriage, sin and degradation is the result, and also, when one places too much emphasis on the fleshly side of this life, he is certainly not thinking as a Christian is to think!! Therefore, in light of what has already been stated, I would like to share the findings of my experiment with you. (NOTE: Of the following, all are Jan. 1984 issues, unless stated otherwise.)

The first magazine I looked at was **GOOD HOUSE-KEEPING** and sure enough, there were questions and answers regarding sex in Dr. Joyce Brothers' monthly feature. In her feature, Dr. Brothers gives advice and answers questions for those who write in to her concerning some problem they are having. If the questions she receives indicate what kind of things people have on their mind, I think we would have to conclude that sex is a preoccupation with a lot of people. But why shouldn't it be? They have been brainwashed into thinking that just about everything revolves around it. Movies, television shows, soap operas, books, songs, radio programs, billboards, and commercials are designed to leave that impression!!

The second magazine was **McCALL'S**. This magazine, at least in this issue, had several articles dealing with sex, or subjects similar thereto. One article discussed "LEGAL HELP FOR HERPES VICTIM", in which sexual conduct is discussed. There was even a feature article on Burt Reynolds entitled, "WHY I ALWAYS LEAVE THE WOMEN I LOVE." Is this the kind of heroes we want for our children? Also, there was an article entitled, "LINDA GOODMAN'S LOVE SIGNS FOR 1984." In this article the following words are found, "A discussion of love in the New Age of aquarius wouldn't be complete without mentioning the popular topic of the day-sex." However, at least the article does go on to say that "sexual promiscuity REVERSES this natural order of love by beginning with physical union, based entirely on chemical attraction," and, "to reverse the order and begin a relationship with sexual union (without love) is doomed from the start." But, while the article emphasizes the importance of coupling sex with love, it discusses love affairs, as well as marriage. The article speaks of "your love partner", not necessarily your husband or wife. You see, the Christian believes that sex and love must also be coupled with **MARRIAGE** (I Cor. 7:2).

The third magazine was **TIME**. Under the caption "PEOPLE", it discusses a film entitled, "UNTIL SEPTEMBER", which is a movie about "summer sweethearts" who "make love in a bank vault and a bathtub, among other places." There is even a picture of the two stars of the movie in a bathtub.

The fourth magazine was **U.S. NEWS**. Unless overlooked, there was no mention of sex.

The fifth magazine was **REDBOOK** (Feb. 1984). On the front cover were these words in bold large letters: "LOOK YOUNGER LONGER! 30 PAGES ON STAYING SHAPELY, SEXY, HEALTHY." Other articles found in this journal were: "A WOMEN'S MID-LIFE/SEX-LIFE CRISIS", "HOW TO MAKE A MAN FEEL LOVED," and

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ACTS 20:7; MATT. 18:20; HEB. 10:25

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them, intending to depart on the morrow and he prolonged his speech until midnight." Notice John 20:19 "Then the same day at evening, begin the first day of the week." The evening was in the latter part of the day and not in the first part of the day. The disciples met in the day light hours and observed the Lord's Supper, Paul discoursed until midnight and then left at daybreak.

In Vs. 8 perhaps the mention of many lights is designed to intimate that it was a place of public worship, as not only the Jews, but the Gentiles were accustomed to have many lights burning in such places. This does not prove in any way that the Lord's Supper was observed at night.

The upper room was used for devotional purposes. It was so located as to be retired and free from disturbance. The lights are mentioned by Luke to portray the scene. We need places of worship in our day that is secluded from all distractions.

In Vs. 11 "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." He had taken refreshment. As this is spoken of Paul only it is evidently distinguished from observing the Lord's Supper. Paul took refreshment and continued his speech. It was a Common meal Paul ate in preparing for his expected departure. It is mentioned with particular reference to Paul, not to the worshipping company; hence we conclude that the Lord's Supper had been observed at an earlier period of the meeting on the first day of the week; as they had met for that purpose of that day.

We can scripturally meet within the daylight hours on the first day of the week. I would not meet except in the daylight hours but if I did it would be before daylight on Sunday and not after sunset.

"For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

The Question is "Does this refer to the assembly of the Church?"

No, I do not believe this refers to the assembly of the Church. In studying the context of the preceding verses we learn that Verses 7 through 14 has reference to offences in which we are the guilty party. This is when we sin against others.

In verses 15 through 17 it is dealing with what is to be done when our brother sins against us.

In verses 7-14 the remedy must be in each individual. He is to be very cautious in his own person.

In verses 15-17 the remedy is in the exercise of Brotherly love, and if that fail, the community of the congregation.

Verses 18-20 gives us an exposition of what that authority is.

Now let us notice beginning with vs. 15. We are to go to our brother and tell him his fault between the two of us. Such private reproof is hard to do, but it is the way of Christ.

In vs. 16 we have the second step. The first attempt of brotherly love is to heal the wound; to remove the offence in secrecy; to cover the sin. But if this cannot be done, the next step is to take two or three. This is still to keep it from being made publicly. This will also provide sufficient legal witness. **Take with thee--Take alone (Para) with (Meta) thee.**

In vs. 17 the third step is given. Tell it to the church. It is the congregation in which you and he are members. Where any collection of believers are spiritual and can decide in such matters.

Notice the steps:

- (1) Go to the brother
- (2) Take two or three witnesses
- (3) Tell it to the church.

In vs. 18 the same unusual form occurs in Matt. 16:19. There the binding and loosing is addressed to Peter, but is here repeated of the Church or for the disciples as the case

may be. When we do this as outlined above it is recognized in heaven. If we do not do it in the order above it is not recognized in heaven. Too many times it is told to others and even to the church before it is to the brother. We are not promised when we do it that way that it will be binding.

In vs. 20 this statement confirms the promise that the prayers of any two of them would be answered, and at the same time it gives us the comforting assurance of the Savior's presence whenever we meet in his name. This promise implies that those gathered together are really disciples with the Spirit of Christ as well "as in his name." "In my name" Literally "into my name"; when 2 or 3 are drawn together into Christ as the common centre of their desire and faith. None but God could say these words, to say them with truth because God alone is every where present; and these words refer to His omnipresence.

"There am I in the midst" must be understood with reference to the special and gracious presence of Christ and must not be confused with his universal presence with all creatures alike. The distinctive feature of this presence is His grace which is effective to guide, direct, keep and bless.

Verse 20 would refer to the above. But remember this must be done exactly according to his instructions. Now, this does not refer to the assembly of the church but it would be the same principle. Two or three can form a congregation and meet regularly but remember there are other regulations. Two or three cannot take a trip and as a convenience take along some unleaven bread and grape juice and have a worship service in a motel room, roadside park, etc. This passage of scripture will not uphold such. When we miss the Lord's day worship we are either forgiven or we are not forgiven. If we are forgiven we do not have to make it up; if we are not forgiven it would do us no good to attempt to make it up. If one family can do this why can't every family in the church do it and not even come together at all. Among the digressives some practice taking these to people who were unable to attend services. Again the above applies. We have scripture to assemble regular to observe the Lord's service but no scripture to uphold observing it to ourselves so we can do other things. We have a similar situation in John 6:53-54 which does not refer to the Lord's Supper but would include it as being part of the bread of life and the water of life. So remember there are other things necessary in order to observe the Lord's Supper than just two or three being present.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25.

The Question is What is the "day approaching?" There are at least three different beliefs as follows (1) The first day of the week (2) The destruction of Jerusalem, and (3) The day of judgment. It is this speakers belief that it is the day of judgment.

We read in vs. 23 "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)". **Profession** means let us hold fast the faith which we have confessed and cling to the hope which it ministers. The idea is, that we are still but pilgrims here as all our fathers were. We have not yet reached the goal of our destiny. Eternal life is still with us an object of hope. And hence the necessity of clinging to this hope as the anchor of our souls. **Faithful--The eternal life which is the object of our hope is promised to us by him who cannot lie, as he then is faithful who has given us this promise, hold fast the profession of our hope.**

In vs. 24 "And let us consider one another to provoke unto love and good works." **Consider--Let us diligently and attentively consider each other's trials, difficulties, and weaknesses; feel for each other, and excite each other to an increase of love of God and man; and, as proof of it, to be**

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"THE TRUTH IS: CHILDREN ARE SINNERS AND THE CHILDREN OF WRATH

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are told that (households) were baptized." 1 Cor. 1:16 shows Paul baptized the household of Stephanus. Since he argues (households) include infants I suppose it also includes the mentally retarded and, who knows, maybe even some unbelievers. Acts 16:15 teaches Lydia and household were baptized. Acts 16:14, "Lydia attended unto the things which were spoken of Paul." The word **ATTEND** means "to take heed, to turn one's attention to", Lydia turned her attention to the words of Paul concerning Christ. I ask, "can infants turn their attention to Christ?" When Lydia's attention was turned to Christ she was a fit subject for baptism as well as her household when their attention was turned to him. If there were infants, mentally retarded, or unbelievers they were exempt from baptism. (Acts 2:38) he says, "that there be no doubt as to who may get the remission of sins he adds, for the promise is unto you and to your children." Hence he says, "the promise is not only to adults but to children." J.W. McGarvey on Act 2:39 says, "the children mentioned can be no others than those who repent and are baptized. The promise cannot therefore be understood of infants." His next proposition: **Objections To The Baptism Of Infants Answered**; he says, "it is alleged that infants can not receive any blessings through baptism because infants cannot believe. Can they not? Where do you find that written? Matt. 18:6, "whoso shall offend one of these little ones which believe on me." I do not believe this teaches infant baptism because the **little ones** he spoke of had the age and faculties to believe, infants do not. I believe his mistake is in using the words **infant** and **children** interchangeably. The word **infant** means, "without power of speech", not old enough to talk let alone believe. All infants are children but not all children are infants. Col. 3:20 these children were old enough to understand they were to obey their parents (they were not infants) Matt. 18:6 these children were old enough to hear and believe Gods word. He also made an argument on Mk. 16:16 "he that believeth and is baptized shall be saved." "here you see, say those who appose infant baptism, a person must first believe and then be baptized for the word believe is placed before the word baptize. He states, "these are merely two qualifications that must be met in order to be saved. Whether faith must be present before baptism or baptism before faith, or whether the two come simultaneously this passage does not say". All through the scriptures a person first believed then obeyed. Rom. 10:13, "For whosoever shall call upon the name of the Lord shall be saved." Now notice how it is made possible for one to call on the name of the Lord. Rom. 10:14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? "To call on the Lord you must believe, to believe you must hear, to hear you need a preacher. **HEAR, BELIEVE, then CALL.** Acts 18:8 Corinthians, **HEARD, BELIEVED, and were BAPTIZED.** Matt. 28:19, Go make disciples (Thayer; teach, instruct) baptize, then teach to observe all things.

Last, our author inquires: **HOW MUCH WATER IS NEEDED?** He says, "it is immaterial whether much or little water is used in baptism". He asks, "what is the meaning of the greek word **BAPTIZEIN**? It is evident that it cannot always mean to dip under." Lk. 11:38 A certain Pharisee had invited Jesus to dinner. The Pharisee marvelled that he had not first washed before dinner. The word **WASHED** is baptizein. The Pharisee did not marvel that Jesus did not dip himself under water before dinner. **Baptizein** may mean simply, "to wash". Now to answer this argument I turn to Alexander Campbell, "when having no part of the body mentioned as its peculiar regimen

according to the usage of the Greeks, the whole body is meant. Hence they dip or bathe themselves after being to market; whereas ordinarily they wash their hands only up to the wrist". Here then we conclude Jesus washed (baptizein) immersed his hands up to the wrist. Mk. 7:4 is the next argument introduced. "And many other things there be which they have received to hold as the washing of cups and pots, brazen vessels, and of tables." Here we have the Greek word **Baptizein** (to dip). MacKnight translates the similar washings of Heb. 9:10 as "diverse immersions". I can easily see how the vessels were immersed to wash them.

His last argument is found in Acts 1:5 and Acts 2:17: "Ye shall be **baptized** with the Holy Ghost not many days hence." Joel put it this way, "I will **pour** out my Spirit upon all flesh." Here I am told **POURING** is also **BIBLE BAPTISM**. It is strange that the word **POUR** is suppose to be the same as baptizein but is never defined the same way. The Greek word for **POUR** is **EKCHEO** it means to **POUR OUT** A.V. shed forth. The Greek word for **SPRINKLE** is **RHANTIZO** it means to sprinkle. The Greek word for **BAPTISM** from which we get our immersion is **BAPTIZO** it means to dip (to signify the dyeing of a garment) when you dye a garment you immerse it (the drawing of water by dipping a vessel into another) one vessel immersed in another for the purpose of drawing water. I believe we can see **POURING** isn't Bible Baptism but why did Joel say there would be a **pouring** out while Jesus said, "they would be **baptized** with the would be a **pouring** out while Jesus said, "they would be **baptized** with the H.G.? Mr. Campbell, "the pouring out of the Holy Spirit is never called baptism. It is strictly the preparation for it. God poured out the gifts of the Spirit so the Disciples could be immersed in all these influences." According to Lk. 3:16 if baptism is sprinkling or pouring those who are lost can expect to have a little fire sprinkled or poured on them. The pouring out or shedding forth of the Holy Ghost enabled the Apostles to be baptized or immersed in the H.G. just as one pours water from a pitcher into a bowl to enable a person to immerse his hands in water. The pouring makes possible the immersion but the pouring isn't the immersion just as **POURING** is not **BAPTIZO** (to dip).

—420 Hawley AZVE.
Sanger, CA. 93657

PLEASE NOTE

In the Feb. issue there was an article dealing with **Lincoln's Calvary Address** (page 9). At the bottom are the initials: JDO. This stands for James D. Orten and I am at fault for not placing his name rather than just his initials on the article which appeared originally in **Stepping Stones** and submitted by someone else to O.P.A. Also, in the March issue an error appears in an article by Melvin Lee (New Testament Teaching) on page 7. The word "chapter" was used rather than "verse" when citing from Jude verse 3. Our apologies for allowing these errors to slip by us in our reading of them prior to printing.

—DLK

LOCATION OF MEETING

Morro Bay, Cal. church of Christ meets at 2468 Greenwood Ave. Morro Bay, Cal., Lord's day at 10:30 A.M. We have to depend on visitors to furnish leadership. Ruby Florence, Phone (805) 772-7180, Morro Bay, Cal. 93442.

CHANGE OF TIME ROLLA, MO.

We have change the time of Sun. evening services to 5:00 P.M. Sun. morning will stay the same, 10:30 A.M.

—Gary Weaver

RESPONSIBILITY AND FAILURE OF LEADERSHIP IN THE CHURCHES

K.G. WILKS

Continued from Page 2

preacher that he went to a certain place to preach morning and evening. Of the numerous families that made up the congregation, not even one of them invited him and his family home with them -- they spent the afternoon in town on the creek and in the parks. He accepted no more invitations to that place. Do you blame him?

Other qualities in which the leader must show responsibility are such as gentleness of nature, quiet in demeanor, patience toward his own family and the members of the church; indeed to all persons. He must not be self-willed (Tit. 1:7, that is, determined to judge and rule according to his own pleasure without regard to justice or the welfare of the church, including the individual. He who rules by majority rule instead of the doctrine of Christ is unfit to rule. Might does not make right in spiritual matters. Majority rule (democracy) in the church is sure to bring a time when that majority will rule for worldliness division and ruin, spiritually. Remember that was how the Sunday School got into the body of Christ. The instrumental music, the missionary society, the cups, the pastor system -- all came by reason of yielding to the majority. Godly leaders, if they be godly ones, will stand for the truth against the majority, teach against it.

The leader of the church, if he be a responsible one, will be knowledgeable one in the scriptures, known in the community as a responsible man, known also as a blameless one (not meaning without sin, but sanctified unto the Lord) not to be blameworthy for sins or of ill repute in any way; Not known as one who is covetous so that he will not bring the church of which he is a member to be blasphemed for his ill conduct. He is responsible for setting a good example of citizenship before his children, before his fellowcitizens, before the members of the faith. He is to be responsible for demonstrating commendable and charitable behavior before the assembly of the church and its members as well as before them that are without.

Any partiality toward persons of high or low status is out of place on the part of any member, but especially so of the leader. Any injustice to any one to the advantage of another of whatever status is evil judgment. The wives of leaders elders, overseers, and deacons are likewise to be of similar character and behavior, lest they bring ill will in the church cause division, ruin the chances of their husbands of being good leaders or elders -- for the women can do that you know. The "cat", tattler, fault finder, nagging, bitter wife can not only destroy the good works and good intentions and usefulness of a good Christian leader. She can indeed divide the church. Indeed, until our brothers begin trying to build up their knowledge of the Bible, to build ability to teach, to assume authority vested in the RESPONSIBILITY laid upon them as leaders; and, until wives and mothers begin to teach their daughters how to be faithful wives and obedient to the Lord; furthermore, until sons are taught respect for parents, sisters, God and Christianity, we shall not until then begin to have RESPONSIBLE leadership in the church, appointed (ordained) or not ordained. God hasten the day, long past due, when the churches shall enjoy glorious and godly leadership. I would be a very happy old man if I could have RESPONSIBLE and qualified overseers (Greek, Bishops) over the congregation where I worship, be it here or any other place. I would love them as the officer of God, (1 Tim. 3:1 "...the office of a bishop) (1 Pet. 5:2...(not) as being lords over God's heritage,..." "...they watch and give account for our souls (Heb. 13:17).

—528 N. Main
McGregor, TX. 76656

OUR DEPARTED

Kirby— Oma Kirby was born September 24, 1912 in Kentucky, and left this life November 26, 1983 in Cincinnati, Ohio, being 71 years of age. Sister Kirby leaves behind Robert Kirby, her husband; two sons, Kenneth and Lloyd; and three daughters, Wilma Castle, Faye Kohus, and Norma Hargett. She also leaves 21 grandchildren and 24 great grandchildren. Oma was a member of the church for a number of years, attending the West Chester congregation in Ohio. As the years passed she wandered away from her Lord, but returned about six months before her death. In her last days, although her health was slipping, she attended faithfully to her duties as a Christian. She left this life with much assurance. Services were held at the West Chester church building. Several brethren from the area provided the singing with words from some of her favorite passages in God's word. She was laid to rest in Oak Hill Cemetery. It is our true faith that we shall see her in the resurrection.

—G.V. Ayers

Sharp— George Sharp was born in Kentucky, March 4, 1916. He passed from this life December 9, 1983 in a hospital in Cincinnati, Ohio. He was 67. George leaves his wife Dorothy; one son, Harold; four daughters, Louise Mink, Cathern Stacey, Janice Neeld, and Sheri Mink; and 15 grandchildren. George obeyed the gospel at an early age and spent nearly half a century in service to his Lord. The church was foremost in his life, and he enjoyed hearing the gospel preached, and singing praises as much as anyone that I have ever met. Others tell of times past, when in better health, that he aptly taught the word. When anyone was sick George would be there to visit. He was always looking to bring someone to the Lord, and, indeed, did so on many occasions. Whenever a gospel meeting was held in the area, one could always count on him being there. George suffered a heart attack November 30, and spent several days in intensive care. His condition improved and he moved from intensive care, and two days later peacefully fell asleep. Services were held at the West Chester church building where he was a faithful leader for many years. Many dear friends said goodbye to him until the day that they can be reunited up there.

—G.V. Ayers

Hyatt— Parmer Laney Hyatt was born December 6, 1904, and passed away January 24, 1984. She is survived by her husband Millard Hyatt of Woodland, Alabama; one son, Ray Laney of Chattanooga, Tennessee; one step-son Freddie Hyatt of Jackson's Gap, Alabama; two step daughters, Christine Gordon and Joyce Meadows of Sylacauga, Alabama; three brothers, Gillis Prince and Calvin Price of Woodland, Alabama, and Gordon Prince of Jacksonville, Florida; four sisters, Una Langley and Rudell Harris of Woodland, Alabama, Vivian Rowe of LaGrange, Georgia, and Annie Pearl Mann of Lanett, Alabama; one grandson and three step-grandchildren. The funeral was held at the Napoleon Church of Christ with Brother Lynwood Smith officiating. Nieces and nephews did the singing. Aunt Parmer was an outstanding member at Napoleon, always ready to help in any way possible, whether it was keeping the preacher, providing a meal, or simply being a mother to everyone. Perhaps it was an indication of her personality and proficiency that she will be so greatly missed. She was extremely popular with members who sought her advice and counsel, this she gave without reservation. She had a gentle and delightful sense of humor which stood her in good stead with old friends as well as those she had just met.

—Tim Prince

ACTS 20:7; MATT. 18:20; HEB. 10:25

Continued from Page 5

fruitful in good works. **Provoke**--denotes a stimulation. It suggests that a mutual spirit of concern for one another is to be cherished, so as to stimulate to love and good works.

In vs. 25 **not forsaking**--In times of persecution there was a great temptation to stay away from the church assemblies, and some had fallen into this dangerous neglect. **As the manner of some is**--means as the custom of some is. Already some Christians had formed the habit of not attending public worship, a perilous habit then and also now. **Exhorting**--means admonishing, mutual encouragement. We exhort people today to prepare to meet God at the day of Judgment. We exhort them because life is uncertain and the judgment day is coming. **Day approaching**--The judgment day. That "Day" indeed in its great final sense, is always near, always ready to break forth upon the Church. It is the Day of days, the ending day of all days, the settling-day of all days, the day of the promotion of time into eternity; the day which for the church breaks through the breaks off the night of this present world. **CAUTION**--Vs. 26 arising from the mention of that day--which will be, not a day of grace, but a day of judgment--of the fearful peril or falling away from Christ. Notice the verse "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." The case is that of a deliberate apostate--one who has utterly rejected Christ and his atonement, and renounced the whole Gospel system. It has nothing to do with backsliders in our common use of the term. A man may be overtaken in a fault, or he may deliberately go into sin, and yet neither renounce the gospel, nor deny the Lord that bought him. His case is dreary and dangerous, but it is not hopeless; no case is hopeless but that of the deliberate apostate, who rejects the whole gospel system, after having been convinced of the truth of the gospel. To this man there remaineth no more sacrifice for sin; for there was but one--Jesus--and this man has rejected Jesus.

The church being in all ages uncertain how soon Christ is coming, **the day is and has been in each age, practically always near** hence believers have been called on always to be watching "for it is nigh at hand". In 2 Pet 3:4 "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. Even at this time the return of Jesus and the judgement were kept before them. We do the same today and if the world stands another one or two hundred years the same teaching will be kept before all.

The day which Christians expected was the last day. In 1 Cor. 3:13 "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

I do not believe the "day approaching" was the destruction of Jerusalem. Let us notice in Matt. 10:28 "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

(1) Destruction of Jerusalem--kills body only

(2) Day of Judgment--destroys both body and soul in hell.

Why would he warn the people about something that just destroyed the body and could not touch the soul. Today we do not warn people to fear some destruction by man with his powerful weapons. That is of least concern. But I assure we warn them of the eternity that lies ahead.

The second coming of Christ draws nearer all the time. In Rom. 13:11 "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." The day of death and the day of judgment are both approaching every human being. He who wishes to be found ready will carefully use every means of grace, and particularly the communion of the saints, even if just a few, to come together to worship.

Jesus told the apostles that no man is to know even the times or seasons (Acts 1:7 "It is not for you to know the

times or the seasons which the Father hath put in his own power"). To say nothing of the exact day. That He Himself (in his State of humiliation) did not know the day; but that we must ever see the signs of its approach; ever be ready for its arrival, in constant expectation of it. All the New testament writers speak accordingly; we do the same today.

Let us make these final observations:

(1) If the "day approaching" is the destruction of Jerusalem what about Christians at Ephesus, Corinth, Rome, Phillipi, Colosse, Thessalonica, etc.

(2) If the "day approaching" is the destruction of Jerusalem are these scriptures binding on us today? Does it apply to us today "not to forsake the assembling."

(3) Did this apply to Gentile Christians at that time?

—10520 N. McKinley
Oklahoma City, Ok. 73114

1ST ANNUAL MOUNTAIN MID-SUMMER MEETING

The Boulder, Colorado brethren announce June 20-24 as the dates for this 1st. annual meeting in the Rocky Mountain area. This year the meeting will be held in beautiful Boulder, Colorado at the J.C. Depot (30th and Pear St.) with the Sunday services at their regular meeting location: 8161 West 94th, (at Wadsworth Blvd.) West Minister. Services will be at 7:00 each evening, Saturday and Lord's Day at 10:30 A.M. and 6:00 P.M. We welcome those who are making their way to the 4th of July meetings to stop by and help us in the Lord's work in the Denver and Boulder areas. We will be happy to provide housing and other needs for those who attend. For more information call: Rod Martin (303) 422-4507; Glen Osburn (303) 424-9254 or Larry Krook (303) 449-0034.

PLEASE NOTE

"The Man of Sin, The Woman in Scarlet and The Woman in White", by Z.T. Winfree (1907 A.D.). Who has this book? It was based on 2 Thes. 1:3; 1 Tim. 4: 1-3; and Rev. 13:18...The man whose number is 666 and who is an enemy of the church of Christ. The book should be reprinted (no copyright is mentioned). Our brethren in Christ of the younger generation should be learning and preaching the subject matter of this book, exposing the terrible dangers and the falling away that are still extant and powerful in our country. How many copies of this book are still in existence? Write me at 528 N. Main St., McGregor, Tx. 76657.

—K.G. Wilks

One day a man had a large bear in his gun sight and was ready to shoot him. Just then the bear said softly, "Isn't it better to talk than to shoot? Why don't we negotiate the matter? What is it you want?" The hunter lowered his rifle and answered, "I want a fur coat". "That's good", said the bear, "I think we can talk about that. All I want is a full stomach, maybe we can reach a compromise". So they sat down to talk it over. Soon the bear walked away alone. The negotiations had been a success--the bear had a **full stomach** and the hunter had a **fur coat**. Always remember you can never compromise with the devil or error. For in so doing, **you will have to give up truth!**

—Hugh Milner
submitted by Mark Robbins

ALDERSON, OKLAHOMA

The church is located on the south side of U.S. Highway 270-6 Miles East of McAlester, OK. Sun. 10:30 A.M., A.R. Cozad, Rt. 4, McAlester, OK. 74501, Phones (918) 423-0192 and (918) 426-1319.

—Ray Asplin

"LOVERS OF PLEASURE"

Continued from Page 4

"LOVE THAT LASTS: HOW THEY DO IT." The latter article begins by saying, "After years of sharing closets, bathrooms and money woes, some couples still share hot glances and naked lusts." There is even one article entitled, "THE SEDUCTIVE DINNER." I told you with some people practically EVERYTHING revolves around sex and worldly lusts!!

The sixth magazine was **THE NEW YORKER**. In it I found an article entitled, "THE CURRENT CINEMA-VANITY, VAINGLORY, AND LOW LIFE." This article discusses several movies, which, of course, can't be done without discussing sex.

The seventh magazine was the **READER'S DIGEST** (Feb. 1984). Even in it was an article entitled, "ADVICE FROM SEXUALLY HAPPY WIVES." This article listed four factors associated with sexual satisfaction. I'll not bore you with them, except to say that the first factor they gave was "sex as a priority." I'm beginning to think that with some people pleasure is the only priority they have!! As Adam Clarke said, pleasure and the pursuit of pleasure has become their god!!

The eighth magazine was **LIFE** (Feb. 1984). There were no articles on sex in this issue, however, a picture of Brooke Shields scantily clad could be found in it from a previous issue, with the caption: "BROOKE BRINGS BACK THE BIKINI." Personally, I didn't realize it had ever left! Of course, in almost any of these magazines, you're liable to find a picture of a naked or semi-naked woman or man, either in an article or advertisement.

The ninth magazine was **PEOPLE**. There were no

articles on sex, but in the magazine, movies and books are reviewed, wherein sex is discussed. For example, one movie is described as "a loose-jointed, funny, quietly sexy romp."

The tenth and final magazine was **US**. On the cover, the following caption was found (including a photo): "HOT SUITS, THE US POOLSIDE PREVIEW-WHAT TV'S HEAVENLY BODIES WILL BARELY WEAR." By the time I had gone through ten magazines, it was about all I could stand for one day!

CONCLUSION: Please note that of the ten magazines I looked at **ONLY TWO** actually made no mention of sex in any way, and yet, of those two, one had a picture of a semi-naked woman in it!! Certainly, I am not trying to imply that in some of these magazines there are not some fine articles with good information to be found. Too, perhaps neither should all the blame be placed on the writers and publishers. After all, these magazines are published by people of the world who are in business and out to make a profit. In order to make a profit, they must give the public what the public wants. Evidently, this is much of what the public wants or else they couldn't stay in business. If it isn't what the public wants, then it's time for good moral men and women to speak out and be heard and let the powers that be know of our dissatisfaction! But by all means, let us as christians be aware of the devices of satan and realize that he will try to influence us in every way possible, sometimes even in the most subtle ways!

-215 Forrest Hills Dr.
W. Monroe, La. 71291



Selby L. Owen,— 310 Flora St., Lodi, Cal. 95240, Jan. 6 Ph. (209)369-5555— It has been almost a year since I last reported to the OPA and our Father in heaven has certainly been good to wife and I. We have had our burdens as well as joys because the Lord saw fit to take my Mother on Oct. 25, 2 months before her 90th birthday, and only 4 days later, my brother who lived in Mo. passed away. But we are comforted in knowing that they are both in the hands of a wonderful and just God. I have been doing personal work for the Lodi congregation the last 2 years now, and in that time we have had 10 baptisms, 3 restorations, and some confessions of faults, and others almost persuaded. It certainly has been a pleasure to work for the congregation here, and our prayers are that it will continue to grow toward perfection. In the fall of 1983, we spent some time in the beautiful Ozarks of southern Mo. and northern Ark. While there, I had the opportunity to preach for the Lone Rock congregation in northern Ark., also the Odom congregation in Mo., with 3 restorations and a confession of faults. God gave the increase and we are thankful to be His servant, to Him be all the glory. It was a spiritual feast to attend Bro. Wayne Fussells meeting at Odom, I feel much good was accomplished. May God bless him in the work. I am scheduled to conduct a 10 day meeting for Odom church this fall. While back in that area I would like to get acquainted with more churches in that area. So, if any have need for a week or weekend meeting, and could use me, it would certainly be appreciated. Altho the need for more work is here and the prospects good, the congregation here in Lodi is no longer able financially to continue the work, with their supporting the work in the Philippines and help

in Honduras. Therefore, the congregation has decided to end the work here when our finances run too low, which will probably be the first of May or possibly June. After that I will be available for personal work anywhere my services may be needed. If any congregation is interested, please contact me as soon as possible, that arrangements may be made. My desire and plans are to continue in the Lord's work as long as He gives me health and strength to do so. Please pray for me and my wife in the work. To Him be all the glory. God bless all.

(Note: This was mistakenly omitted by printers last month - our apologies - DLK).

Carl M. Johnson,— 1400 Northcrest Drive, Ada, OK. 74820, March 9— We just concluded our annual March weekend meeting and it was a wonderful affair. The seven young speakers did an excellent job and the singing was beautiful. We had overflowing crowds at each service with the largest numbering well over 300. We are already looking forward to our ninth such meeting next year. I recently conducted an enjoyable meeting at Cedar Creek, AR. My schedule for the next couple of months includes; Chapel Grove, TN. Mar. 14-18; McGregor, TX. Apr. 6-8; Mtn. Home, MO. May 5-13; Jackson, MS. (Memorial Day Meeting) May 23-27; W. Monroe, LA. June 2-10; and San Angelo, TX. June 16-24. We continue to solicit your prayers.

Alton B. Bailey,— 909 Truitt Ave. LaGrange, Ga. 30240. February 4,— All things continue well in the deep south. Work in different areas is producing good results. There was another young lady to obey the gospel here in LaGrange last Lord's day. We welcome Bro. David Cole to the south. He began working with the church in Walterboro, S.C. the first part of February. I went to DeQueen, Ark. the first week of February to assist the new congregation. With the Lord's help they were left in peace for which we are thankful. I have enjoyed being in the home area a little more than usual this past winter. My next meetings are, February 17-19, Temple, Ga.; Feb. 27-March 4;

Texarkana, Tx.; Piedmont, Al., March 18-25. It is encouraging to read in the O.P.A. of all the new churches being established in different parts of the country. As well as nations abroad. With a united effort there is no end to what can be accomplished for the Lord's work. Brethren, let us tighten the grip even tighter and work as never before. Pray for us and our efforts.

Ronny F. Wade,— 707 Pearson Dr. Spfd. Mo. 65804 March 5— During the past three months, it has been our pleasure to participate in a number of meetings and work with several different congregations on the weekend. The work in our part of the country is going well, in spite of the severe winter weather we have experienced. In Feb. we were with the Harrodsburg, Ind. church baptizing one. Feb. 24-26 we were in Tulsa, Ok. with one confession of faults. The church in Tulsa has a bright future, in our opinion. Jack Cutter, along with the brethren there are doing a wonderful job carrying out the Lord's commands. The Lord willing in the following days we will be preaching at: Rolla, Mo. March 23-25; Mozier, Ill. April 8-15; Edmond, Ok. May 9-13; West Chester, Oh. June 3-10 and Lowery, Al. June 17-24. Pray for us in the work.

Terry Robinson,— 506 Center St., Grinnell, Ia. 50112, Feb. 26— I am happy to report that a dear brother came back to the Lord after a long absence, there is much rejoicing in the Grinnell congregation for that which was lost is found. There are a few in the community taking Bible correspondence courses, and some in the congregation are studying God's Word together. There seems to be a beginning of enthusiasm and a beginning of positive spiritual growth in this congregation. We praise the Lord for all He has done. We ask your prayers and His guidance that more good can and will be done.

Barney Owens,— 8782 Meadowview Dr. W. Chester, O. 45069— Things with the faithful here continue, as we graciously accept the Lord's kindness toward His children. Our prayer is that the Cause of Christ will prosper in this new year as never before. Our meetings for the Spring are as follows: April 14-22 (a.m.) Houston, MO.; April 28-May 6, Columbus, Ga.; May 26-June 3, Blue Springs, Ky. If you are near these places or perhaps are traveling and can arrange your plans to be with us, we would be happy to have you. Also I would welcome all who can to attend our meeting here at Sharonville 21-29. Brother Wm. St. John will be preaching the gospel to and for us.

Tony Denton,— 998 Parkland Dr. -(#4)-Durant, Ok. 74701.— (Please note new address). It has been awhile since I have written and so much has taken place. I first wish to publicly thank McAlester, Ok. church of Christ for the opportunity they extended to me to work there with Delmer Lee and Leland Byars. I enjoyed working with them greatly. They helped me excessively. Now I am at the address mentioned above. Working here with brother Tony Melton is a pleasure. The work here in Durant, you may recall, began in June of '83. Tony moved here in July. Since then, we have had on the average of one baptism a month, in this area. The work here is abounding by the hand of our Lord, even though Satan is bucking very hard, as usual, trying to bring it down. Pray for the new church here. We know that a church from God **will not be brought down!** I wish to also express my appreciation to all those who have come to my aid in response to the letter from Raleigh, N.C. my hometown. All are very thoughtful. I have found that if one is truly seeking to do God's will He will take care of them. I am preaching at Ardmore, Ok. once a month now. Working and studying with Johnny Elmore is a very pleasurable experience. I thank the church there for their support of the gospel, especially here in Durant. The Lord bless you all in Love.

Gary D. Weaver,— P.O. Box 1974, Rolla, MO. 65401, (417)

967-3044— The work at Rolla continues. We would like to take this time to thank the congregations that help support the spreading of the gospel in this area. At present we are making plans for a weekend meeting with Ronnie Wade, March 23-25. We are looking forward to hearing Eddie Williamson preach for us April 15 (all day services are planned). Eddie is doing alot of good work with the Ben Davis congregation and they have been growing as a result of his efforts. Our first two mission meetings were held by Ron Alexander and Chester King and we had a great turn out from both meetings. Interest continues to grow here and we have a great deal of support from the church in this area. In starting the church at Rolla, our efforts also found us in other areas-Vida, Salem, Vienna, Tusculumbia, Eldon. If you know of anyone in any of these areas, please contact myself or Chester King. If you are passing through, we invite you to come worship with us. Please continue to pray for us and the work here.

Gary Macy,— Rte. 1 Box 139, Goodman, Mo. 64851, Feb. 8— The church here in Goodman continues to do well. We have visitors attending regularly with attendance between 20 and 30. We had a weekend meeting in Jan. with the theme on "Soul Winning". We had several preachers including Richard Frizzell, Billy J. Ferguson, Orville Smith, and Nelson Nichols. The young men gave some excellent talks in the afternoon. We were glad to have Marlet Howard and family from Tulsa for the weekend. We are having another meeting Feb. 11, 12 with the theme on "love". Peace seems to prevail in this area. We ask your prayers. (Note- We are sorry this reached us too late for last issue-Ed).

Voyd N. Ballard,— P.O. Box 959, Empire, Cal. 95319, Mar. 12— Last night I closed a fine meeting with the church in Escalon, Cal. In many ways this was one of the best meetings I have held in a long time. Attendance and interest was exceptionally good, and our crowds continued to increase each night. The brethren there said we had more non-members attend this meeting than any they had, had in the past. We also had excellent attendance and cooperation from the other congregations in the San Joaquin Valley. I was especially delighted with the crowds and interest as I had worried some about the crowds, due to the fact that I have been preaching on a monthly basis for over three years for the church in Escalon. In Feb. I was with the church on Planz Rd. in Bakersfield in a weekend meeting. We had excellent crowds and interest in that meeting, and it was a pleasure indeed to meet and learn to love the brethren in the Bakersfield and Arvin Area.

Bob Loudermilk,— Route 2, Fordland, MO., 65652, Feb. 16— Since the first of the year I have been working with the Ava, Missouri, congregation as well as preaching in several churches of this area, including: Fieldstone, Niangua, Springfield, Ash Grove, and West Plains. Our meeting schedule for the next few months is as follows: Mountain Home, Ark. (March 9-11); Ash Grove, Mo. (March 22-25); Ava, Mo. (March 29-April 1); Flint, Mi. (April 7-8); Auburn, Ca. (April 13-22); Hunt & Pottsville, Ark. (May 6-13); Athens, Al. (May 20-27); Walterboro, S.C. (June 3-10). We wish to thank those congregations that have assisted us financially as we strive to continue in the Lord's work. We look forward to the STUDY in Miami, Ok. (March 16-17). At present we have a short DAILY radio program which runs for 2 minutes (Monday-Friday) on the Ava station. We are also running weekly newspaper articles on various subjects. Our next effort will be to knock on every door in the community with a three-fold purpose: (1) an invitation to our meeting, (2) a free Bible course, and (3) if interest is shown try to set up an open Bible study. Yours prayers, please!

Shelby Taulbee,— Rte. 3 Box 605, Somerset, Ky. 42501— I would like to report a new congregation in London, Ky. We started this work a little better than a year ago. We first

started meeting south 25 highway, but now have moved to our new building which is still south of London—about 7 miles on highway 229. Take 229 highway to Overby Rd., turn left at the green house, about one fourth mile. To call about services: Opal Overby, Rt. 4 Box 107, London, Ky. 40741, Phone-(606) 864-6184; Elmer Bently, Rt. 1, London, Ky. 40741, Phone-(606) 864-5557; or John Overby, Laurel River Rd., London, Ky. 40741, Phone-(606) 878-7918.

John W. Kornegay,— 1728 20th St. NE, Roanoke, Va. 24012, Feb. 13— (Please note our new address). Since moving to Roanoke we have been busy in the Lord's work. Some have returned to the fold of God and many more are still out of duty. We are seeking those gone astray to bring them back to the Lord. Feb. 6, a 72 year old lady was baptized into Christ. We continue to go back to Beatrice, W. Va. once a month to help them, they still have only one man to do everything on Lord's day. They have some dear and faithful followers of Christ among them. Jan. 29, we were with the Lakemore, O. congregation. Some are sick and just out of the hospital, some brethren who have been coming to teach for them were unable to come because of illness. I am concerned about their need. If you know of someone able to teach and having a desire to do so, have a talk with yourself and the Lord, say here am I Lord send me. A blessing awaits you for helping those in need. Brethren, awake to the needs of others.

Melvin O. White,— Rte. 1 Box 128A, Crane Hill, Ala. 35053, Feb. 24— We are moving back to Cullman Co., Ala., Apr. 1, in hopes of starting a new congregation there. A family from W. Va. have moved there and are driving to Birmingham for worship. With the help of Bro. Robb Hickey and the Birmingham and Athens congregations we hope to start a congregation there. We need your prayers.

Bobby Wright,— R. 10, Box 487, Athens, Ala., Feb. 14— The congregation here at Sandifer Rd. is doing fine. This past summer we gained a great asset to the church Gary and Shielia Bates. Gary and I share the treasurers responsibility. We plan a meeting with Douglas Young soon, and another with Bob Loudermilk, May 20-27, which will be the annual Memorial Day meeting. We hope many will plan to attend. We will keep as many as possible in our homes and there is a nice motel nearby- The Welcome Inn on Hwy. 31, phone (205) 232-6944. Also, we are looking for a full time evangelist to work with us. If you or someone you know are available please contact me at (205) 233-0106, or Johnny Fisher, Rte. 2 Box 140, Summertown, Tn. 38483. Phone (615) 828-2703.

Don Jackson,— Box 676, Piedmont, Ala., 36272, Feb. 21— We ended 2 years of very enjoyable work with the West Point, Ga. congregation, Aug. 31, 1983. Sept. 1, we moved to Piedmont to work with them a year. In the past months I have worked with Brethren Joe Hisle and LaDon Croom in the effort to establish a faithful congregation in White Bluff, Tn. area and also participated in the discussion held recently in Birmingham concerning the number of drinking vessels which may be scripturally used in observing the Lord's supper. Presently, I am busy with home studies, preaching at home and surrounding congregations, and holding meetings when called. Our spring meeting will be Mar. 18-25 with Alton Bailey as the speaker. We invite all to attend. May 4-6, we will have a weekend meeting planning for a large group to canvass the entire town. I will do the preaching at the meeting, with special emphasis on first principles. If you would like to be involved in such an effort please plan to be with us, and pray for the work.

Jerry Cutter,— P.O. Box 966, Kalgoorlie, Western Australia 6430, Feb. 21— The work continues to progress in Boulder-Kalgoorlie. We are having new interest in our Lord's day services and our first Wednesday meeting is

planned for tomorrow night here in our home. The repairs to our house are not complete, but we have now been able to unpack our suitcases completely for the first time since leaving in Oct. Next week, Lord willing, we have a trip planned to Albany, which is 500 miles from here, and Perth. In Perth we hope to visit friends and buy drapes and other things for the house. Since coming here we have been very busy; this, plus letters and calls from the States, has kept us from being lonesome. Locally, we have made many friends and this means so much to us and the work. Our largest Lord's day morning crowd this month was 19 adults. From most exchanges in the U.S. we can be dialed direct by dialing 011-61-90-217137. At certain times (not the same as in the U.S.) calls can be made very cheaply. Pray for us.

Bennie Crye,— 4804 Grouse Run Dr., Q3, Stockton, CA. 95207— The church in Stockton continues to become involved in more work. They are a good example of how a single congregation can spread their influence throughout the state, nation and world. I appreciate their supporting me in this type of work. I have just attended the quarterly study that the church in Fair Oaks hosted. There was an intensive effort to study and determine how a local congregation can have greater unity and harmony among its members and use this to more effectively do the work of ministering and evangelizing. We are also making arrangements to move to Zambia in a few months if the Lord wills. There is a new work that has begun in that part of the African continent. The church in Edmund, OK. is working hard to insure a successful work in that part of Africa. I want to thank Bro. Edwin Morris and the others in Edmund that are working so diligently in behalf of this work. Bro. Alan Bonifay and his family recently spent sometime in our home and he gave some glowing reports about their work in Zimbabwe and its growth into Zambia. We love and appreciate them and their dedication and we pray for them on their return trip to Africa. We have also had the pleasure of visiting a number of congregations' gospel meetings and gospel preachers recently. Among them Bro. Rob Hickey who formerly worked with the Stockton congregation and came back "home" for a few days. It was a pleasure to visit with him again. God bless all of you.

Clovis T. Cook,— 1503 E. Crestview, Springfield, MO. 65804 March 10— I recently held a weekend meeting for the Garden's Edge, congregation, in Wichita Falls, Texas. This meeting was like old times. On the first night of the meeting there were eight of us children, brothers and sisters of the Cook family, present. When I was ten years of age, our family started meeting with the north side Church of Christ, sixty years ago. During these years I have done a lot of preaching for them, but, I can't remember enjoying one more than this one. I was so filled and replenished with fond memories of the past. I took a look at some of our old home places, and walked on familiar ground. The congregation is in good hands. Love, respect, and concern for one another, and a desire to do right impressed me. I am grateful to the congregation for having me. The Wades accompanied us on this trip, which was not our first trip together. We stayed in the home of my oldest sister, and we enjoyed every minute of it. My next meeting will be with the Chapel Grove, congregation near Lawrenceburg, Tennessee. I have not been at this church for approximately thirty years. I am really looking forward to this meeting. The date is April 13th through the 15th. Spring meetings have begun in this area.

Loreto B. Pedres,— Dist. #1, Roxas, Isabela, Philippines, Feb. 29— Last Jan. 14 Brother Don King and Bennie Cryer arrived here for a few weeks of evangelistic work. They stayed a week or so in Isabela, a week in Tarlac and a few days in Baguio City. While they were in Isabela they visited congregations during daytime and held gospel

meetings during the evenings in the newly constructed meeting house in Roxas. The same procedure was done in Tarlac. There were well over a hundred persons brought into the fold through baptism in the presence of these two American brothers. Among those baptized were eight from my home congregation in Dammao Gamu, Isabela and eleven from Bankay, Camiling, Tarlac, the place where brother Venancio Pascual is working. We enjoyed their visit very much and feel so much encouragement to work harder and harder for the Lord, looking forward to their next visit again. We really appreciate and are happy for their annual visits. We hope they enjoyed it too. Feb. 5th I baptized two young people in Dammao Gamu, Isabela as a result of personal work. Feb. 10th a fellow preaching brother, Mike Del Rosario, took me to San Francisco, Baggao, Cagayan where he is working. We held a two night meeting in open air. The audience was crowded and interest to know the truth was great. Five were baptized after the Sunday services. I shall return there next month for meetings to be held with two other preaching brethren from Isabela: brother Isidro Pataweg and brother Ceferino Guillermo, God willing. Last Saturday (Feb. 25th) I went with brother Pataweg to San Felipe, Ilagan, Isabela for a one night service. I enjoyed preaching to a good audience who are really searching for truth. Eight were baptized the following day just after the Sunday service. The congregation in this place is growing fast. Pray for the Lord's work in the Philippines. May God bless all.

Orvel Johnson,— 22466 S. Airport Rd. Sonora, Ca. 95370
 Mar. 9— We continue to 'keep house' for the Lord at the little congregation in the California foothills near Sonora. We regret so much losing the Doyle Barretts who have moved to Missouri. Surely they will be a blessing to the Houston congregation. Due to the present economic situation in our area at this time there may be others who will go elsewhere to find employment. This does not, however; lessen the potential for a great work in the Sonora-Columbia area. We have tried without success to get a preacher to come to the area, but have been unable to get help for support. This congregation has a fine new building which will seat over a hundred people. Just a little over three thousand dollars is owed on the property. At present there are five families which comprise the number and on occasion another family comes. There have been frequent visitors from the area the past fourteen months. Even since the heart attack I had nearly a year ago I have tried to fulfill my responsibility as best I could. My doctor now tells me that I must slow down. In view of this it has been necessary for me to tell the brethren that effective the first of April I must give up the work. At least for the present we hope to remain as members of the congregation. We made a sizeable investment in a mobile home in the area in 1983 and until we can sell it we can be with the brethren a lot. If ever there was a place where congregations should respond to the call for help it is at the Sonora congregation. Two of our young people were recently united in marriage. Jay Link, the young man who came from the class and cups people last August and Brenda McQueary, the daughter of James and Barbara McQueary were married on February 4th. They are making their home in the East Sonora area. We hope they can remain in the area as Jay is a good helper in the work. When you go to your Heavenly Father in prayer please remember to talk

with Him just a little about our need at Sonora. May His blessings be with you too.

Virgilio O. Danao Sr.,— Dist. No. 2, Roxas, Isabela, Philippines, February 24, 1984— I am glad to inform the brethren everywhere that the visit of Bro. Don King and Bro. Bennie Cryer here in the Philippines last January 13-30 was successful. 114 baptisms were made as we visited local congregations in different places. Thanks to the very inspiring and challenging messages of Bro. King and Bro. Cryer, for they contributed much to the success of their visit. They conducted a meeting held every night (January 15-21) and a one day study in the newly constructed meeting house in Roxas; while during daytime we visited local congregations. They attended Sunday worship services in the following places: Here in Roxas on January 15, where there was a total attendance of 266; worshipped with the brethren at Cauayan, Isabela (a newly started congregation through the effort of Bro. Ceferino Guillermo, a former elder and preacher of the Christian Church in same place) on January 22; and in Bagcay 2nd, Camiling, Tarlac on January 29. I was privileged to be the interpreter of Bro. King and Bro. Cryer during their entire visit here. As usual, I found them to be dedicated soldiers of the Cross. I love them as brothers in Christ and as friends. We have started the work in Manila; and conducted the first Sunday worship service there on February 12, with Bro. Robert Wilson leading the singing and presiding over the Lord's Table while I delivered the sermon. Bro. Robert and Sis. Cristina Wilson arrived in Manila last month. Bro. Wilson works as a vice-consul with the U.S. Embassy in Manila. And their presence has indeed expedited the start of the mission work in Manila. They offer their residence as a temporary meeting place for the Church to worship during Sundays. We are grateful to them for their generosity and concern toward the work of the Lord there. I find them to be both friendly Christians and dedicated members of the Lord's Church. Although the congregation there is still very small, we pray this will grow and prosper, God helping and blessing it. I plan to spend much longer time to work with the brethren there every month. We pray to be able to also start, as a goal this year, a congregation in Baguio City. We once again thank the brethren at Auroro St., Houston, Texas, the brethren at Jackson, Mississippi, and a Christian family in Fremont, California who requested not to be identified, for the additional aid they sent for the needy brethren here who were severely affected by the drought last year. Since some of the brethren here are now harvesting their crops, and the love you have shown us has met and proven it's purposes within the brotherhood, and those non-members have also seen "your lights", proving to them how genuinely we exercise what we preach and teach concerning Christian love and helping one another's burden, we may now request you, dearly beloved brethren, to stop sending us additional money for the drought victims here. But we request you please continue to mention us in your prayers. We also thank the faithful brethren at Lodi, California for the regular monthly support they have been extending to me and my family; the generous brethren who are financing our radio program; and to those who are praying for the continued growth of the Mission work here in the Philippines. May God bless us all!

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

"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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CONVICTION OF SIN Bennie T. Cryer

In John 16:7-13 the scriptures teach that The Holy Spirit was to have the mission of convicting you of your sins. Evidently this was to be one of the results of His guiding the apostles into all truth. John 16:13.

This truth which became the written word we call The New Testament is a powerful instrument in the hands of The Holy Spirit. It is characterized as "the sword of the Spirit." Eph. 6:17. Since everything you do, say or think is open to the eyes of the Lord He is able to use the word as his sword in a very efficient and powerful manner in your life: "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. From the day of Pentecost in Acts 2 until now men and women have felt its piercing cut and have surrendered to the authority of the Lord.

A young, backsliding sister described her experiences as she battled with this power after attending a gospel meeting several nights. She was already convicted of sin in her life but she resisted doing anything about it for several days. She related to me that everytime her foot stumbled as she walked up the stairs to her apartment or everytime she made a "bobble" while driving her car she experienced a feeling "like a jolt of electricity" going through her body. The word of God had "pierced" her heart and now her guilt of sin and fear of dying in that condition was making her life miserable. "For", as she explained, "I know that if I died in this condition I would forever be lost." Not until she yielded her life back to the Lord did she have that blessed peace with God. She, with a penitent heart, stepped before the congregation and confessed her sins. Prayer was made in her behalf and that night she pillowed her head in safety, peace and comfort. "The sword of the Spirit" had thus far accomplished its mission in her life.

THE DAY OF PENTECOST

This same feeling happened to a large group of people in Acts 2. They had just heard their first gospel sermon and had been told they were sinners in verse 36. They had crucified Jesus. Then, something strange began to happen in their hearts. The Bible writer described the sensation in this way: "Now when they heard this they were pricked in their hearts..." Verse 37. So, convinced of their guilt their spiritual heart was reacting. No electricity then but wasn't that the same feeling the very modern, twentieth century young lady had in her heart because of her sin? Notice carefully: they heard God's word preached, then they were pricked in their hearts. It is the same way today. God has not changed his plan.

Let us notice another example:

A YOUNG MAN NAMED SAUL

You may read about him in Acts 7:58, 9:1-20, and 22:1-16. This young man thought he was serving God in the right way. Acts 23:1. But he was guilty of committing sins that

Continued on Page 3

USE AND MISUSE OF THE CHURCH TREASURY

By: Don Jackson

Much has been written and said about contributing on the Lord's Day and the use or misuse of the treasury. The scriptures are very explicit on these issues. The only authorized use of the Lord's money is for spreading the gospel and helping needy saints. Most agree that fellowship halls, orphans homes, schools, kitchens, entertainment, helping non-Christians, and such like cannot be taken from the Church treasury. However, there are many areas of misuse which go undetected in congregations today. These situations are just as wrong as any of the preceding violations named. We wish to discuss just a few in this article.

One area that is greatly abused is the helping of needy saints. Let me state that I am not opposed to helping **NEEDY SAINTS**. In fact, I find it to be a command which we must obey. Yet, in the matter of a local need, there are some who would rather turn to the treasury than to their own pockets. How many times has a need come to our attention at our home congregation and the first course of action is to send money from the treasury: In speaking to some brethren who follow this path, it seems their main argument is that since we comprise the church, it is perfectly alright to do all our helping from the treasury. They also reason since we contribute to the treasury we are in effect helping the needy saints ourselves. Brethren, when we give on the Lord's Day that ceases to be our money. It is the Lord's money! And we are told of individual responsibilities separate and apart from the contribution on the Lord's Day. Notice the story of judgement in Matt. 25:31-46. In this story Jesus tells us of a judgement scene. The people on the right were saved. Those on the left were lost. Why did this happen? The righteous were those who helped the needy. The lost were those who refused their brother in need. Is Jesus referring to us in a congregational sense? No, he is not! He is speaking to individuals. Each of us have the responsibility to help those in need (Gal. 6:10). If we turn only to the treasury we are neglecting our personal responsibilities. I have heard brethren say, "Well I don't have any money to give." But these same brethren go home to houses filled with valuable items. The fact remains that generally we can do what we want to do. If we want to go on a trip, or purchase something for ourself, we will find a way, even if it means going in debt. How many times have you heard of

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THE "EXCEPTION" IS NOT THE RULE!

by Dwight A. Hogland

I believe that all of us understand (though some might have forgotten) the truth of the words of the above title. Wheresoever a rule is given, it should be followed. And when there is an exception to the rule, it modifies the rule so as to allow for special circumstances. Does the exception negate the rule? NO! Does the rule forbid an exception? NO! Does the exception become the rule? Again we must say NO! However, if, when being taught a rule, there is a greater emphasis placed upon teaching the exception to the rule than the rule itself, one might come to believe, through the fault of his teacher, that the exception to the rule IS the rule. And then, because he never learned or understood the meaning of the rule, he may live his life by the exceptions instead of by the rules. **THINK ABOUT IT!**

Perhaps you can see the point I'm trying to make. There has been much written and spoken lately concerning the Exception of Matthew 19:9, and I'm wondering if perhaps through all the teaching and emphasis on the "Exception" we have forgotten to teach the Rule! And we in danger of causing our young people to understand that the "Exception" is the rule by the emphasis we have placed on teaching concerning the Exception lately? I do not mean to say that we should stop altogether teaching on Matthew 19:9 and the Exception Jesus gives there. But I offer this request of my brethren. Let us begin to place a greater emphasis on the RULE of marriage, and write and preach more concerning the marriage relationship as God designed it and intended it to be. If we emphasize the purity, holiness, and even the permanence of marriage, then I believe our young people will have a greater understanding of the Rule and will enter and maintain their marriages according to the Rule of God, and will avoid the Exception and Divorce. The problem of Divorce will become a lesser problem if we teach our people HOW to get married and how to STAY married!

On behalf of myself and others who are concerned, I ask of my preaching brethren and teaching brethren to teach us about the RULES more than the "Exception". Teach us more about how to prepare ourselves for marriage and how to STAY married and to "live from this day forward till death do us part!" Thank you.

—P.O. Box 812
West Chester, Ohio 45069
(513) 779-1909

BRO. FULMER'S ADDRESS CHANGES

His new address is Rt. 4, Box 773 A, Callahan, Fla. 32011. He asked us to make this available to all those who write him from time to time.

PLEASE NOTE

For those who wondered who wrote the article on page 3 of last month's O.P.A. ("The Truth Is: Children Are Sinners and The Children Of Wrath") the author was Gary Barrett. For a reason unknown to us, the printer left his name off the article. Our apologies.

—DLK

NOTICE

I received a call from Bro. Lynwood Smith, informing me that his new song book "Pilgrim Praises" will be ready to ship by May 1st. It would expedite the shipping process, and also be economically wise for both you who plan to purchase the book, and Lynwood also, to get your order in as soon as possible. Lynwood would like to have them shipped direct from the printers to you if you plan to order soon. Price. \$2.50 per book plus postage.

—Clevis T. Cook

**HONDURAS REPORT
FEBRUARY, 1984**

Greetings to all of you from all of the brethren in Honduras.

Our work is continuing at a steady pace. Within the past two months we are happy to report that the gospel call is still being answered among the people of Honduras. We pray that many more will be obedient to the Word of God.

At the present time we are endeavoring to plant a new congregation in the town of Danli. Danli is the largest town in the department of El Paraiso. All three of the present congregations are located in this department. I am encouraged with the results of the work that has been done there, and I expect that in the near future a new congregation will be started there.

The Las Crucitas congregation meets in the home of one of the sisters of the congregation. This sister has been very seriously ill for some time. We pray that the Lord's will be done in her life and that her family will look to the Lord for strength and comfort at this time.

Honduras is now entering the dry season. The dry season brings with it special problems. During this time there is very little work in the rural areas which means many men do not have jobs. Each year the people try to save and store enough food to carry them through the dry season. However, before the rains come again the people are in need of work to buy more food. The families that have their own small farms do better than most because they can raise their own food and buy only the few items that are needed that cannot be grown.

The mail to and from Honduras has become even more undependable than it has been in the past. We know of several letters that have been lost. Therefore, if you mailed a letter to us that has not been answered, it has probably been lost in the mail. We try the best we can to answer all letters received.

I would like to thank all for your prayers and your continued support of the work. If anyone has questions or comments, please feel free to direct them to me or the congregation at 85th and Euclid in Kansas City, Missouri.

Your brother in Christ,
Muri R. Helwig
Apartado Postal 26
Comayaguela, D.C.
Honduras, C.A.

**ANNUAL MEMORIAL DAY
WEEKEND MEETING
Jackson, MS.**

This year our annual meeting will be May 23-27. Bro. Carl Johnson of Ada, Oklahoma will be our speaker. If you are planning a trip to New Orleans to the World's Fair, why not include the meeting at Jackson in your plans? Attend the fair the first part of the week and attend our meeting the last half. Monday is a holiday and this will allow people plenty of time to get back home before having to return to work. If you come, you will help encourage the meeting, and the services will be edifying to you.

The meeting will be conducted at 147 McCluer Road, a little more than a mile west of I-55 South. Take Savannah St. Exit; drive straight west to church house. Evening services 7:30. Lord's day 10:30, evening 6:00.

—Paul O. Nichols
Jackson, MS. 39212

CHANGE OF TIME

Change of Time...REDDING, CALIF. 605B Leila Ave. Effective immediately Sunday Evening Services will begin at 5:00 P.M. Sunday Morning Services will remain at 10:30 A.M.

CONVICTION OF SIN

Bennie T. Cryer

Continued from page 1
made him "the chief" of sinners according to his own testimony. He was doing these things without realizing he was doing wrong. 1 Tim. 4:12-16. How was God planning to reprove or convict him of his sins? He already thought he was doing what God wanted him to do. Now, remember, in our other examples each had to hear God's word before they were convicted. That young lady heard God's word in a gospel meeting and it made her realize her life was all wrong. The Pentecostans heard the first gospel sermon presented by the church and they were convicted of their sins by it. But how could you get this young man Saul to stop persecuting the church long enough to listen to God's word so that through that word the Holy Spirit could convict him of his sins? O, God wanted him to listen and have a chance to be saved. So, in God's providential way, when Saul was assisting in killing Stephen in Acts 7:58 he had to stand there and listen to an entire sermon from God's word. After this he went on with his killing and imprisoning Christians except something was different now. There was that strange feeling in his heart and, even though he tried to resist it, it would not go away. How do you know that feeling was in his heart? Because when Jesus appeared to Saul on the Damascus Road, He told Saul, "...It is hard for thee to kick against the pricks." Acts 9:5. There you have it. Saul had heard at least that one message. Even though he killed the messenger the message would not go away from his heart. That same feeling came into his heart that the people had in Acts 2:37. It was that same feeling that young lady had in her heart that is described in the beginning of this lesson. Saul was resisting it with all his might. Like an oxen would kick when his master would prod him on with a sharp pointed goad to urge him on in his work of pulling a plow or a cart so Saul was resisting and kicking when the Holy Spirit used Stephen's message to prick his heart. His sins were being reprov'd. He was being convicted of his sins!

LYDIA

Another description of an effective use of "the sword of the Spirit" is found in Acts 16:14-15. A devout and pious woman named Lydia had been worshipping God in the best way she knew. But now it was not the right way as she was about to find out. Her heart must be turned to the truth. How was this accomplished? She, "heard us," writes Luke, the author of Acts. What did she hear? "...The things which were spoken by Paul." Acts 16:10 teaches they were going there to "preach the gospel to them." What is the gospel? It is the good news as revealed in God's word. What is God's word? It is "the sword of the Spirit." Eph. 6:17. What did this "sword" do to Lydia's heart? It "Opened" it. Just as a skillful surgeon opens a heart in need of repair with his surgical instruments so the Lord "opened" Lydia's spiritual heart with his instrument "the sword of the Spirit," the word of God.

How did Lydia respond to this operation of The Spirit? She "attended," that is, she obeyed the things Paul had commanded her to do. What did she do? She was baptized just like those people in Acts 2:38 and the very same preacher she was now hearing the gospel from had to do.

WHAT ABOUT YOU?

Ask yourself: "What is sin and which sins does The Holy Spirit wish to convict me of? You have to go to the Spirit's message, The New Testament, for an answer to these questions.

1. John 16:9 indicates that God thinks the greatest sin you can commit is rejecting Jesus Christ. You cannot negate the force of this verse by merely saying, "I have always believed in Jesus I just do not want to give my life to him now." Your belief must have obedience with it. If it does not it is useless so far as pleasing God and saving your soul is concerned. Read James 2:24-26. John 3:18 reveals that if

you do not believe you are condemned already. 2. 1 John 3:4 teaches you that "sin is the transgression of the law." It literally means you have missed the mark as an archer might do when he casts the arrow toward the target. God has given you targets to hit, or, in other words, purposes in life. He has plainly revealed your duties in fulfilling His purposes for you. When you fail "to hit the target" you sin. The Holy Spirit is trying to convict you of this sin. There are various ways you may transgress the laws of God:

A. 1 John 5:17 teaches you that "All unrighteousness is sin." This means God expects so much of you and if you fall short of his requirements you have sinned. God wants all of you. He wants to be number one in your life. Anything short of this is sin. The Holy Spirit is trying to convict you of this sin if you are guilty.

B. Romans 14:23 states another way you can transgress God's laws and commit sins. If you have doubts in your mind about whether something is right for you and you go ahead and do it you have committed sin. Do you feel you are being convicted of this sin?

C. James 4:17 reveals still another way you may transgress God's law. If you know something is good in the eyes of God and you do not do it you have sinned. How many opportunities to do good have you neglected? Can't you see how The Holy Spirit through these verses from The Bible is trying to convict you of this sin?

YOUR RESPONSE

Is The Holy Spirit pricking your heart? If you have heard a message from God's word from your own personal reading of The Bible, from your father or mother's teaching you or from church attendance where you heard God's real message for you, your heart has probably been pricked by this "sword of the Spirit." The important thing for you to remember is: God is most interested in your response to this "pricking" and not in just the fact that you have sinned. That young lady gave her life back to God. Three thousand of the Pentecostans gladly received the word and were baptized. Acts 2:41. This was their response. The young man Saul resisted as long as he could but something too powerful had come into his heart. Romans 1:16. He kicked against it but finally had to say, "Lord, what will thou have me to do." A gospel preacher was chosen to tell him more of God's message and just like the others he too was baptized. Acts 22:16.

Which example represents you right now? Are you obedient or a "kicker." Remember, God is interested in your response.

CAN YOU HELP ME?

Dear Brethren,

My name is Gregg Whittaker and I am a member of The Church of Christ. Until recently, I was a graduate student at the University of Wisconsin at Madison and meeting in my home. Unfortunately, the other member left the church and I was forced to leave my home and schooling in Madison.

My education means a great deal to me and I have only two years to go to get my PhD in economics. I want to go back to the UW because it is one of the top schools in the country and I have worked hard to get accepted into the department there. My hope is that someone would be willing to go to Madison with me this August and start a congregation. Madison is a beautiful city with vast job and career opportunities.

If anyone is interested or knows someone who may be; please contact me. My address is:

—Gregg Whittaker
203 S. Reynolds Ave.
Holyoke, CO. 80734
Ph. 303-854-2774

PUBLISHER

Don L. King

41931 Chadbourne
Fremont, Ca. 94539**ASSISTANT PUBLISHER**

Ronny F. Wade

707 Pearson Dr.
Springfield, Mo. 65804**EDITORIAL STAFF**

D.B. (Don) McCord

Clovis T. Cook
Edwin S. Morris**CONTRIBUTING EDITORS**Johnny Elmore
Barney Owens
Bennie Cryer**SUBSCRIPTION RATES**

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With this May 1, 1984 issue, several changes have taken place. These involve both appearance and format. We sincerely hope each of you will appreciate and benefit from these minor changes. Being a very sentimental person, I felt just a twinge of sadness to change what I had been so familiar with for so many years. I grew up around *Old Paths Advocate* and though as a boy I had no direct involvement with the paper, I did have a knowledge of how the paper's business was carried out. I helped to mail it out at times, and usually helped carry the paper to the Post Office on mailing day. It was a very small operation really, but so very important to our family. My father was reluctant to make even minor changes such as occurred in Jan. 1944 when the front page changed in such a small way that few even noticed it for some time. Few changes have been made since that time, and we felt it was time to update both the appearance and format. We believe the paper will continue to have a familiar look but become even more useful to all Christians.

You will notice three new names have been added as staff members. Brethren Johnny Elmore, Bennie Cryer and Barney Owens have agreed to go on as "Contributing Editors." Their jobs will be to help us expand the quality of Biblical material offered each month. Their writings will appear on a more regular basis than before. We appreciate their willingness to help, and we have confidence in them as gospel preachers and writers. None of these men are strangers to us, being respected throughout the entire brotherhood as godly and talented men. We thank God for them and all such men.

Brother Ronny Wade has agreed to go on as "Assistant Publisher." All can imagine the need of such a man in this position. No one is more aware of my inadequacies than myself. I have often called on him for advice and help and he has always done his best. Indeed, all the Editors have been used in this capacity or the mistakes I have made would have been many more. He will be of immeasurable value to the paper too, because of his nearness to the

printers geographically and his knowledge of business affairs, to say nothing of the Bible. I am very thankful for him and his dedication to the Cause. Ronny has been an editor of *O.P.A.* since Feb. 1963 and his writings have been gladly received for many years.

A word regarding Edwin Morris, Clovis Cook and Don McCord. Edwin and Clovis were added as Editors the same time as Ronny Wade, in Feb. 1963. Bro. McCord became an editor in Nov. 1959 after Bro. Gay's death in 1958. All of these men are highly regarded by brethren. Their works stand as testimonies of their value to the church. I grew up in admiration of them all. My admiration for their steadfastness, dedication to the Cause and love of Truth has never wavered. After my father's stroke in 1962, Bro McCord served as Publisher for over fourteen years of *Old Paths Advocate*. Now, as a valued editor, he continues to contribute much both to me and the paper. I appreciate all he and the others have done and are still doing for the paper.

The Editors have been asked to write more often to aid in the quality of *O.P.A.* Their work is, for the most part, a thankless job. I send articles to them for their observations from time to time. They will correct any mistakes they see, and usually send it back to me in a few days ready for the printers. You never know of their labors but it is there nonetheless. My job with the paper would be a nearly impossible one if it were not for their assistance and advice. Thank God for them.

We anticipate a deeper quality of material now with the changes we have made. With articles appearing regularly from brethren Johnny Elmore, Bennie Cryer and Barney Owens along with more regular writings from our editors of many years, the paper just has to be better. We, of course, continue to welcome articles from the many brethren who have done so much through the years. The paper could not have the "flavor" it has without them. Our thanks to all.

—Don L. King

PAST, PRESENT, AND FUTURE
By Ronny F. Wade

The *Old Paths Advocate* has been coming into the homes of brethren throughout the world for over fifty years. In 1928 when Brother H.C. Harper began publishing *The Truth* times were hard, and every victory for truth was won with hard work, sacrifice, and pains-taking care. A long road lay before those who dedicated themselves to the task of upholding the ancient faith once, for all time, delivered to the saints.

In the January issue of the 1932 *OPA* Brother Homer L. King wrote "I have reluctantly accepted the responsibility as publisher of this religious journal, for I have thought that if I had any ability in the services of my Master, it was in the evangelistic field. This I still believe, but it seems to be the will of the editors that I undertake the arduous task of publishing the paper and to this will I resign". Time abundantly prove that Brother Homer had much ability to give as a publisher, and this he faithfully did until ill health prevented it. In that same issue of the paper, Brother Homer A. Gay wrote "It is with much consideration and hesitation that I give my consent to allow my name to appear as editor."

I personally share the concern and apprehension expressed by these two able brethren so long ago. When Don wrote and asked that I serve as assistant publisher of the *Old Paths Advocate* it was with careful thought and concern that I made my decision. God knows that I have never had the desire to publish a paper. The burden is not only great, but the problems that accompany such a task are usually very difficult. However, I firmly and devoutly believe in the ideals and truths that have been proclaimed by this journal for the past fifty years. I want to see the paper prosper and go on blessing man-kind for many years yet to come. I am keenly aware of the responsibility

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involved in this decision, and with that in mind I dedicate myself to the task at hand.

—Ronny F. Wade

Note: Special thanks is due to Debbie Edwards, wife of our beloved preaching brother Doug Edwards, for the art work which resulted in the new appearance of the *Old Paths Advocate*.

HOME-SCHOOLING

Because of our interest in home-schooling, we would like to gather information from people involved in teaching their children at home. Please send information on your experience, any special problems and their solution, and information on what different states require and allow. If others have questions, I will be glad to share what we learn. Several have asked us for information, and we need help. Please send information or questions to the writer at Rt. 1, Box 65, Golden City, MO. 64748.

—Jim Batson

APPRECIATION

To all the congregations and individuals who helped our son, Chester Spoons and family during his lengthy illness, we wish to express our deepest appreciation. This includes help with his living expenses after he became unable to work. The thousands of dollars to help with medical expenses beyond the limit of insurance coverage and your many prayers were appreciated. During the four years and more from the time he became unable to work until his death March 3rd, 1984, the needs have been very great. We will always be indebted for your help. In addition, it has been a great source of encouragement to us during the long and difficult ordeal to know that so many of our brethren cared so much. Thank you, and may God bless you all for your generosity.

—In Christian Love
R.C. and Velma Spoons

AN OPEN LETTER

Dear Brother,

My name is Debbie Van Nover and my husband and I are members of the church. My home town is Antigo, Wisconsin. I moved to Kan. in 1980 and in Feb. 1981 I was baptized. The reason for this letter is concern for my family. You see there are no congregations of the Lord's church in Wis. I would so much like to see a congregation started in or near Antigo. What do you think are the chances of this? I can't really even go home on a vacation because of this. I want so much to help my family find the truth. I hope you can help me do this. Any advice or help you can give me will be welcome.

—In Christ,
Debbie & Leslie Van Nover
Country Estates E17
Pratt, Kan. 67124

Note: We received this letter recently and are deeply touched by our sisters concern for her relatives still living in Wis. She and her husband are concerned about complying with Acts 20:7; Heb. 10:25; 1 Cor. 16:1,2. I understand Antigo is about 8 hours away from Chicago and we are the nearest congregation. Brethren please write me concerning this matter at your earliest convenience.

—Church of Christ
% Joe Rivers Jr.,
11624 S. Harvard Ave.
Chicago, Ill. 60628

RESTORATION BOOKS ON SALE

ATTENTION PREACHERS & BOOK COLLECTORS: I recently had the opportunity to purchase a few sets of "THE EVANGELIST" and "THE CHRISTIAN BAPTIST". They are complete, new sets and are available on a "first come, first serve" basis. "THE EVANGELIST" includes 10 volumes of restoration writings from Walter Scott & others who wrote in the 1830's. A valuable research tool for any library. PRICE -- \$59.00. (They sell for over \$100 in the book catalogues), (include \$3.00 postage).

"THE CHRISTIAN BAPTIST" was Alexander Campbell's first periodical, issued monthly from 1823-1829. Campbell intended to name it "The Christian" but Walter Scott persuaded him to add BAPTIST to the name to provide entree to the Baptist with whom they were working. 7 volumes in one; never before reprinted in this form. A large-type, beautifully bound, 736 page book. Also contains numerous comments and writings of Walter Scott, Barton W. Stone, and Thomas Campbell. PRICE -- \$27.00. (+ \$3.00 postage).

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FELLOWSHIP

By: Voyd N. Ballard

Fellowship is partnership - joint participation. Fellowship is impossible without participation. When one does not participate, he has no fellowship. By the same token, when one participates, he has fellowship in that endeavor.

Many people seem to think they are justified in trying to have fellowship with individuals and churches that have departed from the doctrine of Christ. We often hear brethren talking about deciding whether or not to have fellowship with those in error. Fellowship in TRUTH cannot be decided by the whims of the unstable. True fellowship is the result of people walking together (participating in) the light of God's word. (1 Jno. 1:6,7). If I walk in the light and you walk in the light we are in fellowship. We are participating in the common faith. You cannot fellowship any person or church who has departed from the faith and be right with God. Anyone who abides not in the doctrine of Christ has not God or Christ, and anyone who bids him godspeed becomes a partaker of his evil deeds. (2 Jno. 9, 11).

I am afraid that too many are more concerned with what the majority thinks than they are with what God's word teaches. They are afraid of the reproaches of the crowd. We need men like Moses who will choose to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." If you know you are right-stand for that right. Stand even if you must stand alone. Never be guilty of compromising the Truth of God's word just to be with the crowd. Remember that one day you must stand before God and give an account to him. In that day you will not be judged by what the crowd thought was right.

—P.O. Box 959
Empire, Calif. 95319
Phone: 874-3146

ATTENTION YOUNG PREACHERS

If you would like an opportunity to gain some "on the job" experience in personal work, plan to be in Durant, Ok., June 4-8 for 5 days of personal work. The work will be done by teams of 2 which provides you an excellent opportunity to go with a more experienced preacher, and gain valuable experience. The expense will be reasonable. For more information contact one of the following brethren as soon as possible: Johnny Elmore, 419 K SW, Ardmore, Ok. 73401, Phone (405) 223-8446; Tony Melton, Durant Mobile Home Pk., 35D, Durant, Ok. 74701, Phone (405) 920-1509; or me at P.O. Box 301, Valliant, Ok. 74764, Phone (405) 933-7113.

—Randy Tidmore

WHO CARES?

Did you ever think about who turns out the lights and locks the doors at the church building? It may seem a small thing, but it could create some problems if no one did it. The point is, **someone** accepts the responsibility that most members give very little thought to. The same could be said of cleaning and maintaining the building, parking lot, lawn, etc. Usually, some few willing souls will volunteer their services -- and most others are perfectly willing to let them. Many Christians simply do not relate themselves to such work, and worse, may not appreciate those who do. But, in the absence of paid janitors and yardmen, why is any one member any more or less responsible than any other? What if **no** members cared about the appearance of a dirty building, or a weed-filled lawn or broken windows? Such neglect would soon become embarrassingly apparent.

On the other hand, other and more serious neglect, is not so apparent. Take, for instance, the erring brother. Whose responsibility is he? Who cares? Must he finally embarrass the church like an unpainted door or a broken window to merit attention? God says, "ye which are spiritual" should restore such a one (Gal. 6:1). As none will admit to **not** being spiritual, that makes the erring member the business of **every** member! When Christians are motivated by genuine love and concern for each other; when they have the same care one of another (1 Cor. 12:25); and when each looks to the need of others (Phil. 2:4), little time will be wasted in trying to figure out who **has** to go and help "save a soul from death" (Jas. 5:20). What if no one in the whole church cared about the weak brother? It's bad when Christians don't care about unkept meeting places; but it's far worse when they neglect the erring brother, one of whose sake Christ died.

Equally important is the responsibility **every** Christian has in regard to teaching the lost. The **faithful** are to be able to teach others (2 Tim. 2:2). All are to be ready always to give answer concerning their hope (1 Pet. 3:15). To that extent they can teach others how to gain such hope. When the early Christians were scattered abroad, they went about preaching the word (Acts 8:4). Unscattered Christians can and should do the same. Paul writes of how most of the Roman brethren were bold to speak the word of God without fear (Phil. 1:14). The world urgently needs such bold brethren speaking that same word today! But who will do it? Those who turn out the light and lock the doors? Only those who preach from pulpits? God looks to His people -- **all** of His people--to help others in the way of salvation. The blessings of truth and salvation are not to be hoarded, but shared -- else, we risk losing them. Jesus came to seek and save the lost (Lk. 19:10). How can His followers **not** be interested and involved in the same work? How can they **not** care?

Shunned and shifted responsibility has hurt the Lord's church immeasurably. The slothful spirit of "doing-as-little-as-you-can-get-by-with" may suit the world, but it is grossly inappropriate for those who care -- and those who have been blessed with God's best.

—Submitted by
Bobby Wright,
Athens, Ala.

THINK ABOUT TODAY, FOR TOMORROW MAY NEVER COME

There are a lot of straying people, out in the world today,
That need to be taught the Word, not tomorrow, but today.

'Cause we never know when Jesus will be coming in those clouds.

To deliver up His kingdom, that trumpet O' so loud.
There is no way to escape the King in all His glory;
If you read the Bible, you surely ought to know the story.
And all of those lost people who thought He wasn't real,

NO ONE

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 Pilate's hall He did not cry while high priests shouted,
"Crucify".

I heard the crowd pronounce Him wrong of words and deed
He'd never done,

They said He had cause offense; I feared to speak in His defense.

I saw the nails pierce hand and feet, and wondered at this Man's defeat.

If He were 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, as if to 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 only 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 word 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.

—By J.A. Grant
Temple, GA.

THE DECEMBER STUDY

The December Study in Wichita Falls, Texas was one of the great ones in recent years. It was great in its theme - "Great Texts of the Bible" - and in the quality of speakers who addressed themselves to the study of the theme. Seventeen speakers gave their interpretation of some of the great verses of the Bible. Preachers, leaders, teachers and students of the Bible from across the nation were present. A salient feature of the Study was the spirit of Christ among those in attendance. We gratefully acknowledge the assistance of Johnny Elmore and Don King. The Gardens Edge Church considered it an honor to have been host for the 1983 Study.

—Ted M. Warwick

—By Lynn Hoskins,
Orange Cove, CA.

PREACH AND BEAR FRUIT by Virgilio Organista Danao Sr.

Recently a young high school student was asked about what he can actually do with the great commission, and I heard him reply: "Well, I think the great commission is not for the young. How can one expect me at my age to win souls to Christ. I believe that such a command is exclusively for adults." Of course, this response seems to be a sound reason to this young man, but, he really wants to evade the task he is supposed to shoulder.

Indeed, the responsibility of teaching is not merely for the adults but for all members of the Church. Exempting no one, Christ commanded up to spread the Gospel (Matt. 28:18-20). When the Church in Jerusalem was persecuted all her members --young and old, who were scattered abroad went on their way preaching the word (Acts 8:1-4). Realizing the importance of the great commission young Timothy preferred to become an evangelist. Although he felt nostalgia when he went with Paul and Barnabas on their first missionary journey, John Mark, a youth who followed Christ, manifested interest in response to the Saviour's command. Later on, he became the author of the one of the gospels we read today. Young men, you have all the chances of doing what the "adults" can accomplish with regards to the expansion of the Kingdom of God.

In some places, we can find churches of Christ. But why do we have stagnant and lukewarm churches? There are those established many years ago, but still the same faces gather together during worship day. The worst thing about these churches is that, instead of increasing, they are decreasing. Are the preachers who work in such places to be blamed? I say "No", because most of these workers were properly trained and they are doing their part in the congregations. On the other hand, we cannot blame the whole congregation. But when the preacher or teacher, only admonishes the members to become firm in the faith without emphasizing, among others, the necessity of Christian's bearing fruit and the consequences if he does not, then the preacher is to be blamed. However, if he teaches these important things and the congregation does not heed him, then the congregation is to be blamed.

We cannot reason that there is no one to be preached to. There are our brothers, sisters, friends --- all these with whom we are daily associated who might be waiting for us to begin with. In truth, the moment we obey the gospel, we automatically become members of the body of Christ. We also become members of the "true vine". As Christians, we are then expected to bear fruit. Christ said: "I am the true vine, my father is the husbandman. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit He purgeth it, that it may bear more fruit. I am the vine, you are the branches" John 15:1, 2, 5.

However, many preachers sometimes don't agree with me when I say that the fruit Christ expects us to yield is not only the manifestation of our genuine Christian living, but also those souls won into the church through our instrumentality as individual Christians. Rapid progress in the church will result when members begin to yield such fruit. If a congregation has 15 members and all these yield individually even one fruit -- (convert) during the first year, then the second year this church will have 30 members; the third year, 60 members and the fourth year, 120 members. Ah, what a militant Church! Go, therefore, march: Christian soldier march on to the victory!

As the saying goes: "You just sit in a rocking chair the whole of your life and you will go to hell," this is true of Christians who put themselves in jeopardy by just simply becoming Christians without bearing fruit because there will be a time when God, the husbandman, will cut them from Christ -- the true vine. We are told to follow Christ; but we do not stop there. We are commanded to preach and baptize these believers also. Having been connected to the true vine, we are expected to bear fruit. Preaching and

bearing fruit go together; but we must be aware that we can preach without bearing any fruit.

Young man, you really were given a very important role when Christ gave the great commission. Have you ever tried to ponder for just a moment the fact that millions around the world are marching like an array of soldiers toward their spiritual destruction? Have you ever known that hundreds of them live in your community? Have you ever been aware that your loved ones.. or your very precious soul might be ONE among these multitudes, who are slowly moving nearer every moment to that spiritual doom? Dear reader, the Lord expects much from you!

—Dist. #2,
Roxas, Isabela
Philippines

WORDS OF ENCOURAGEMENT

"Please renew my paper, don't want to miss a copy"
-Troy Owen, Lodi, Cal.

"I believe the OPA does so much good, keep up the good work. I certainly loved and respected Bro. Homer King. I believe he baptized my maternal grandparents" -James Sexton, Hudson, Fla.

"I enjoy the paper so much, here are 2 renewals" -Mrs. Geo. Scott, Temple, Ga.

"Thank you very much for such fine reading, your work is much appreciated by all" -Keith Hill, Birmingham, Ala.

"The gospel of Christ is still the power of God unto salvation, and people still enjoy reading the OPA" -John Prince, Ft. Walton Beach, Fla.

"We look forward each month to receiving OPA, and am thankful not to have missed an issue" -Mitchell Mize, Texarkana, Ark.

"What a wonderful paper! I would not want to miss an issue and am so grateful to be among those who receive it"
-Edith Durand, Weatherford, Ok.

"I enjoy the OPA so much it brings inspiration each month, and encouragement" -Kim Ward, Clovis, Cal.

"I enjoy reading the OPA. Maybe you remember my grandfather, Frank Harrison of Lowery, Ala. Keep up the good work" -Mandie Harrison, Opp., Ala.

"Renew our OPA for another year, we surely enjoy it"
-Frank Boyer, Norwood, Mo.

"The OPA helps us keep in touch with the brotherhood, keep up the good work. May our Lord continue to bless in this work" -Evan Fuller, K.C., Mo.

"I appreciate the OPA-Keep up the good work" -Glenn Hatter, Ok. City, Ok.

"Here is our renewal and a gift sub. to another. Enjoy and look forward to the paper each month" -Ruth Hatfield, Harrodsburg, Ind.

"The OPA is a great paper and we always look forward to receiving it" -Paul Walker, Odessa, Tx.

"Enjoy the paper and would like to see more sermons each issue. Keep up the good work" -Jim Grant, Dallas, Tx.

"Am always anxious to receive the OPA, enjoy it so much" -Henry Fields, Winton, Cal.

"I have taken the OPA for several years and continue to enjoy it" -Howard Pingleton, K.C., Kan.

"Here is my renewal, surely enjoy the paper" -Georgia Johnson, Joplin, Mo.

"We enjoy the paper very much and look forward to it each month" -Pearl Cornett, Hamilton, Ohio.

"I wish to commend you for the quality of the OPA and the effort you put forth to make it and keep it worthwhile for all. I certainly agree with your editorial in March issue dealing with the publishing of controversial issues. Keep up the good work" -Joe Bass, Bremen, Ga.

USE AND MISUSE OF THE CHURCH TREASURY

By: Don Jackson

Continued From Page 1

someone willing to help a needy brother if he would have to sell his own possessions or go in debt to do it? It is sad to say not very many. No, we would rather turn to the church treasury. The Bible tells of those in Jerusalem soon after the church was established. Because so many Christians stayed in Jerusalem after the day of Pentecost a great need arose. What did the brethren do? They "sold their possessions and parted them to all men as they had need." (Acts 2:45). This is truly an example of those who had willing to give to those who had not. Brethren, I understand there are many situations where money from the treasury can and should be sent to needy saints. However, when the needy among us are helped from the treasury as a first course of action and there are those among us who could help out of their own pockets. Are we not neglecting the personal responsibilities God has given us?

Another dangerous trend is the over-use and misuse of the Lord's money in building meeting houses. Let me state now that I believe a building is essential today to spread the gospel. However, at times I believe there to be over-use of the Lord's money in doing this. By over-use I mean we devote so much money to the building, we have nothing left to help needy saints and preaching the gospel. How many times have we seen a congregation build a meeting house large enough to hold three or four or even five times the regular crowd? Some say this is so if we grow we won't have to build another building. Yet, they invest so much in their building, they have no way to spread the gospel so they can grow! Another dangerous trend is the "fancy" building. Brethren, now honestly ask yourself, why do we need a super-trendy, fancy meeting house! Does it help the services to be more spiritual? Are the crowds larger? Now

I understand we want a comfortable meeting house. But so many times we go beyond comfort to lavish. In fact, in some places, the meeting house is more "comfortable" than the brethren's homes. So let us step back a moment and examine our motives. Is it comfort we seek in building such lavish structures or is it status. Remember, we don't bring people to notice the building, but rather to hear the gospel preached. This is a serious matter, for we are spending God's money!

Another movement under way in some areas is the putting of the Lord's money into saving accounts or government bonds for the purpose of drawing interest. Some say, we are saving for a "rainy day" or why not make money, that's better than just letting it sit. Where in the Bible are we authorized to do anything which even remotely resembles that? I can answer that question, No Where! The Bible is quite specific in regard to the use of the treasury. It is to be used only for spreading the gospel and helping needy saints. The Church is not in the money making business. It is in the soul saving business. As far as just "sitting on the money." Why would we want to do that anyway? The use of the treasury is quite clearly defined. It is to be active not simply hoarded away. Those who do such as this are clearly putting the treasury to a use for which it is not intended.

There are very serious matters we have dealt with. For we shall someday stand before the judgement bar of God. To answer for how we have conducted ourselves in these matters. Let each of us step back a moment and examine our use of the Lord's money. Let us be careful in the decisions we make in regard to its use. So we may never be guilty of going beyond that which we are authorized to do.

JESUS IS LORD OF ALL

By Mark Robbins

Acts 2:36 says, "Let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ". We as Christians today need to surrender ourselves to the Lordship (authority) of Jesus the Christ (Savior). Jesus wants to control our lives. He demands that we put Him first and foremost in our lives. Matt. 6:33 says to seek first the kingdom of God, and His righteousness. If we seek we will find. Matt. 5:6 says to hunger and thirst after righteousness (being acceptable to God). We are made right with God by faith through the blood of Jesus, by obedience to the gospel (Rom. 3:24, Rom. 6:34; 2 Thess. 1:8). But it does not stop there. This is the glorious beginning to life with Jesus (2 Cor. 5:17). Christ lives with me as Paul said in Gal. 2:20. Every place we go, no matter where we are- Jesus is with us! Let us consider that fact at all times. That can keep us safe from evil. With Christ in us we are fully equipped to do good because that is the nature of Christ. Sometimes we forget that Christ lives in our hearts, and we become like the world around us. This is a shame to Christ, because He is dethroned. (Matt. 5:16). Jesus is the light (Jno. 8:12), that shines to the lost world around us when we are created anew in Christ to do good works (Eph. 2:10; Gal. 3:27). Brethren, this is vital. Half-hearted Christianity will not get us to heaven. If Jesus does not totally control every facet of our lives then He will not have us (Rom. 8:9; Matt. 6:24; Matt. 10:38; Jno. 14:6). It is the writer's view that the reason many fall away is simply because they will not crucify self, bear the cross (whatever it may be), just to follow Jesus. I plead with you if you are not following Jesus please change your path and follow Him who marked the path from earth to heaven with His precious blood that was shed on calvarys tree. Only

Jesus can give you real happiness, why not trust Him? Jesus did so much to save you, please don't let it be in vain!

—OCC Box 552, Rte. 1,
Box 141, Okla. City, Ok.

SLIDE STUDY EDITING KIT AVAILABLE

Jule Miller produces an excellent film study series entitled "Now That I Am A Christian". These are designed to be used with members of the church, especially new converts. The series consists of five studies which deal with such subjects as how to study the Bible, prayer, regular attendance, giving, godly living, & personal work. I have been using this series for several years and have found them very effective. The series, however, requires editing in order to remove some things which are unscriptural and objectionable. We have prepared a set of 87 replacement slides with which to edit the series and are offering sets of these to the brotherhood. This editing set will work only with the series in slide form. It cannot be used with film strips. The Trentman congregation has produced 25 sets of these replacement slides so that they can be made available to the brotherhood.

For those who do not have the "Now That I Am A Christian" series, they are readily available through such firms as Gospel Advocate.

For further details, contact:

—Alfred L. Newberry
1101 S.E. 12th
Moore, OK. 73160

SULPHUR, OKLAHOMA CAMP MEETING 1984

The Sulphur, Oklahoma camp meeting will be June 25th through July 4th. The church of Christ at Sulphur invites all church members and visitors to be with us this year. The Sulphur Chamber of Commerce has promised full cooperation with the church here. Brother Alton Bailey and Brother R.B. Roden will be in charge and conduct the meeting. There are plenty of motel rooms - 200 rooms here and at Davis, Oklahoma for your convenience. Remodeling is rapidly changing Sulphur...We have plenty of places to eat and several new businesses in the "Old Sulphur Township."

Phone numbers of Sulphur Motels:

The New Preston Lodge will make reservations May 15th through July 4th. (They have a new restaurant). Phone: 1-405-622-6500.

Chickasaw Motor Inn will make reservations now. (They have completely remodeled) - They have special accommodations for boys with sleeping bags. Phone: 1-405-622-2156.

Howell Motel (Old Lance Motel) - Phone: 1-405-622-3529.

Town Motel (The Old Platt Motel) - Phone: 1-405-622-3010.

Phone numbers of Motels at Davis, Oklahoma:

Mountain View Inn (New Motel) - Phone: 1-405-369-2321.

Sundown Motel (Nice Rooms) - 1-405-369-2384.

Ray Motel (North Side) - Phone: 1-405-369-2869.

There are also plenty of rooms at Ardmore, Wynnewood, and Ada, Oklahoma. (These towns are not far from Sulphur).

Make plans to be with us this year. We invite all to come help with the good singing and preaching. Good fellowship to be enjoyed by all.

—The Sulphur Brethren

BONDS OF MATRIMONY

Talbott-Morris— On the afternoon of March 3, 1984, Brother Drew Talbott and Sister Karen Sue Morris were united in marriage at the meeting house in Joplin, Missouri. Their vows were exchanged before a large crowd of members of the church and friends. The wedding was beautifully arranged, and it was an occasion of great joy and happiness. It was my honor to be a part of the ceremony as we asked for God's richest blessings upon their new home. I have known the Morris family for a number of years now, and enjoyed having fellowship with them in such a happy event.

—Bob Loudermilk

Chaney-Buttler— On the evening of January 20, 1984 Christians Dan Chaney and Mary Buttler were united in marriage at the Fair Oaks, Ca. church building before a standing room only crowd. Mary is the daughter of Max and Peggy Buttler of Fair Oaks. Dan, a longtime friend and schoolmate of Mary's, is a recent convert to Christianity. May the Lord's richest blessings rest upon their Christian home. I was honored to conduct the ceremony that makes Dan and Mary one flesh so long as they both shall live.

—Gregory P. Gay

Hill-McGlynn— On the afternoon of Feb. 25th, 1984, it was my privilege to officiate for Bro. Rocky Hill and Sister Jo Ann McGlynn in the exchange of their wedding vows at the meeting house in Atwater, Ca. The setting was beautiful with approximately 250 loved ones and friends present. Brother Hill and his wife will be a great asset to the church at Atwater. We wish them many years of service in the Lord's vineyard.

—Gary Barrett

WORDS OF ENCOURAGEMENT

"It is so up-lifting to read the good news of work here and abroad. Keep up the good work with the paper" -Randy Tidmore, Valliant, Ok.

"Here is my renewal, don't want to miss an issue of the OPA" -Ray Roe, Mesquite, Tx.

"We look forward to receiving the paper each month" -Lucy Bassman, Lebanon, Mo.

"Enjoy the paper very much, here is my renewal" -Thelma Meuir, Paris, Tx.



A SIMPLE TRIBUTE TO A GREAT LADY

Hiatt— In February, I was saddened to receive word from Bro. Lynwood Smith of the passing of a dear mutual friend, gracious lady, devoted member of the body of Christ, Parmer Prince Laney Hiatt, Napoleon, Alabama. It is one of life's richest blessings that it has been my privilege to know such as she in this world. I am all the better for more reasons than one that it was my privilege to preach at Napoleon through these years; if brethren there had not been kind enough to ask me for meetings there, I likely could have never met Parmer here, and what a loss to me that would have been. When I think of her, I am reminded of the great woman of Shunem, and the virtuous woman of the Proverbs. More than one time she and Millard, her devoted husband, opened their hearts and doors to me, and what precious memories are mine because of this. She kept the preacher when she really was not physically able, but this seemed to be one of her joys of living. I have seen her reach out her hands to a cousin who really needed someone, and a little great niece, and others. As a young lady, Parmer was immersed into Christ at the hands of Bro. H.C. Harper; she was the daughter of the late Sam and Ruthie Prince, the sister of several Prince men and women that readers of this journal can relate to. She had taught in the public schools for 32 years. I find, dear reader, I just do not have words at my command to praise Parmer Hiatt adequately; one of the finest honors ever bestowed on this writer was to have her tell me one time that when she died she would like for me, as she put it, "to talk over her". I regret more than I can say that I was not able to do so. May the Lord bless Millard, Ray and all the members of Parmer's family. Some day, we shall all meet again, I know.

—Don McCord

Edwards— Bro. John T. Edwards, Ft. Meyers, Fla. was born July 17, 1924 at Lebanon, VA., and passed from this life, Feb. 17, 1984. He died of cancer after a four-year bout with it; he suffered long without complaint. He was baptized by Bro. Alton Bailey about 2 years ago. For the last 4 months I have prayed with him and his wife weekly; he has continually talked to his wife and children and visitors about his baptism and membership in the church. The writer officiated at the funeral service.

—E.H. Stamper

Gilly— Sister Evelyn Gilly, age 74 of Roanoke, Va., departed this life Jan. 14, 1984. Her husband preceded her in death 3 years ago. She is survived by her son Jack and granddaughter Maria of Dearborn Hts., Mich; 2 brothers, Roy Sink and John Bethea of Roanoke; 2 sisters Thelma Prater, Jacksonville, Fla., and Virginia Colwell of Roanoke, Va. Sister Evelyn will be missed by the family

and the East Gate church of Christ where she attended services and was faithful in attendance until her recent heart attack. She was laid to rest in the beautiful Blue Ridge Memorial Gardens in Roanoke. May God bless her good family and give them strength and comfort. She leaves us with sweet memories of her. The writer spoke words of comfort to the family and friends.

—J.W. Kornegay

Reeves— Bro. Leonard Reeves was born Feb. 11, 1923 at Conway, Mo. and departed this life Mar. 2, 1984 at the age of 61. He is survived by his son Carl; one daughter Dwanza Dotson and 2 granddaughters all of the Lebanon congregation. His mother, 5 brothers, and 5 sisters are also left behind. Bro. Leonard obeyed the gospel late in life, last summer, and for that we are thankful and praise God. He was a man of few words and big heart. His 7 month bout with cancer was not enough to turn him from one of his main concerns in life, his care for others. He will certainly be missed by many, myself included. The services were held in the Hayes St. church of Christ in Lebanon, Mo. The writer was privileged to conduct the services.

—Kenneth R. Middick

McClendon— Radford Franklin McClendon, born Feb. 16, 1922 at Jackson, Ga. passed from this life Feb. 16, 1984, his birthday. He is survived by his wife Louise, four sons and one daughter, three sisters, and ten grandchildren. Frank was a member of the church of Christ. Our acquaintance with the McClendon's goes back over twenty eight years ago in Memphis. Sister McClendon was invited to services by my wife. She had been baptized but knew nothing of true worship. Upon being taught the truth she immediately made her confession of faults. Frank then began attending and was soon baptized under the preaching of Bro. E.H. Miller. In time he developed into a wonderful preacher. Eternity alone will reveal all the good works he did. There are people in many places, some of whom never personally met him who are Christians because of him. He planted the church in Walterboro, S.C. and his home was always a home of hospitality. It was a home for preachers, friends and strangers. Frank was ill a long time yet he continued to prepare sermons. Many came to the service. Bro. David Cole and this writer officiated.

—B.B. Cayson

Allen— Alleta Russell Allen, 5620 Shipp Dr., FTW., TX. 76148, departed this life March 3rd, 1984, at the age of 46. Taken at such an early age by a heart attack, Alleta was a member of the Lord's body of the saved. She attended the services of the Fossil Creek congregation regularly with her husband and daughter. She was a good person with a unique candid nature that attracted many. She was loved and respected by all. Alleta is survived by her husband, Harland; one daughter, Kathy; one brother; both of her parents; two nieces; and one nephew. The services were held at the Mount Olivet Chapel, FTW, TX., and her body was buried at Midland, TX. I was honored to officiate the FTW service, and Paul Walker did the interment at Midland.

—Ron Willis

Brittain— Brother David Edward Brittain was born May 9, 1918 at Soper, Okla., the son of the late John and Mary Brittain. Ed departed this life at his home, 318 E. Colorado, Monrovia, CA. 91016, in the early evening of Feb. 16, 1984, unexpectedly, suddenly, peacefully. He had lived in Calif. since 1965, moving west from Okla. Ed obeyed the gospel at Wichita Falls, TX., in Aug. 1952, having been immersed for the remission of sins by Bro. Billy Orten. He was married to Helen Milner, daughter of the late Bill and Carmine Milner, Mar. 10, 1941; to this union 3 sons were born: David Hugh and Dennis William, Moore, OK.; and Donald Edward, Monrovia, CA. Besides Helen and the three boys, he is survived by daughters-in-law, Evelyn and Kathleen; 3

grandsons and 3 granddaughters; 1 brother, Walter of Dallas; 3 sisters, Annabelle Witter, Velma Prout, and Betty Vick all of Okla. Ed was a faithful member of the body of Christ, meeting at the time of his passing with the congregation at Covina, CA where he is very much missed. His sudden departure has reminded us once more that life is so uncertain, and here there is no abiding city. It was an honor to have known our brother; I consider him and Helen two of my dearest friends. It was an honor to be asked by Helen and the boys to speak at Ed's memorial service, conducted Lord's Day afternoon, Feb. 19th, one of the most beautiful days I can remember, at the meeting house at Covina, where a very large crowd of relatives, brothers and sisters in Christ, and friends gathered to show their respects. Beautiful singing was by members of the church; Bro. Kenneth Herron assisted in prayer. May the Lord especially bless Helen, a strong and brave lady, in the days of loneliness ahead. Earth has no sorrow that heaven cannot heal; let us be continuously thankful for that as we all near sunset.

—Don McCord

Ona Magdalene Hall— Born Dec. 18, 1889 departed this life March 10, 1984 in the Regency Health Center, in Mtn. Grove, Mo. She was 94 years of age. She grew up in Douglas County, Mo. She was a hard worker. She was definitely, one among the older set who pioneered the way in that part of the country many years ago. Besides her husbands, two of whom preceded her in death, she also was preceded in death by her parents, three sisters and five brothers. She is survived by two brothers, Solen Holt of Harrington, Kan., and Odess Holt of Mtn. Grove, Mo., who is a member of the South Side Church of Christ in Mtn. Grove. She spent the last eighteen months of her life in a rest home, where she was visited often. This writer spoke the final words at her funeral. The members of the Mtn. Grove congregation, with the help of others provided the singing.

—Clevio T. Cook

Smith— Bro. Homer W. Smith was born in Lincoln County July 18, 1905 and graduated this life Feb. 15, 1984 at the age of 78. He was a faithful member of the New Salem congregation near Brookhaven, Ms. The expression of sympathy by flowers spoke the feelings of both friends and relatives. I can truly say in more than thirty years of preaching the gospel I have never seen as many flowers at a funeral. Bro. Smith was a lover of the truth and a friend to all the gospel preachers. A number of his sons are congregational teaches in their respective congregations. Bro. Smith leaves behind his wife Sis. Ivy Mae Smith; five sons, Harold, David, Paul, Joel, Gerald and four daughters, Ellen Butler, Janice Moak, Martha Lofton and Linda Neilson. They are all members of the church. He also had 21 grandchildren. Bro. Smith will long be remembered and ever be missed by all who knew him. Bro. Paul Nichols and I spoke words of comfort.

—Alton B. Bailey



Alton B. Bailey, — 909 Truitt Ave. LaGrange, Ga. 30240.— We have just closed a meeting here in LaGrange Sunday, April 8th with Bro. Richard DeGough, He did a fine job preaching the gospel. The work and interest in this part seems to be very good. There are plans being made to hold

some more mission meetings in the near future in the south. Our next meeting is to be at the 36 and Everett St. congregation in Kansas City, Ks. Already we are looking forward to the Fourth of July meeting in Sulphur, Okla. We hope to see many friends there this year. The new motel in and around Sulphur makes the visit more enjoyable. Bro. Bill Roden and I are scheduled to hold the meeting this year. Why not make your plans now to come.

Lonnie Kent York,— P.O. Box 541, Indiana, Pa. 15701, April 3,— It has been a rather difficult and long winter, but we are all most thankful to God for the coming of spring and warmer weather. During the darkness of winter it is difficult to get things accomplished, however when the renewal of spring arrives, things seem much easier to accomplish. We are beginning to get back into our studies in this area and are now working towards a short meeting with Richard Nichols later this month. We anticipate a good meeting and the Lord's blessings. It has been a long time since we have been back home, but we are currently anticipating a visit during the end of the month of May to SE Missouri and to the Okla. City area the first portion of June. Lord willing we anticipate visiting many while back in this area. Next we will be in Kansas City for a visit prior to attending the Lebanon meeting. We miss the opportunity to travel and visit the brethren, and we look forward to summer for the time of the big meetings so we can see those whom we love so dearly in Christ and to hear the word of our Lord proclaimed from the lips of those who can lift our hearts to spiritual joy for Christ. God's blessing be with our brethren everywhere. Pray for us in our labors.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, MS 39212, Mar. 8— We had the privilege of attending the study on the "cup question" at Birmingham, AL., Feb. 11. There were different factions of the church represented. It was well arranged, with a number of speakers taking part. Our position was well represented with several preachers present. We hope some good will come from it as well as the four previously held. On Feb. 26 we were with the church near Collins for two services. It was a pleasure to be with Richard DeGough and other brethren there. Richard is to preach at Jackson next Lord's day. The Lord willing, I will be in a meeting at the Odom near Dora, MO., April 22-29. At Jackson our Memorial Day annual meeting will be held, May 23-27. Carl Johnson from Ada, OK will be the visiting preacher. Last year we had eight states represented. This year we would like to see it bigger and better. Why not come and help us make it a real success? The Lord bless the faithful everywhere.

David B. Cole— 210 Briarwood Street, Walterboro, SC. 29488, March 16, 1984— Please note my new address. Kate and I moved to this area the 1st of February to work with the church. All is going well Kate and I found the church to be very eager to learn and grow. They are very cooperative, which makes the work somewhat easier and very enjoyable. We had Brother B.B. Cayson from Memphis, Tenn. to preach for us as well as Brother Wilson Messer from Hartford, Tenn. We were saddened by the passing of Brother Frank McClendon, he will be greatly missed here in Walterboro. We've had 7 confessions of fault so far and for this we give God the glory. I'm available for meetings this summer. If I can be of any help to anyone or anywhere don't hesitate to call me.

Randy Tidmore,— P.O. Box 301, Valliant, Ok. 74764, Mar. 15— The work continues to go well in Southeastern Okla. and we are thankful to God. Prayers are being answered. We are now getting into spring meeting time. Presently, Bro. Lynwood Smith is in a meeting at Paris, Tx. We have been able to attend some of it and enjoyed

getting to visit with him as well as hear him preach so ably. Mar. 26-31, we plan to hold a mission type meeting in Hugo, Ok. in the Choctaw Culteral Center and June 4-8 we plan a week of work and gospel meeting in Durant, Ok. If you are able come be with us for these meetings. In Aug., I am to be in a meeting in Flint, Mich. I am looking forward to that as it will be my first trip to Mich. Remember us and the work in your prayers. May God richly bless the faithful. (Note— We are sorry this reached us too late for last issue—Ed).

Kenneth R. Middick,— 4710 Rice Rd., Columbia, Mo. 65202, Mar. 15— We recently closed a meeting in Lubbock, Tx. This was our first time to be in that area and we certainly enjoyed meeting the brethren there. It was our pleasure to stay in the home of George and Louva Hogland, two of the finest people we have ever met and an inspiration to living the christian life. Our time here in Columbia is up in June and as of this writing we have not made any definite plans as to where we might go. With our faith in the Lord, we hope to be making plans soon. We desire the prayers of the faithful.

Ted Warwick,— 5 Gloria Circle, Wichita Falls, Texas 76309, April 17— We had our second annual young people's meeting March 16-18. Stan Elmore assisted us. We had eleven young men speak. Young people came from four states. Crowds were excellent and the young encouraged us all with their knowledge and concern for the church. Clovis Cook preached for us Feb. 11, 12. Several visitors were present then also. Edwin Morris is scheduled to be with us tomorrow on Lord's Day. The church here always looks forward to hearing Edwin preach. We appreciate the paper.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, April 11— The church at home is doing well. We have occasional outside interest and visitors from other areas as well. Our young men are improving in their abilities to teach and we are thankful for that. The congregation at Fremont is backing the Philippine work which is a considerable strain for us financially, but we are thankful to be a part of it. We were glad to have Bennie Cryer preach for us last Lord's day and evening. It is always good to visit with him again. I wish to express also, my thanks to Ronny Wade who is to put the May issue together and help the printers get it laid out correctly. If you have had troubles with your subscription, let us hear from you right away. We want to make the paper just as good as we possibly can. Send us your sub and while you are at it, send one for a friend. Who knows what good you may accomplish?

Edward Williamson,— 712 N. Grand, Houston, Mo. 65483, April 6— The church at Bendavis has experienced growth recently with 2 baptisms and 1 restoration. This has been offset by the fact that the Carl Madewell family has moved to Madera, Calif. We still average about 25 Lord's Day morning, with a high of 31 in Mar. We look forward to our meeting with Bro. Ron Alexander, May 24-27; also the mission meetings we have planned for the spring and summer at Upton, Manes, and Bado, Missouri. We are striving to grow and ask your prayers, as we pray for you. If you have relatives or acquaintances in this area, please advise and we will get in touch with them. The church is located on Hwy. 38 in Bendavis. God be with you all. Keep up the good work.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo., April 17— We have just returned from Tennessee, where we held a short meeting for the Chapel Grove, congregation. This congregation is really doing well in my estimation. I have known many of these brethren for a long time, and what a joy it was to see them again, and to meet many of the younger ones. They have good leadership, good singing (some of the best), a good spirit seems to

prevail among them. We had so many visitors from other congregations, and other states, that I couldn't begin to name them. They really had large crowds. There have been few meetings that I have enjoyed more. My wife Velma, and grandson Marty, also Jewell King, Velma's aunt were with me on this trip, and they too really were impressed, and enjoyed it so much. I am to be with the brethren in Pontiac, Michigan June 2-10th. I look forward to this meeting. Bro. Carl and his wife, daughter, and some grandchildren, from Pontiac came to Tenn., for the weekend that we were there. Many people have informed me that they are planning to attend the 4th of July meeting in Lebanon, Mo. this year. We are looking for a large crowd.

James T. Smith,— Rte. 2 Box 343A, Ethridge, Tn., 38456— Recently we enjoyed a weekend meeting with Bro. Rob Hickey from Birmingham, at Springer Rd. We were fortunate to have Bro. LaDon Croom preach for us the past Sunday and Sunday night. Both are very able preachers and we appreciate them very much. Please pray for us.

B.B. Cayson,— 1993 Burnham Ave., Memphis, TN 38127— Recently, we have preached at the N. Hollywood St. congregation with two baptisms. There were also some confessions of fault and some at our home congregation also. We are happy that Bro. David Cole is now working with the church at Walterboro. We enjoyed one night at the new congregation at White Bluff, TN. The church has been there only five months. The future looks bright. The brethren there have a mind to work. Bro. Miles King did a wonderful job preaching the gospel there. Remember us when you pray.

J.J.B. Malowa,— Pelusi Vlg., C/O Mr. B.X. Kachiwala, Namazi Tea Estate, P.O. Box 1, Thyolo, Malawi, Africa, Mar. 12— Work of the Lord Jesus Christ is progressing very well here; we are busy preaching the words of God, and people are coming to hear the words of salvation. We are telling them about the love of God that He sent His dear Son to die on the cross for all people in the world. A great reward will be in heaven for all those who remain faithful until death. We will be glad to see Brethren Jerry Cutter and Roy Lee Criswell come again helping preach the words of salvation. Please pray for us here and everywhere.

Paul O. Nichols,— 147 Bay Bury Lane, Jackson, MS 39212, April 9,— The meeting at Red Oak, TX. (Mar. 9-18) was hindered by sickness among members. But in spite of it, we had a good meeting. We had visitors from other congregations, including a number of our preaching brethren, who were good to support us with their presence—Melvin Blalock, Bruce Word, Jimmy Vannoy, George Battey, George Vagara, Joe Lee Norton, Bill Roden. There were three confessions of faults. My next was at Fieldstone, MO. (Mar. 19-25). In addition to the night services we had a daily radio broadcast at Willow Springs. Members from nearby congregations were good to encourage us by their presence. I enjoyed being with Bob Loudermilk, Gary Weaver, and Allen Bailey, fellow gospel preachers. At Jackson we are preparing for our meeting with Carl Johnson in May. We anticipate visitors from several different states as in the past, and look for a good meeting. Why not come and be with us for this spiritual feast?

Bobby Pepper,— P.O. Box 590, Kaaawa, Hi., 96730, March 29,— The work here in Hawaii continues with renewed interest. For the last two weeks I have been having four home studies a week, one is with a Catholic Priest for the Vietnamese emigrants. I am showing the films strips at our house, at the last one we had seventeen local people present, with good interest and questions afterwards. I have contacted Brother Alton Bailey about coming to work with me in a mission meeting and the dates have been set for August the 13th.-18th. We will be doing door to door work a week before the meeting starts. Why not make your plans to come to Hawaii for the meeting!! Please note the change of our meeting place. We are now meeting at the Benjamin Paker School in Kanoeha, from Honolulu you can take the Pali Hwy., when you go through the tunnel take the first road to the left which is 83 Hwy. go three miles the school will be on the right. The time of worship is the same. We are thankful for the Church members that have visited and worshiped with us. Since last report they have been J.R. and Pat Loudermilk, Robert Wilson and wife, Evertt and Marvia Fritz, Sister Davis, Kevin and Cynthia Knight, June Brenes and her son Jerime and my brother Larry Pepper. We are thankful for the congregations helping in this work and for Trentman Ave. of Ft. Worth, Tx. over seeing it. May God bless His work everywhere is my prayer.

Jerry L. Cutter,— P.O. Box 966, Kalgoorlie, Western Australia 6430, Mar. 26— The Lord's work continues in a good way at Boulder. On Lord's day we can now expect at least 17. There are 6 families involved, not counting mine, and 6 persons of the group are not members. Most of the group has come from the Associated Church of Christ (Disciples of Christ in the U.S.). As mentioned in a previous report, locally the Associated group is now a new-Pentecostal or charismatic. Among others, their preacher claims Holy Spirit baptism. One of their former members, now with us, is Don Tonkin, D.D.; he has been a full time preacher, and is very knowledgeable concerning the bible. Don says the Associated group no longer baptizes for the remission of sins (Acts 2:38). Rather now baptism is the answer of a good conscience toward God (Baptist doctrine). Space will not allow a detailed account of the destruction of the Lord's church in Australia. Briefly, though, the non-instrumental music brethren have always been very small; until recent years well under 1000 in membership. The census has the Associated group at 122,000. When one considers this number in view of Australia's total population of 15 million, it is very large. Locally, instrumental music was introduced about 1910. Individual cups have an early date also. The thing that ultimately destroyed the work, though, was the pernicious, and damning, unity-in-diversity doctrine. Associated church preachers no longer preach baptism to be essential to salvation; many of them now divide their time with the Uniting Church, which is a denomination. Their 87th Annual Conference is to be held in Perth in April. The key note speaker at the conference is the denominational preacher Dr. Oswald Hoffman, Religious broadcaster (past Director of the Lutheran Hour). Brethren, when you hear the preachers denounce the unity-in-diversity doctrine (really unity-in-sin), listen carefully. Inherent within the doctrine are seeds of destruction for the Church. More later. This work needs 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

"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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A STUDY IN EPHESIANS 3

By Don L. King

The questions under consideration in this article are: what or who are the principalities and powers of Eph. 3:10? #2: What is the fellowship of the mystery in Eph. 3:9? #3: What is the function of the church in Eph. 3:10?

What I Believe: (1) Principalities and powers refer to angelic or spirit beings in heaven itself in Eph. 3:10. All the Lexicons I personally have so state. (2) The fellowship, or administration, of the mystery in verse 9 was the demonstration and clarification of how the Gentiles could become joint heirs, or participants in common, with Christ by their obedience to the Gospel. (3) The function of the church in verse 10 was to serve as edification, or a learning experience, to the angels in heaven at least during the time God was revealing the church by the inspired teaching of men through the Holy Spirit. The angels' knowledge of God's plans for the salvation of men was dependent upon the development of the church. God chose to keep them ignorant of His plans for many years though they were very curious according to I Peter 1:12. This sets forth my understanding of the questions under consideration. In hope that you may come to share my view of these points, let us consider together the apostles' logic in Ephesians 3.

THE REVEALING OF THE MYSTERY

Notice first of all, that Paul received a "revelation" (vs. 3). Paul also spoke of receiving a revelation in Galatians 1:11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." What is a "revelation"? It was a disclosure or manifestation of the Holy Spirit. It was something which had been revealed or uncovered. What was this "revelation"? It was "the mystery." (vs. 3) The content of Paul's revelation had not previously been clearly revealed. The prophets had written and spoken of it but always in pretty obscure terms. People, (indeed even the prophets) did not clearly fathom the meanings. Consequently, the contents of Paul's revelation was styled as a mystery because it had been previously obscure or hidden.

What was "the mystery"? It was the gospel according to Eph. 3:6. In particular, it is the good news that Gentiles can now be fellow heirs and of the same body with Christ. In other words, they can now be called children of God. In Paul's letter to the Colossians (chapter 1:27) he speaks of their salvation (Gentiles) and that Christ dwells in them (by faith Eph. 3:17) calling it their "hope of glory" or heaven. The apostle declares this concept is the "riches of the glory of the mystery." The mystery, then, is the gospel of Christ and its riches were to be especially appreciated by all Gentiles, which includes us. By the gospel all men, even Gentiles, may have Christ within them and thus have a genuine hope of heaven. They had, perhaps, had a desire for such blessings as heaven for many years. However, they had no expectation of receiving it until Jesus came, died and made possible the plan of salvation by which all may be saved. Jesus changed their desire or dream into

Continued on Page 5

FROM DESPAIR TO HOPE

By Don McCord

How must the character of Christians change to make the church more powerful in winning the lost of Christ? What a great concept! This is what it is all about down here -- making the church more powerful in winning the lost; and Christians are the only people on the earth that can do anything about it, and if we do not act, the greatest task on earth goes undone. Going from despair to hope I dare say is the key. Despair simply means the loss of all hope or confidence; by hope we simply mean desire accompanied by expectation and belief of fulfillment. The early disciples are our examples. Whatever changed despair to hope for them can change despair to hope for us. Whatever made them fruit-bearing can make us fruit-bearing, too. Whatever changed their lives from barren lives to fruitful lives can change our lives, too. Whatever they did or said that made the church more powerful in winning the lost then, will make the church more powerful in winning the lost for Christ today. We take note of them, how they progressed from despair to hope to fruit-bearing in some 12 particulars.

1. **Through their deep respect for the Scriptures as the Word of the Lord, and their faithful, firm unflinching reliance upon it; they were valiant for the truth in those days!** This is basic now as then. They were like Job - "Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:12). "They continued steadfastly in the Apostles' doctrine..." (Acts 2:42). Their watchword along the way was "study" that they might be able to rightly divide the word of truth (2 Tim. 2:15). They were thoroughly versed in the real thing, so should we. It is my understanding that every year, the American Banking Institute takes bank tellers to Washington, D.C. to study counterfeit money, and while they are there, surprising to me at first is, they never see counterfeit money. The point is, they study the real thing, and the study is so thorough, that when they go back into the banking world, they can spot the counterfeit immediately; so should we be in our study of the truth; we should become to familiar with the real thing that when the counterfeit comes along, we immediately recognize it as not the real thing. We do not have to spend our time and energy in studying the counterfeit, and the world is full of it in the religious vein, but we as they, need only to study diligently the real thing, the truth. The year 1983 was by presidential proclamation "The Year of the Bible"; not only did the President of this

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CONVICTION OF RIGHTEOUSNESS BENNIE T. CRYER

There seems to be great deal of misunderstanding about the Holy Spirit and His work in the world, in the church and in an individual's life. While this article will not explore all of the work of the Holy Spirit as it relates to your life it can help you understand some goals and purposes He has toward you.

In a preceding article in this series Jesus declared the first step the Spirit takes in establishing a relationship with you. In John 16:8-10 you are taught that He would "reprove" (or convict) "the world of sin..." In this study you will find the Spirit's second step in your life. He will "reprove" (convict) "the world of righteousness..." "Righteousness" refers to the righteousness of Jesus and, by extension, to that righteousness you will have when He forgives you of your sins. If you have been letting the Spirit use His "sword" or "word" properly to operate upon your heart you should have finished the first article with your having a deep conviction that you are a sinner and, therefore, lost. Romans 6:23. You must realize that you are not unique in being sinful, "For all have sinned and come short of the glory of God." Romans 3:23. You are different from the majority of people if you are searching for the way to be saved. Matthew 7:13-14, Acts 17:27. Jesus died on the cross for you (Romans 5:8-11) and now it is time for you to let the Spirit use His sword again in your life to convince you of particular characteristics about this Jesus who died in your place or "for" you. 1 Peter 2:21. This is an important work of the Spirit in the eyes of God because He "did predestinate" that those who answer His call to be His children would "be conformed to the image of His Son..." Romans 8:29.

It was prophesied that one of the names of Jesus would be "The Lord Our Righteousness." Jeremiah 23:6. The Old Testament also stated that "The Lord is righteous in all his ways, and holy in all his works." Psalms 145:17. When "righteousness" is used in reference to Jesus or God in refers to his rightness in everything that He does, says or thinks. Hence, it could be written about Jesus as being one "who did no sin neither was guile found in him." 1 Peter 2:22. This characteristic of innocence or righteousness was one of the things that qualified him to be able to die for your sins and declare God righteous and just in granting you salvation from your sins. Romans 3:25-26.

Jesus never failed at anything He was sent to accomplish nor in His manner of life. But the fact that you have failed at this task or that task shows your inability to direct your own life. Jeremiah 10:23. The Spirit wants to convict you of the fact that Jesus never failed and can therefore provide you with a lifestyle where, in spite of your past failures, you can be considered "righteous" and "justified" in the eyes of God, that is, as if you had never failed at anything. God wants you to be convinced that everything Jesus has asked you and promised you is right and is the only way you can live and be pleasing to God and expect salvation. If you are not saved the Spirit will work toward this goal.

NEW TESTAMENT ENEMIES OF CHRIST

Satan is the arch-enemy of Jesus and has been since the prophecy in Genesis 3:15 after he engineered the fall of man. He is not willing to permit you or anyone to admit that Jesus is right without fighting against you with all of his might. He inspired a wicked Hero to kill all children of a certain age in Bethlehem with the hope the boy Jesus would be among them. Matthew 2:16. The religious leaders of Jesus' day conspired to kill him as they bent to the will of Satan. They charged him with a number of sins and crimes including blasphemy. Matthew 26:65-66. They rejected him as their Messiah and believed him to be an imposter. Finally, they condemned him to die on a Roman cross.

JESUS WAS RIGHT!

Jesus claimed to have been sent by God from heaven to

this earth. He claimed to be the Son of God. He proved he was right by fulfilling all the prophecies concerning him. John 10:1-2. He proved he was right by his prophecies that were fulfilled in that generation in which he lived (Matthew 24:34-35) concerning the destruction of Jerusalem with its great temple. But above all these things Jesus proved he was right by his resurrection from the grave (Romans 1:2-4) and his ascension into heaven. Acts 1:9-11, John 16:10. But still God was not finished with the proof that Jesus was right. After Jesus ascended to heaven the Holy Spirit was given the task of guiding the apostles and prophets into 'all truth' (John 16:7, 13-14) with the express purpose of using this body of truth, The New Testament, to convict the world of the righteousness of Jesus. The New Testament sets forth Jesus' life (his actions, words and thoughts) as the standard by which we are to judge ourselves (1 Corinthians 11:31-32) and by which every person will be judged at the end of the world. Acts 17:31. In other words, the oft given excuse some offer that they are just as good as this man or that man who is a church member will not suffice. Their life is not the standard and they are not the judge. Because of this the Spirit desires to take this second step in your life and use his sword (Hebrews 4:12, Ephesians 6:17) to remove every other standard you have lived your life by and to implant in you Jesus Christ our Righteousness as the correct one.

BASIS OF OUR PLEA

This work of the Spirit through God's word is one reason why the Church of Christ contends for a "Thus saith the Lord," and pleads for a return to the purity and simplicity of New Testament Christianity. Each addition or subtraction from the words into which the Spirit guided the writers of the New Testament robs it of its glory and power. Revelations 22:18-19. No wonder religions are finding it difficult to change the lives of their members. They have so dulled and even broken "the sword of the Spirit" until their doctrine no longer has power to change people's lives. "But these are written, that ye might believe that Jesus is the Christ, the son of God." John 20:31.

WHAT ABOUT TODAY?

Does Christ still have enemies? Indeed he does. Just like many religionists of New Testament times were enemies of Jesus there are those in religion today who are enemies of Christ. But today Satan has educated them to be more subtle. Every religionist that asks you to do something you cannot read in God's word is an enemy of Jesus (Matthew 12:30) and, in effect, is saying to Jesus, "You are not right. My way is better." Because of this attitude different kinds of churches by the hundreds have come into being. Their very existence is their testimony that the church Jesus built (Matthew 16:18) and purchased with his own blood (Acts 20:28) is not good enough for them. The plea of those who love God in a scriptural way (John 14:21-24) is for sincere, religious people to return to the words, i.e., the commandments of Jesus regarding the church he built and purchased. This means requiring the church where we are a member to be able to point out its name, its worship and its method of adding members to its numbers along with the kind of life its members are to live in the New Testament. This is what the Spirit was teaching when in Revelation 11:1 John was given a measuring reed (The New Testament) and was told to measure the temple of God (the church), the altar (the church's worship) and them that worship in it (the members of the church). Example: Any church that permits women to preach or teach publicly in its assemblies cannot be the church that Jesus built because of violation of the following scriptures: 1 Corinthians 14:34-35, 1 Timothy 2:11-14. You must learn to measure each practice of the church in this manner lest

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FELLOWSHIP OF THE SAINTS (III)

By Eugene Nichols

Those who transgress God's law and refuse to abide in the doctrine of Christ (2 John 1:9) have already dissolved their fellowship with God, Christ, and all the faithful. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." May we fellowship those who have not God? Brethren, what about congregations who worship in error in the communion and teaching, more than one cup on the table, Sunday School with women teachers. Who would dare claim to have fellowship with those who have divided the Lord's Body, His church, with such innovations? I would not, nor would you. Too, what about those brethren who deny Matt. 5:32; 19:9, so-called no-exceptions advocates, who have divided the Lord's church over their error, denying the very law of Christ? The purpose of this article is not to expose the no-exception advocate, which we are quite capable of doing, but by defining the term fellowship and endeavoring to reveal Bible terms for fellowship and observing what it is that dissolves fellowship, I maintain that we cannot fellowship those who have caused division on the divorce issue any more than we can fellowship those who have caused division in the use of innovations such as more than one cup and the Sunday School system of teaching. See Rom. 16:17, 2 John 1:9, Eph. 5:11, 2 Thess. 3:6, 2 Cor. 6:14-18, and so on.

As noted, to have fellowship, there must be agreement on divine issues which effect the work and worship of the church. We cannot fellowship those who walk in darkness. Let us note the term fellowship on an individual basis. Suppose my brother is walking in the light of God's word by keeping His commandments, but I choose to walk in darkness by transgression, can there be fellowship between us? Of course not. If fellowship is ever established between us, I must first forsake the error of my way and find the light and truth of God's word, and walk therein as does my brother. Only then may we have fellowship one with another. The same illustration applies to congregations of the Lord's church; and if not, why not?

As for disfellowshipping any group or individual, I believe as long as lines of communication are open and opportunities prevail, we ought not to withdraw or decline to declare the truth, except our involvement causes us to violate God's law concerning work and worship of the church. Lines of communication are no longer open in congregations where the truth cannot be proclaimed. When truth has been taught and honest efforts have been employed to convince the opposition, and yet they persist in rejecting the truth, I see no other alternative but to withdraw (Titus 3:10; 2 Thess. 3:6; Rom. 16:17). The truth remains, unity, peace and fellowship, are attained only when all meet the same conditions in matters of worship and doctrine. As for preaching the gospel, I believe the gospel preacher is permitted to preach anywhere, to anyone. I want to make this clear. The issue is not where, or to whom the preacher may preach, but rather what he preaches. I believe the gospel preacher can preach anywhere that he is permitted to declare the whole counsel of God, but he is not permitted to preach anywhere that the congregation will not allow him to declare the whole counsel of God.

In Matt. 10:14, Jesus instructs his disciples saying, "And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." In Acts 13:46, Paul and Barnabas waxed bold and said "it was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles;" and in verse 51, "they shook off the dust of their feet against them and departed." Woe is placed upon preachers who shun to declare the whole counsel of God; see Acts 20:26-27, Isa. 30:8-13; Rev. 22: 18-19; Rom. 2:18. God has given divine qualifications and instructions to

preachers and teachers to observe and obey, and unless those qualifications are adhered to, discord, conflict and division will prevail. Charges given to the preacher are: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4:12). In Titus 1:5, Paul told Titus, "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Thus, both Timothy and Titus were charged in expose, convict, convince, straitly charge, and reprove error. They were charged to arrange, bring to due order in contrast to confusion and strife. Titus was charged to set right again what was defective; restore what had fallen to disorder.

Regretfully, some preachers seem to go about to find out where the congregation stands, then take their stand, even when wrong. What a shame! Paul said in Acts 20:20, "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." Paul met the opposition head-on. There was no compromise, no unity sought in division, no dodging or evading the issue. Thus, peace, order, unity and fellowship were restored and maintained.

What of those today who go into congregations and conduct gospel meetings knowing that the congregation is in error: they believe, preach and practice false doctrine, and the preacher never attempts to set in order the things that are wanting. They gather around the table and commune with brethren who persistently violate and transgress God's law. How can preachers be consistent with truth and sound doctrine and do so? Note 2 Tim. 4:1,2; Titus 1:5; Acts 20:20.

Please consider the following scriptures: Eph. 5:11, 2 Cor. 6:14-18; Col. 2:20-22; James 2:10 and 2 Thess. 3:6. The admonition given to God's people is: Come out from among them, every system of false religion, be ye separate. Do not agree with or share with, but come out from among them and be separate and touch not the unclean thing. Unequal yokes of unbelievers both in and outside the church, in all doctrinal accounts, the admonition is to have no fellowship with; touch not, taste not, handle not; withdraw from them, mark them, avoid them. Congregations who will support unauthorized preachers and teachers are also in violation of God's word (Rom. 16:17).

There are many scriptures in both the old and new testaments which reveal that partial obedience is not obedience in the sight of God. Consider King Saul in 1 Sam. 15, who was anointed king over Israel by Samuel. Saul was commanded to go and smite Amalek and utterly destroy all and spare them not, but slay both men and women, infant and suckling, oxen and sheep, camels and donkeys. These were God's commands, utterly destroy Amalek and all that they possessed. Instead of doing all that he was told to, Saul spared Agag, king of the Amalekites, and spared the best of the herds and flocks for sacrifice to God. Was Saul's partial obedience acceptable to God? No! Samuel approached Saul about the matter, and Saul said to Samuel, "Blessed be thou of the Lord. I have performed the commandment of the Lord." Samuel then replied, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And in verses 22 and 23, Samuel said to Saul, "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 hearken then the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." Because Saul refused to obey all of God's commands his transgression cost him the kingship. May we then as Christians expect a lesser degree of condemnation if we willfully refuse to keep all of God's command-

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PUBLISHER

Don L. King 41931 Chadbourne
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ASSISTANT PUBLISHER

Ronny F. Wade 707 Pearson Dr.
Springfield, Mo. 65804

EDITORIAL STAFF

D.B. (Don) McCord Clovis T. Cook
Edwim S. Morris

CONTRIBUTING EDITORS

Johnny Elmore
Barney Owens
Bennie Cryer

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The tract is attractively bound, neatly arranged and written. It is certainly worth \$1.00 postpaid. Please order as follows: Irvin Barnes, Box 8271, Springfield, Mo. 65801.

—Don McCord

APPRECIATION

I want to thank everyone for your prayers, cards and phone calls during my time of illness. Your thoughtfulness and encouragement helped me to face the cancer treatments from day to day.

My surgery was a success...just as the doctors had predicted it would be. The test results were negative and the malignancy had not spread.

I will soon be home - Lord willing and anxiously waiting to be up doing for others as you have done for me.

—In Christian Love,
Neva Heath
2136 W. Dakota
Norman, Ok. 73069

ATTENTION, PLEASE

Please be advised that the congregation formerly meeting in the Avon Community Bldg., north of DeQueen, ARK. is no longer meeting.

—Thomas Coberley,
Marshall Stancil

I pledge allegiance to our Lord Jesus Christ and to the church which wears His name, a holy nation, a royal priesthood. A peculiar or separate people. With liberty and salvation from sin. Amen.

—Written by:
Ray Roe
2261 Tradewind Apt. F
Mesquite, Texas 75150
October, 1983

**CONVICTION OF RIGHTEOUSNESS
BENNIE T. CRYER**

Continued From Page 2,

you unknowingly be identified with the enemies of Christ. I Corinthians 2:8.

WHAT ABOUT YOU?

Are you willing to admit Jesus is right in all his claims? Are you willing to say "Lord, if you have spoken it, I will hear. If you have commanded it, I will obey?" Are you ready to stand up for Jesus and say with Paul, "Let God be true, but every man a liar?" Romans 3:4. If you believe Jesus is right as the son of God then let that faith lead you to repent! (Acts 17:30-31) and confess with your mouth (Romans 10:9-10) the Lord Jesus and be baptized for the remission of your sins (Acts 2:38). When your sins are remitted or forgiven, you then stand as a righteous person in the eyes of God because you have become a partaker of the righteousness which is in Christ Jesus.

In this manner, through his revelations, the Holy Spirit has convicted you of righteousness. The second step of the Spirit's working with you is completed at this point. Your failures are forgiven and forgotten. Hebrews 8:12. Your proper relationship with God is established (Matthew 28:19-20) and you are prepared to begin conforming your life to him who is our righteousness, Jesus Christ, the son of God.

—4804 Grouse Run Dr. Q3
Stockton, CA. 95207

**FELLOWSHIP OF THE SAINTS (III)
By Eugene Nichols**

Continued from Page 3

ments? Saul's transgression cost him his crown; his was an earthly crown. Our transgression though, if not forsaken, will cost us a crown of life that fadeth not away. Let us beware, Brethren. (To be continued).

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CARNAL WARFARE LIST

We plan to run this list of names and addresses next month, space permitting. We have a few names already in the office. However, we hesitate to use the space unless several can benefit. If you wish your name to appear send it to us this month, please.

—D.L.K.

A STUDY IN EPHESIANS 3

By Don L. King

Continued from page 1

expectation, you see. The word "hope" as used in Col. 1:27 means an **expectation** or **confidence**. Hence, they (and we) now have confidence in obtaining heaven. We have this hope in Jesus as His fellow or joint heirs.

What did Paul do with the mystery received by revelation? **He wrote it down!** (Note verse 3: "How that by revelation he made known unto me the mystery; as I wrote afore in few words...") This is a great blessing indeed, for we live in an age in which the mystery is no longer a secret. The gospel which is God's power unto salvation (Romans 1:16) is now written for us to read and understand, hence, obey. Thank God for the written Word!

THE KNOWLEDGE OF THE MYSTERY WAS HIDDEN UNTIL OUR PRESENT AGE

This "knowledge" (see vs. 4) was not always available as Paul says in Eph. 3:5: "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." The use of the word "**now**" indicates the present time of Paul's writing which, of course, places it in the early time of the Christian Dispensation. The mystery has been revealed in our time or age. In order to better understand verse 10 when we get to it, notice with me 1 Peter 1:9-12. "Receiving the end of your faith, even the salvation of your souls. **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 the 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 shows, in this passage, that the prophets were very interested in our salvation. They tried, unsuccessfully, to discover how and when this would all come to pass. They were allowed to know only that the salvation of all men would be made possible at a later time than theirs. (vs. 12) Notice, too, that Peter says the **angels** were curious and desired to look into the matter. Little wonder then, that Paul calls this subject a mystery! (Eph. 3:3) Men, prophets and even angels had been puzzled about it for many ages. What a blessing to live in a time when this great secret has been made public through the revealed, written Word of God. Little wonder Paul wrote: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." (1 Cor. 4:9) Scholars tell us the idea seems to be that of a great stage in which the mysteries of the ages are unfolded to us the audience by the men on stage, the apostles. Even angels were to learn from them.

THE FELLOWSHIP OF THE MYSTERY (vs 9)

"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." (Eph. 3:9) The word "fellowship" used here is translated from the same Greek word from which we also get "Stewardship." Hence, the term means, in this verse, "**administration**" or "**care of.**" Paul has reference to his own responsibility or "stewardship" in taking the gospel which he received by revelation to "all men." This idea is borne out by the context in verses 8 and 9. He obviously refers to a wonderful work he has been charged with of preaching to the Gentiles the gospel of Christ. Remember too, that the great secret, or mystery, which has been hidden for so long is that Gentiles can now be united with Christ, participants

in common with the Son of God himself! Paul says this has been hidden from the beginning. One can only imagine Paul's pleasure at being a part of the revealing of God's great secret. The plan is finally public now through Paul's written word.

UNTO PRINCIPALITIES AND POWERS (vs 10)

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. 3:10) **Now**, the secret is out. It is no longer hidden in God. The world and even these great personages called "principalities and powers" may **now** know of it. Notice the wording of the Spirit just here: He says, "to the intent" or as it is rendered in the Greek Interlinears "in order that." Whoever these personages are Paul says he has been given the charge, or responsibility, of carrying the gospel to all men **in order that** even the principalities and rulers in heavenly places can know, through the church, the great wisdom of God. The church is to play a part in their learning experience. In some way they are to know of God's wisdom by it. They could not know it before this time, for it was hidden in God. It was a great secret! Now, they can. Who are these great personages? They are translated "**rulers and authorities**" in the **Interlinear Greek-English New Testament** by Alfred Marshall, pg. 765. Hence the rulers and authorities are to learn by the church. W. E. Vine says of the word "Principality" (Vol. 3, pg 213) "Beginning, government, rule, is used of supramundane (literally those who are above the earthly **D.L.K.**) 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;...' Of the word "power" he has much less to say. However, on pg. 196 of Vol. 3 under #2 he remarks in part, "Angelic beings are called 'powers' in Eph. 3:10..." Other works could be cited but it seems useless. I believe Paul has reference to angels in heaven, not great political powers on earth. He used the terms "heavenly places" in the K.J.V. The Interlinear by Marshall renders it simply "heavenlies." Thayer says this means "the heavenly regions, i.e. heaven itself, the abode of God and angels: Eph. 1:3, 20; 2:6; 3:10;" **NOTE:** He further adds that the same words are referring to the lower heavens, or the heaven of the clouds in Eph. 6:12 where evil spirits are referred to also as "principalities and powers." As usual, the context determines whether good or evil spirits are designated.

These angelic beings were to have their knowledge made complete by the church. The Greek text has "through the church." Literally, Paul is telling the Ephesians that the gospel which he received by revelation from God, which exposes the long-held secret of salvation even for Gentiles, is **now** evident to all men. He has written it down for their careful study and **now** for the first time in all the ages, the angels in heaven itself are able to learn by (or through) the church the tremendous heights of God's wisdom. I think I can imagine the angels' great amazement upon the Gentiles entering into the kingdom. I can almost hear them as they must have said, "Oh, **now** we see the solving of the puzzle; **now** the mystery is unfolded!" Oh, **now** we see how the Gentiles are to be saved. It is through the church and their obedience to the gospel of Christ which Paul has written for all men to read and study." Paul says in verse 11, this is in keeping with God's eternal purpose in Christ. God always intended for the "rulers and authorities" in heaven to learn of His plans, His wisdom, through the Christ and His bride, the Church.

THE BREADTH, LENGTH, DEPTH AND HEIGHT

The revealing of the mystery spoken of in Ephesians 3 is
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FROM DESPAIR TO HOPE

By Don McCord

Continued From Page 1

Republic so proclaim, but he proclaimed the Bible as the word of God; good for him. Christians of all time have so proclaimed; this was one of the keys to the success of the disciples in the beginning, and so with us.

2. **The early disciples went from despair to hope to fruit-bearing through their persistent, prevailing practice in faithful prayer; to them, there was no recourse like prayer.** "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren" (Acts 1:14). "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5). Peter, out of prison, "came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12:12). "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3); this was the church at Antioch sending Paul and Barnabas on their way to the Gentiles. Prayer with them as with us was a necessity for progressing from despair to hope to fruit-bearing.

3. **The early disciples went from despair to hope through their love, admiration of, and respect for one another.** No people on earth were like their brothers and sisters in Christ; so should it be with us as we progress from despair to hope to fruit-bearing. There were no people they rather be with than those of like precious faith. They felt the supreme thrust of this apostolic truth, "So we, being many, are one body in Christ, and every one member one of another" (Rom. 12:5). After the betrayal, the root of their despair was in their going their own way - they did not have one another to lean upon. This changed as it must. Their religion was one of human relations when they came out of their despair. They practiced the age-old precept, "a man is his brother's keeper". They believed and practiced "--we are members one of another", or more simply stated, "we are parts of one another" (Eph. 4:25). To assemble at appointed times with their brothers and sisters meant a great deal to those worthies; it was truly a time for spiritual renewal, refreshing, regeneration. Assembling was not just "going to church", as we phrase it; it was a precious time; a time for growth, a time for healing, so should it be with us on our way to hope and fruit-bearing.

4. **The early disciples went from despair to hope to fruit-bearing through their unique concept of, and their exclusive use of the name Christian; so should it be with us in our progress.** There was no name on earth like the name Christian to them; it was better than that of sons and daughters. Yes, they, as we, were called brethren, sisters, disciples, but none compare with that worthy name. Some of them died for it; many suffered for it (1 Peter 4:16). They exercised care as to how they used it; they always used it to name, never to describe; never would they use it as a descriptive for anything. They called Bible things by Bible names, and were mighty careful in all their expressions.

5. **They went nobly from hope to despair to fruit-bearing through life's trials, denials, tribulations, troubles, corroding care, perplexing problems, both personal and congregational.** None of them dwell on a street called Easy. They knew what Peter meant when he said, "--after that ye have suffered awhile, make ye perfect, stablish, strengthen, settle you" (1 Peter 5:10). On the occasion of the murmuring of the Grecians and Hebrews, and the solution, notice the spirit manifested by them: "And the saying pleased the whole multitude--" (Acts 6:5). Now notice the outcome, "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly--" (v. 7). In their personal lives, they would read Paul's letter to them: "Be careful for nothing (don't you worry about one thing; don't be over-anxious); but in everything by prayer and supplication with thanksgiving let your

requests be made known unto God" (Phil. 4:6). How much more abundant would our fruit-bearing be if we would do as they as we progress from despair to hope.

6. **The disciples of long ago progressed in their lives of fruit-bearing through their endeavors "to keep the unity of the Spirit in the bond of peace."** They knew in winning the lost of Christ, they must be one; they must go forward as one man, as one mighty army; they knew they could not splinter this way and that and hope to accomplish their goal. Notice their awe-inspiring history: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46-47). Listen, "And the multitude of them that believed were of one heart and one soul--" (Acts 4:32). They would not think of dividing to settle their differences; they were never told to do anything like that. Divisions we know today they knew nothing of. This is one reason why they grew and grew, why the church multiplied and prospered, why many were won to the Christ, why there was so much individual fruit-bearing in those days. Oh, what a lesson for us today.

7. **They went from despair to hope to fruit-bearing through such an exemplary sense of forgiveness of others.** Grudges they did not hold; resentments they did not harbor. As Paul would enjoin, "--forgiving one another, even as God for Christ's sake hath forgiven you". What a difference we would make now in winning the lost if every Christian would do just that.

8. **Their progression in this great undertaking, too, was due to their undying love and respect for the church.** His church they would not dare call "my church", "your church", "our church", "their church"; such careless jargon was unknown to them. It was the Lord's church, the church of Christ, the church of the Lord, the church of God, the church of the firstborn One, they were all for the church; a divided allegiance theirs was not. They lost themselves in the cause. There was nothing in all the world like the church to them. The church to them was "the pillar and ground of the truth" (1 Tim. 3:15); "the temple of God" (Rev. 11:1); it was where they would give to God the glory (Eph. 3:21). If we today would progress in our fruit-bearing, telling the world of the Christ, garner souls for Him, we, too, would put the church first, ahead of everything.

9. **They, so long ago, in being our examples from despair to hope to fruit-bearing, truly worshipped God in spirit and in truth.** Worshipping God was serious business for them. Worshipping just any way would not do. They knew nothing of the innovations of our day. None of them were Sunday School teachers or superintendents, modern pastors, clergymen, youth directors, youth ministers, name-only elders. There were no preacher colleges, missionary societies, boards for this and boards for that. There were no conferences, seminars, retreats, camps, preachers' meetings, social halls, recreation committees. In their public worship, there were no instruments of music, no Sunday School, women teachers; on the Lord's Table, no more than one loaf and one cup of the fruit of the vine. The church was self-sufficient; help was never asked of those without. Innovations, expensive, fancy buildings, big numbers, pomp and circumstance were not "the power of God unto salvation", nor are they today; only the gospel is that power even now (Rom. 1:16). Yes, the church in those long-ago days had none of the trappings so evident in this day, yet the church grew as never before, the lost were gained, and Christians truly went from despair to hope to fruit-bearing; help us, Lord, to catch the spirit of those long since gone that we, too, might be fruit-bearing.

10. **So importantly, those long ago went on to fruit-bearing**

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THE VINE'S WINE

Carlos B. Smith

Judges 9:12-13 Then said the trees unto the vine, "Come thou and reign over us" and the vine said unto them "Should I leave my wine, which cheereth both God and man and go to be promoted over the trees?" This vine was grown in a vineyard, this wine is in a cluster.

Isaiah 65:8 Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not for a blessing is in it. There are two kinds of wine in the Bible, one that is made after it leaves the cluster and fermentation takes place. It is the fruit of fermentation. The Lord always wants the unleaven. It is found in the cluster which is the fruit of the vine.

Micah 2:11 & 12 tells us about a prophet walking in the spirit of falsehood and lies saying, I will prophesy unto thee of wine and strong drink, he shall even be the prophet of this people. Yes, it is a falsehood that the wine is the vine's wine. That kind of wine is not good for Kings or Prince's to drink. Less they, "Forsake my law and prophets perverse judgement." Micah 7:1 tells us the Lord desires the first ripe fruit.

Isaiah 62:9 The kind the Lord wants is that they gather and drink in the courts of my Holiness and praise their Lord.

In Leviticus 10:9 There is one kind that if they drink it in the congregation they shall die. Two kinds of wine, one kind commended the other not to drink.

Isaiah 5:11 & 12 tells us of them who rise early to follow strong drink and continue till wine inflame them. Verse 12 tells us that wine are in their feasts but they consider not the work of the Lord neither the operation of his hand. God is not telling them to do this. He also says, my people are gone into captivity. Hell hath enlarged herself. They make hell larger but the wine of the vine did not do this. The kind they used did not cheer God and man.

In Jeremiah 35 pots and cups full of wine in the house of the Lord, but these that were asked to drink it would not. They obeyed their fathers command. They didn't want to even drink it at all. In Jeremiah 40: 10-12 they gathered wine and summer fruits in vessels. Amplified Bible tells us that it was grape juice. Genesis 40:11 tells us about Joseph giving Pharaoh the cup; that he pressed the grapes into it and gave it to him. This is the vine's wine and was good for the king.

In Daniel 1:8 Daniel would not defile himself with the King's meat or the King's wine. This is not the vine's wine.

In Isaiah 28:7 the prophet and priest erred through wine and strong drink, they err in vision, they stumble in judgement. Here is some wine that was not good:

In Genesis 49:12 He washed his garments in wine and his clothes in the blood of grapes. Again in Isaiah 63:2 his garments looked like him that tread the winepress. Verse 3 tells us he tread the winepress alone. Their blood shall be sprinkled upon my garments. This is why he was red in his appearance.

In Isaiah 27:2 we see a vineyard of red wine. The Lord said he would keep it, water it every moment night and day for that is where the fruit is found.

The Lord said in John 15, I am the vine, you are the branches. We must stay in the vine to bear the fruit. So we find the fruit of the vine in the cluster. We cannot make it without being in the vine. Can we have the vine's wine made away from the vine? Jesus said in Matthew 26:28 that the fruit of the vine was his blood. Jesus chose this himself.

In Isaiah 7:14 it is said that a virgin shall bear a son. He would choose the good and refuse the evil. He turned water into wine at the marriage feast, the governor of the feast. He said "they saved the good wine till last." The Lord has no leaven or malice. Christ our passover is sacrificed for us.

1 Corinthians 10:16 says the cup of blessings which we bless. Is it not the communion of the blood of Christ? The same thing that is said in Isaiah 65:8 that is found in the

cluster.

Wine that will make drunk as we have seen already:

- (1) In Daniel Chapter 1, it will defile a man.
- (2) Habakkuk 2:15 Woe unto him that giveth his neighbor drink and makes him drunk also.
- (3) Proverbs 20, Wine is a mocker, strong drink is raging, whosoever deceives thereby is not wise; it will deceive.
- (4) Proverbs 23:31-33, Look not on it when it is red, it bites like a serpent and stingeth like an adder. Here is something that bites and stings and your eyes shall behold strange women and your heart shall utter perverse things.
- (5) With all of this said about wine, I can see why John the Baptist would not drink it all the days of his life. I am sure that this is what my Lord was talking about when he said, "This is my blood."

I was misled one time, before I learned there were two kinds of wine.

With love for the truth,
Carlos B. Smith

A STUDY IN EPHESIANS 3

By Don L. King

Continued from Page 5

complete enough, Paul says, that we may be able to comprehend, or understand with all saints the subject. The days of only partial light are over. The whole subject is exposed from start to finish. The great plan of God is marvelous. From all the many types of Christ' the animal sacrifices, the constant shedding of blood as atonements, to the final actual shedding of Christ's own innocent blood. The great scheme of redemption is complete and fully revealed. The mystery is over.

—41931 Chadbourne Dr.
Fremont, Ca. 94539

FROM DESPAIR TO HOPE

By Don McCord

Continued from page 6

ing by the way they lived everyday, day in and day out, year in and year out. Their commitment was total; their allegiance was full, unlimited. Read Rom. 12:9-20 for their divine prescription and ours.

11. Those so long ago before us, reached the goal of which we speak, through their works. So must we; read James 2:18. There was no laziness, indolence, nothing haphazard in their resolve.

12. They, too, progressed to fruit-bearing through their love for Christ, and their resolve not to be separated from it. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35). "Nay, in all these things we are more than conquerors through him that loved us" (verse 37).

Conclusively, what is the end of all this, what is the bottom line? What is the real secret, what was the real motivating power, what was the early disciples' strategy in moving from despair to hope to fruit-bearing? It was **not** those things that influence from without, but those things that influence from **within**. So with us, dear reader; think on it.

AN INVITATION

The church at Levelland, Tex., 3rd and Ave. M., invite those travelling to the Sulphur meeting to stop by and hear Bro. Wayne McKamie in a gospel meeting in Levelland, June 26-July 1.

—Melvin Hale.

DESTROYING THE SYMBOLS

Tony Melton

The New Testament teaches us that there are three items on the Lord's Table which have spiritual significance. When Jesus spoke concerning the bread he stated, "...This is my body." Mark 14:22. We all realized by this statement that the bread has spiritual significance. When Jesus spoke concerning the fruit of the vine, he proclaimed, "...This is my blood..." Mark 14:24. Once again we can see Jesus was using the fruit of the vine as a representative of his blood. Then just as clearly and emphatically Jesus spoke concerning the cup containing the fruit of the vine saying, "...This cup is the New Testament..." Luke 22:20; I Cor. 11:24. The cup on the Lord's Table is symbolic of the New Testament which Jesus ratified by his blood. Many sincere Christians believe the first two statements Jesus made without any problem but when Jesus said, "...This cup is the New Testament..." they cannot accept it.

When any of these emblems are taken from the Lord's Table, the spiritual meanings of the emblems are destroyed. This is true of all the ordinances of God; when they are changed or rearranged, it takes away the spiritual meaning behind the ordinances. Baptism, for example, represents the death, burial, and resurrection of Jesus Christ; but when one substitutes sprinkling for immersion, the spiritual significance is destroyed. The ordinance no longer portrays the death, burial and resurrection. Likewise, the cup containing fruit of the vine represents the one New Covenant ratified by the blood of Christ. When individual cups are added to the Lord's Table, the symbolic representation of the one blood-sealed covenant is not there.

Certainly, it should be the desire of every God fearing Christian to keep the ordinances as they were delivered.

DMHP 35-D
Durant, Ok. 74701

LONDON, KENTUCKY

London, (Laurel County) Kentucky, SOUTH SIDE CHURCH OF CHRIST - Take Highway 229 South for 7 miles and left on Overby Road for 1/4 mile. Sun. 10:30 A.M., and 6:00 P.M., - Opal Overby, Rt. 4, Box 107, London, KY. 40741. Phone (606) 864-6184 - Elmer Bentley, Rt. 11, London, KY. 40741, Phone (606) 864-5557, - John Overby, Laurel River Road, London, KY. 40741, Phone (606) 878-7918.

-Ray Asplin

NOTICE

On the cover of Lynwood Smith's new song book "Pilgrims Praise" appears a picture of a harp. This is an error on the part of the publishing house/printer. The publisher, Lynwood Smith in no way agreed to the illustration as part of his work on the new song book. Regretfully the error was made. Your understanding of the matter would be very much appreciated.

-Clovis Cook

WORDS OF ENCOURAGEMENT

"We always enjoy the OPA, have through the years, and are thankful for all the brethren who preach the gospel and carry on the great work" -J.D. Elmore, Healdton, Okla.

"The OPA is a fine work and does much toward teaching and edifying. We pray for all of you working on the paper. We love you" -Laurine Knight, Holyoke, Colo.

"I really enjoy the paper and appreciate your work in publishing it." -Tony Melton, Durant, Ok.

"We enjoy the OPA. It has been in our home for as long as I can remember. It keeps us in touch with so many over the brotherhood" -Betty Jean Scott, Austin, Tx.

"Thanks so much for the OPA it helps us keep in touch with all the people of God" -Nolen Young, Salinas, Cal.

PLEASE NOTE

Anyone planning to come to Aromas, Cal. congregation please call first as sometimes there is no one there to hold services. We need someone to come and work here.

-Nolen Young,
676 San Juan Grade Rd.
Salinas, Ca. 93906

Our Departed

Cox— Jimmy Cox was born July 18, 1935 at Reedley, Cal. and departed this life at Fresno, Cal., April 13, 1984 after a short trying illness. Jimmy had been my friend for about 7 or 8 years. He was true to the Lord, the Church, and the Book. This is to admired greatly in the life of any man. It was an honor to have known and worked with him in the work at Orange Cove. As I understand, Jimmy never married, and is survived by 3 brothers and 5 sisters. One sister, Julie, obeyed the gospel last Sunday, and I was privileged to baptize her at Orange Cove, April 18. The singing was beautiful, rendered by brothers and sisters from Clovis and Sanger congregations. Jimmy was a faithful member and a strong supporter of the gospel at Orange Cove church of Christ where he will be greatly missed. The writer spoke words of comfort to those present and a warning to those not prepared for the great resurrection.

-Buddy Brumley

Fulton— Homer Lowell Fulton was born July 13, 1906 in Ada, Okla. and departed this life April 9, 1984 in Pryor, Okla. at the age of 78 years plus. He was laid to rest at Chouteau, Okla. where his home congregation was and where he will be missed not only for his faithfulness as a christian but for his powerful singing ability (this is the way he will be remembered by most of the people). He is survived by his wife, Macy of the home in Pryor; 2 sons, James of Salt Lake City, Utah, and Harold of Rogers, Ark.; 2 daughters, Oleta Birdsong of Bentonville, Ark., and Marie Nichols of Rogers, Ark.; a step-son Vernie Russell, of Tulsa; a step-daughter, Ruby Gandau of Okla. City; a sister, Annie Roddy of Mtn. View, Okla.; 15 grandchildren and 7 great grandchildren. Beautiful singing was done by members of the Rogers, Ark. congregation. It was my privilege to speak words of comfort and warning to those present.

-Ed Bullard

Parker— Thomas Jefferson (Bud) Parker was born April 9, 1907, in Chambers County, Alabama and died April 1, 1984, in Langdale, Alabama. He was 76 years old. He is survived by his wife Eva; nine children Junior, Bennie, Ann, Douglas, Joyce, Larry, Billy, Linda, and Ronnie; three sisters, Kate, Nora and Marion; two brothers, William and Pete; 19 grandchildren; several great-grandchildren. He was preceded in death by one son Edward (Bubba) Parker. Bud obeyed the gospel at an early age and continued in the faith all his life. He attended services at the congregation in West Point, Georgia. Bud was well known in the south as a gospel preacher and stalwart of the faith, having assisted many souls in obedience to the gospel. In later years his activities had to be cut back due to bad eye sight and health reasons, yet his love for good preaching never stopped and his home was always open to visitors. Many preachers have known the hospitality of Bud and Miss Eva. For several years Bud was in failing health, the last months he endured one illness after the other, the last

week was one of terrible suffering and now he is at peace. His life was one of obedience and preparation for eternity and we believe he was prepared to meet God. At Bud's request the funeral service closed with the reading of II Tim. 2:12. The singing of Bud's chosen songs was beautifully done by Larry and Alice Thompson, Faye Rowe, and Tim Prince. Bud will be missed by all who knew him and his works do follow him (Rev. 14:13). He was buried by his son in Mariselles Cemetery, West Point, Georgia.

—Don Jackson

Thompson— Mildred Thompson was born March 14, 1920 at Hix, West Virginia and passed away March 4, 1984 in Bethany, Okla. after a long illness. She is survived by her husband, of 45 years, Wilson Thompson of Bethany; two daughters, Laura Cutter of Bethany, and Loa Watson of Dallas, Texas; two sons, Charles and Jerry, both of Bethany; and 5 grandchildren. Both Mildred and Wilson were reared in West Virginia and obeyed the gospel at an early age. After they were married and began their family work in the auto industry caused Wilson to move his wife and children to Pontiac, Mich. A number of years ago Mildred became ill. As her health continued to decline Wilson decided to move to Oklahoma where they lived until her passing. Friends and loved ones will remember Mildred as a happy, kind neighbor and a faithful Christian. "Precious, in the sight of the Lord, is the death His saints." Mildred's still earthly form was gently laid to rest on a hillside near the little Warden church building where she worshipped so many years ago. The writer was honored to speak at her funeral services, assisted by Bro. J.W. Kornegay.

—Richard Nichols

Hayes— On March 25, 1984 Bro. Robert A. Hayes of the Huntington, WV congregation was called to rest, at the age of 66. His first wife, Sis. Anna Mae Hayes passed away in 1969. Six years ago Bro. Bob was married to Sis. Mildred Wilson of McAllester, Okla. Mildred remained a faithful aid and companion until his passing. He is also survived by two daughters, Janice Scott and Becky Hancock, both of Wurtland, KY; one son, Bob Hayes of Greenup, KY; and 5 grandchildren. Brother Bob's sister, Elean Mynes is the last one of the original members of the church of Christ that began to meet according to the New Testament pattern back in the early 30's. Here at 18th Street we have lost one of our faithful pillars. His life and his teaching were an inspiration to all. He was totally committed to the Lord and he encouraged others to be the same. By his life you could see that he believed that "all things work together for good to them that love God." I was honored to speak at his funeral service.

—Richard Nichols

Treat— Bro. Sylvester Dewey Treat was born March 27, 1910, at Lenna, Oklahoma and passed away January 21, 1984 in Modesto, California, after a long illness. Services were held January 24, 1984 at the Salas Brothers Funeral Chapel, in Modesto, California. He is survived by his wife, Edna Treat of Ceres, a devoted Christian lady; a son Dewey Treat of Ceres; a daughter Nadine Murry of Idaho; 5 grandchildren; 8 great-grandchildren; two brothers, Elza Young, of Ceres; Oscar Young of Colo; and a host of friends. The congregation at Ceres has suffered a great loss. His hospitality in his home, kind ways and dedication to the Cause of Christ will long be remembered and felt by those who knew him. He was a long time member of the body of Christ having been baptized some 55 years ago. Sylvester loved good gospel singing and loved to sing. The beautiful singing was by some of the members of the Ceres church, singing one of Sylvester's favorite songs. Sylvester could be counted on being at every service of the Church. Sometimes when he wasn't well at all. His interest in the

Church and it's welfare was first in his life. This writer, assisted by Bro. Trent Young, felt it an honor to be asked to speak words of comfort to the family and friends. Also proud to have been associated and a member of the same blood-bought institution with him and his devoted wife.

—Howard Hickey

McCormick— Carl Winset McCormick was born Jan. 10, 1914 in Brighton, Tn. entered into rest Apr. 15, 1984 in Sacramento, Cal. Bro. McCormick was baptized into Christ Aug. 16, 1956. He was a solid rock and a foundation in the North area church in Sacramento, and was a helper to many of the brethren and sisters in Christ. The light of his life will light the pathway for many of the brethren for years to come. I appreciated the help of Bro. Leland Byars in conducting the services.

—Ed Powell

THANKS

The family of Robert A. (Bob) Hayes wishes to express our heartfelt thanks and gratitude for the many flowers, letters, cards, and calls received during his illness and death. We received messages of concern and condolence from many states, and it was truly appreciated.

Words fail to express our gratitude to Bro. Richard Nichols who stood so faithfully by our sides. During the last few years, he travelled far distances on several occasions to render aid, and he sat by the bedside many times. There were times when it seemed the illness might be over, and Richard rejoiced with us. He cried when we cried.

Even though in our eyes our loved one's life was short, we count it an honor and a privilege to have been a part of his family in this earthly life, and we have every intention of meeting him again.

—Mildred, Janice, Bob
Becky and Elean



Billy D. Dickinson— 215 Forrest Hills Dr., W. Monroe, La. 71291, April 11— As our Lord stated in Matt. 24:32, "summer is nigh" and I am beginning to look forward to my summer meetings! Lord willing, I am to be at the following places: June 10-17 at Bedford, Ind. (Please note that the dates of this meeting have been changed from May to June.), July 13-22 at Sand Grove, Tx., and July 27-Aug. 5 at Moore, Ok. Please make note of these dates and plan to be with us if you live near or in driving distance of any of these congregations. It's big meeting time now in Louisiana and I've been privileged to hear several preachers lately. In the first part of March, Bro. Wayne McKamie held a great meeting at Fairview, La. and we were all thrilled with the many responses, including those baptized into Christ!! Bro. Wayne lived up to his reputation as a powerful preacher of the gospel and demonstrated why he is in such demand in our brotherhood. As I heard another preacher say one time, if Wayne McKamie can't preach, the rest of us better give up trying and take our briefcases and go on home! May the Lord bless him with longevity of life. Also, it was a pleasure to hear Irvin Barnes at Shreveport and Ron Willis at Conway recently. These two men are also excellent preachers and men I have long held great respect for because of their knowledge of the scriptures and their worth to the kingdom of Christ. We're now looking forward to hearing Billy Orten at Strong, Ark., a man I greatly admire and feel privileged to

live in the same area with, and the church here at W. Monroe is looking forward to having Carl Johnson with us, June 2-10. Before closing, I want to say that I was sad to hear of the death of Sis Freida Hill, the mother of one of our preachers, Bro. Gerald Hill. I've known her for many years and she will be greatly missed. She was a fine christian woman and one who loved the church with all her heart. We extend our condolences to her family.

Irvin Barnes— 1922 E. Turner, Springfield, Mo. 65803, May 9, 1984— It was my pleasure to be in a weeks meeting at Midway, in Shreveport, La., in March. The church had worked hard ahead of the meeting and as a result we had a good number of visitors present through out the meeting. I enjoyed being with Bro. Wayne Fussell, whose association was both pleasant and profitable. In April, I was at 21st. St. in Oklahoma City, for a ten nights meeting. Here again, the members put forth a determined effort to inform and invite people in the community which resulted in good outside interest. I was very impressed with this group and commend them as an example to all. Their elders are blameless in qualification and function, there is a large group of teenagers and young adults who have but a single purpose in life which is to know and do God's will. There is a general attitude of service and sacrifice for the cause of Christ both at home and abroad. The last of April, I was in a good meeting at Imperial, Nebraska. I was pleased with the progress that has been made by these fine people. It was a joy indeed to be with James and Alice Parker and Tom and Margaret Allington. I always gain from their experience and knowledge. We had several visitors from the local area which was a result of work done by Bro. Glen Osborn and others at Imperial, the week before the meeting began. Glen stayed for most of the meeting and was a big help. He has made a fine gospel preacher. He brings the best out in all with whom he is associated. His influence for good in the area is obvious. It was good to be with him again. We were also delighted to have Bro. Bill Parker, from Canon City, with us for most of the meeting. He too lended help and encouragement to the effort. I enjoyed staying in the home of Roger and Florence Parker, who treated me royally. The North Area, congregation here in Springfield, has made vast improvement in harmony, ability and generosity in the past few months. One was baptized here recently. We are looking forward to the 4th of July meeting at Lebanon with glad anticipation.

Jimmy Higgins— Box 23, DeQueen, Ark. 71832, Apr. 27— It has been 6 months since the new congregation was started here and we are happy to say the Lord has strengthened and blessed us. As with any other good work, Satan has not sat idly by and has tried from the beginning to ruin the work. We give the Lord thanks for being with us and giving us strength. We need the prayers of the faithful that we will be able to keep the shining light of the gospel bright here. Since the beginning of the congregation there have been 6 baptisms and a brother restored. All are working hard and we have prospects of others being added, and we have regular visitors in attendance. Though we still meet in the community building, there is a good possibility of obtaining a building in which to worship. We had our first wedding in our meeting place Apr. 14. We invite all to stop by and visit with us, and also welcome guest speakers. At the date of this writing, another soul was baptized into the Lord. Praise God for all blessings.

Bruce Word— 329 Elmwood, Garland, Tx. 75043, May 3— Since last reporting to the OPA we have had the privilege of conducting meetings and speaking on weekends at many different congregations. We are in the process of preparing for our summer schedule and look forward to our upcoming meetings with much anticipation. We will be in the following places this summer and would like to invite you to be with us as you can: May 19-20, McGregor, Tx.; July 13-22, Sentinel, Ok.; July 27-29, Denver, Colo.; Aug.

19-26, Norman, Ok.; we will be conducting the Labor Day meeting in Tex., Aug. 29-Sept. 3, with Garland congregation hosting; and at Houston (Aurora St.), Tx. Sept. 21-23. Our work with the Garland congregation will conclude this fall. We are most thankful we have been able to work with these fine christian people, and we love them very much. At present we are making preparations to go to Australia in the fall. Lord willing, family and I will move there to assist Bro. Jerry Cutter in the work. We are eager to go and look forward to working with Jerry. Prospects in Australia look good and we trust the Lord for success. Jerry has already made good progress in establishing the work and we pray for his continued success. We solicit your prayers.

Jerry L. Cutter— P.O. Box 966, Kalgoorlie, Western Australia, Australia, 6430, May 1— The work in this area seems to be maturing, and there is continued good interest. Seven families are now associated with the work, although some of these people are not members and others have not taken a formal stand for the truth. I do all the song leading and teaching; brother John Burt leads prayer and waits on the Lord's Table. There is very great concern among the Associated churches of Christ (Christian church) over Don Tonkin meeting with us. Don and wife attend every service with us, except when he works. Don preached for many years very successfully for the Associated churches. He did radio work and has conducted many gospel meetings. He is 55 years old. Winter is coming on now; it never gets severely cold, but it has already frosted. Many of the houses here in the gold fields are old, and ours is heated by wood. Your prayers are always needed and very much appreciated.

Don Jackson— Bo 676, Piedmont, Ala. 36272, Apr. 11— We were with the Sandifer Rd. congregation in Athens, Apr. 8, enjoyed a visit in the home of Bobby Wright. The Piedmont work is doing well, we continue to do a 5 minute radio program each weekday morning and have been told by several that they listen regularly. Bro. Alton Baily held our spring meeting, truly a great one, preaching was superb and there were results for which we glorify God. We are now working for our meeting May 4-6, planning to knock on as many doors as possible. The lessons in this meeting will be devoted to first principles and the establishment and worship of the New Testament church. Pray for success. May 14-19, Bro. LaDon Croom and I will conduct a meeting in S. Pittsburg, Tenn. for the purpose of establishing a faithful congregation in the greater Chattanooga area. If this is possible there is a family living in Jasper and driving to Flintville, who will meet there, providing a good nucleus for a congregation. If we are able to convert someone, the first Lord's day service will be May 20. If you know of any in that area we can contact please write us. (Note- We are sorry this reached us too late for May issue-Ed).

Johnny Elmore— 419 K SW, Ardmore, OK. 73401, May 10— Since last report, I conducted a short meeting, March 9-11, at Weatherford, TX. with very good crowds and one confession of faults. I enjoyed staying with Jack and Kate Mason, and I commend all the brethren there for their zeal in erecting such a beautiful building and their zealous work, especially Melvin Blalock. I appreciated visits of preaching brethren George Battey, Bruce Word, and Ron Willis. I was at Brazil, IN., March 11-18, at Pleasant Grove. There, also, I was impressed with the good crowds and zeal. Bro. Joe Loughmiller baptized a young lady during the meeting. I don't know how better hospitality could have been extended to me, and I especially enjoyed staying with Bro. and Sister Vaughn Butt. I appreciated the number of visitors from Harrodsburg and Bedford. I was at Amarillo, TX. April 13-22 for the first time in a meeting, where I was able to see fruit of the labors of many, especially that of Jimmy and Dana Cutter, with whom I stayed during the meeting. Bro. Meredith Nepp baptized a young man during

the meeting, and we also had three confessions of faults and two restorations. I found this congregation to be very warm, loving, and hospitable. Here at home we have recently baptized two, and three have been restored to duty. Attendance has improved, and our local teachers are doing a good job. I preached at Dougherty, OK, April 29 with about 18 present. This little congregation has started meeting again under the leadership of Bro. Hubert Fultz, who was restored to duty. I look forward to meetings at Jacksonville, FL., May 24-27, and Durant, OK., June 4-8. Let us try to reach all the good and honest hearts while the door of God's mercy is open.

The Report of the Work in Zimbabwe

The work is going very well, on 20, 21, 22nd. April 1984 we had a big meeting at Rugare congregation the people gathering totaled up to 700. We had brothers from Malawi, Bro. Bill H. Davis, and his wife; Bro. W.S. Makhukwa; Bro. D.C. Kasambwe and S. Kasenda. There were 27 people who were baptized on the days.

On the 30th March 1984 we went to Lusaka Zambia with Bro. James Orten and his wife. The trip was very good, the work of the Lord there is going very well. I and Bro. W.A. Dzilekwa accompanied Bro. J. Orten and his wife. While there we met Brother Bill H. Davis and his wife from Malawi.

The work of Lord there is going forward, they follow the New Testament pattern. Please we ask your prayers to continue so that the work can go further. We are very happy because Bro. Alan Bonifay is back to help us with the work of the Lord. Our prayers is always remember our brethren in Christ where they are, also we remember Bro. J. Cutter in Australia, Bro. Ron J. Courter, Bro. O. Graham, Bro. M. Garrison, Bro. B. Kramer and all faithfully in the Lord. May God Bless you all.

—J.E. Ndelema Madzulo

Bennie T. Cryer— 4804 Grouse Run Dr., Q3, Stockton, CA. 95207, May 15— The church in Stockton is growing and continues its internal development. It is also fulfilling and expanding commitments to work outside the Stockton area in this state, in other states and in foreign fields. It is blessed with qualified teachers with more of the younger members manifesting willingness and usefulness in the area of edifying the church. Recently we have been blessed with sermons from visiting preachers. Bro. Rob Hickey returned to his former home here where he had worked for several years with this congregation. He gave us two fine, positive lessons. With great emotion he told of the joy he felt in coming "back home" if only for a visit. We were also blessed with good sermons by Bro. Alan Bonifay. We were so happy they spent part of their short visit to the states with us. We welcome gospel preachers who are visiting this area and invite you to come by and preach. The church in Stockton has become actively engaged in assisting the congregation in Redding, CA. Bro. Randy French is developing into a fine teacher there and their future looks bright. It was my pleasure to have Bro. Greg DeGough come to Redding one day last week to get acquainted with the brethren up there and assist in the work. It's just great to read and hear about the kingdom's growth! God bless all.

Joe Rivers, Jr.— 11624 S. Harvard, Chicago, Ill. 60628, May 1— The work here continues to grow. One was baptized last Sunday. We are preparing to move into our new building. Our crowds weekly average around 50. We work and labor among stiff competition from digressives and denominations, namely Jehovah's Witness group. We are in the process of knocking on every door in our community hoping to help people learn the Bible better. We are using the John Hurt Correspondence Course series and it has given us many solid contacts, thanks be to God. We hope Bro. Doug Young can hold our opening meeting at our new meeting place. I am very thankful for the young boys with me learning to preach, James and Al Williams,

Donivan King, and others. If you are in the Chicago area come worship with us, you will be glad you did. The church here will greet you with love and care. May the Lord richly bless all efforts to spread His word to all corners of the globe. The *Old Paths Advocate* is an edifying paper to all of us here.

Robb W. Hickey— 5313 Cornell Dr., Irondale, Alabama, 35210, May 2— Since our last report we have held a few meetings. Feb. 29 - March 4 we were at Sacramento, Calif. (64th St.) with one baptism and three confessions. March 11-18 we were at Yakima, Washington with one baptism and one confession. March 23-April 1st. we were at Modesto, Calif. with one confession. April 15-22 Bro. Lynwood Smith held a meeting here in Birmingham. His sermons were great. Our next meeting in Birmingham will be in August the Lord willing. We had a pleasant weekend meeting at Greenville, South Carolina last weekend. It was good to be with those brethren. Brethren, when passing this way why not plan to stop and worship with us. Your presence would be a real source of encouragement to the congregation.

Don McCord,— Box 1773, Covina, CA. 91722, May 4— Our meeting here with Bro. Joe Norton was indeed a good one. Brethren, you will not go wrong in having this man for a meeting—why not ask him? In the last, while here at home, we have had Larry Lay, Michael Fox, Karl Modgling, and Leland Byars preach for us. Wed. night last, Bro. Tommy Falvey, a high school sophomore spoke for us; I do not know of a young man with more potential; Tommy has such a fine, humble, loving spirit to go with it. We lately baptized a young lady, and expect more. We are at peace and that is precious. Lord willing, my summer preaching finds me at the following: Midland, TX. (June 24-July 1); Bridgeport, TX. (July 6-8); Graham, TX. (July 9-15); San Antonio (Vance Jackson) TX. (July 20-29); Houston, MO. (July 30-Aug. 5); Lawrenceburg, TN. (Aug. 6-12); Jacksonville, FL. (Aug. 19-26). I continue to appreciate very much my brethren who call me for meetings. Lord willing, I will be the speaker on Lord's Day morning and evening May 27 at Salinas, CA., where brethren have a meeting accenting the needs of all, but especially young people. I consider it such an honor to be asked to take part in such a work. We need your prayers please.

Richard Nichols,— 4 Crump Street, Huntington, WV 25705, April 12— We continue to publish the Word here in Huntington. We have lost two of our older members recently. Sis. Dorothy Gue and Bro. Bob Hayes both passed away. But we "sorrow not as others which have no hope." Sis. Hazel Brumfield underwent brain surgery on April 7, and seems to be doing well, but still needs your prayers. We look forward to being in meetings in Indiana, PA. April 18-22, and Linnville, Ohio May 20-27. Bro. Tommy Shaw is to be here in Huntington, June 15-24. Please pray for the work.

T.J. Jackson— 2717 Arrow Hwy. #117, LaVerne, Cal. 91750, May 8— In March, we here at Covina had a spiritual feast with Joe Norton, who was here for a weekend meeting. He did some of the best preaching we have heard in a long time. One confessed faults and one came out of digression. We had more outsiders than at any meeting I have attended in the 5 years I have been here, and some are still attending. Then in April we attended a meeting at Orange with Bro. Ron Jordan who also did some wonderful preaching, and lots of outsiders showed interest. We enjoy the OPA very much, the fine teaching and field reports from around the world. I would not want to close without expressing appreciation to the brethren who supported the meeting so well. It would not have been such a success without them.

Bob Loudermilk— Route 2, Box 60, Fordland, MO. 65652, May 9— Since last reporting we have had the privilege of

assisting in gospel meetings "close to home" (Ash Grove & Ava, Mo., and Mountain Home, Ark.). We were also involved in gospel meetings at Flint, Mi., and Auburn, Ca. Last weekend we were in Wichita, Ks., assisting the brethren there in their desire to work toward scriptural eldership within the congregation. We hope more congregations will see the need to BEGIN NOW in preparing and planning for scriptural elders and deacons. We are presently involved in gospel meetings at Hunt & Pottsville, Ark., where the Lord is blessing His spoken word with results to His glory! Our meeting schedule for the next few months includes the following: Athens, Al., for the "Memorial Day Meeting" (May 20-27); Walterboro, S.C., (June 3-10); Pearl Haven, Ms. (July 6-15); Kansas City, MO. N. Brighton (July 29-31).

P. Duane Permenter— 407 N. King, Henryetta, Ok. 74437, May 3— I am happy to report three have obeyed our Lord in baptism since my last writing to the O.P.A. Also, one has confessed faults. The total responses since the work began six months ago has been three confessions of faults and three baptisms, to God be the glory. My schedule continues to be one of the busiest ever, and it certainly is a wonderful privilege to be of service in the Masters vineyard. The church continues to have good crowds every service. Too, my meeting schedule has been very good, and I express my heart-felt appreciation for every place that has called on me to preach the gospel. It certainly is a thrill to propagate the gospel of Jesus in other areas as opportunity affords itself. Our meeting in Hale, Arkansas was very enjoyable. It was a privilege to be associated with the brethren in that part of the country again. Many preachers and brethren were in attendance, appreciation for the presents of all is beyond words of expression. May 13, I am to be at Red Oak, Texas morning and evening, if the Lord will. Also, I am to be in Northview, Missouri, (near Goodman) June 23, 24 for a meeting. My wife has recovered completely now from her surgery last December. We extend our prayers to the faithful. Please continue praying for us. May God bless you.

Richard D. Frizzell— P.O. Box 825, Miami, OK. 74355, May 9— Our Study here in Miami, March 16-17, was a very profitable and successful one. The topics were of general interest and well delivered. The crowds were the biggest that we have had--Friday night we had a packed house. I would like to take this opportunity to thank all the preachers who took part in the study for the excellent job they did on their topics and helping to make our study a success. The work in this area has really picked up the past couple of months. We have six or seven new leads to work with and several are enrolled in our correspondence course. June 11-17 we are planning a mission meeting here. Two months ago we moved into our new building which is about four miles east of Miami's city limits. We hope to canvas all the area east of town and around the building in preparation for the meeting which Bill Ferguson and I will hold. Anyone who is interested in this kind of work are invited to come to Miami and help us both before and during the meeting. We are also planning a series of meetings on the Christian Home sometime the latter part of July. Bill and I, along with three of the brethren here will be doing the speaking. Of course, this meeting will be geared to the Christian. Our fall meeting this year will be held by Don Pruitt sometime in October, Lord willing. For

more information on any of these meetings please write to me at the above address or call (918) 540-2694 or call Bill Ferguson (918) 675-5391. Please remember us in your prayers. God bless the faithful everywhere.

Gary Barrett— 420 Hawley Ave. Sanger, CA. 93657— It has been quite sometime since I last reported on the work I am doing in the Sanger area. I certainly appreciate the good attitude of the brethren here in keeping peace in the church and allowing brotherly love to prevail. We have about 70 people meeting at Sanger and are praying the Lord will open many doors of opportunity for us in the future to reach the lost. Bro. C.V. Harris and myself are conducting a singing school every other Wed. evening to aid the members in a basic understanding of music, how to pitch a song and mark time. There has been much sickness in this area which has kept me busy at the hospitals. Since last reporting I have been privileged to speak at the following congregations: Planz Rd. in Bakersfield, Escalon, Atwater, North Hollywood in L.A. and Fair Oaks. I was quite impressed with Greg Gay who is now attending the Fair Oaks congregation. I had never met Greg and his family and his zeal for knowledge didn't go unnoticed. I certainly appreciate their warm hospitality. The preaching at Fair Oaks was in behalf of the quarterly Preachers study conducted in Calif. I want to thank all the folks in the afore mentioned churches for opening their homes to us. Since last reporting, I have been privileged to hear the following Preachers: Duane Permenter, Rob Hicky, Jimmy Cutter and Ron Jordan. I want to commend them all. The meeting season will soon be upon us and I'm looking forward to being back in Penn. again to be with the brethren in Flemington.

Richard De Gough— Route 2, Box 156, Collins, Mississippi, 39428 April 2— Since my last report to the paper I have enjoyed holding two short meetings in Georgia, Marietta, and LaGrange. Both of these were uplifting to me. We made our home with the Rick Martins at Marietta, and the Alton Baileys at LaGrange. Their hospitality was the best. We also appreciated the welcome we received in all the brethrens homes we visited while in the area. I also preached at Temple, Georgia on a Sunday night at the invitation of brother Hedrick Laney, and visited in their home. The brethren from near and far supported the meetings, and this is my opinion, speaks their interest in spiritual matters. The following preachers attended and gave their support to the effort. Brethren E.H. Miller, Alton Bailey, Rick Martin, Larry Parker, Mark Bailey, Don Snow, Larry Thompson, and many other teachers of the word. Our work with the brethren at Collins is progressing, and we feel the church is growing in talent and spirituality. We love these people dearly. We plan a meeting at Collins May 16-20 and would like to have all of the brethren that can attend to be with us. We are attending a meeting at Hillcrest being held by brother Stan Elmore. Stan's preaching is real good, and very impressive. It's a thrill to hear him, and to visit him. His father Johnny is one sound gospel preacher, and can be proud of Stan. I want to thank all my brethren for the invitation to preach in various places in the south. We hope in time the occasion will be such that we can. Brethren, we ask your prayers for us here at Collins in this effort. Our prayer is for all the brotherhood here and abroad.

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

"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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UNSPOTTED FROM THE WORLD By James D. Orten

The inspired writer said, "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). For many years the church, through its teachers and preachers, has persistently reminded Christians of their obligation to stay separate from the world. In my judgement, those reminders were appropriate and needed. We have been well taught about the detrimental effects of worldly speech, dress, and behavior. That type of teaching is still needed and probably always will be. Christians forget that they are "not of this world" to their personal peril and the detriment of the kingdom.

But such matters as those just mentioned are not the only ways Christians can be worldly. I believe there is a spot from the world currently on the Christian garment among us, one that is fully as harmful as those we are so alert to condemn. Specifically, I refer to the spirit of anger and vindictiveness that is truly characteristic of our age.

Within the last two decades the world has elevated anger from an emotion to be condemned and feared to one that is praised and promoted. Our society now runs on fury. Black confronts white, women confront men, students angrily demonstrate against teachers, political conventions turn into riots, and "peace lovers" make war with militants. Husbands and wives are encouraged to "let it all hang out" in angry confrontations as a means of getting closer together. Surely the irony of some of these situations is clear.

In contrast to the world's view of anger as good and beneficial, Bible writers taught that it is dangerous, to be watched when it occurs and resolved as quickly as possible. Paul said, "Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4:26). Jesus taught the same lesson in Matthew Five when he said, "Whosoever is angry with his brother shall be in danger of the judgement." (The phrase "without a cause" which the King James inserts in this verse is not in the original.) The basic lesson in both passages is that while anger itself is not sin, it loosens one's control over himself, gives vent to impulses from the flesh and thus makes it harder to keep from sinning. As the other phrases in Jesus' statement show, the more intense the anger and the longer it is harbored, the greater the danger.

Inspired writers also knew that anger is contagious. The wise man said, "Make no friendship with an angry man; and with a furious man thou shalt not go" (Prov. 22:24). We tell our young people not to associate with those who have worldly habits. That is good advice because, as Paul said, "Bad company corrupts good morals" (I Cor. 15:33). But how often do we warn each other about associating with angry individuals, including angry brethren?

There seems little doubt that Christians have been infected with some of the world's anger. We see it, for example, in the vindictiveness with which we attempt to correct each other's faults and in how quick we are to withdraw fellowship. I know churches that regularly cut

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WORSHIPPING THE CREATURE RATHER THAN THE CREATOR Barney Owens

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, which is blessed forever. Amen." (Rom. 1:25). Within the context of this chapter Paul showed the state into which the Gentiles had drifted because of their rejecting God. It was a state of moral and religious perversion to which the mind would have to exercise itself to imagine only a few years ago, but in more recent history examples of the same is seen on every hand. Shamefully, even among God's own. The people of whom Paul spoke were given up by God, and there was nothing left for them but His judgement and vengeance. God has no alternative when men turn their back upon His word and refuse His counsel as He never has, does not, nor shall He ever forced people to obey Him. One glaring exception, of course, is when some shall hear the Savior say: "Depart from me ye that work iniquity, I never knew you." They shall be compelled to obey against their will.

"Turning the truth of God into a lie" has reference to the practice of these people in that they would take something that God intended for their good and, by perversion, turned it to another purpose. It does not refer to the word of God which is unalterable and changes not. When men take the statements, commandments and examples God has given and twist them rather than bless, it brings damnation. There are many today knowingly, and unknowingly, guilty of walking in the same path as the Gentiles of old and have made IDOLATERS of themselves. Let us open the Book and see if we might discover some profitable lessons.

THE BRAZEN SERPENT

In charting the history of Israel we learn from Num. 21 of their disgust for the wilderness wandering coupled with a desire to return to Egypt, even the bondage it entailed. With this heart they cried out against 'God and Moses. At this juncture God sent "fiery serpents" among them causing death to those bitten. Well, after this softening up, they approached Moses confessing their sins to seek some relief. Moses was commanded to make a "SERPENT OF BRASS" hang it upon a pole, with instruction to tell the people to look upon it when bitten and they would not die, but would live. The blessing came to those who complied with God's wishes.

More than 700 years later we see Hezekiah beginning his reign in Judah. One of the first things he did was to restore the ways of God abolishing Idolatry. It is interesting to

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"LIVE SOBERLY"

Titus 2:12

By Edwin Morris

"Teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world". **Soberly**--with sound mind, that is, moderately, temperately, discreetly, showing self control. To live soberly is to discharge the duty one owes to himself. It is a habit of self-government, whereby a person is able to restrain his appetites, his passions, and his affections, as often as the gratification of his appetites and the yielding of the impulses of his passions and affections are in any respect sinful.

When we live soberly we have the proper attitude toward the word of God and are ready to defend it. In I Pet. 3:15 "But sanctify the lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear". **Sanctify** is to set apart. We could paraphrase like this "but sanctify in your hearts Christ as Lord."; Look to Him as our guide, our Lord and the Supreme Being. Let Him be honored and referenced. **Give an answer**--The words "give an Answer" are the translation of a Greek word used as a legal term in the courts. It means lit. "to talk off from", and was used of an attorney who talked his client off from a charge preferred against him. He presented a verbal defense. The exhortation is to Christians to talk the Bible off from the charges preferred against it, thus presenting for it a verbal defense. We are to defend the Bible of any charge that is brought against it. Any time that any of its teachings are questioned we are to present a verbal defense. By that we mean for example: Those who say "one church is as good as another", "nothing in a name", "baptism not essential to salvation", "do not have to assemble each Lord's day" "worship as our conscious dictates", "not essential to worship as word directs" and on and on." When we live soberly we will be ready to give an answer why we believe what we do and will defend the same.

Let us notice some instance where we are to be sober-minded. (1) In our inquires after truth, as opposed to presumption. Jesus said in John 8:32 "And ye shall know the truth, and the truth shall make you free." The world today struggles hard to try to promote the idea that we do not have clear-cut teachings on what God requires of us. I deny this. We are taught when to assemble, and how to worship when we come together on the first day of the week. We have scriptural authority on how to sing, pray, teach, observe the Lord's Supper, and give. If we live soberly there will be no problem. Is it when we do not think soberly that the problem arises. We are taught the type of life that we are to live. We are taught the things that are sinful and wrong. We are taught how we are to dress and adorn ourselves, both men and women. The person that has a sober mind and looks at these teachings in the proper perspective has no problem. It is sad that when Christians study such passages as I Cor. 11:1-16 they are not of a sober mind. The world around them guides them instead of the plain scriptural teaching. A person that is of a sober mind can readily see that these scriptures are just as binding on the man as they are the woman. The scriptures plainly teaches that we are to adorn ourselves in modest apparel and the women are to do it with shamefacedness and sobriety. Again too many are guided by the world around them and not by the word of God. The women more and more want to dress like the man with their pants, bluejeans. Not only do they wear many garments that reveal their bodies instead of concealing it as was God's plan. Men often times go around with much of their bodies revealed. This is definitely not living soberly.

(2) "In the things necessary in this life, as opposed to covetousness." God has provided that we can have things in this life, but only when we seek the kingdom of God first. Then he promises to add these things to us. A sober

thinking person realizes this and does not seek after the things of this world and does not put these things ahead of Christian duties. Too many in the church let jobs, pleasure, family and other things interfere with their Christian duties. A sober-minded person realizes this should not be.

(3) "In the use and estimate of the things of this world, as opposed to excess." The scriptures teach us that we brought nothing into this world and that we will carry nothing out. Therefore we should use the things we have to glorify God. So many want only to give God that which they think is bound upon them. I have often thought about people that will spend hundreds of dollars for an extravagant vacation but will never give some extra money for a good cause in the work of the Lord.

Our lives should reflect that we are using the things of this world that we have been blest with to glorify God and promote his cause here on earth. Let us be sober-minded in this respect.

(4) In trial and afflictions, as opposed to impatience." We are taught to live soberly even though we are beset with trials and affliction. Satan is busy at all times putting upon us trials and afflictions. We are taught in the scriptures to endure these afflictions. Many people let these things cause them to do things that are wrong. So many times church members become discouraged because of various things and finally just quit the church. In essence they take their frustration out on the Lord. I have experienced that when you are in the right in these trials and temptations that in time if we remain faithful that it works out for good. God sees and knows things that we do not see and know. A sober-minded person believes this. A older brother told me when I was younger that time is a great healer. This has proven true many times. Sometimes we are too impatient in the results of the preach word, the growth of the members etc. Yet God says that His word will Not return unto Him void.

(5) In forming our judgment of others, as opposed to harsh, rash, censorious judgment. Far too many times we are guilty of putting the worst construction on the actions of others. Too many times we judge harshly and are censorious. A sober minded person gives others the benefit of the doubt until true facts are known. Many times preachers have been accused of preaching just for the money, brethren who have ability to lead are accused of seeking power, brethren who want to get things done are accused of desiring to run things, and on the list goes. If there are those that have these abilities we can prove that we are living soberly by joining in and helping them get the job done. Many times circumstances changes our way of life. By that I mean oftentimes people who have been real active have to slow down due to illnesses or things beyond their control. Let us not be too quick to criticize them.

(6) "Of speaking of one's self, as opposed to egotism." It is not wrong to tell others of things that we might have done as long as it is in the proper way. I really think that it would be good if more of this was done. I would like to see more brethren and even preachers mention things in the O.P.A. that have been accomplished for the Lord. In this they would be giving God the glory. This would be opposed to trying to outdo everyone else, refusing to let any tell you anything that might help, a know it all person, a person who thinks they have done more than anyone else etc.

In conclusion if you will note in Titus 2:1-6 that Paul instructs the aged men, and young men to be sober and teaches the aged women to teach the younger women to be sober. It is commanded that we be sober minded and live soberly.

-Edwin S. Morris
1052 N. McKinley
Oklahoma City, Ok. 73114

I CORINTHIANS 7:15

By Jimmy Cutter

"Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace" (1 Cor. 7:15 NASV). What does Paul mean when he says, "if the unbelieving one leaves"? When Paul says that a brother or sister is "not under bondage," what does he mean? Does this freedom allow the abandoned Christian to remarry?

The Bible teaching on divorce is difficult. The subject of remarriage is even more difficult. In I Cor. 7:15 both of these issues are raised.

Chorizo (separation) is used four times in I Corinthians 7. The word seems to have referred to separation of any sort originally, but by the fourth century B.C. had come to also include marital separation or divorce. **Chorizo** is found, according to Bauer, in marriage contracts, in a second century B.C. papyrus and in first century B.C. papyri. Several other authorities say **chorizo** is a technical expression for divorce. (1) There seems to be little question that the evidence points toward **chorizo** as the technical term for divorce and not merely a separation in bed and board. (2)

What does Paul mean when he said that a brother or sister is "not under bondage" when the unbelieving spouse divorces? The phrase "not under bondage" literally means "not enslaved." Naturally, this is to be taken figuratively. There are several opinions as to what "not bound" means. A few of the ones that have contextual merit will be considered.

1. The believer is not bound to oppose the divorce of the unbeliever and therefore need not be afraid to depart when the unbelieving partner insists on divorce. Robertson and Plummer, (3) and presumably also C.K. Barrett, believe a Christian is not enslaved "to a mechanical retention of a relationship the other partner wishes to abandon." (4) A deviation of this is the Christian does not need to feel enslaved in persisting in seeking reconciliation. (5)

2. A Christian, when the unbeliever departs, is not bound by the Lord's teaching against divorce. If the unbeliever persists in divorce, the Christian is to accept it. Or, the Christian is not bound like a slave to the teaching. (6)

3. The believer is not bound to the obligation of evangelizing the unbeliever. Paul states in the next verse, "For how do you know, O wife, whether you will save your husband? Or how do you know, O Husband, whether you will save your wife?" (I Cor. 7:16 NASV) Is this verse a verse of optimism or pessimism concerning the feasible salvation of the unbeliever? Opinions vary. Pessimistically, Paul is saying that the Christian is no longer enslaved to convert his spouse. He asks, "How do you know whether you will be able to save him anyway?"

4. The Christian is not bound by the marriage contract. If the unbeliever divorces the believer, the believer is free from the marriage bond. The marriage is dissolved. Those who take this position feel that it best meets the linguistic and contextual demands of the passage. They feel it fits: the broad context of I Corinthians 7 on marriage, the immediate context, and the necessary linguistic requirements. They feel the context here argues that "bound" refers to marriage. (8)

Finally, does "not bound" allow the Christian to remarry? Paul is silent on this point. Some scholars stop short of speaking for or against remarriage. "An allowance for remarriage is not specifically stated, and this freedom cannot be substantiated by valid exegesis." (9)

Some deny that remarriage is allowed at all. "We cannot safely argue with Luther that *ou dedoulotai* implies that the Christian partner, when divorced by the heathen partner, may marry again" "O*u dedoulotai* yields to other interpretations besides reference to the freedom to remarriage." (11)

Other scholars believe that, although Paul did not expressly allow remarriage, remarriage is allowable.

One cannot be dogmatic and claim that the believer "no longer being bound" (7:15) implies the right to remarry, but it would be equally wrong to be dogmatic and say that it excludes the right to remarriage. (12)

Verse 14 "seems to mean that in such a case the Christian who has been deserted and divorced is free to marry again." (13) Byron (14) does not feel Paul expressly concedes the right to remarry but neither does Paul forbid it as he had explicitly done in verses 10-11 when talking about the separated Christian wife. Also, Byron admits that although Bible scholars can go no further with the subject, he says church tradition speaks on the subject. Church tradition says a Christian may remarry.

Atkinson (15) believes that a Christian deserted by the unbeliever's spouse may remarry. He feels "free to be deserted" makes nonsense of the paragraph. In I Cor. 7:8-9 Paul says that it is better to marry than to burn with passion. He believes that this concern of Paul would also extend to divorced people deserted by their unbelieving spouses through no fault of their own.

In summary, that **chorizo** means divorce there seems little doubt. It is not as easy to determine the meaning of "not bound." The fourth suggestion, that the Christian is not bound by the marriage contract, is perhaps the strongest. Whether or not "not bound" allows remarriage is even more difficult to determine. The fourth interpretation would definitely lend itself more to the suggestion that remarriage was all right in this instance. George Peters may sum it up best:

The God who promulgates the highest and noblest ideals cannot legislate lower and lesser ideals, though He may permit man to live and to operate on a sub-ideal level.... We must therefore expect divine silence and/or look for prohibitions and regulations to guide us in the matter of remarriage of divorce people. ...For a church to make it sinful is to assume divine, authoritative legislative powers outside of revelation... We must not take His silence into positive permission nor turn it into negative legislation. (16).

1 Henry G. Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed., p. 2016; James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament*, pp. 695-96.

2 The force of the present middle is that of showing that the heathen partner wishes to disassociate himself from the believer; the unbeliever separates himself, H.E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, pp. 156-61.

3 Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 2d ed., The International Critical Commentary, p. 143.

4 C.K. Barrett, *A Commentary on the First Epistle to the Corinthians*, Black's New Testament Commentaries, ed. Henry Chadwick, p. 166.

5 M.J. Harris, "Separate, Divorce," in *The New International Dictionary of New Testament Theology*, ed. Colin Brown, 3:535.

6 Werner Foerster, "Peace," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley, 2:416.

7 Sakae Kubo, "1 Cor. 7:16: Optimistic or Pessimistic?" *New Testament Studies* 24 (July 1978):542.

8 Neil R. Lightfoot, "Paul on Marriage and Divorce (1 Corinthians 7:1-16)." *Abilene Christian Lectures* (1982):161. Lightfoot points out that "not bound" is the perfect tense, passive voice, indicative mood. The perfect tense usually denotes past action with a continuing effect. Therefore, the word has the force "has not been bound and is not bound." Paul used the perfect tense to show that

Continued on Page 8

PUBLISHER

Don L. King

41931 Chadbourne
Fremont, Ca. 94539**ASSISTANT PUBLISHER**

Ronny F. Wade

707 Pearson Dr.
Springfield, Mo. 65804**EDITORIAL STAFF**

D.B. (Don) McCord

Clovis T. Cook
Edwin S. Morris**CONTRIBUTING EDITORS**Johnny Elmore
Barney Owens
Bennie Cryer**SUBSCRIPTION RATES**

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Chadbourne Dr. Fremont, Ca. 94539.**THE LIGHT -- A RESPONSE**

By Ronny F. Wade

The purpose of this review is not to discuss the pros and cons of the divorce and remarriage question. People have been disagreeing over those issues for centuries. It was for this very reason the Pharisees came to Jesus in Mt. 19. Even the Lord was unable to settle the matter in the minds of those who approached him. I am not so naive as to think I can do what He could not. To say we are divided over the application of Mt. 19:9 to Christians today, is only partially true. Our problems are deeper than that. One who objectively looks at the situation soon becomes aware that those who accept the exceptive clause of that passage are not in complete agreement in other areas. The very same is true of those who deny that Mt. 19:9 is a part of the law of Christ. Through the years they have used a wide variety of arguments to justify their conclusions. Some of these arguments have been abandoned in favor of others they feel more accurately justify their views. All **no exception** people are not in agreement on **how** to reach the conclusion that Mt. 19:9 does not apply today. All **no exception** people are not in agreement on other aspects of divorce and remarriage issues. For example, some believe that when two sinners obey the gospel their marriage relationship should not be questioned even though they have previously been divorced. Others contend there can be divorce for fornication but no remarriage. Bro. Jerry Johnson's attempt to divide us into two neatly wrapped bundles "the pros" and "the cons" may make good copy, but it is neither true nor practical. (**The Light** March 1984).

The fact that the **Old Paths Advocate** has published a number of articles recently on these subjects is very disturbing to "**The Light**." That should come as no surprise to anyone. For several years, through its pages, the "no exception" view has been hearded long and loud. Since this is basically why the paper came into existence in the first place, I, for one, believe they have every right to

publish their views. By the same token the **Old Paths Advocate** has every right to publish articles in defense of the application of Mt. 19:9 to Christians today. And that should come as no surprise to anyone. It is no secret that for years that position has been generally accepted by this paper. It is regrettable that division exists over these issues. In the opinion of this writer much of what Brother Johnson wrote was couched in prejudicial language and designed to further define the already deplorable situation. Such statements as "pro-divorce writers," and "those journals are essentially encouraging divorce", and "Yet, in spite of their conviction that certain cases constitute irrefutable adultery, they fraternize with the case itself, or the preacher who justifies it. That is not an inch short of sin..." are all designed to further alienate brethren. The article was obviously intended to encourage brethren to leave the "pro-divorce" forces for the "anti-divorce" ranks. The fact that I accept the exceptive clause of Mt. 19:9 does not make me "pro-celibacy". In either case a right exists. A right that I cannot deny. To defend the right under the circumstances of either text does not mean I am "pro" anything, without taking into account the facts of the whole situation. I do not encourage fornication, I preach against it. I do not encourage divorce, I preach against it. I do not encourage remarriage, I discourage it as did Paul I Cor. 7:27. But if the circumstances defined by Paul and Jesus exist, I cannot deny one's right to divorce and remarry I Cor. 7:28. To the contrary, I defend that right. To charge that because I hold this position more divorce and remarriage will occur is totally unfounded. If such were true then those who oppose divorce for any cause should never have a case of it among them. However, both Jerry and I know this is not true. In fact, I know of a number of cases that have happened and continue to happen among them. I have even known of cases of divorced couples attending these congregations for years and nothing was done in the way of discipline except the man was not called upon. Truly the "legs of the lame are not equal."

Another charge Jerry brings needs to be noticed. I quote: "The divorce issue brings Ketcherside's "Unity in Diversity" into the camp of God's people -- agree to disagree." I have some questions for Jerry. Did the fact that Fred Kirbo believed in the personal indwelling of the Holy Spirit and H.E. Robertson did not -- bring Ketcherside's doctrine of Unity in Diversity into the camp of God's people? Does the fact that some people believe it is sinful to wear jewelry and some do not bring Ketcherside's doctrine of Unity in Diversity into the camp of God's people??? Jerry, your inconsistency is showing. I could name much more that is tolerated among the no exception people, but the above two will suffice. If Jerry wants to impress us with his desire to do away with what he calls unity in diversity, let him begin in his own backyard.

If **The Light** really wants to work on Unity, let its editors select a representative group of preachers who subscribe to its views and allow this journal do the same. Then let us sit down and reason together and work toward unity. I make this proposal in good faith. Let the **The Light** accept it in the same way.

—Springfield, Mo.

**SERMONS AND WRITINGS OF
HOMER L. KING**

This 221 page hard-bound book, was first published in 1969. It contains many of his sermon outlines used through his forty-seven years of full time preaching in America. There are a number of his essays which appeared in **Old Paths Advocate** over the years also included. Brother King passed away at ninety-one years of age last July. However, his sermons remain to continue giving instruction. At today's inflated prices this book is a bargain at \$5.00 each plus postage. Send all orders to **Helen King, 1061 N. Pilgrim St., Stockton, Ca. 95205.**

UNSPOTTED FROM THE WORLD

By James D. Orten

Continued from page 1
people off from participating in the services, then later get the facts of what they think the individuals did wrong. Frequently, when they get the full story, they find there really was nothing wrong. Can you believe that two brothers once disfellowshipped someone they heard was going to do something they disagreed with? Oddly, they never seem to question the scripturalness of such habits.

We see the worldly attitude of anger too in the tone with which we discuss our differences. Subjects that our spiritual ancestors discussed for decades in reason and love lately have been pushed to the point of alienation or outright division. Two such topics are the marriage question and the indwelling of the Holy Spirit. Brothers King and Gay differed all of their adult lives over whether Christians could divorce and remarry for the cause of fornication. But they never once maligned each other or contributed to the division of a single church over that subject. Would that we, as Elisha asked of his mentor, had a double portion of their spirit.

The question of how the Holy Spirit indwells Christians was discussed and differed upon by the restorers a hundred years ago (although some appear to think the issue arose with the new charismatic movement). The fact that the church never divided over the question is a credit to the way they handled the disagreement. Lately, we have heard that issue debated in such an angry, personally attacking way that it was embarrassing to Christians in the audience.

These statements should not be taken to mean that these and other subjects on which Christians disagree should not be studied. Nor do they mean that Christians can agree with any doctrine that comes along. Further, we should not be "soft" on wrong things. But if the archangel behaved in a Christ-like manner even when contending with the devil (Jude 9), surely Christians should differ with other Christians in the same spirit. The force of scripture, applied with clear logic, is always sufficient to demonstrate the truth. If one has to use strong language to prove his point, it is probably because his point is weak.

In the following paragraphs, I will discuss three characteristics of anger that make it dangerous for Christians and harmful for the church.

First, anger is a distancing device. Christians are taught to receive one another, greet one another affectionately, and to support each other. The early disciples were close enough that they were said to have "one heart and one soul" between them (Acts 4:32). But anger creates the opposite of these conditions. Instead of receipt of one another, it promotes rejection. One mental health authority describes it as the "get away from me" emotion. Instead of support, it encourages backbiting and cutting down. And instead of creating "one heart", it promotes division and strife. "An angry man stirreth up strife, and a furious man aboundeth in transgression" (Prov. 29:22).

Second, anger is by nature selfish and egotistical. It focuses on my wants and my demands. A well-known psychologist argues that an angry person is nearly always over estimating himself. (The depressed person under estimates himself.) His statement is hardly novel, but it is true. Underneath most anger is the arrogant statement "...that you should do this to me, of all people, to me!"

Paul taught every Christian "not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3). If we think realistically about ourselves, we won't be easily discouraged nor quick to get angry. Both characteristics are blessings. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Eccl. 7:9).

Third, anger blinds one to the truth. "Blind rage" is not

just a catch phrase; it is a true description. It blinds one to his own faults. Angry individuals can behave in the most outrageous manner and never notice the impropriety that others recognize at once. One wonders how anyone could be so blind as the man Jesus pictured who attempted to pick a splinter out of his brother's eye when he had a beam in his own (Matt. 7:3-5). Anger may not be the only condition that can create that type of blindness, but it is sufficient to do so.

Anger also blinds one to objective truth. When subjects are debated in anger, the truth will gain few converts. No doubt one reason Paul taught that the truth should be spoken in love (Eph. 4:15), is that its presentation in that manner would encourage a similar reception. And received in love it would have power to change the heart.

Recent research has demonstrated that frequent expressions of anger within families play a major role in serious mental illnesses, such as schizophrenic relapse. Can something that harmful to sinners be beneficial to Christians? Inspired writers say "no". They taught a long time ago that angry words and behaviors were harmful to individual Christians and damaging to the church. Paul's advice to the Ephesian church (4:31) is needed as much today as it was then: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

—8049 Brookshire Dr.
Oklahoma City, OK. 73132

LET HER BE COVERED

By Don L. King

This tract, dealing with the woman's covering, is available now. First published in 1979, it has been out of print for about two years. Due to the many requests, it has been reprinted. Our sincere thanks to Bob Strain for the fine job of printing. This booklet, 5½x8½ in size, is a verse by verse treatment of I Corinthians 11:2-16. The position taken therein is: (1) A Christian woman's hair is her only covering, her glory, and she must not cut or in any way shorten it. (2) That an artificial veil is not taught by Paul and grammatical evidence is supplied for your consideration. (3) That the topic is based upon a. Authority; b. Recognition of authority; c. The sign or token she wears (hair) in recognition of authority. The price is \$1.00 each postage paid. Send all orders to: Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539.

PILGRIM PRAISES

This is the title of the new song book by Lynwood Smith. It is, in our opinion, one of his very best. There are several songs I remember singing as a child which stirs many wonderful memories for me. There are also many new songs written by some of the great writers of our time including many of our own brethren. If you have not ordered this book yet, you need to do so soon.--DLK. The price is \$2.50 per book plus postage. Order from M Lynwood Smith Publications, Route One, Box 151, Wesson, Miss. 39191, Tel. (601) 833-2560.

DEBATE

A public debate will be conducted in Houston, Texas on July 30 and 31, and August 2 and 3. Brother Ronny Wade of Springfield, Missouri will meet Brother J.T. Smith on the issues of "multiple cups" and the "class method of teaching". We want to cordially invite all who can attend to make plans to be with us. We will provide accommodations for all visitors. Please call for more information: (713) 448-8846, 772-3158, 864-1146.

Church of Christ, 800 Aurora Street, Houston, TX 77009

MAY 22, 1984

(1) **A NEW CONGREGATION:** In South Pittsburg, Tennessee. This is a small town located about 20 miles West of Chattanooga, TN. During the week of May 14-19 Brethren Don Jackson, Miles King, Mike Middick, and myself (LaDon Croom) worked together in this area and Sunday, May 20, 1984 a faithful congregation was established. We are thankful for this work because before this time there was not a congregation in or near this area.

Services are Sunday at 10:30 a.m. & 5:00 p.m. (CST) in the South Pittsburg Community Building -- Exit I-24 at exit #152 and go South of the interstate about 4 miles to South Pittsburg -- the building is located at the corner of 3rd and Elm Ave. Mailing Address: State-Line Church of Christ, P.O. Box 41, South Pittsburg, TN. 37380. Information Phone: Bro. Sherman Long, (615) 942-2965.

(2) **WORD OF THANKS:** I would like to express to all the following Congregations: 8th & Oak - Ada, OK.; Sanderford Rd. - Athens, AL.; Flintville - Flintville, TN.; 7th & Springer - Lawrenceburg, TN.; Berea - Greenville, SC.; 31st. Street - Columbus, GA.; Brookside - Nashville, TN.; Capitol Hill - Okla. City, OK.; Pansey - Pansey, AL.; Lahoma Ave. - Norman, OK.; Rugby Park - Memphis, TN.; Good Hope - Seminole, OK.; Crescent Ridge - Birmingham, AL.; Chapel Grove - Lawrenceburg, TN. the thankfulness and appreciation of the Hickorywood Congregation at White Bluff, TN for the financial help you gave in the building of the Meeting House. (This is the new congregation established in Oct. '83). At the writing of this report we are near completion of the drying-in of the building.

I continue to work in the area with these brethren and the work has been blessed and for this we give God the praise. We average 17-20 present at each service. Should you be traveling or if you're in the area of Nashville, TN. we invite you to assembly with us for worship. Services are Sunday 10:30 a.m. and 6:00 p.m. and Thursday at 7:30 p.m. (CST). Information or directions call Bro. Walter Odum (615) 797-3503 or Bro. M.R. Kimbro (615) 789-4264.

(3) **LABOR-DAY MEETING:** Remind all of the Southern Labor-Day meeting to be hosted again in Nashville, TN. The dates August 29 thru September 2, 1984 with Bro. Paul Nichols. You're encouraged to attend this meeting. This is the last year that the Nashville Congregation will host this meeting as it will be rotated to another Congregation for the 1985 meeting.

CHURCH DIRECTORY CHANGE

Re: Sonora, Ca. congregation. Delete name and address of Orvel Johnson. He is no longer with the congregation.

WATCH

On a hill far away, went Jesus one day.
He told his disciples, you watch here while I go yonder and pray.
His disciples didn't see the sorrow, agony nor the tears running down his cheeks.
For when he came back, he found them fast asleep.

He told us in his word divine,
Go out yonder and look and seek till you find,
That little lost sheep that left the ninety and nine.

When he comes back to gather his sheep.
Will he find us watching or find us like the disciples.
Sound asleep.

Mk. 13:37 What I say unto you, I say unto all, Watch.

—By J.A. Grant

**WADE - SMITH
DISCUSSION**

The Sunset Heights Church of Christ in Houston, Texas will host a public debate July 30 through August 3. The speaker will be Brother Ronny Wade of Springfield, MO. and Brother J.T. Smith of Lake Jackson, TX. The propositions for discussion will relate to the number of drinking vessels to be used in the Lord's Supper and the use of classes when teaching the local church. We want to encourage all who possibly can to attend this debate. The church in Houston will provide accommodations for all who are able to come. Please call the Brethren for additional information (713) 448-8846 (713) 864,1146 (713) 772-3158

—Glen Ballard

MILWAUKEE, WISCONSIN

Consideration is being made to establish a new church in Milwaukee. For further information, please contact Wendell Birdsong, 509 N. Washington Ave., #20, Kent, WA. 98032 - Phone (206) 852-2513 or Norwood Dennis, 5065 S. Nicholson Ave. #3, Cudahy, Wisconsin 53110 - Phone (414) 482-1263.

**THE ANNUAL TEXAS
LABOR DAY MEETING**

The Annual Texas Labor Day Meeting is just a few months around the corner, and it is not too early to make plans to attend. The meeting this year will be hosted by the Robin Rd. Congregation in Garland, Texas, a suburb of Dallas. The dates for the meeting this year will be August 31 through September 3. The Garland congregation invites all who can to come and be with us at that time. More information will follow in the O.P.A. Any questions you may have about this can be directed to Bruce Word, 329 Elmwood, Garland, TX. 75043; or James Roe, 2711 Viva Dr., Mesquite, Texas, 75150. We look forward to seeing you there.

—Bruce Word

THANKS TO ALL

Since my surgery on April 27 discovering cancer, I have received many beautiful flowers, cards, telephone calls and visits from so many dear friends and loved ones, including many from out of state. I am taking chemotherapy now following my doctor's orders, and I have resigned myself to whatever the Lord's will may be. I want to thank all, and please continue to pray for me, dear Christian friends.

—Jessie Mae Thompson,
2827 Emery,
Shreveport, LA. 71109

NOTE TIME CHANGE

The church at Mena, Ark. still meets at 10:30 A.M. on Lord's day but the evening service is changed to 5:00 P.M.

—Roger Bruster

WORDS OF ENCOURAGEMENT

"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.

"THE BIBLE FACTS"

Relative to the crucifixion, death, burial and resurrection of Jesus Christ, the Son of God. God's recording of time must be understood in order to arrive at true conclusions. Generic and specific senses of the day given and when the day begins and closes in the following scriptures. Gen. 1:5,8,13,19,23,31. Gen. 2:2 John 11:9-10. Lev. 23:32.

Jesus was crucified (specific) the fourth day of the week (Wednesday), third hour (9:00 a.m. Roman Time) Mark 15:25. Death came ninth hour (3:00 p.m. Roman Time) Luke 23:44-46. Buried evening of the fifth day (after 6:00 p.m. Roman Time) exact time not given. In the grave the remaining part of the fifth day, all of the sixth and seventh day (generic sense.) Arose evening the first day of the week (Saturday night Roman Time) prior to the rising of the sun. Mark 16:2. While it was yet dark John 20:1; fulfilling Matt. 12:40; John 2:19-22; Luke 24:6,7,8,13-21. Isa. 2nd and 62nd chapters and Daniel 2:44 prophesied of the coming of Christ's Kingdom with power, the law to go forth from Jerusalem, the new name christian, and many other things dealing with their way of life as subjects of His Kingdom. For fulfillment read Acts 2nd chapter; 11:26; 26:28; 1 Pet. 4:16.

We are taught by command, precept and example. Acts 2:42; 20:7; 1 Cor. 16:2 reveals the day they observed the Lord's Supper, and their steadfastness of breaking of the bread (Lord's Supper.)

Pertaining to spiritual things God's order of time DOES make a difference. Read Daniel's prophesy 7:25 which came to pass during the time of the Roman Empire. Why take a chance on any day other than the first day of the week honoring God's time in the keeping of their ordinance (evening to evening) and not man's (mid-night to mid-night?)

WORDS OF ENCOURAGEMENT

"Thank you for the great work being done" - Dewey Denton, Raliegh, N.C.

"Here is my renewal, love to get the paper" -Robert Burd, Santee, Cal.

"Thank you for a wonderful work. Keep on keeping on, and God speed" -Pat Hollandsworth, Dallas, Tx.

"Renew our paper, we enjoy it so much" -W.C. Hyde, Ft. Worth, Tx.

"I look forward to reading about the good work of the church in each issue" -Lois Chatham, Cottage Grove, Ore.

"May God bless you, Bro. King, and all the editors for your efforts. I look forward to the OPA each month" -Harvey Hammonds, Kingwood, Tx.

"Thank you for the paper, I love it" -Ruby Florence, Morro Bay, Cal.

"Renew our sub., don't want to be without the paper" -Wanda Rogers, Mtn. Grove, Mo.

"I wonder if you know how much your efforts are appreciated? Your hard work is beneficial to us all. I acknowledge your dedication to the paper" -Tim Prince, Wedowee, Ala.

"We have been pleased to read reports of the progress being made in foreign lands it is encouraging, and hope the work continues to grow" -Tom Allington, Lodgepole, Neb.

"Enjoy every word of OPA. Here is our renewal" -Marion Frank, Republic, Mo.

"We have read and enjoyed the OPA for 40 years, here is our renewal for another year and a new sub." -C.V. Harris, Fresno, Cal.

"Have been enjoying the OPA for several years, here is our renewal" -Blanch Warren, Montgomery, Ala.

"God bless all of you for your work in putting the paper together. It is good to know what our brethren are doing thousands of miles away" -Kenneth Garrison, Aloha, Ore.

AN OPEN LETTER

Dear Brethren,

The church of Christ at Cave Junction, Ore. is beginning an effort to spread the gospel by establishing a congregation through a mission work in Grants Pass area, located about 30 miles north of Cave Junction on I-5. We are very hopeful of prospects in this area. We are few in number at present, but Lord willing with prayers and work we will grow, and will greatly appreciate visitors to help with worship services. As of June 3, 1984, we will be meeting Lord's day at 10:30 A.M. and 6:00 P.M. We are currently renting a room in the Vitality Center, corner of 4th and L Sts. Grants Pass. If you are interested and able to aid us in this effort, your support would be a blessing greatly appreciated by God and us. If you have friends or relatives in this area with whom we could study the gospel and invite to visit us as we worship the Lord, please contact either Bro. Dan Powell, 539 Roan Dr., Grants Pass, Ore. 97526; Phone (503) 476-9933 or Bro. Glenn Arnett, 27402 Redwood Hwy. Cave Junction, Ore. 97523; Phone (503) 592-2057. When in our area please stop by and worship God with us. Pray for our endeavors on behalf of our Lord and His goodness. Our prayers go with the work worldwide.

—Your fellow workers in Christ,
Dan Powell and Glenn Arnett

SEEK AND YE SHALL FIND

Luke 11:9-10

Deut. 4:29

Prov. 2:4-5

PRUDENT MAN

Prov. 22:3

LAW AND TESTIMONY

Isaiah 8:20

Col. 3:17

BIBLICAL DAY - GOD THE CREATOR

Specific and General Senses of Day Given (12 and 24 hours)
Gen. 1:5,8,13,19,23,31.

Gen. 2:2

When told to begin their days.

Lev. 23:32

Kept passover accordingly

Exodus 12th chapter;

Lev. 23rd chapter;

Numbers 9th chapter;

Deut. 16th chapter;

Joshua 5th chapter;

Matthew 26th chapter

New Testament in Harmony with Old Testament.

Matt. 26:20,34;

Mark 14:12-17-30;

Mark 15:25,42;

Acts 20:7;

Luke 22:1 to 34.

Prophesied Some Would Think To Change Time.

Daniel 7:23 to 26. (Relative to Roman Time).

Isreal of Old, Christ, Apostles and early Christians honored God's Time.

Can Man Change What God Has Done?

Ecc. 3:14

Whom Shall We Serve?

Matt. 6:24;

Acts 5:29;

Gal. 1:10;

Isaiah 55:8,9

WORSHIPPING THE CREATURE RATHER THAN THE CREATOR

Barney Owens

Continued From Page 1
observe one thing demanding his attention recorded in II Kings. 18:4 "He...braze in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it..." As shocking as that might seem these people had turned something God had used into a thing of ill purpose. We are not told they preserved this "brazen serpent," but they did it and while it was under the circumstances God had placed it was a blessing to them, now it became a curse. How so? They had turned the truth of God into a lie and were **worshipping and serving the creature rather than the Creator.**

With this lesson in our mind, let us proceed to a modern day application by noticing something from the New Testament which has been given to bless man yet has surrendered to the wishes of men. (Rom. 15:4; Heb. 2:1-3 etc.)

The Lord and His Apostles issued the command to be baptized in order to be saved from past sins. This is apparent, if one looks at the single idea of baptism and salvation being placed in any passage of scripture, baptism is always named prior to the blessing obtained; **never is it after the blessing promised.** Look at these and realize it is so:

Passage, Mk. 16:16 - Commandment, Baptized - Followed By, Resulting In - The Blessing, Being Saved.

Passage, Acts 2:38 - Commandment, Baptized - Followed By, Which Grants - The Blessing, Remission Of Sins.

Passage, Acts 8:38-39 - Commandment, Baptized - Followed By, Prior To - The Blessing, Rejoicing.

Passage, Acts 22:16 - Commandment, Baptized - Followed By, To Receive - The Blessing, Washing Away of Sins.

Passage, Rom. 6:3-4 - Commandment, Baptized - Followed By, To Enter Into - The Blessing, Newness of Life.

Passage, I Cor. 12:13 - Commandment, Baptized - Followed By, To Add To - The Blessing, The One Body.

Passage, Gal. 3:27 - Commandment, Baptized - Followed By, Means You Are - The Blessing, In Christ.

Passage, I Pet 3:21 - Commandment, Baptism - Followed By, Results In - The Blessing, A Good Conscience.

In these passages we have, whether taken separately or in combination as presented, the design of baptism is revealed as "unto, or in order to" the pardon of the sinner. It is the final step taken by the alien to change his relationship to God, Christ, and all of God's **children on the earth.**

But what do we discover when we examine the mainstream of religious thinking with regard to this ordinance of the Lord? There are two ideas promoted. One is that this is to be administered to infants; people, if you please, who neither have knowledge of God, His moral or religious laws. Therefore they do not and cannot have a desire to comply in order to please God. Yet, it is forced upon them without their knowledge or consent. The other is that one should submit to baptism as a good work or a follower of Christ because he is saved, pardoned or a Christian. These have taken something which God has given to be complied with at a specific place in life; namely, in moving from the kingdom of Satan into the Kingdom of God's dear Son. This is the transposing act, the pivotal point, the redeeming balm, in a word the **point** of conversion. Baptism is not then a good work which children of God obey as a part of our new life (Eph. 2:10), nay, unlike good works, baptism is undergone but once in life (Eph. 4:5). The very nature then, is specific. It is like the "Brazen Serpent" in at least two ways: first, to cleanse us; second, it is specific having a place and must not be moved though it might yet be regarded as a service to God.

Baptism is a blessing in its place, but moved to another realm, is not only of no avail but is sin. Such a practice is "changing the truth of God into a lie, and **worshipping the creature rather than the Creator. Amen**" Indeed, Amen and Amen.

To be continued
—8782 Meadow View Dr.
West Chester, Ohio 45069

I CORINTHIANS 7:15 By Jimmy Cuffer

Continued from Page 3

when the unbeliever leaves, the Christian that moment, has not been bound and is not bound. The believer is then free.

9 H.G. Coiner, "Those 'Divorce and Remarriage' passages (Matt. 5:32; 19:9 1 Cor. 7:10-16),: **Concordia Monthly** 39 (June 1968):382.

10 Robertson and Plummer, p.143.

11 R.L. Roberts, Jr., "The Meaning of Choroizo and Douloo in 1 Corinthians 7:10-17." **Restoration Quarterly** 8 (1965):182-84.

12 Robert H. Stein, "Is It Lawful For a Man to Divorce His Wife?" **Journal of the Evangelical Theological Society** 22 (February 1979):120.

13 William F. Orr, "Paul's Treatment of Marriage in 1 Corinthians 7," **Pittsburgh Perspective** 8 (March 1967):15.

14 Brian Byron, "General Theology of Marriage in the New Testament and 1 Cor. 7:15," **Australasian Catholic Record** 49 (January 1972):8.

15 David Atkinson, **To Have and to Hold**, pp. 124-25.

16 George W. Peters, "What God Says About Remarriage," **Moody Monthly** 78 (July-August 1978):43.

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-Terry Baze

NEW HOPE IN CHRIST

By Virgilio O. Danao Sr.

Ever since the beginning of humanity, evil and good have been in a continuous struggle; the former has aimed at the abolition of good and the reign of evil, while on the other hand the latter's specific goal is to preach godliness and complete yielding to the commandments of God. Of course, evil represents the work of Satan and his angels, while goodness represents God and the angels of light.

Throughout the ages, Satan has seemed to be in the lead. He has appeared to be victorious in his struggles: he was able to tempt into sin the very first man that God created (Genesis 3:1-6); he was able to brainwash the mind of Cain which resulted in the first criminal case in history (Gen. 4:1-8); even God's chosen people, the Jewish nation in the Old Testament, transgressed the commandment of God in obedience to Satan.

From the time of Cain up to the present day, men seem to want to obey Satan rather than God. Drifting with the flow of total spiritual neglect, they began to lose confidence in one another. Little by little, people began to lose faith in God. Now expecting that he with his messengers has really conquered the world, Satan began to wear his sweetest smile. He began to celebrate his expected victory.

Creeping and trying to find the light, spiritually speaking, the world was at its lowest ebb. It was within this time of total spiritual darkness when suddenly in the east there shone a bright star that gave light to all the world. There appeared in the skies a host of angels announcing to the whole world that the Saviour --the Messiah, our Redeemer -- was born! Having seen the Saviour in the manger, the shepherds and the wise men from the east proved Christ had come (Matt. 2:1-7, Luke 2:8-20).

I can just imagine that Satan's very sweet smile began to fade, and instead an ugly frown formed on his face. So accustomed to darkness was he that he was afraid of the Light.

In truth, Christ came to the world primarily to give us life and to destroy the works of Satan in our lives (I John 3:8). But He has to reconcile us first to the Father! God knew beforehand that men would go astray like sheep from a shepherd (Isa. 53). Without the true shepherd, the sheep will be scattered. So God sent Jesus to the world to become our shepherd to watch over us, to care for us so tenderly that nothing can take us away from Him except our self-will.

By following our Shepherd, we will not go astray but instead we will be reconciled to our Lord (John 10:1-16).

Not only did He come to bring us reconciliation with the Almighty, but to offer Himself a "substitutionary atonement" for our sins. Let me invite you to picture with me how Christ could have evaded His death upon the cross. Look! Being God, He had all the power to make a miracle at the very moment of death to free Himself from his enemies.

But he humbled Himself and took that cross which was to symbolize our sins, dear reader, and carried it up the hill of Calvary where they laid Him down, stretched His hands and nailed His soft, loving, helpless palms and feet to it. Oh! I see the blood that began to flow out from the wounds as the nails passed through His palms and feet! I witness the dear precious blood that was shed when His body was pierced by that cruel Roman soldier's sword! But praise the Lord for His blood --the blood of the Lamb that taketh away the sins of the world. "Without the shedding of blood there is no remission of sin" (Heb. 9:22). It is only through Christian baptism however, that we can meet the love of God and wherein we come in contact with the shed blood of Christ that washes away our sins.

Christ's resurrection represents the destruction of Satan. Satan was the Number One Enemy of God and it appeared to the world that he was winning the battle. He and his angels were using cunning subtle techniques in winning souls to live with them in spiritual darkness here,

and in the lake of fire hereafter. Satan is the father and author of death ---eternal separation from God. Materially speaking, death is powerful so that even the sinless babe cannot escape the cruel axe of death.

But concerning the spiritual death, we have hope. When Christ rose from the dead, He gave us new hope. His resurrection gives us assurance: that if we are in Him, we also shall be resurrected just He was. Furthermore, the resurrection of Christ heralds the downfall of Satan and his demons. Death, the most powerful weapon Satan wields, is now powerless to hurt the Christian. "O grave where is thy victory? O death, where is thy sting?" (I Cor. 15:55).

Jesus lives to give us life ---everlasting life! Jesus lives to give us new hope of victory as we march to our spiritual warfare, "conquering the conquered," bringing souls into the fold of Christ, our King, our Lord, and our Redeemer.

As the song says:

"He lives; He lives;

Christ Jesus lives today.

He walks with me and talks with me

Along life's narrow way,

He lives; He lives!

Salvation to impart!

You ask me how I know He lives...

He lives within my heart!

-Dist. No. 2, Roxas, Isabela Philippines

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.

-Van Clay Gorman, Rte. 2, Box 66 - A, Foreman, Ark. 71836.

-Tim Lambert, Rte. 6 Box 807, Brookhaven, Ms. 39601.

-Todd G. Long, Rte. 2, Box 356, Summertown Rd., Jasper, Tn. 37347.

-Luther Wayne Shipley, Rte. 1 Box 225, Elmore City, Ok. 73035.

BONDS OF MATRIMONY

Oestmann & Craig— On the afternoon of June 9, 1984, a host of friends, loved ones, and brothers and sisters in Christ gathered in Houston, Texas to witness the happy wedding of Mike Oestmann and Catherine Craig. Mike is the son of Art and Nan Oestmann of Midland, Texas. Catherine is the daughter of Mr. and Mrs. John Craig of Houston. Relatives from several distant states attended the ceremony. Of special note are Mike's maternal grandparents, Brother and Sister S.W. Lea of Brookhaven, Mississippi (New Salem Church of Christ). Other relatives of the bride and groom came from as far away as Kansas City, Kansas (the Wallace Lea family), and Tallahassee, Florida (Robert and Stacy Kornegay). The ceremony was an emotional one, as Mike and Catherine have endeared themselves not only to their families, but also to the church in Houston. I was honored to have been asked to administer their wedding vows, and especially happy to have assisted Catherine in her obedience to the gospel two years ago. Our prayer is that God will richly bless them and their new home. They are much loved by all who know them and they are an asset to the church in Houston.

—Glenn Ballard

Our Departed

Duncan— Etta Violet Duncan of Seminole, OK passed away in the Seminole Municipal Hospital Monday, May 7, 1984 at the age of 74. She was born Nov. 18, 1909 in Mounds, OK. Etta has lived most of her life in the Seminole area. She was married to Ira C. Duncan in 1932. He precedes her in death. Survivors include: 1 sister, Lula Mae Freeman of Sentinel, OK and 7 nephews. Etta became a member of the church in the last two years of her life and attended the Seminole congregation. The Ada congregation provided the beautiful singing and the writer was honored to be asked to speak words of comfort.

—Ron Willis

Harrington— Eula A. Harrington was born Oct. 7, 1905 at Mtn. Home, Ark. She departed this life Mar. 29, 1984 after extended illness. She was united in marriage in Marion Co., Ark. to James Edward (Ed) Harrington Oct. 15, 1922. To this union 12 children were born. Ed. and 2 children preceded her in death, Bonnie and Auda. She left 4 sons, Cleo, Leo, Orlie, and Raydon. Also 6 daughters, Lola Fletcher, Zona Pierce, Dottie Bosert, Lottie Carmack, Catherine Lindsay, and Obta Owens. Her grandchildren numbered 39, and there are 33 great-grandchildren. She worshipped with the congregation at Mtn. Home, Ark. Brother James Howard addressed the living with words of soberness and truth.

Risener— Ora Belle Risener was born Mar. 31, 1906 and departed this life Mother's day, May 13, 1984 in Bakersfield, Ca. She is survived by her husband, Charlie of the home; a son, Charles Jr. of Okla.; daughters, Betty Holliday of Bakersfield, Cal. and Jane Womble of Santa Maria, Cal.; other relatives and friends. Some 56 years ago our Sister obeyed the gospel of our Lord and lived a faithful life until death. She was regular in attendance at church services until her health made it impossible to attend. She was confined to her home for sometime before being transferred to a rest home. She and her husband would have been married 62 years in Aug. What a wonderful record, and such a storehouse of memories. Charlie was so good to

see about her needs while she was in the rest home. He and his family can be commended for their care and thoughtfulness. She was bedfast for sometime but always had a kind word and smile for everyone. Her family, the church and friends will surely miss her but we can truly say our loss is heaven's gain. It was an honor to be asked to officiate.

—LaVern Lum

Hallmark— Luciel Hallmark was born Sept. 28, 1918 in Mansfield, Tex. and passed away May 20, 1984 in Porterville, Cal. She was a member of the church of Christ and attended regularly when physically able. She is survived by one daughter, Jessie Eason of Riverside, Cal.; 2 grandchildren; a sister Mammie Laird; and 2 brothers, Clarence and Newton Byars of Porterville, all members of the church. In past months Luciel suffered greatly, had several surgeries, blood transfusions, and spent most of her last months in the hospital. We believe she is now at rest from her sickness and pain.

—LaVern Lum

Byars— Dovie (Mom) Byars was born Feb. 9, 1891 in Tex. and passed away June 2, 1984 in Porterville, Cal., at age 93 years. 72 years of that time was spent as a member of the church of Christ, faithful until death. What a legacy to leave her family! This includes a daughter, Kathryn Byars of Porterville; 5 sons, Shelby, Clovis, Crockett and Elda of Porterville, Cal., and Wallace of Springville, Cal.; 3 brothers, Jim, Bill, and Albert Loflin of Porterville, Cal.; a sister, Irene Bilyeu of Garden Grove, Cal.; 18 grandchildren, 22 great-grandchildren. A daughter Jewell Scott, preceded her in death last year. Most of her children are members of the church and attend at Porterville. She has 2 great-grandsons who are preachers of the gospel, Leland Byars and Roger Scott Jr. which shows her influence has reached throughout generations. Mom, as we all knew her was a great woman in ways that mattered. A wonderful wife, mother, grandmother, neighbor and friend. Her home was always open to all even strangers. I believe she loved company more than anyone I know. She suffered much, with surgery and complications during her last weeks. She is at peace now and her spirit has been carried to Abraham's bosom to await judgment.

—LaVern Lum

Bennett— Bro. Alfred Elmore Bennett was born July 5, 1905 in Manchester, Oklahoma and passed from this life on June 5, 1984 in Turlock, California. He is survived by five sons and two daughters, thirty grandchildren and sixteen great-grandchildren. Brother Rod Wilson of the Modesto, California congregation spoke words of comfort and warning to a large crowd of friends, relatives, and brethren that gathered for the service in Salas Brothers Funeral Chapel in Modesto on Saturday morning, June 9, 1984. I assisted Rod with the service. Beautiful singing was provided by some of the grandchildren. Interment was in Lakewood Memorial Park in Hughson, California. Brother Bennett had been a faithful Christian for many, many years. We sorrow not as those who have no hope.

—Voyd N. Ballard

Malone— I conducted funeral services for sister Bernice Malone in Atwater, California, on April 11, 1984. Sister Malone was born in Texas on January 16, 1923 and passed from this life on April 7, 1984 in Atwater. She leaves behind her husband, brother, Ralph Malone; two daughters, Patty Malone and Alta Fields, five grandchildren, and one great-grandchild. Sister Malone obeyed the gospel under the preaching of brother Chester King and was baptized by him in 1955. She was a faithful Christian until death. The funeral service was attended by a large crowd of friends and brethren. Beautiful singing was provided by members of the Atwater church.

—Voyd N. Ballard

From the Fields



Barney Owens,— 8782 Meadowview Dr., W. Chester, OH 45069— As our meetings have gotten underway, there seems to be interest within and from outside the church in the gospel. It has been good to see old friends and fellow servants of Christ this spring as well as making new acquaintance. During the new couple of months we will be with the following congregations: June 9-17 Cable Ridge, Mo.; 23-July 1 Golden, OK. 8-15 (dates open), 21-29 Porterville, Ca.; Aug. 3-12 Manteca, Ca. If you are near any of these places, please plan to assemble with us and help promote the Cause we all love.

Selby Owen,— 725 Crestview Dr., Pinole, CA 94564— Since my last report, I have moved and begun a work in San Pablo, CA for at least one year. I would like to thank the many congregations that called me for personal work. Before the report came out, I had been asked and made a commitment to the church in San Pablo. I have two meetings scheduled for this fall in Missouri, Seymour, Oct. 5-14 and Odom, Oct. 19-28. All in traveling distance are invited to attend. I intend to do some door knocking and personal work at each place. Any help would be appreciated. Please pray for the work here. Before we left Lodi, we were thankful to assist an elderly lady in her obedience to the gospel. She came from the Methodist doctrine. Also one restored that had been out of duty for many years. God still gives the increase, to him be the glory through Christ Jesus.

Jerry Cutter,— P. O. Box 966, Kalgoorlie, W.A., Australia 6430, May 28— With visitors from the area and abroad we had a very good service at Boulder yesterday. Even with some of our local members missing, 22 persons were present. Bro. and Sister William Oxner from Waco, Tx. are here for a visit, and we cannot tell you how much their visit has meant to us and the Lord's work. The Oxners came to Australia on May 23 and plan to leave on June 4. We have recently been in Perth; we made one very good contact while there. One of my other contacts, a young engineer, is finishing college this year, getting married, and plans to move here to live and work. This man is denominational but attended Boulder church when here on school break. Pat (my wife) hopes to return to the U.S. in late July or early August for one month. Of special interest is Jillian, our first grandchild, born since we left the U.S. The Lord's work in this area seems to be going well, for which we thank God. In closing, we might mention that several have recently called us, and this has meant so much to us, and makes home seem closer. Your prayers are always needed.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Alabama 35210, June 5— We have been made to rejoice over several confessions of faults at Birmingham. In April we had our annual Spring meeting. Crowds and interest were excellent. Several states were represented. Also, several preachers came to the meeting. We now look forward to Bro. Barney Owen's meeting in August. We attended some of Carl Johnson's meeting in Jackson, Mississippi recently, and enjoyed hearing him very much. We are working at present to develop new leads for the work at Birmingham. We have a radio program locally, from which we have received response. We believe that this will develop into a profitable work. If anyone knows of those I could contact in this area, please send me names and addresses; and we will be glad to visit them.

Ronny F. Wade,— 707 Pearson Dr., Springfield, Mo. 65804, June 5— Since last reporting to the paper, it has been my privilege to work with brethren in a number of gospel efforts. During April I was at Mozier, Il. for a good meeting. It had been 21 years since I had preached there. So many had been called away during that period of time. While I missed seeing their smiling faces, I truly enjoyed being with this good group of people and reliving many happy experiences of by-gone days. My next meeting was in Edmond, Ok. Brethren Edwin Morris, James Orten and Doug Edwards all make their home here. It was a pleasure to work among them. Crowds were good and the association splendid. I made my home with Randy and Rhonda Cantrell. They were wonderful to me. I have known Randy since he was a baby. It is so gratifying to see him function as a strong force in the church today. Currently we are in West Chester, Ohio where we began last Sunday. The Lord willing I go next to Lowery, Al. June 17-24; St. Albans, W. Va. July 8-15; Fairview near Marion, La. July 22-29; New Salem near Brookhaven, Ms. Aug. 3-12 and Piedmont, Al. Aug. 13-19.

Richard DeGough,— Rt. 2 Box 156, Collins, Mississippi— The work in Collins is encouraging, and we feel it is progressing in many ways. The brethren are always inviting the community to services, and the church has a mind to work in every way possible. Recently, we closed a meeting at Collins which was well attended by the brethren from New Salem, Hillcrest, congregations in Brookhaven, and the brethren from Jackson. We had six visitors from the community to attend and some several times. We enjoyed having preaching brethren, Lynwood Smith and Paul Nichols to encourage the meeting. One young man was baptized after the meeting because of the influence of a christian family in Collins. The brethren are beginning to teach publicly, and are always at the services of the church. We enjoyed the Memorial Day meeting at Jackson, and the good preaching of Carl Johnson. Brother Ron Courter is in a meeting at Hillcrest, and we look forward to hearing him soon. Brethren, pray for us, and come visit us if at all possible. May the Lord bless our brethren in living and working for him.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca. 94539, June 14— Since last report it has been a real pleasure to spend some time with the home church in Fremont. Recently, a brother was restored to duty having been away for several years. We are now readying for our meeting with Brother Larry Lay of El Cajon, Ca. We have advertised and told others about the meeting and now we wait for the gospel to have the desired effect. The news from the Philippine Islands is wonderful. New congregations are being established on a regular basis. We give God thanks and praise. We have brethren meeting now in Manila and hope to have a congregation in Baguio City (a popular tourist spot) by the end of the year. Brother Danao and brethren are working very hard for the Lord. Please don't forget to pray for these worthy brethren who have done so much in so little time. We look forward to seeing many of our readers this year at the 4th of July meetings in Oklahoma and Missouri. It was my pleasure, recently, to preach at the Stockton, Ca. congregation. These brethren along with Lodi and others, supported me in the work in Fremont for about nine years, and our relationship was pleasant throughout the time. They are growing and it was good to see them all again. Pray for me and mine.

Carl M. Johnson,— 1400 Northcrest Dr., Ada, OK 74820, June 4— We are currently in a meeting at West Monroe, LA. We are enjoying it immensely. The hospitality is great and it is a pleasure to work with fellow preacher Billy Dickinson. Since last report I have conducted meetings at McGregor, TX, Mountain Home, MO, and Jackson, MS. The church at McGregor is doing very well. We are certainly fortunate to have men like Wayne McKamie. The

meeting at Mountain Home resulted in one baptism and one restoration. A number of preachers were present during the week, for which I am especially grateful. The people at Mountain Home continue to be very dear to our hearts. The Memorial Day meeting at Jackson, MS was also most enjoyable. It was a privilege for me to work with Paul Nichols in this effort. We appreciate the folks from other congregations that took the time and put forth the effort to attend and help in the meeting. Brother Richard DeGough baptized a young man the first night and there was also one confession of faults. Brother Rick Martin of Marietta, GA. held our April meeting in Ada and did an excellent job of preaching the gospel. One young man was baptized the last night. My schedule for the next months includes: San Angelo, TX June 16-24; Lubbock, TX July 6-15; Conway, LA July 21-29; Columbia, MO Aug. 3-12; Slocomb, AL Aug. 18-26; Mozier, IL Sept. 22-30; Okla. City (21st St.) Oct. 5-14; and Bakersfield, CA (Planz Rd) Oct. 20-28. We continue to solicit your prayers.

Glenn Ballard,— c/o Larry Ballard, 1123 Twinbrooke, Hou. TX 77088— At the time of this report, my family and I are making preparation to move from Houston to Manteca, California to begin an evangelistic work in cooperation with the church there. I will report my new address as soon as it is definite. I would like to express special appreciation to the Sunset Heights Church of Christ in Houston for ordaining me to the office of evangelist and for their moral and financial support over the past three years while I labored there. No greater expression of their confidence in me could have been given than to support me while I prepared myself to better serve the Master. I love them every one, and commend them to you. Also at this time, the church in Houston is planning a public discussion on the issues of "cups" and "classes" with our digressive brethren in this area. Brother Ronny Wade has agreed to represent the truth in a debate with J.T. Smith on the evenings of July 30, 31 and August 2, 3. We encourage all who can to attend the debate and support the truth. We will provide accommodations for all out of town visitors. We are also anticipating the arrival of Brother Doug Young who is moving to Houston. The church in Houston will be supporting him to do evangelistic work in this area. I would like to thank the following churches where I have preached during the past few months: Canon City, CO, Ada, OK, Garland, TX, Manteca, CA, Deer Park, TX, and the Fremont and Seminole congregation in Springfield, MO. We are looking forward to attending the Fourth of July meetings at Lebanon and Sulpher.

Alan Bonifay,— 90 Blakway, Bevedere Harare, Zimbabwe— Greetings to all the faithful. We had a very good journey on our return to Zimbabwe. We especially enjoyed our short stay in Amsterdam. We would like to express our appreciation to all the brethren who shared their homes with us in our visit to the States. We had a very enjoyable visit and greatly appreciated the warm reception and opportunity to preach in many congregations. We would especially like to thank the brethren at 85th and Euclid in Kansas who make our journey possible. The work here in Zimbabwe continues to develop well. In our absence one new congregation was started in Harare and another one which disbanded several years ago due to the leadership moving away was re-established. Also, the

brethren here were contacted by a man from Mozambique who said that the congregation where he attends in Mozambique is following the N.T. plan of worship. Hopefully the political situation in that country will improve enough for us to visit them in the future. We were pleased to find that our preachers here had continued their monthly Bible studies together in our absence. One week after our arrival we attended our annual Easter meeting which was a very good meeting. We had over 400 adults in attendance and 27 baptisms. Bro. Bill Davis and family were here from Malawi together with 3 of our Malawian preachers. These visiting preachers were a welcome addition to our meeting and their preaching was both sound and instructive. Since our arrival all things have been going smoothly in the work. We solicit your prayers for the continued growth in number and spiritual maturity in the work here. The work in Zambia is going well, also. Just before our return here, Bro. James Orten along with Bro. Ndelema and Dzilidwa made a very profitable visit to Lusaka. Since our return, we have visited with two of the leaders from Lusaka who were here visiting relatives. We have also received a letter from Bro. Mvura, a leader at the Kaunda Square congregation in Lusaka, Zambia. All of these men have confirmed that the churches there are solidly with us and looking forward to the arrival of Br. Bennie Cryer in a few months. Take care and God bless. Remember us when you pray.

Murl R. Helwig,— Apartado Postal 26, Comayaguela, D.C., Honduras, C.A.— The work in Honduras is progressing. There have been several more baptisms in the past two months. We pray that the Lord will continue to bless the work here, and many more will obey the gospel. We have been trying for some time to plant a new congregation in the town of Danli. It is the largest town in the Department of El Paraiso and therefore an excellent location for a congregation. I am happy to report that we now have a congregation meeting there. We have been meeting there since the first Sunday of April. Seven people have been baptized. We have had as many as 35 people in attendance to the services. The members are interested in the growth of the church there and are eager to learn how they can help it grow. We pray that the church there will continue to grow and be faithful to the Lord in all his teachings. One of our most faithful sisters in the congregation at Las Crucitas died in April. She will be greatly missed by all because she was always encouraging others in their efforts to live a Christian life. The congregation met in her home. At the present time we are still meeting there because her daughter is also a member and wants us to continue in her house. I spoke with her husband, and he assured me that we were welcome to continue meeting there, but there is a possibility of his selling the house. If he sells the house, we will look for another place to meet, but we will cross that bridge then we get to it. The congregations in Chirina and Zapotillo continue to do well. We have not experienced any growth there over the past few weeks. The attendance at each place continues to be steady with some outside interest. We are nearing the end of our dry season in Honduras. If the rains come as they normally do, they should begin around May 15th. It is always a time to rejoice when the first rains come to end the long dry season. We ask that you continue to remember the work and us in your prayers. We wish to thank all for your continued support.

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

"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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AUGUST 1, 1984

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"WHAT IS THE CUP OF THE LORD"

E.H. Miller

I have before me an 18 page tract on this subject by Brother Leon Odom that I do not recall ever meeting. He is fighting what he calls "the Anti-Class brethren who class brethren who contend that if a church uses individual drinking vessels in the observance of the Lord's Supper, ---These folks are commonly referred to as the 'one cup brethren.'"

I appreciate brethren who contend for their faith and practice; but after reading his article through, I found he failed to give one Bible verse for his "faith and practice"! Yet, he says on the last page, "This scribe is asked sometimes if he could worship with brethren who use only one drinking vessel in the communion—with those known as 'one cup brethren.' My answer is, 'No, a thousand times No!' It is a shame a brother could not worship in a congregation where **"The cup of the Lord" is used instead of where everyone drinks of their own individual cup!**

I am a young man, not even 74 years old, but when I became a Christian 62 years ago, even some Sunday School congregations rejected them then. In fact, some of their preachers fought them as hard as I fight them now. Do you want proof of that? Well, I advise you to obtain a set of "New Testament Commentaries" prepared and put in print by the "Gospel Advocate Company" a few years ago. I here quote from the volume on Mark "Copyright By Gospel Advocate Company--1938" "14:22-26---22 **And as they were eating, he took bread, —Or 'a loaf' (footnote) ---'A loaf' does not mean two or more loaves, but one.---**Jesus had one body he offered for the sins of the world and one loaf represents that one body. Two loaves on the Lord's table are out of place and have no divine sanction.---23 **And he took a cup. — 'A cup' is one, not two nor a dozen.---**The cup contained wine, the juice of the crushed grape—a striking emblem of his own blood,---**he gave to them: and they all drank of it.---**The cup contained the fruit of the vine.---Paul says: 'For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body,---In like manner also the cup, after supper, saying, **This cup is the new covenant in my blood:---The Old Testament was sealed with the blood of animals; this is sealed with the blood of Jesus Christ shed for the remission of sins.---**This blood of the New Testament was shed for many.'" Notice those words plainly state, "The cup contained the fruit of the vine---This cup is the new covenant in my blood:---The Old Testament was sealed with the blood of animals; this is sealed with the blood of Jesus Christ"! Yes, "The Cup" was a container, for "The Cup Contained the Fruit of the Vine"!

Let us read more from the same commentary just quoted from. "This is my blood of the covenant,--I shall no more drink of the fruit of the vine, until that day when I drink it new in the Kingdom of God.---This blood of the New Testament was shed for many." Surely we can agree "This

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CONVICTION OF JUDGEMENT By Bennie Cryer

Jesus described certain aspects of the Spirit's work in his kingdom by telling his disciples that when the Spirit would come to them "he will improve the world of sin, and of righteousness, and of Judgement." John 16:8. In the first two studies we have seen how the Spirit reproved or "convicted" the world of sin and righteousness through the use of his "sword" which is the word of God. There is revealed one more responsibility of the Spirit and that is to convict the world of "judgement."

In his description of this Jesus informs us that the Spirit would do this "because the prince of this world is judged." John 16:11. What connection did Jesus have in mind between the "judgement" of verse 8 and the fact that Jesus judged the devil?

Man was originally given dominion over the world. Gen. 1:28. Through deception Satan led man into sin and death. Through this act man turned over his dominion of the earth to Satan. He then became "the prince of this world" and was able, through the power of sin and death (Heb. 2:14) to control not only the world but also man. Satan controlled man not only in this life but also after death. Jesus, through his death, entered into Satan's house and bound him. Mt. 12:29. He released certain of Satan's captives (Eph. 4:8-10), conquered death through his resurrection and in so doing rendered ineffective the power Satan had. Then Jesus sentenced him to hell (Mt. 25:41) where he will receive this punishment at the end of time. Rev. 20:10. Thus you can see the severity of God's judgement on the devil.

Now the point that Jesus is making to his disciples in John 16 is: If the Devil, the mightiest one on the earth and therefore its "prince" was judged and sentenced in this manner do you think God will let you, a mere inhabitant of the earth, escape with any less judgement? The writers of the New Testament constantly reminds us of the wrath of God in judgement. Even those who became Christians needed to be concerned with the judgement of God. "For the time is come that judgement must begin at the house of God; and if it first begin at us, what shall be the end of those that obey not the gospel of Christ?" 1 Pet. 4:17. This same writer point out in 2 Pet. 2:4 "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement." The lesson is: If the angels could not escape the judgement of God Why do you think you can? In verses 5

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FACING TEMPTATIONS SUCCESSFULLY

By James D. Orten

In the December 1983 "Preacher's Study" at Wichita Falls, speakers were assigned specific Bible passages and asked to answer difficult questions upon them. I was given three texts that contained a common theme related to facing temptations. The article that follows is the material presented at that study which dealt with the primary text, Matthew 5:28.

The passage says, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The question was, "Does this statement mean it is wrong to admire a beautiful woman, or does the intent of the admiration determine whether it is sinful?"

At first glance one wonders why the question is considered difficult. Sometimes a hard question is simplified by shifting it and asking a somewhat different one. Suppose the query had been, "Is it wrong to admire a CHRISTIAN woman?" The answer here easily would be "no". There are many women described in the Bible that all students admire. Ruth of the Old Testament and Lydia and Dorcus of the New Testament are just a few examples. There are also Christian women in the church today that are appropriately admired by all who know them.

Consider a still different inquiry. "Is it wrong to admire an UGLY woman?" We would not really worry about a man who admired a woman he considered ugly. In fact, we might admire the man who admired an ugly woman! We would assume his admiration was of something other than her physique, and thus not apt to lead to sin.

These new questions are appropriate because Jesus did not specify a particular type of woman. He did not say, "Whosoever looketh on a BEAUTIFUL woman to lust after her..." But they do highlight the fact that the complicating factor in the question is the word beautiful. Although the Bible recognizes that some individuals would be considered attractive and some not, it gives no standard of physical beauty. One who describes a woman as physically beautiful has accepted a worldly stereotype? Since the object of his admiration is earthly, his actions regarding that object become suspicious.

KEY WORDS

Let us examine some key words in the passage, first the word "looketh". This word does not speak of a casual glance, but of a purposeful stare. The word is used in a number of other places in the Bible, such as Luke 9:62. "And Jesus said unto him, no man, having put his hand to the plow and looking back is fit for the kingdom of God." The principle taught here is not that one who looks back over his past life is an unworthy disciple. One can, in fact, profit from considering his past mistakes. On the other hand, one who longs for the world he left behind is an unfit Christian.

The Hebrew form of the word carries this meaning in the case of Lot's wife in Genesis 19:26. I doubt that she was turned into a pillar of salt for a casual glance over her shoulder. She longed for the life she had been forced to give up in Sodom and that was her undoing.

Another key idea in the passage is the word "lust". It means a strong desire that is ready to manifest itself in action. This word carries the idea of yearning. The same word is translated "affection" in the phrase "inordinate affection" in Col. 3:5. A stronger form of the thought is indicated in II Pet. 2:14 by the expression "eyes full of adultery."

Now let us look at a particular word in the question, the word "admire." It means to think highly of in a remote and impersonal way. Admire is intellectual and distant as opposed to lust which is close and emotional. The difference can be illustrated by imagining a simple graph. At one end is intellectual admiration, at the other is emotional lust. Somewhere in the middle they fade into each other.

Thus, the difference between what is asked in the question and what Jesus is talking about in the passage becomes clear. The Lord was not discussing a casual and remote admiration of feminine beauty, but a look of lust that is accepted and allowed (in the words of James 1:15) to germinate and bring forth sin. Nevertheless, Christians should cultivate an admiration of beauty of a higher and nobler type.

LEARNING FROM OPPOSITES

We can learn from opposites. Adulteresses of the Old Testament were depicted as cultivating physical appearances and other physical sensations to attract men for immoral purposes. See Prov. 6:23-24 and 11:22. That practice is certainly still alive and well. Christian women are taught to cultivate a different type of beauty to attract men with different values.

I Pet. 3:3-4 says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is incorruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This type of beauty is said to win a man to Christ as well as to the woman. Another translation of these verses says, "Your beauty should not be dependent on an elaborate hairdo, or on wearing jewelry or fine clothes, but on the inner personality--the unfading loveliness of a calm and gentle spirit, a very precious thing in the eyes of God."

See the dilemma. If Christian women cultivate inner beauty, as they are taught to do, but Christian men admire physical beauty, then Christian women are at a disadvantage to worldly women in attracting Christian husbands. Christian girls have complained (with some justification, I am afraid) that if they dressed and behaved as Christian men taught, then the men would ignore them and date girls from the world.

This situation has occurred before among God's people. Read Ezra Chapters 9 & 10. Here Hebrew men were attracted to women who looked and acted differently than their Hebrew "sisters". God was angry and the men condemned. It worries me to see Christian young people make a mad scramble to date the most beautiful/handsome members of the opposite sex, usually ignoring more important qualities. This is an example of an "eye" that needs "plucking out", as Jesus taught in a passage (Matt. 5:29) that is closely related to the one under consideration.

A COMPARISON WITH ANGER

The case with admiration of physical beauty is similar to that described by Jesus for anger in Matt. 5:22. Anger toward a brother creates danger. Contempt toward a brother ("raca") creates greater danger. Hatred of a brother ("thou fool") creates sin. One who admires the physical beauty of a woman (other than his wife, of course) may not have sinned, but he is placing himself in danger because he is admiring the wrong thing. Emotional attraction to physical beauty creates grave danger. Lust creates sin.

In conclusion and in answer to the question, we may say, no, admiration of physical beauty is not in itself wrong. And yes, the intent of the admiration is a determining factor in whether it is sinful. But the object of one's admiration is an important factor too, and Christian men and women need to cultivate an admiration for qualities of heart and mind that promote Christ-like behavior. In the words of the wise man, "Good manners can be faked, and physical beauty will fade; but a man will be glad he married a woman who fears the Lord" (Prov. 31:30).

—8049 Brookshire Drive
Oklahoma City, OK. 73132

JOHN 3: 16- DOES "TO PERISH" MEAN ANNIHILATION? By Billy D. Dickinson

In the April 1984 issue of **THE PLAIN TRUTH**, a magazine of which Herbert W. Armstrong is both founder and editor in chief, there appeared an article entitled, "THE BIBLE- MILLIONS READ IT BUT FEW UNDERSTAND IT- WHY?". In this article, the author, Clayton Steep, proceeds to explain why millions find difficulty in understanding the scriptures. Indeed, he not only explains why some wrest the scriptures to their own destruction (II Pet. 3:16), but he even **DEMONSTRATES** the problem for us!! You see, the followers of Armstrong have the same problem they accuse others of having. They not only often take scriptures or statements out of their context, but many times they read into the scriptures what they wish to read out of them, in order to prove their many pet theories.

A classic example of this is how John 3:16 is dealt with in this article. In what has often been called "the golden text of the Bible", Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Mr. Armstrong and his followers argue that "to perish", as suggested in our Lord's statement here, means annihilation or extinction. Of course, these men are materialists. They deny such great biblical teachings as the immortality of the soul and the doctrine of hell, in that there is a place of eternal punishment awaiting those who are lost and unprepared in the day of judgment.

In regard to John 3:16, Mr. Steep states: "Many have read this verse. But how many believe it? Taking this verse exactly as it is written- without trying to force some other meaning into it." Then he later states: "He will not live on in 'hell fire' or some other place. To perish is just that- to die, to cease to exist." Thus, Mr. Steep has given us HIS definition of the term "perish" in John 3:16. He says it means "to die, to cease to exist." However, while we accept our Lord's statement just as it is written in the Bible, we do not accept the definition of this term as given by Mr. Armstrong and his followers. **THIS IS THEIR DEFINITION AND NOT THE LORD'S** and I want to show by the way this word is used in other passages of scripture that it cannot mean what they say it means!! Why, then, do they define this word the way they have? The answer is because they have formulated a doctrine which is not in accordance to the scriptures, and hence, their own preconceived and presupposed ideas have forced them to disregard plain facts. I repeat: Mr. Armstrong and his followers are guilty of what they accuse others of!!

Mr. Steep also said in his article, "The Bible means what it says. It interprets itself." I agree that the Bible is its own best interpreter and if Mr. Steep had followed this principle in regard to John 3:16, he would not have defined the word "perish" in the way he did! The word translated "perish" in John 3:16 is the greek word *apollumi* and this word is often found in the scriptures. Now, Armstrong and his followers say this word means "to die, to cease to exist." Let's see if this definition will hold true. For instance, this word is used in Lk. 15:4. Here Jesus spoke of the "lost" (*apollumi*) sheep. In verse 6, He said, "Rejoice with me; for I have found my sheep which was LOST (*apollumi*)."
Had the sheep been annihilated and ceased to exist? Why, to ask the question is to answer it!! But this is the very same word used in John 3:16 and their definition does not fit, does it? Again, this is the same word found in Lk. 15:8-9, where Jesus spoke of the "lost" coin. Jesus said, "...Rejoice with me; for I have found the piece which I had LOST (*apollumi*)."
Was the coin annihilated or did it cease to have existence? Again, their definition of this word just doesn't fit, does it? Let's notice one more example of where this word is used, and this time, it's used in regard to a man. In Lk. 15:24, Jesus said of the prodigal son, "For this my son was dead, and is alive again; he was LOST (*apollumi*), and is found." Was the prodigal son annihilated or did he

cease to exist, since this is what the word is suppose to mean? Clearly, then, "perish" in John 3: 16 does not mean extinction!!

What is the meaning of *apollumi*? "The idea is not extinction but ruin, loss, not of being, but of well being", says W.E. Vine on page 304 of his dictionary of New Testament words. Likewise, Thayer in his greek lexicon, on page 64, says this word means "to incur the loss of true or eternal life; to be delivered up to eternal misery." Thus, the word denotes ruin or loss of well being.

In conclusion, I believe materialists need to ask themselves a few questions:

1. Do you really accept the Bible just for what it says?
2. Do you really believe it's possible for one to be "out of the body" (II Cor. 12:2-4)?
3. Do you really believe the body is a house (place of residence) or a tabernacle (II Cor. 5:1 & John 2:19-21)?
4. Do you really believe one can be absent from the body and present with the Lord (II Cor. 5:8)?
5. Do you really believe some will go away "into everlasting punishment" (Matt. 25:46)?

—215 Forrest Hills Dr.
W. Monroe, La. 71291

NEW CONGREGATION

We have started a congregation in Grants Pass, Oregon and have assembled there the last two Lord's days. Attendance has been good with eleven or twelve at the morning and evening services. More have promised to attend and our thoughts are positive, of course, about this effort. It has been our desire to have a congregation there for some time now and we are thankful that this is now a reality. I still live in Cave Junction and work with the church here during the week and will help some with the teaching. We all feel this new work will be an encouragement and an incentive for both congregations. We invite any and all who are traveling in this area to stop and meet with us. Morning services are at 10:30 and evening services 6:00. Evening services have been dismissed at Cave Junction. The meeting place in Grants Pass is in the Fruitdale Grange building on the corner of Parkdale Lane and Rogue River hiway. Let us all work and pray for we know our labor is not in vain in the Lord.

—Glenn Arnett
P.O. Box 835
Cave Jct. Or. 97523

THE LEBANON MEETING

The fourth of July meeting at Lebanon, Mo. was outstanding this year. The smallest night crowd was 300 and the largest around 800. Over 50 speakers participated in the teaching of the Bible. The singing out of the new song books was simply beautiful. Everyone seemed to enjoy themselves to the fullest. Brethren Lynwood Smith and Irvin Barnes conducted the meeting so as to add zest to each service. The Lee Summit congregation is to be commended for their foresight and diligence in overseeing the meeting. Next year they have selected Brethren Edwin Morris and Tommy Shaw to be in charge. Why not make plans to attend next year. Some have expressed concern that because of the yearly increase in the number attending, the meeting would soon outgrow the building we are currently using. Be assured that should the crowds exceed the 1000 mark, we will be able to secure another facility that can accommodate the crowd. There are still plenty of Motel rooms available and eating establishments in abundance. We hope to see you there next year, the Lord willing.

—Ronny F. Wade

PUBLISHER

Don L. King 41931 Chadbourne
Fremont, Ca. 94539

ASSISTANT PUBLISHER

Ronny F. Wade 707 Pearson Dr.
Springfield, Mo. 65804

EDITORIAL STAFF

D.B. (Don) McCord Clovis T. Cook
Edwin S. Morris

CONTRIBUTING EDITORS

Johnny Elmore
Barney Owens
Bennie Cryer

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Editorial

By Don L. King

There are a number of principal rivers in the world whose courses are primarily northward. The St. Johns River in Florida is one example; the Nile in Egypt is another. Likely, the Nile was in Solomon's mind when he wrote: "Cast thy bread upon the waters: for thou shalt find it after many days." (Ecclesiastes 11:1) Every year the Nile would overflow its banks and cover the rich fields about it. In Old Testament days, it was common practice for the farmers to get in the boats and go out upon the flood waters to cast their "bread" (literally bread corn, or as we would say, "seed corn") upon it. The seed would sink to the bottom and eventually be covered with a layer of rich silt. When the waters receded it would spring up and a wonderful harvest resulted.

THE INVESTMENT OF PLANTING HAD TO BE MADE

It seems a great waste to us; and it may have seemed so to many of them. They likely would have been happy to have eaten the corn rather than throw it upon the flood waters. However, in order to have the harvest, a planting had to be done. Surely there must be a lesson here for us in New Testament days. I know all our readers will readily agree that for souls to be saved the gospel must be preached. However, are we really doing our best to preach it? You answer, "Why we have meetings regularly where the gospel of Christ is ably preached by capable men. The lost are invited to come and hear it that they may obey, etc."

I don't want to be misunderstood by anyone. I believe in meetings, the church will never outgrow the need for the preaching of the Word of God. If I didn't believe this, I wouldn't leave my family and go preach. So we are not questioning the good of meetings. However, we must realize that our meetings do not serve the same purpose, generally speaking, that they did in yesteryear. There was a time when a simple sign in a store window would produce

a crowd of sinners who would often be obedient to the power of the gospel. Many were baptized in nearly every meeting reported. Perhaps the times really did have a bearing on the results. But the meetings were usually held in a school building, a tent, in the open air, or some other temporary place. I suspect our meetings today would be somewhat more useful to the Cause of Christ if we could bring ourselves to leave our comfortable buildings and go where the common people might be more inclined to attend. However, it is this writer's opinion that we need to be looking into other areas as well.

USE OF THE MASS MEDIA

We are to preach to the whole world. The great commission plainly teaches this. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28:19) "...Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) Unless we begin utilizing the various forms of the media, we can never hope to do this in our own times. Brethren, the world population is nearing the five billion mark! This is roughly three times greater than when my own father began preaching about 1915. It is estimated that by the year 2000 there will be about eight billion on the planet earth. The field is large and the task staggering to contemplate. Recently, I read that if we could fill the largest stadium in the U.S. to capacity twice a day and preach to them seven days a week, it would require nearly 2,000 years to preach to every soul on earth if the population stopped growing right now! Obviously, we must use the media to reach such a vast audience.

Some wonder if the use of the media is right. They are honest and really seeking to do right. I want to point out, however, that the Word of God is given to the world on the printed page and this should answer the question in the mind of any fair minded individual. The printed page is one of the most powerful means of reaching millions inexpensively. Why then do we not have more tracts, etc. by our learned preachers and brethren? Must we always buy from denominational or digressive people? Also, the proper use of religious journals can be a wonderful tool to reach the lost. The brethren in Africa, the Philippines and perhaps other lands were originally contacted through **Old Paths Advocate**. In my humble, and admittedly prejudiced opinion, every home in our brotherhood needs such reading materials.

Every congregation needs to begin using various forms of media to reach the lost. **Don't stop having gospel meetings!** But, also use every means you possibly can to contact those who are lost and who will never attend your meetings. Radio, Television, Newspaper articles and advertisements, tracts, personal contacts, home studies, etc. are all useful to reach the lost. All may not be necessary to use in your location, but surely a few of them can be effective.

IT IS EXPENSIVE!

Yes, it is very expensive to preach the gospel to the whole world. The media is expensive in many cases. However, our meetings are becoming more and more expensive also as the price of automobiles, fuel, etc., continues to rise. It is common for us to spend \$2,000 or more for a meeting by the time we support the preacher and advertise the meeting. We cannot afford to look only at the cost. We must consider the cost of NOT reaching the lost.

With the whole world dying in sin and so few having heard the gospel it caught my attention some time ago when I read what all the religious organizations of the world are said to spend each year on foreign mission work. Reportedly, the churches of the world spend about four million per year on foreign mission work collectively. Yet, Americans alone spent about eight million dollars on dog food last year. I found that interesting. Still, I have heard members of the church complain about the cost of our foreign work in various places. Brethren, remember

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"WHAT IS THE CUP OF THE LORD" E. H. Miller

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cup--the new covenant in my blood ("sealed with the blood of Jesus Christ") is not "The Fruit of the Vine" which Jesus said is "My Blood of the (New) Covenant"! The Commentary on 1 Cor. 11:25 says, "This cup is the new covenant in my blood:—The covenant referred to was the one mentioned by Jeremiah (31:31-34),—It is the new covenant or will of God set forth in his blood,—The old covenant was sealed with the blood of animals; this was sealed with the blood of Jesus Christ shed for the remission of sins." Christ shed his blood, but He didn't teach, neither did the apostles teach, what Christ shed was "The New Covenant (Testament)"! "The first testament was dedicated" with the blood of animals; but it was not the blood of animals! The New Testament was dedicated in Christ's blood represented by "The Fruit of the Vine"! But Jesus said, "This Cup is the New Testament (Dedicated) in my blood"! But he said of "The Fruit of the Vine" in the cup, "This is my blood of the New Testament,—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." (Lk. 22:20, Mt. 26:28-29 & Heb. 9:11-20).

We will now quote from "Funk & Wagnalls New Standard Dictionary" which gives the old and new meaning in the changing from the Bible Way! "Communion Cup. 1. The cup used in common by all the communicants at the celebration of the Lord's Supper; Also, any one of the individual cups recently introduced into this service." (Remember 2 John 6 & 9). Let us stay with the old, yea, the Bible way! Let us not change the way "Recently introduced into this service."!

Brother Odom gives some wonderful Proof Jesus took only one "Drinking Vessel"! and also that when Christians "Drink of That Cup" Scripturally, they drink of "A Drinking Vessel"! Notice the following words from his article, with emphasis added by me. He says, "The word 'cup' is from the Greek POTERION (cup). This word appears thirty-three times in the New Testament and in every case means 'a drinking vessel'. Every passage containing the word has to be defined as 'a vessel out of which one drinks.' There is no other definition for the word! However, the word 'cup' is used only four times out of the thirty-three to mean a literal drinking vessel.—twenty-nine times it is used figuratively.—Under the section Fruit of the Vine, the word POTERION (cup) is used by the figure known as 'metonymy.'—The figure known as 'metonymy' has been defined: 'A figure by which one name or noun is used instead of another, to which it stands in certain relation' (Bullinger, Figures of Speech Used In the Bible, pg. 538). This authority on figures of speech, then lists four situations of metonymy: metonymy of the cause, of the effect, of the subject, and of the adjunct. Under metonymy of the subject, he says, 'The container for the content' (ibid)—'Cup is put for the contents: i.e., FOR THE WINE IN IT'—After Christ gave thanks for the cup He instructed them to drink of it, or from it. 'It' is the cup."

Brother Odom and his witness is against him. Notice he says, "The word 'cup'—Greek POTERION—appears thirty-three times in the New Testament and in every case means 'a drinking vessel'. Every passage containing the word has to be defined as 'a vessel out of which one drinks.'—However, the word 'cup' is used only four times—to mean a literal drinking vessel.—Twenty-nine times it is used figuratively.—After Christ gave thanks for the cup He instructed them to drink of it, or from it, 'It' is the cup." There Brother Odom plainly teaches when Jesus "Took the Cup" he took "A Drinking Vessel"! But it was a figurative "Drinking Vessel"! Yes, Jesus said, "This cup is the new testament in my blood"! (Luke 22:20 & 1 Cor. 11:25). Many translations read, "This cup is the new

covenant ratified by my blood"! or "This cup is the new agreement ratified by my blood"! Or "This cup is the new covenant made with my blood"! Notice Thayer's Gr.-Eng. Lexicon says on P-15, "1 Cor. 11:25; Lk. 22:20—(In both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant')"! Thus Thayer plainly teaches "CUP" in Lk. 22:20 & 1 Cor. 11:25 is a "CUP CONTAINING WINE"! And that container "CUP" is "an emblem of the new covenant"! And the contents of that "CUP" is "AN EMBLEM OF BLOOD (CHRIST'S BLOOD)"! Yea, "The Blood by the Shedding of which the (new) covenant should be ratified, Mt. 26:28; Mk. 14:24"! (pages 15, 136, 510 & 533).

Notice the following translations of the N.T. that also makes this easy to understand!

GOODSPEED'S TRANSLATION

Mt. 26:27-28 & (29) & 1 Cor. 11:25, "And he took the wine-cup and gave thanks and gave it ("the wine-cup") to them, saying, 'You must all drink from it, for this ("this product of the vine") is my blood which ratifies the agreement,' & "This cup is the new agreement ratified by my blood."

WILLIAMS' TRANSLATION

Mt. 26:27-28 & (29) & 1 Cor. 11:25, "He also took the cup of wine and gave thanks; then he gave it to them, saying, 'All of you drink some of it, for this ("this product of the vine") is my blood which ratifies the agreement,' & "This cup is the new covenant ratified by my blood."

THE AMPLIFIED NEW TESTAMENT

Mt. 26:27-28 & (29) & Lk. 22:20, "He took a cup, and when He had given thanks He gave it to them, saying, Drink of it, all of you; For this ("this fruit of the vine") is My blood of the new covenant, which (ratifies the agreement and)" & "This cup is the new testament or covenant (ratified) in My blood."

MOFFATT'S TRANSLATION

Mt. 26:27-28 & (29) & Lk. 22:20, "He also took a cup and after thanking God he gave it to them saying, 'Drink of it, all of you; this ("this produce of the vine") means my blood, the new covenant-blood,' & "This cup means the new covenant ratified by my blood shed for your sake."

WEYMOUTH'S TRANSLATION

Mt. 26:27-28 & (29) & Lk. 22:20, "He took the cup and gave thanks, and gave it to them, saying, 'Drink from it, all of you; for this ("the produce of the vine") is my blood—the blood which ratifies the Covenant.' & "This cup is the New Covenant ratified by my blood which is to be poured out on your behalf."

After seeing *The Gospel Advocate Commentaries* that make it plain the apostles used only One Loaf & One Cup (Drinking Vessel), let us notice some of the teaching found in *The Gospel Advocate Sunday School Helps*. First notice the Teacher's Commentary for 1950, page 203, "The container stood for the contents. When we say, the kettle boils, we put the container for the contents, so when Jesus blessed the cup, the container is put for the contents." Now notice *The Gospel Quarterly Third Quarter* for 1952, pages 49-51, "Jesus institutes the Lord's Supper Mk. 14:22-24; 1 Cor. 11:23-29.—The words, 'and as they were eating—' refer to the eating of the passover meal which immediately preceded the institution of the Lord's Supper. The manner in which the passover was observed, according to the best authorities, was as follows: the group took their place around a table, on the table were two or three cakes of unleavened bread. (Ex. 12:18), and four cups of the fruit of the vine. The bread and the cups were in reach of the 'Master of the feast.' He took one of the cups, called 'the cup

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"WHAT IS THE CUP OF THE LORD" E.H. Miller

Continued from Page 5

of concentration,' gave thanks for it, tasted the cup, and then passed it to the others.—Ps. 113 & 114 were sung, and then the second cup was drunk, after thanksgiving, a third cup, styled the cup of blessing, was drunk. Thanks again were offered for the food consumed, and the fourth cup, the 'cup of joy' was handed around.—Using the unleavened bread and the fruit of the vine of the passover service, Jesus instituted the Lord's Supper.—One of the four cups used in the passover feast was utilized." Let us now notice the Teacher's Annual Lesson Commentary on Bible School Lessons for 1952, page 205, "When Jesus instituted the supper, he took the cup. Nowhere is the plural of cup used; hence some good brethren think it sinful to use more than one container when taking the Lord's Supper."

Let us notice the Teacher's Commentary For 1952, page 206, "Mark simply says he took a cup and gave to them and they all drank of it. Furthermore, while holding this cup Jesus said, 'This is my blood'—obviously he spoke of the contents of the cup which he held in his hand." Now notice the Teacher's Commentary For 1953, page 127, "Of the contents of that cup it was perfectly right to say it was his blood and it was the fruit of the vine. Furthermore, Paul said in 1 Cor. 11:26 that they drank the cup. Certainly they did not drink the container but they drank the contents of the cup." Brother David Lipscomb and many other preachers of the Sunday School Church of Christ fought individual communion cups until 1915, but as Brother G.C. Brewer says in his book "Forty Years on the Firing Line" in which he tells of fights against Individual Communion Cups; "I was fought both privately and publicly and several brethren took me to task in the religious papers and called me digressive. Brother Smith came to my rescue and, in the year 1915, Brother 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."

Thus it is easy to see men had to work hard to change the Bible way to the "Individual Cups" after I was born. Notice those things were not even invented when my parents were born; and my mother just passed away a few months ago. Brother Odom says on page 13, "Patient reader, let me tell you—It is argued by one-container brethren that Dr. J.G. Thomas invented individual drinking vessels in the communion service and it is just not true. What he did invent was a tray to handle the containers." It is a shame that a man will make such statements as if he knew what he was talking about! Notice he gave no proof! He doesn't know the Bible or history either! Let me quote from a letter I received over 30 years ago. "E.H. Miller—Dear Sir: Your letter of April 17, 1950 has been received and we are pleased to inform you that the writer's grandfather, John G. Thomas, who was both a physician and a minister invented the first individual communion outfits. The first patents were issued to him in 1894.—What is believed to be the original individual communion service used by this church is on display in the Allen County Historical Museum in Lima, Ohio."—In case Brother Odom might say that was only "—a tray to handle the containers" we will go back to over 40 years ago. Notice "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 a common cup began to be unpopular with communicants. **Reverend J.G. Thomas, who was both a minister and a physician, was the originator of the idea of individual cups. From his medical practice he learned the uncleanness and**

danger of the common cup and felt that the Lord's Supper could be made more attractive and beautiful by the use of individual cups. His first patent was granted in March, 1894. The first individual cup service was held in a little Putman County church in Ohio, Mr. Thomas invented a tray to hold the brass cups and also a filler. The idea immediately became popular and his facilities were taxed to the utmost. In the interior, March 1895, there is a picture of the original set. Many churches still use the common cup, but in increasing number they are substituting the individual cup." (The Sacrament of the Lord's Supper, by Thomas H. Wagner, Pages 237-238, in Church Management, February 1938.). Notice many are leaving the Bible command and example of using "A Cup" - "The Cup" and "Are Substituting the Individual Cup." After such "Substituting", notice the following.

THE NEW TESTAMENT IS BASIC ENGLISH PREPARED BY A COMMITTEE OF BIBLICAL SCHOLARS

.. Mt. 26:27-28 & (29) & Lk. 22:20, "And he took a cup, and---gave to them, saying, 'Take of it, all of you, for this ("This fruit of the vine") is my blood of the testament," & "This cup is the new testament, made with my blood which is given for you."

THE TWENTIETH CENTURY NEW TESTAMENT A TRANSLATION INTO MODERN ENGLISH BY A COMPANY OF ABOUT TWENTY SCHOLARS

.. Mt. 26:27-28 & (29) & Lk. 22:20, "Then he took a cup, and---gave it to them, with the words: 'Drink from it, all of you; for this ("This juice of the grape") is my Covenant blood," & "This cup is the New Covenant made by my blood which is being poured out on your behalf."

BARNES' COMMENTARY SAYS

"And he took the cup. That is the cup of wine which was used---This is my blood,---'This—wine represents my blood about to be shed.' Jesus says, This cup is the new covenant in my blood; That which is ratified, or sanctified by my blood. So Jesus says the Covenant which God is about to form with men—the new covenant,---is sealed or ratified with my blood."

FUNK & WAGNALLS NEW STANDARD BIBLE DICTIONARY SAYS ON PAGE 109

"The Ordinary Drinking-Cup was the---Poterion (Mt. 10:42; Mk. 14:23)."

NOTICE THE FOLLOWING FROM THAYER'S GREEK-ENGLISH LEXICON

.. Pages 15 & 136, "Frequent mention is made in the N.T. of the blood of Christ---1 Cor. 11:25; Lk. 22:20---in both which the meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant'---This covenant Christ set up and ratified by undergoing death; hence the phrases---my blood by the shedding of which the covenant is established, Mt. 26:28---Mk. 14:24"! Thayer thus makes it plain "THIS CUP CONTAINING WINE" is "AN EMBLEM OF THE NEW COVENANT"! Thayer makes it just as plain an emblem of "the blood of Christ" was contained in that cup. Each translation of the New Testament plainly teaches the same thing. See translations used just before Thayer. Let us now notice more from Thayer on page 533,

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**"WHAT IS THE CUP
OF THE LORD"
E.H. Miller**

Continued From Page 6

"a cup, a drinking vessel; a. properly---Mt. 26:27---Mk. 14:23---Lk. 22:17, 20; 1 Cor. 11:25---1 Cor. 11:28;---1 Cor. 10:16:---by metonymy of the container for the contained, the contents of the cup, what is offered to be drunk, Lk. 20:20b---1 Cor. 11:25 sq."

Thus many translations of the N.T. make it plain Jesus took a cup containing "the fruit of the vine"! Jesus gave a cup containing "the fruit of the vine" to them, "saying, Drink ye all of it;---and they all drank of it." (Mt. 26:26-27-29 & Mk. 14:23-25). If Brother Odom can disprove the translations of the N.T. from the Greek into English, and the standard books on the meaning of Greek & English words quoted; and give translations of the N.T. that disproves the ones I quoted; and can give standard books on the meaning of Bible words that disprove the ones I quoted from, and that proves his following words, "I contend that the 'cup of the Lord', in it's total, is that which is to be blessed, divided and drank.---When we turn to the First Corinthian letter we see at a glance that the 'blessing'---was associated with the manner of eating and drinking and not associated with the drinking vessel. (See 1 Corinthians 11:26-29)." Why didn't he quote from a standard book on the meaning of Bible words that "THE CUP" of 1 Cor. 10:16 was the "BLESSING"? Thayer says on page 533, "A CUP, A DRINKING VESSEL; a. properly:---1 Cor. 10:16; with a gen. of the thing with which the cup is filled:" Thus we see the "BLESSING" was the unfermented wine in the cup! (Isa. 65:8, "Thus saith the Lord, As the new wine is found in the cluster---a blessing is in it"! Harper's Bible Dictionary says on page 797, "Jesus Honored The Vine By Taking The Cup filled with its juice, as generations of Jews had done at the Passover, and passed it to his disciples, saying, 'Drink ye all of it, for this is my blood of the new testament (covenant).'"

I have a Bible dictionary based on one by Edward Robinson, D.D., in 1859. It says, "WINE---Was used in the celebration of the passover, and subsequently of the Lord's Supper, Mt. 26:27-29 the fresh juice of the grape, unfermented--Jewish writers give us full descriptions of the passover feast, from which we gather a few particulars.---The master of the feast took a cup of unfermented wine, and blessed God for the fruit of the vine, of which all then drank."

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

CORRECTION EDITORIAL

In my editorial **THE LIGHT---A RESPONSE** July 1984 OPA, the printer omitted a sentence, resulting in a serious error. In it's present form the article reads "The fact that I accept the exceptive clause of Mt. 19:9 does not make me "pro-celibacy." The article should have read: "The fact that I accept the exceptive clause of Mt. 19:9 does not make me "pro-divorce" anymore than accepting 1 Cor. 7:1 makes me "pro-celibacy." In either case a right exists."

I apologize for the error. I have notified Bro. Jerry Johnson, since in it's present form this part of the article doesn't make sense.

---Ronny F. Wade

RECORDS AND TAPES

The latest **Harvester's** record has just been released, "Sail For the Other Side." If you would like to order by mail, please send \$7.00 for record or \$8.00 for cassette tape. Include \$1.00 for postage and handling with each order. Send to: Harvester's Star Rte., Box 12A, Niangua, Mo. 65713. Please specify if you want records or tapes.

---Terry Baze

EDITORIAL

By Don L. King

Continued from page 4

Solomon's advice in Eccl. 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days." **The investment must be made before a harvest may be gathered!** Too, the harvest of souls may be "after many days." It may not even be within our lifetimes, but the **gospel when it is preached to the lost will bring a harvest.** Brethren who labored for the start of the African work, in some cases never lived to see the success. But the investment in time, money, prayer, talent, etc. was made, and we are seeing the harvest in our days. God bless them for their willingness to make the investment. God help us to do the same in other places.

You may be saying, "What about me, do I have to go the ends of the earth to cast bread upon the waters?" No, we can all make an investment in souls right next door. Remember Elijah? He was cared for by the widow of Zarahaphath. (1 Kings 17) She had no guarantee, except his promise, of a return for her kindness which seemed to be a threat to her own life and that of her son. She invested her trust, time and meal anyway, and later God gave her son back from the dead to her. David had killed the giant Goliath and won many battles. Saul was jealous and tried to kill him several times. Jonathan loved David and saved his life more than once. When Jonathan died and David became King, he sent for Jonathan's crippled son and cared for him as long as he lived. Years earlier Jonathan had cast his bread upon the waters, and it came back "after many days." So be willing to invest your time in the Lord's work.

Always be willing to be a part of a concerted effort to save those who are lost. It has been said that it is incredible the good one can do if he doesn't care who gets the credit. Paul wrote: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that gave the increase." (1 Corinthians 3:6,7).

Brethren, the world is before us. Surely we cannot be contented with things as they are as regards the growth of the church. We must all be willing to cast our bread upon the waters and the sooner the better.

---41931 Chadbourne Dr.,
Fremont, Ca. 94539

THE PHILIPPINE WORK

The Filipino brethren are doing well. Baptisms are occurring on a regular basis and we now have faithful congregations in Baguio City as well as Manila. The congregation in Baguio began worshipping June 17 with about nine present. This number is expected to increase rapidly, Lord willing. According to the letters I regularly receive from various preachers they are at peace and working. I am unable to give an accurate number of the congregations but the number must be getting near forty now. The Lord has blessed the work in many ways, among them being the number of talented and capable men we have who are preaching the gospel among their own people there. If you are interested in becoming involved in this work contact the brethren at Fremont. They will supply names of preachers (when the need exists) and you can send your support directly to them in the Philippines. Church of Christ, 2817 Driscoll, Rd., Fremont, Ca. 94539.

---D.L.K.

DAYTON, OHIO

As of Aug. 5, the congregation at Dayton (Montgomery County) Ohio, 4527 Germantown Pike (in the Marable Early Childhood Ed. Center) is no longer meeting.

---Leon Jobe

GETTING READY FOR WORSHIP

By Walter Hunter

We often talk about going to church. It would be more accurate to say we are going for worship. This is the reason we assemble together; for worship.

Jesus said in Jn. 4:24, "God is a spirit and they that worship him must worship him in spirit and in truth." We are concerned about the truth of our worship which is important. But we likewise should be concerned about the spirit of our worship. We must have the proper attitude toward God and his Son for our worship to be acceptable. We can have all the truth of the Bible in every item of worship but if the attitudes, motives and thoughts are wrong, then we have failed in our attempt to worship God. This can be illustrated by what Paul says about the communion in I Cor. 11:29: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

This world in which we live places much pressure on all of us. Many times this pressure affects our worship. Sometimes this life causes us not to be ready for the worship service. We are not really prepared when the time arrives to start the worship. This is why some are late in arriving at the building, others are sleepy, and some don't ever get into the services.

BE READY

We can be ready for worship if we prepare ourselves. This means there are things we can do before hand, in preparation for the worship service.

First, know the appointed time for worship and leave home in plenty of time to arrive early. Leave picnics, friends, and recreation outside, entering the building for worship to God; not for planning the rest of the day. Mt. 6:33, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

We should always enter the assembly with no hard feelings toward any of our brethren. These types of feelings one toward another causes some not to sing and others not to listen to the speaker. The Bible plainly tells us if we have been trespassed against how to handle it. Mt. 18:15-17. In Mt. 5:23-24, the principle is taught that if we know our brother has sinned against us we are to reconcile ourselves to our brother. When brethren have ill will toward another the worship is very much affected.

The way one dresses can also affect the worship. We need to think before we dress for worship. The women are to adorn themselves modestly. I Tim 2:9. The men must likewise be concerned about their apparel. Those who lead singing or do the teaching should wear clothing that fits the position. Many times brethren wear shirts with slogans and pictures that detract from the worship. We need to be mindful that the worship of others is affected by what we wear to the services.

Let us all who participate in the services prepare before we ever leave home. If you lead singing prepare for the song you will lead. If you lead prayer, think on it. If you are to be the speaker, study your subject. If you wait on the Lord's table think about what you can say to help others to discern the Lord's body. And if you never get out of your seat: prepare to sing, listen, commune, pray and lay by in store to the best of your ability.

Peter put it this way in I Pet. 4:10-11, "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."

Remember, we are going to worship God. It is a divine appointment. Let all of us prepare for that appointment. We need to think of not only ourselves in the worship, but what effect we have on others.

"Take heed unto thyself, and unto the doctrine: continue

in them; for in doing this thou shalt both save thyself, and them that hear thee." I Tim. 4:16.

—Rt. 1 Box 174
Heltonville, IN. 47436

EASTERN LABOR DAY MEETING

This year the Garrett's Creek church of Christ at Wayne, W. Va. will host the Labor Day meeting in the eastern part of the country. The meeting house is located about 15 miles south of Huntington, W. Va. Take I-64 to Huntington, exit south U.S. 152 to Garrett's Creek Rd. Building is located ¼ mile off U.S. 152 on Left Fork Garrett's Creek Rd. Services will be 7:30 nightly. Lord's day worship 10:30 and 6:30. Other facilities have been secured for the larger crowds. Several motels are available in the Huntington area. Our homes will be open to those who would like to stay with us. Bro. Bill Roden will be in charge. For further information call: Don Osborn (304) 523-8132; Tom Bloss (304) 522-3860.

—Garrett's Creek
Congregation

CALIFORNIA LABOR DAY MEETING

The California Annual Labor Day meeting will be hosted by the Manteca congregation and will begin Thursday evening August 30th at 7:30 P.M. and will continue through Labor Day morning, September 3rd. Bro. Glen Ballard will be working with the Manteca congregation in this meeting and he along with visiting preachers will be used in the services. There will be a morning service Saturday, September 1st. The meetings will be held in the MRPS Hall on Grant St. in Manteca. This is the same meeting place Manteca has used in past years when they have so ably and graciously hosted the Labor Day meeting. They are looking forward to welcoming hundreds of their Christian friends this year.

TEXAS LABOR DAY MEETING

The annual meeting is just around the corner and will be hosted by the Robin Rd. congregation in Garland, TX, a suburb of Dallas. We cordially invite all who can to come and join us. The dates are August 31-Sept. 3, 8:00 P.M. each evening, (including Sun.) and 10:30 A.M. Lord's Day Morning. We have some excellent facilities secured at one of the new high schools. For more information on this meeting or motels, please contact any of the brethren listed in the church directory under the Garland congregation or Bruce Word, 329 Elmwood Dr., Garland, TX. 75043, (214) 278-1857. We look forward to the meeting, and we hope that you will make plans to attend.

KANSAS CITY LABOR DAY MEETING

79th & Kansas Ave., Kansas City, Kansas will host the meeting Aug. 29-Sept. 2. All are invited to come and attend this meeting to be conducted by Bro. Jimmy Smith of Harrison, Ark. About 10 preachers have committed themselves to coming. Come and help us make this the best ever. Theme: "The King's Business" Phone: Chester King, (913) 321-5147 or Dale King, (913) 299-8278.

LET HER BE COVERED

Just a reminder once again that the tract "Let Her Be Covered" is back in print again. The number of orders coming in already is gratifying. The tract deals with the subject of the woman's covering in I Cor. 11:2-16. The position taken is that the woman's hair is her only God ordained covering and she must not cut it or shorten it in any way. The price is \$1.00 each postage paid. Send all orders to: Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539.

CONVICTION OF JUDGEMENT

By Bennie Cryer

Continued from page 1

& 6 he gives other examples of divine retribution for the purpose of showing the impossibility of your escaping the judgement of God today. "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." And notice as he continues writing: "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow..." Why did he bring them up? The answer: "...making them an example unto those that after should live ungodly..." and to convict you of the fact that the Lord knows how "...to reserve the unjust unto the day of judgement to be punished." 2 Pet. 4:9. Why was this apostle bringing these things to the attention of his readers?.

GOD'S PLAN

Peter had heard the words of Jesus in John 16 that the Spirit was going to come and convict the world of judgement. By the inspiration of the Spirit Peter penned these words about the wrath and judgement of God for his immediate readers and all the world for all time to know. This plan was to be repeated by each one that proclaimed "the oracles of God." The Spirit came in Acts 2. It began the process of revealing "all truth" through the apostles and prophets. John 16:13. The collection of "all truth" was then used as "the sword" or implement of the Spirit for this reproving or conviction process.

HOW PAUL USED GOD'S PLAN

In Acts 24:24-25 Paul had the opportunity to defend himself before a governor named Felix. This governor heard Paul speak concerning "the faith in Christ." What was Paul's subject matter as he spoke of "the faith in Christ?" "...and as he reasoned of righteousness, temperance, and judgement to come..." In other words Paul told Felix of the love that God had in sending Jesus to this earth to die for their sins. Most had rejected Jesus but Jesus was proven right by his resurrection from the dead. In his death Jesus ratified his will, the New Testament that instructs us how to be righteous in the sight of God. Then he told Felix how he was living in sin (no temperance or self-control.) Paul did not stop there. He had told Felix "You are a sinful and unrighteous man, but God loves you and has given you a plan where you, like Jesus, can stand before Him as a righteous person. Then Paul brought the hammer down for the final blow against the pride of this ruler who had judged and condemned so many men and had the power of civil judgement over Paul. The apostle told him of "the judgement to come." Felix would be required one day to stand before this Jesus and give an account of his sensual lusts and rebellion against God. "Felix trembled." The Spirit had convicted him of his sins, of righteousness and of judgement to come. This is a perfect illustration of the words of Jesus in John 16:7-13.

FELIX TREMBLED

God is love. He is a God with a plan though. Included in that plan is the judgement and he expected his people to keep the idea of the judgement in their hearts and tell it to others. God expects people to tremble at the thought of being judged and condemned.

If this is God's plan why do we hear even some of God's people discourage any talk about judgement and hell? One parent even said that her children were lax in their church attendance because hearing about hell frightened them! Don't you know Satan was delighted that they did not like to hear about hell? Nobody likes to hear about hell but it is in God's plan of things to come. Another parent, realizing this, came to me one day and said, "Bennie, its time to preach another sermon about hell. My son is doing wrong

and he is afraid of hell." That son stopped his sinful ways after the Spirit convicted him of "judgement" through a message from God's word. Some do not want to hear about judgement and hell but the devil is working through them.

Paul summed it all up by saying, "Knowing therefore the terror of the Lord, we persuade men..." 2 Cor. 5:11.

Don't ever forget there is a judgement to come. Don't ever lose the ability to tremble at the thought of the judgement without Jesus in your life.

PREACH DOCTRINE?

By: Voyd N. Ballard

All gospel preachers have at one time or another been requested not to preach doctrine. Sometimes members of the church make such a request. This is simply asking the preacher not to preach the gospel of Christ. The gospel is the power of God unto salvation. (Rom. 1:16) But the gospel is the teaching or doctrine of Christ, and obeying this doctrine is what makes men free from sin. (Rom. 6:16, 18). So if a man is preaching the gospel he is preaching the doctrine of Christ. Someone says, "Don't preach doctrine; just preach Christ and him crucified." But the gospel or doctrine of Christ is that which teaches that Christ was crucified, buried and raised from the dead. Paul told Timothy to: "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." (2 Tim. 2:8).

The opinions and ideas of men are usually contrary to the plain teaching of God's Word. It would be alright for me to have the opinion that all men will be saved if the Bible didn't plainly declare to the contrary. After all it was Jesus who said, "...few there be who find it." (Matt. 7:14) It would be fine for me to hold the opinion that baptism is irrelevant if it were not for the fact that God's word sets it forth as a command unto salvation. (Acts 2:38) It would be fine to hold the opinion that one church is as good as another if the facts of the Bible did not clearly teach that "there is one body" and that that "One Body" is the church. (Eph. 4:4 & Col. 1:18).

People become angry at the preacher for preaching the truth or doctrine of Christ because they do not want to be warned of false ways. It seems that they would rather go right on their way to hell rather than be disturbed with the truth. Remember this; the preacher who tells you the truth is your friend. The preacher who witholds the truth is the worst enemy you can have.

If you are disturbed by the preaching of the doctrine of Christ you better do something to change your life - not try to change the preaching of that doctrine.

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Our Departed

Bennett— Alfred E. (Johnny) Bennett was born 7-5-05 in Manchester, Ok. and passed from this life 6-5-84 in Turlock, Ca. He was married on 2-2-29 to his wife, Frances, who preceded him in death on 1-14-79, just 19 days short of their fiftieth anniversary. Brother Bennett obeyed the gospel when he was sixteen years old. He had been a member of the Modesto congregation for many years and was always faithful in attendance as long as his health permitted. He leaves two daughters, Zora Nelson of the Turlock congregation, and Lennie Worsham of the Modesto congregation, five sons, thirty grandchildren and sixteen great grandchildren. He will surely be missed by both family and friends but we are confident that better things await God's faithful. I feel 'privileged' to have known him for over thirty years and, along with Bro. Voyd N. Ballard, to have been asked to speak at the service.

—Rod Wilson

Cansler— Robert A. (Bob) Cansler was born Jan. 18, 1912 near Bowie, TX.; he passed away June 5, 1984 at Bowie after a lengthy illness, at the age of 72 years, 4 months. He is survived by his wife, Maverene of the home; one daughter, Donna Skinner of Bowie, and 2 grandsons, Chris and Kyle Skinner; one sister, Elizabeth Roth; 4 brothers, Raymond, Ed and Gene, all of Bowie; Jack of Houston. Bob was well-known in the community. I had the privilege of assisting him in obeying the gospel a few months ago. Singing was by members at Bridgeport, with Charles Goodgion of Wichita Falls in charge, assisted by his father, Bro. W.D. Goodgion, now deceased. I was assisted by Bro. Lynwood Smith.

—James Vannoy

Altom— Bro. Sherman J. Altom was born April 21, 1910 at Seagoville, Tx.; he passed away May 10, 1984 at Healdton, OK. after an extended illness. He is survived by his wife, Juanita, of the home; 2 daughters, Regina Vickers, Oklahoma City, and Melba Cartwright, Gainsville, TX.; one son, Bobby, of Dallas; 2 sisters, Atlas Lindsey, Healdton, OK and Estelle Anthony, Ardmore, OK; 8 grandchildren and 3 great grandchildren. Sherman was a faithful member of the church that meets on East Texas Ave., in Healdton. He was well-known and respected by so many. The singing was by the local congregation, and I was assisted by Bro. J.D. Elmore, elder of the local congregation.

—James Vannoy

Fitzgerald— Hubert S. Fitzgerald was laid to rest on a hillside at Wilson Prairie, a community near Bridgeport, TX. where he worshipped for many years. He was born June 14, 1909 near Bridgeport; passed away Oct. 7, 1983. Most of his life was spent in service to the Master. He is survived by his wife; three daughters, Lorene Daughtry, Lakeside, TX., Mary Lou Hale, Ft. Worth, and Joyce Boone, Mineral Wells, TX; one son, H.S. of Decatur, TX; as well as grandchildren, 4 sisters and 1 brother. Bro. Hubert was a staunch Christian. His grandfather established a congregation at the Wilson Prairie Community in the late 1800's of the one-cup persuasion. Hubert experienced an industrial accident many years ago that took one of his arms. It was his request that pall bearers with

only one arm be used; this wish was granted and was so impressive. He was so highly thought of; attendance at the service expressed it so. I tried to speak words of comfort and warning.

—James Vannoy

From the Fields

James Vannoy,— Box 414, Bridgeport, TX. 76026, July 9, 1984— The congregation at Bridgeport continues to press forward, trying to strengthen the members, restore the fallen, and reach the lost. Bro. Lynwood Smith conducted a meeting in June; he did a great job, as was expected. Attendance was great; congregations of the area are great to help. There were approximately 50 outsiders of the community who attended. We use a system that works real well in getting local people to attend; we would be glad to share this information should anyone desire it. Bro. Lynwood Smith has offered his time at no charge to conduct a meeting at Jacksboro, TX, Oct. 24-28; the Bridgeport congregation along with others will assist. Bro. Don McCord is conducting a week-end meeting here this week and doing a great job. We solicit your prayers.

Edward Williamson,— 712 N. Grand, Houston, MO. 65483— The Bendavis congregation now meets at 6:00 Sunday evenings. The work continues well. We are especially pleased to announce that recently 2 Christians who formerly worshipped with cups and classes made things right with the Lord and are now worshipping with us in spirit and in truth. We enjoyed an excellent meeting with Bro. Ron Alexander, May 24-27. The church was strengthened and the truth was preached. Our crowds were good with many from the community hearing the gospel. We would like to thank Ron for his efforts. If you have friends or relatives living near Bendavis, let us know and we will get in touch with them. Pray for us as we pray for you. God be with you all.

Melvin Blalock,— Rt. 3, Box 126, Mineral Wells, Tx. 76067, June 19— We continue to work with the congregation at Weatherford, Tx. This has been a great work and one that we have enjoyed. The Lord has added several members to our number and we have succeeded in building a new building to meet in. We have witnessed growth among our members with many stepping into leadership roles. For all of these things we give God the honor and glory. The church in Weatherford is conveniently located just off of I-20, exit 410, at 2610 E. Bankhead. If you are traveling I-20 we hope that you will come by and worship with us. Sun. 10:30 & 6:00 & Wed. 7:30. We continue to help with the church at Mineral Wells as we have opportunity. We recently baptized a couple at Mineral Wells. The lady is from Germany and she was a devout Catholic when we began studying with them. We truly witnessed the power of the gospel in this conversion. It has been our pleasure to hear and be associated with the following preachers in recent months: Johnny Elmore, Paul Nichols, Lynwood Smith, and Ken Middick. We have had the opportunity to preach at the following congregations recently: Trentman Ave., Fort Worth; O.K.C., 21st ST; Crescent, Okla.; and Red Oak, Tx. We are scheduled to speak at San Angelo, Tx., July 22nd and at Bridgeport, Tx., Aug. 5th. It is our prayer that God shall continue to bless the faithful everywhere and that the borders of Zion shall continue to expand.

Bobby Pepper— P.O. Box 590, Kaaawa, Hi. 96730, 1-808-237-7005, June 25— We are making preparations for the meeting here that starts Aug. 13th., Bro. Alton Bailey and myself will be working together in this meeting. This is our first gospel meeting and, we all are very excited. If you are planning to come to Hawaii we pray that you can schedule your trip during our meeting. Last month Jim Flougmaker was buried with his Lord in baptism. I am having good studies with Steave Blackwell one of the teachers at the Waiphu church of Christ. We still have the radio program and the paper ad. Last Sunday we had eighteen present. We are thankful for the prayers and support in this work. We enjoy getting the O.P.A..

Robb W. Hickey— 5313 Cornell Dr., Irondale, Alabama, 35210, July 6— The annual 4th of July meeting at Lebanon, Missouri was great. The preaching was inspiring and edifying. The singing was beautiful. Forty five preachers spoke. Bro. Lynwood Smith and Bro. Irvin Barns did a good job conducting the meeting. The Lees Summit brethren are to be commended for hosting the meeting. Recently, I preached at Fieldstone, Missouri and Niangua, Missouri. It was a privilege to preach at both places. In the near future I have meetings at Pearl Haven, Mississippi (August 29-Sept. 3), and Collins, Mississippi (Sept. 23-Sept. 30). We look forward to working with these brethren. The Lord bless all the faithful.

Jerry Cutter,— P.O. Box 966, Kalgoorlie, Western Australia, Australia 6430, June 26— The month of June has been a good month for the work in Boulder. Last Lord's day Brother and Sister George and Ivy Hook, an older and very stable couple, took their stand with the work. George previously was the secretary for the Associated Church (Christian Church). Also, Lord's day we were made to rejoice when a lady, 27, formerly a Roman Catholic, was baptized. Her husband is a member of the church. God is blessing the work, and we give thanks. Our attendance continues to average 17-18 Lord's day without visitors. We have made some good new contacts that we hope will materialize in a good way. It is dead winter here now; it is down to freezing at night and generally nice during the day. There is no record of it ever snowing in this town. In really bad years there is virtually no rain fall. All water is pumped here from Perth, 375 miles away. Your prayers, interest in the work and in us, mean more than we can tell. (My wife no longer plans to return to the U.S. for a visit this year. All budget flights are booked for the Olympics.)

Jim Hickey— 2022 Cannanade, Pasadena, TX. 77503— Since the first of the year I have been working with the church at Deer Park, TX. My son Bart has recently obeyed the Gospel and is taking an active part in the work of the Lord. The congregation has profited from a series of studies designed to improve congregational teaching and preaching. We have some new prospects that are close to being baptized. We hope to see some harvesting of souls in our next Gospel meeting. I have also been working with some Mexican and Salvedoran people. One man has taken his stand with us and another man has been baptized. It looks like others may follow their example soon. This Lord's Day afternoon we plan to have our first worship service with our Spanish speaking converts. If anyone knows of those who are living in the Deer Park, Pasadena, or Houston area but are not faithful Christians, I would appreciate receiving their names and addresses. I have enjoyed recent visits at Red Oak, North Shores (Houston), Trentman Ave. in Ft. Worth, and at the Boulder. Dr. church in Dallas. Please note my new address.

Murl R. Helwig,— Apartado Postal 26, Comayaguela, D.C., Honduras, C.A.— As June is coming to a close we wish to take time to let you know how the work is progressing. Over the past two months we have not experienced much growth in the way of numbers, however,

we have grown some. All of the congregations are doing well. The attendance has improved some at two of the congregations and has held steady at the other two. The new congregation in Danli continues to show good interest in the Lord's work. We are spending more time in that area because it is such a large area in comparison to the other villages. There is the potential in the Danli area to have two or three congregations.

The last two months have been busy months. We have completed making benches for the congregation in Danli. Also, a new gate was made for the Chirina congregation. These projects were not large projects, but they were time consuming. I was glad that my son, Todd, helped, and he did most of the work on the gate. We, also, have intensified our calling program in the congregations to help encourage the members and, also, find new people that have an interest in those things that are spiritual.

Honduras has now entered into the rainy season. It is a very busy time for the people in the camp or country. The people have been busy planting corn and hoeing the weeds that are soon to follow. The people do all of the work by hand except for a few who have a yoke of oxen. Many of the people only have two or three acres of land to plant and raise their crops of corn and beans. One brother in the congregation has two acres of land in which to support his family of five. As you can see, with no other source of income, a crop failure would be disastrous for this family. However, this family is not much different than any other family who lives in the country.

Honduras is going through some very difficult economic times. Prices on many essential items have skyrocketed over the past year, and taxes have more than doubled on some things. This has placed a heavy burden on the people. These economic problems will affect the church here in the future in at least one area—grape juice. All of the grape juice has to be imported because grapes are not grown in Honduras. The price of grape juice has tripled in price over the past year, plus, it is not easily obtained. At the present we have a few months supply because it was purchased over a year ago. We pray that the supply of grape juice in the country will increase and that the price will go down some.

We continue to ask, as always, that you remember the work and us in your prayers. We also thank each and everyone for your continued support.

—Your brother in Christ,

Bennie T. Cryer,— 4804 Grouse Run Dr., Q3, Stockton, CA. 95207, July 9— The first part of June I had the privilege of conducting a meeting in LaGrange, CA. It was a pleasure to visit with Bro. and Sis. E.H. Miller and a delight to stay in the most hospitable home of Alton and Florence Bailey. We had a good meeting and I look forward to going back there, Lord willing, sometime in the future. I arrived back in Stockton to assist with the work in this area. The elders and members in this congregation are wonderful people and want to see the Lord's work done and are willing to support it every way they can. We were with the congregation in Sonora, CA. the last Sunday in June. Then we drove back to the Sulphur, OK. meeting and enjoyed it immensely. While in Oklahoma we visited with the Edmond congregation, who, Lord willing, will be sending Joann and I to Zambia in a very few months. They are already working hard on their part of the arrangements and the finances for this trip. They are envisioning a great work over there. Some have already agreed to participate in this work but others are needed also. We are back in Stockton at the present time and looking forward to many gospel preachers visiting this area as they conduct their summer meetings. God bless all.

Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203— I have just closed a meeting with the congregation at Marietta, Ga. It was truly one of the most enjoyable and uplifting meetings I've held. Crowds were very good. We

had ten different congregations represented and three states. I especially want to mention the wonderful cooperation that the congregation at Jonesboro gave us. The meeting closed with four precious souls being added to the "body of Christ" and several confessions. To God goes all the glory. I appreciate preaching brethren, Alton Bailey, E.H. Miller, and of course Rick Martin who lives at Marietta, for their support in the meeting. This was my first visit to the state of Georgia, and I want to thank the folks at Marietta for inviting me to come. They will always have a special place in my heart. We are looking forward to returning to Georgia in the future for other work. I made my home with Rick and Jane Martin and could not have been treated any better. My son, Greg was with me and aided by leading songs during the meeting. I also preached at LaGrange and Temple while in the state. I enjoyed visiting in the home of Alton Bailey and getting a chance to know them a little better. It was good to see Bro. E.H. Miller looking so well. Since our last report to the O.P.A. two more souls have been baptized into Christ here at Arvin. May the Lord richly bless them. It was my privilege to unite Bro. Curtis Chandler and Sister May Keel in marriage, June 2, 1984. We wish them many happy years together. The congregation here at Arvin continues to grow both in love and number and we give God the glory. Our next meeting will be a joint effort with two congregations in L.A., Orange and Cypress, Aug. 3-5, 1984. Please come and be with us if you are in that part of the state. We ask your prayers.

Allen Bailey,— 631 Oak Hill Dr. Houston, Missouri 65483, 417-967-4550, July 4, 1984— The fourth of July meetings are now history. We had the great pleasure to attend the Lebanon meeting, and would have loved to have spent time in Sulphur also. We miss so much seeing our brethren and sisters in Christ who were not able to attend the Lebanon meeting. Perhaps, in 1985, we will be able to attend both meetings as many have done. On May 22 we welcomed the arrival of our second son; Luke Stephen Bailey. We solicit your prayers in rearing our children in the "nurture and admonition of the Lord" I pray that all the parents of today will be successful in having fine Christian homes. We are looking forward to the meetings this Summer and Fall. We are planning to be in Kansas City, Ks. (36th and Everett) July 6-8; Cincinnati, Ohio (Hamilton) July 20-29. In August, we will be at Mtn. Home, Missouri (Galena) August 17-26; Columbus, Ga. Sept. 9-16; Atlanta, Ga. (Rex) Sept. 21-23; Pottsville, Ark. Sept. 28-30; Crescent, Okla. October 19-28. Lord willing, this will be our schedule for the next few weeks. Thank-you for those who have scheduled meetings for the next two or three years. We pray that our efforts will be for good with every congregation that we are associated with. Recently, here in Houston, we have had the pleasure of hearing a variety of gospel preachers, Br. Richard DeGough, Br. Billy Orten, and tonight, Br. Johnny Elmore is scheduled to be with us. Please pray for us in this work, we need and desire the prayers of the faithful. May God richly bless all the faithful.

Don L. King,— 41931 Chadbourne Dr., Fremont, Ca., 94539, July 13— We arrived home safely from a trip to Oklahoma and the 4th of July meeting at Sulphur. It was so good to see the many friends and loved ones in that area again. We missed seeing so many at the Lebanon meeting

this year. Though we had planned until almost the last minute to go to Lebanon and Sulphur, our plans didn't work out; and we didn't make it to Lebanon. The reports of the meeting sound wonderful and several who came to Sulphur from Lebanon said it was a great meeting. While in Oklahoma it was my pleasure to preach once at the Seminole congregation north of Ada. They have a comfortable building and we enjoyed worshipping with them. It was especially nice to be with the Carlton (Jack) Jacksons again who recently moved to Oklahoma from the Fremont congregation. They are family both physically and spiritually, and we had missed them. Our two families enjoyed hearing Billy Orten preach one sermon during his meeting at Poteau, Okla. before returning to Ca. The church is at peace here, and we look toward the future with bright expectation.

Joe Rivers, Jr.,— 11624 S. Harvard, Chicago, Ill. 60628, June 19— The work continues to press on in this area, and we have enjoyed many visitors this summer. We encourage you to visit and for the brethren to bring a lesson. June 15-17 we were in St. Louis. There were 52 of us in their small cozy building Lord's day morning and had to bring out extra chairs. It was uplifting to be there, the work looks promising, and Bro. Kees is doing a good job. I also enjoyed being with the Banks family. Darrell is a great asset as is his mother, Gladys. Saturday night we had those from the Chain of Rocks congregation for which we were thankful. We plan to return in the near future. In Chicago we are happy to report 5 more baptisms since last report, and a number of confessions. Bro. and Sister Dennis are a great asset. Since they moved to Wisconsin he obeyed the gospel and has remained faithful (Heb. 5:8,9; Matt. 6:33). We pray they will be instrumental in the new work the Chicago congregation wants to undertake- to plant a church in Wisconsin. There seems to be much interest in this work but **brethren we need your prayers and help!** If you can assist please contact me at once. I look forward to hearing from you. May God bless all. We still don't have our building.

Lonnie Kent York,— P.O. Box 594, Lawrence, Ks. 66044, July 10— By the time this is printed, we will have moved and settled into our new area of endeavor. The work in Pa. concluded, and the brethren felt it best not to continue, so we had the opportunity to return back to Kansas. We are not, as yet, being supported, but we shall endeavor to do all that we can for the cause of Christ. I left Pa. for a return visit toward the end of May, and held a weekend meeting at Scott City, Mo., and enjoyed this time very much. Next, we spent several days visiting around the Alton, Mo. area with family and friends. I was able to preach at the Northside congregation in Springfield. We then traveled to Okla. City to visit my mother for two weeks. While there I preached at NW 21st. St., and preached a Saturday evening and Lord's Day at Ardmore. It had been good to visit with those who had known me from childhood, and to be able to preach the gospel. We then preached at Council Hill, Lawrence, Ks., and 85th, Euclid. We enjoyed the Lebanon meeting very much. In all we received a great spiritual feast. Now that we are back in the mid-west, I am available for week-end work, meetings, or whatever I can for the cause of Christ. Continue to pray for us in our efforts for Christ. God bless the brethren.

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

"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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WORLDLINESS By Johnny Elmore

There was a time in the not-so-distant past when most people knew what was meant by the term "worldliness." It was never a popular term. The surest and swiftest way to cast a "coldness" over the average congregation was for the preacher to mention the word. Heads ducked down, some became nervous, and others downright agitated. A few years ago, the use of this word was called in question, and the charge was made that the term is not found in the Bible and that it is "worked to death" by some of our brethren. Frankly, I haven't heard much about worldliness lately. I am sure that it is not because "worldliness" has died out among Christians - it is just that it is not opposed as vigorously as it once was.

IS IT CONDEMNED IN THE BIBLE?

It is admitted that the term, "worldliness," is not found in the Bible, but this is true of many words which are not called in question, such as "gospel meeting." What we should ask is whether there is a principle taught against in the New Testament which we might call "worldliness" for brevity's sake. I submit that the New Testament does speak of such a principle and condemns it!

The *International Standard Bible Encyclopedia*, one of the best, defines the word "world" on pp. 3108, 3109. It shows that the word represents nine different Greek and Hebrew words and has various meanings. But concerning the Greek word, "aion," the writer says: "In numerous places, notably in Mt., it refers to the 'dispensations' of redemption, the present 'age' of grace and, in distinction, the 'age' which is to succeed it - **that world**, and the resurrection" (Luke 20:35). Then, in view of the moral contents of the present state of things, it freely passes into the thought of forces and influences tending against faith and holiness, e.g. 'Be not fashioned according to this world' (Rom. 12:2). In this connection the Evil Power is said to be 'the god of this world' (2 Cor. 4:4)."

Here is why I oppose what we commonly call "worldliness." Paul said: "Be not conformed (fashioned according) to this world," (Rom. 12:2). What did he mean by "world"? Was he talking about this terrestrial ball that we call the earth? No, our source says it means "**forces and influences tending against faith and holiness.**"

WHAT FORCES MILITATE AGAINST FAITH AND HOLINESS?

One brother suggests that with some people, worldliness is "something someone doesn't like but cannot actually be condemned by the scripture." No, something doesn't have to be named in order to be condemned in principle by the Scriptures. He suggests further that with some, "worldliness" is "something that worldly people do," and that he "sees lots of worldly women wearing dresses and buying groceries." Brother and sister, you know and I know that the apostle was not talking about women "wearing dresses and buying groceries." If the dress is modest, there is not a thing in either of those that would "tend against faith and

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THE SIMPLE ENGLISH BIBLE A REVIEW

By Don McCord

It has been my privilege, and to my spiritual betterment, this summer to study *The Simple English Bible*; it is indeed a good translation, in many places an excellent translation; I like it. In the Introduction, we read the following, among other good things: "The Bible is the message of God. It is the inspired, infallible, written record of God's will.-- One of the main purposes of the new *Simple English Bible* is to reclothe the meaning of the original in the words and structure of contemporary American English. ---Painstaking effort was exercised not to deviate from the best available Greek manuscripts. *The Simple English Bible* is **not** a paraphrase, but a meticulously constructed translation which expresses the original Greek meaning accurately in natural English equivalents. ---Achieving an understanding of Scripture is a worthy goal, but a far more important aim is to apply what we learn from Scripture to our daily lives. **That** is the ultimate translation."

Of the utmost importance is the fact, as stated in the above excerpt, that *The Simple English Bible* is **not** a paraphrase. The world has more paraphrases, with all their sectarian biases, than it needs; one-man commentaries is all they are at their best, flavored with the particular theological bias of the writer. *The Living Bible* is the most outstanding example; it is unfortunate that the name Bible is even mentioned in the title, for Bible it is not. It is a one-man translation, and a most misleading one at that. Reader, beware of its sectarian and otherwise unscriptural slant.

In this brief review, allow me to quote some familiar passages, and make some fair observations. Baptism is consistently translated "immersion". In Mark 16:16, "The person who believes it and is immersed will be saved --". Acts 2:38 reads, "Change your hearts and each one of you must be immersed---". The instructions of Ananias to Saul in Acts 22:16 are: "Rise up, get yourself immersed and get your sins washed away---".

Notice the translation of 1 Cor. 11:1-16. Surely, any sister reading this would learn that she must have as her covering, long hair that is let grow, as long as nature will let it grow. "Follow my example, as I am following the example of Christ. I praise you, because you remember me in all things. You are loyal to the teaching that I passed on to you: I want you to understand that God is over Christ,

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DO YOU GIVE LIBERALLY OR COVETOUSLY?

By Tony Melton

Often when preachers write or teach on the subject of giving, some Christian will mistakenly assume he is crying for financial aid. Lest one should suspect that the purpose of this essay is for that reason, I must say in the beginning--it is not. The primary reason, however, for this writing is to cause sincere Christians to examine the financial offering they present to God on the first day of each week. There are many Christians who are giving beyond their ability in order to express their gratitude for God and His unspeakable gift; nonetheless, we should not conclude that God desires some members to be eased while a faithful few be burdened (2 Cor. 8:13). We must all work together in liberally supporting the furtherance of the cause of Christ.

Our commission is to reach the lost with the gospel, and then instruct those whom we have immersed. Jesus tells us, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:19,20). How shall we be most effective in fulfilling this charge? Needless to say, I do not know all the answers, but one thing I do know, money is a tremendous factor. God's Word tells us that preachers are to be sent (Rom. 10:15). A substantial amount of financial support is required to send preachers in our day. Unfortunately, many churches are hardly capable of supporting their own necessities, much less fulfilling the commission to send preachers.

It is extremely troubling to this writer that one can travel to almost any small community in the United States and find a Baptist meeting house; yet, the Lord's church cannot even be found in some states. This problem is advanced by unscriptural giving existing in many churches. Has the importance of giving been so underminded in the church that members are failing to give as they should? The inspired Word is filled with verse after verse pertaining to giving and giving liberally.

The apostle Paul in many places taught the importance of liberal giving. Since he was truly impressed by the liberal giving of the churches of Macedonia, he complimented them saying, "For to their power, I bear record, yea, and beyond their power they were willing of themselves" (2 Cor. 8:3); on the other hand, Paul was not as confident with the Corinthian brethren; in fact, he was afraid that they might be found "unprepared" with their offering (2 Cor. 9:4). Paul encouraged the Corinthians to give abundantly as did the Macedonians saying, "Therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness" (2 Cor. 9:5). By this passage it is evident that Paul did not want the Corinthians to be selfish givers--guilty of covetousness. In our rich prosperous country, it is easy for us to be guilty of covetous giving, that is not giving as we have been prospered.

The Lord commands us to give as we have been prospered (1 Cor. 16:1,2). Whatever amount we lay in the offering on Lord's day is exactly what we are telling God He has prospered us. Now, if one lives in a 30,000 dollar house, drives a 10,000 dollar car, eats at a 600 dollar table, sits in a 300 dollar easy chair, watches a 400 dollar T.V. and sleeps in a 500 dollar bed, has he prospered? How much should he give to God? What would constitute covetous giving? Sometimes one binds himself so tight in supporting his personal needs that his support of the gospel is lacking. Beware of covetousness, my Christian friends, when you overload yourself with self-indulgences and luxuries of this life and withhold from God His due.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye

are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8,9). The Jews who withheld their ten percent from God were thieves, not because they robbed some man, but because they had robbed God. These Jews under the Mosaic system were required to give ten percent. Paul, however, explains to us that the law of Moses had no glory compared with the glory of the New Testament law (2 Cor. 3:10). As members of the body of Christ, we are under a better covenant which is built upon better promises (Heb. 8:16). Furthermore, our hope is built, not upon the blood of bulls and goats, but upon the ultimate sacrifice of the Son of God Himself. Since this is the case, how could we possibly think that God requires less than ten percent from Christians. Our giving should well exceed those under the imperfect law. Jesus declared, "...For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Lu. 12:48). Certainly, we have been given much more under the Christian system than those under the law of Moses; therefore, we should be willing to give more.

Liberal giving has many advantages. If we give abundantly we shall also receive abundantly (2 Cor. 9:6). We prove the sincerity of our love by giving liberally to God (2 Cor. 8:8,24). We show zeal by liberal giving (2 Cor. 9:2). God loves liberal and cheerful givers (2 Cor. 9:7).

One of the best ways to show our faith in God is to give liberally. For example, the widow of Luke 21 gave all she owned expressing her faith in God. Jesus, the head of the church, was watching how much the women gave; just as he watches how much we give. Jesus said concerning the widow, "...Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Lu. 21:3,4). This poor widow showed her great faith in God, and she believed without a doubt that God would take care of her. Let us all learn from this great woman's example, because there is not a better way to show God that we love and trust Him than by sacrificial giving.

—DHMP 35-D
Durant, Ok. 74701

WORDS OF ENCOURAGEMENT

"I enjoy the paper very much. Thank you and best wishes" -Mrs. R.J. Wiseley, Cassville, Mo.

"Renew my sub. Thank you for the good paper. Keep up the good work" -Ester Smith, Azusa, Cal.

"I don't want to miss a copy of OPA, so here is my renewal" -Barbara Osborn, Checotah, Ok.

"We enjoy the paper and receive great blessings from all the articles" -Don & Dorcas Freeman, Okla. City, Ok.

"Here is a sub. for my daughter and her family, I hope they enjoy it as much as we do" -Mildred Pearson, Pontiac, Mich.

LET'S WORK TOGETHER

Seek the lost, Matt. 18:12-14, Work needs to be done Jno. 4:35-36 -- You may know someone who once worshipped the Bible way. Then they moved away. You have their address, but you and they aren't aware of the location of a true church near them. If you will help us locate these lost sheep, we can help and see the church grow. I'll co-ordinate the names and addresses and then contact leaders near these people. Send name, addresses, phone and a little information about the person to Larry McElroy, PO Box 3478, Fremont, CA 94539.

ISOLATE OR COMPROMISE

By Bennie Cryer

Every once in a while a pessimistic member of the church will make statements like "The church is not growing. We are failing." Or "The church is not doing anything. It is gradually dying." Obviously those who make such statements are not aware of the tremendous amount of work going on locally and in foreign fields.

A movement with the momentum and numbers we have will not just die out. I do not believe there is any outside force that can defeat us and bring us to an untimely end. However, there are dangers that are rearing their heads within our ranks that have the capability of changing our direction and purposes so that instead of restoring primitive Christianity we will find ourselves attempting to restore denominationalism which is the very thing that made the restoration movement necessary in the first place. Some have already fallen into this snare that Satan has camouflaged with such scriptural terms as "unity," "fellowship," "grace and mercy" and such like terms. These are beautiful and meaningful words but when Satan begins quoting scriptures he usually does not quote all of it as can be clearly seen in his temptation of Jesus. Some, formerly walking with us, have already "restored" denominationalism in their hearts and in practice as they worship and serve with them. Others are but a few steps behind them. Thus a movement has been born that has as its ultimate though, at the present time largely hidden, goal of returning to denominationalism. If this is not true then why have some taken the "unity in diversity" and so called "grace" arguments to their logical conclusions and in a single generation have taken a giant step backward and now are members of denominational groups? Still others who have not carried the arguments to their final conclusions have taken smaller steps backward into digression. Some have found "neutral corners" to stand in and have stopped fighting "the good fight of faith." Good hearted brethren with noble intentions are caught in the whirlwind of this movement in their attempt to maintain accord with those who have gone too far. Brethren, the dangerous steps into this movement are so small but they can be taken swiftly as has already been demonstrated by a few. The product of this movement is digression and denominationalism. Look at it. "By their fruits ye shall know them!"

Back comes the charge against us that we are guilty of becoming a "denomination" or, at the very least, a "sect." We are thus charged because we have accepted the isolation and separation primitive Christianity demands and stand unwilling to compromise the truths that are taught in God's word. We deny the charges with the understanding that even the enemies of the apostles and prophets and early church members referred to them as "sects." So if we are charged with being a "sect" we stand in pretty good company.

MOVEMENTS THAT HAVE CHANGED THEIR DIRECTIONS

There is an inherent danger that tends to alter any relationship as well as any movement. When this danger begins to exist in a successful movement that movements original purposes begin to self-destruct and its direction and thrust is changed as it is handed from one generation to another. Soon its direction is toward the very thing it originally came out of or sought to change. At the very best its direction becomes different from that of its founders. This is seen when you consider the church as "the called out" of this world and its tendency to become more "worldly" as time goes on. In its first generation history it had been called out of Judaism and the world but before the New Testament could be completely recorded it was tempted by an outreach backwards toward that same Judaism and we are also told that Demas had forsaken Paul "having loved this present world." See how easily a

direction can be change and a movement or a relationship altered? This was and is true of the Protestant Reformation movement that has lost the purposes of its founders and now accepts or at least tolerates that which they originally protested. This same Protestant movement gave to the world many of our renowned universities that were founded to produce men to fill their pulpits with a strong belief in God and convictions about their religious cause that would not waiver. That was their goal. Their direction has changed. Many of them no longer have religious affiliations and now they are hotbeds for infidelity and atheism. It is also true of the Restoration Movement that sought to provide an answer to the denominational divisions that grew out of the Reformation period. When the "danger" began to creep into this most successful movement its direction, like the other movements, was, in many instances, changed so that it began to travel back toward denominationalism which was the very thing it originally tried to change. An example of this is The Disciples of Christ (Christian Church) group who a few years back voted to become a full fledged denomination. Originally it belonged to the Restoration movement and fought many battles in its behalf. Its present membership from a generation approximately 170 years this side of the beginning of that movement appeared little concerned about the original purposes of their existence. They had "grown beyond" them. They then took the final steps that made them "as one of them" that at their beginning they had tried to change.

WHAT ABOUT NOW?

Today you do not have to read many religious periodicals from the so called Restoration movement to notice there are many in various stages of that same return to denominationalism. That is the direction they are going as they swiftly travel close on the heels of The Disciples of Christ Church. They urge toleration of erroneous doctrines and practices. Some have already embraced the idea of accepting certain of the denominational people as their brethren while others are in the contemplating stage. Yes, they are a part of a "restoration" movement but it is a movement designed to restore denominationalism in their hearts and in the ones that would follow them in the place of the restoration of primitive Christianity. Such is the fruit of the danger that over and over has destroyed the purposes of and has changed the direction of one movement after another whether it be a secular or a religious movement. What is this danger? It is:

PREFERRING COMPROMISE TO ISOLATION

Whether some like it or not our Lord called us to a life of isolation. When we are referred to as "the church" it means we have been called out of something. When we are described as "the one body" that means we are not part of two or more. We are isolated from the rest. Such terms as "the gate," "the way," "one fold," etc. further strengthens the separateness of God's people. But history proves that God's people generally begin to compromise and as a result go back toward that which they have been called out of. Their isolation becomes less desirable to them. Then as gradual changes occur it becomes less noticeable until, finally, it becomes practically non-existent.

From time to time I am asked "Why did Brother So and So leave us for such and such movement?" I do not know all the answers but if we study some of the causes that leads one or more of God's "called out ones" to reject the isolation imposed on us by our Lord and causes them to begin compromising God's word maybe we can uncover the reasons why some have left. What are some of the areas in which we must maintain isolation?

Continued on Page 8

PUBLISHER

Don L. King 41931 Chadbourne
Fremont, Ca. 94539

ASSISTANT PUBLISHER

Ronny F. Wade 707 Pearson Dr.
Springfield, Mo. 65804

EDITORIAL STAFF

D.B. (Don) McCord Clovis T. Cook
Edwin S. Morris

CONTRIBUTING EDITORS

Johnny Elmore
Barney Owens
Bennie Cryer

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**A WARNING FROM
A BAPTIST PREACHER
By Tony Melton**

Tony Denton and I began knocking doors in Bokchito, Oklahoma, about two weeks ago. To our surprise, the people were friendlier than those of other towns where we knocked doors. We were invited into many homes to study and were encouraged by the people's reception. On July 16, Randy Tidmore and William St. John met Tony and I at Bokchito to assist in the work. After we had worked all day we returned to the car and found a letter on the windshield. We thought it might be of interest to other Christians. It read as follows:

"Fellows

I understand you men are from Durant from one of the Churches of Christ. I'm the pastor of First Baptist here in Bokchito & some of my members have conveyed to me that you two are trying to proselyte them.

Let me tell you something men, you are a little far out of your jurisdiction and if I hear today or this week from my members that you are trying or bothering them w/your doctrine--we can take legal matters to settle the situation. I'm also a friend of Skip Clark (digressive preacher T.M.) & the Methodist minister & the Assembly of God pastor & if you don't want to hear from us---please leave our members alone. Visit all you want but in your town--unless you have members here."

God tells us, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15), and this commission does not exclude Baptist or anyone else who is not a Christian; however, this Baptist preacher, who claims alliance to Christ tells us we are "far out of our jurisdiction." Shame on him for not studying his Bible.

—D.M.H.P. 35-D
Durant, OK. 74701

DAYTON, OHIO

Please disregard the notice in the Aug. issue. The congregation meeting at Dayton, 4527 Germantown Pike, Marable Center will continue to meet for the time being.
—Leon Jobe

MURMURING AND COMPLAINING

By: Voyd N. Ballard

Many valuable lessons can be learned from the study of the old testament Scriptures. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4).

As we study the history of the Israelite people one very important lesson we should learn is that we must not "lust after evil things, as they also lusted". (1 Cor. 10:6). Whatever else can be said about these people they were certainly complainers, and Paul in 1 Cor. 10 lists the sin of complaining in the same class as idolatry and fornication. They had no more than crossed the Red Sea until they "murmured against Moses." (Exod. 15:24). Again in the wilderness they "murmured against Moses and Aaron." (Exod. 16:2) and accused them of bringing Israel into the wilderness to "kill this whole assembly with hunger." (Exod. 16:3) This murmuring and complaining was typical of these people from the time they left the land of Egypt right through to their complete apostasy. No wonder Paul said, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

Seemingly there are Christians who do not realize the serious sin of murmuring and complaining. Do you know members of the church who are always complaining and murmuring? They murmur and complain against the elders, leaders, preachers, and everyone and everything. Everything is always wrong, and so they murmur and complain, and criticize, and gossip. The only reason I can think of why the Lord does not strike them dead is that we are not living in the age of miracles anymore!

You may as well commit fornication or worship an idol as to be guilty of the sin of complaining. All of these sins are listed in the same class in 1 Cor. chapter ten.

—P.O. Box 959
Empire, California

**MEET MIKE MIDDICK**

Bro. Mike Middick is the son of Winston and Betty Middick of Fredrick, Okla. and was baptized into Christ April 1972. He began studying to be a preacher in 1976. He traveled and studied with preaching brethren Richard Nichols, Wayne McKamie, and Miles King. Mike has preached in 14 different states and is now engaged in work with the congregation at El Paso, Tx. Mike comes from a family of preachers including a brother, Ken Middick, and 3 uncles- Paul, Nelson, and Richard Nichols. I find Mike to be sincere, sober and devoted to the Cause of Christ. He should be an asset to the brotherhood.

—Miles King

"LIFE AFTER DEATH" By Virgilio Organistra Danao

"But man dieth, and wasteth away: yea, man giveth up the ghost and where is he?... So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep...If a man dies, shall he live again?" Job 14:10, 12, 14.

Some religious sects today claim that physical death is the end of man's existence. Others go on to say that only the saved ones shall live again; but the sinners will be totally annihilated when death occurs. These claims, which might have prompted Job to ask the question mentioned above, might have also been existing during his days of trials. Indeed, we must face this question squarely, knowing that it is the basis of hope for eternal life.

That man is composed of physical and spiritual parts -- that the flesh and bones of the natural body represent the physical part while the spirit of man represents the spiritual part -- that the former is temporal while the latter is immortal -- this is taught in the Bible and is accepted by honest God-believing persons everywhere.

Religiously speaking, death means a "separation"; that is, at the time of death the spirit will be separated from the physical -- "the dust to return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). However, it should be noted that there are two kinds of death mentioned in the Bible. The first one is the physical death which is already stated above. The second death will occur after the final judgment day when the sinners will forever be separated from the presence of God (Rev. 20:14; 21:8; Matt. 25:41; 2 Thess. 1:9).

When a man dies, his body will be buried where it will decay; but his spirit will continue to exist. I believe that when Lazarus and the rich man (representing the saved ones and sinners, respectively) died, their spirits went to Hades, the abode of the spirits of dead men while waiting for the second coming of Christ. Although separated they were able to talk with other spirits who were there already (Luke 16:19-30). Furthermore, even the pagans, the fierce tribesmen who have never heard the preaching of the Gospel, believe in the existence of the spirit after death. When their chief, or any member of the tribe dies, they bury with him his bow and arrow, bolo, and other valuable belongings, believing that he can use these things in his long journey to another kingdom far beyond this mortal world.

Physical death is not the end of everything. A human body, whether good or bad, possesses an inner everlasting part which is called "spirit". On the other hand, however, although a buried body decays, there will be a time when this body will return to life and this is the time of resurrection. Jesus said, "Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:25).

To give us assurance and hope and to substantiate His teaching regarding our resurrection, Jesus Himself became an example by raising Himself from His tomb (John 2:19). He became the first man who was ever raised from the dead never to die again (1 Cor. 15:20). Christ's body was buried but His Spirit went to Hades and on the third day He was made to live again (Acts 2:31-32; 1 Peter 3:18-19).

Whether we consider it as a rest, while waiting for the final call to live forever, (either with God or separation from Him), physical death is temporary. "Marvel not at this: For the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth they that have done good unto the resurrection of damnation" (John 5:28-29). Although our natural bodies die, our spirits continue to exist. Furthermore, after resurrection, our bodies become spiritual and incorruptible (1 Cor. 15).

It is worthy to note that we cannot evade the axe of physical death (Heb. 9:27); but, on the other hand, we can

escape the second death simply by obeying Jesus Christ, our personal Saviour, to be buried with Him in Christian baptism and to live the christian life faithfully. "Verily, verily I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life", says Jesus. "Because I live, ye shall live also" (John 5:24; 14:19).

If a man dies, shall he live again? Yes! Thanks God! There is life after death!

-Dist. #2, Roas, Isabela, Philippines

CORRESPONDENCE COURSES

Many people are ordering one set of the course. I don't have time to grade them, so would rather you order in groups of 5 to 25 sets. I will send Certificate of Completion with each.

-Bob Strain

THE COMMUNION By J. Ervin Waters

The tract has been reprinted by Bob Strain, 9226 S. First Ave., Harrodsburg, IN. 47434. Please contact him for orders.

NEW PREACHER'S LIST

Send new addresses and phone numbers of all active preachers to Robert Strain, 9226 S. First Ave., Harrodsburg, IN. 47434. He is compiling a new list.

ALCOHOLISM: SICKNESS OR SIN? By James D. Orten

Some Christians are confused because the Bible refers to drunkenness as a sin (1 Cor. 6:9), while medical scientists call it alcoholism and say it is a disease. These two descriptions imply contradictory ideas and call for different responses. Sinners behave from their own will; sick persons are victims of circumstances beyond their control. Sin should be rebuked; sickness should be treated. So how would Christians look at alcoholism?

For true believers the Bible is the final authority. "Let God be true and every man (even a medical scientist, if necessary) a liar." Fortunately, many professionals have come to recognize that the disease model does not fit alcoholism. Professionals do not believe that alcoholics have no part in controlling their drinking behavior. Convincing them they are sick only retards their taking responsibility for their actions and freeing themselves from the habit. Perhaps this is the reason that Alcoholics Anonymous, a nonprofessional program, has had better results than professional programs in rehabilitating alcoholics. The AA approach emphasizes personal responsibility.

This discussion does not mean that Christians should be harsh toward alcoholics as persons (God judges people), nor is it meant to discourage alcoholics from seeking professional help or any other kind. It does mean that alcoholic behaviors should be seen for the sins they are, and that individuals with drinking problems should assume the responsibility for changing their own behavior, with or without professional help. That is the only Biblical thing to do.

-8049 Brookshire Dr.
Oklahoma City, OK. 73132

(The above article was first published in the OKLAHOMAN & TIMES, Nov. 22, 1980.) Selected here from Stepping Stones.

INDIA REPORT

Jim Franklin

The efforts being put forth for the cause of Christ in India by brethren of this country are proving fruitful.

In Bitragunta, Brother J.B. Paul has taken positive steps toward advancing and defending the Word of God. He has become more active in conducting home studies and other such personal work. Several have been converted.

Brother Paul's efforts have included informal discussions with a Baptist pastor. Their subjects have included (1) the two covenants, (2) women remaining silent in the churches, (3) the Lord's prayer, (4) the Kingdom of God, and (5) the sabbath. Brother Paul writes, "He could not stand my teachings... He came to me and said that what all I told him about the two covenants, sabbath, Lord's prayer, Kingdom of God etc. was correct." (Letter dated April 28, 1984.)

The majority of those who profess Christianity in the Bitragunta area are Baptist. As a result of our having converted some of these people, Brother Paul has met some strong opposition from leaders of the Baptist Church. They have been accusing Brother Paul and me of misrepresenting Baptist doctrine and not teaching the Scriptures correctly. This has been a crucial test of Brother Paul's faith and fortitude. He has met the Baptist pastor and withstood the challenge. For this he is to be commended.

Brother Paul has become more confident in his efforts since he has begun to make use of the study aids we have given to him. He now has **Strong's Exhaustive Concordance** of which he says, "I didn't realize the value..." (Letter, June 16, 1984.) He also has **Oliphant-Rice Debate 1935**. (This is a very good book to read if you study with Baptists. (Published by M. Lynwood Smith). Concerning this book, Brother Paul writes, "The book is really fine and we gain good knowledge and many points of Bro. Oliphant will be useful to us." (Letter, June 16, 1984).) Brother Paul also has several of Ronny Wade's tracts and other printed literature on basic doctrine. I believe the many hours of encouragement and private study with this man have not been wasted.

In the Rangampeta area near Kakinada, Brother Michael Doss has been most active in the more primitive villages and with very good results. He has given to me a list of eighteen villages in which an approximate total of 550 commune each week. He tries to visit each congregation on a regular basis to encourage the brethren and, as he says, "To preach the Lord Jesus Christ." Also, from time to time he conducts Gospel meetings in these villages. Some of these meetings have resulted not only in conversions of Hindus to Christ but incurring the wrath of those who oppose Christianity. Brother Doss's life has been threatened several times. If he continues (and I have no reason to believe otherwise) to proclaim the Gospel, threats will continue. I assure you, the threats are to be taken seriously. Please pray for the man.

Devastating floods swept through some of the villages in Brother Doss's vicinity this past fall. Several members of the Church died as a result. Others were left without food, shelter and clothing. Several congregations here responded immediately and the needs of those brethren were met. Also, brethren have continued to respond in maintaining support for Brother Paul's needs in Bitragunta. It is on behalf of the Indian brethren that I express their appreciation. May God richly bless all of you for the love you have manifested toward them.

If the Lord be willing, I hope to be able to return there once again in the near future. I am confident there could be considerably more accomplishments if only we could place a full-time evangelist there. Nevertheless, in spite of the limited conditions under which we are forced to labor, we intend to do all that is possible to see to it that the Cause of

Christ is firmly established in India.

—Jim Franklin
12579 St. Michel
Houston, Tx. 77015
(713) 453-7965

THE SIMPLE ENGLISH BIBLE

A REVIEW

By Don McCord

Continued from page 1

Christ is over every male. And males are over females. Every male who is praying or prophesying with his head covered brings shame to his head (Christ). Any female who is praying or prophesying with her head uncovered brings shame on her head (males). This means the same thing as shaving the head. If a woman's head is not covered, she should cut off all her hair! Since it is shameful for a woman to have her hair cut off or shaved, she should wear a covering. A male ought not to cover his head. He is the image and glory of God; the female is the glory of the male. The male did not come from the female; she came from him. The male was not made for the female, she was made for him. This is why a female ought to show some sign on her head that she is respecting authority. She should also do it because of the angels. In the Lord Jesus, she is not independent; she needs the male. But the male is not independent of the female either. The female came from the male, but males also come from females. Everything comes from God. *Decide for yourselves: Does it seem right to you that a woman should pray to God without a covering? Don't you just naturally conclude that it is shameful for a man to wear long hair? A woman's glory is her long hair. It is given to her for a covering. If someone wants to argue about it, we don't have a different custom, neither do the congregations of God.*"

Please read 1 Cor. 11:23-26. Notice particularly how Christ broke the loaf. "I received from the Lord what I passed on to you. During the night that the Lord Jesus was betrayed, he took bread. Then he thanked God for it and broke off some of it. Jesus said, 'This bread is my body which I am giving for you. Eat this to remember me. After supper, Jesus took a cup in the same way. He said, 'This cup is the new agreement with God in my blood. Drink this to remember me. Every time you drink this, you will be remembering me.' Every time you eat this bread and drink from this cup, you are telling about the Lord Jesus' death until he returns."

Surely the Mormon practice of baptizing those now living for, or in place of, those long since dead cannot be substantiated by any translation. Notice 1 Cor. 15:29 in the King James Version, and then compare this with **The Simple English Bible**: "Some people are immersed on account of people who died. If people don't rise from death, then why do they do this?"

In conclusion, I would mention one point of criticism, one that many will find objectionable. **The Simple English Bible** no where uses the word "church" that I can find. Instead of church, it uses such terms as assembly, congregation, or community. As I see it, in some places assembly or congregation would be the better translation, but in others the term church conveys the better meaning; one example would be Matt. 16:18, instead of "I will build my church", **The Simple English Bible** reads, "I will build my community". Of interest in this same context is verse 14 where the King James Version says "John the Baptist;" **The Simple English Bible** renders it: "John (the one who immerses people)".

THE WADE — SMITH DEBATE

A discussion between Ronny F. Wade of Springfield, Mo. and J.T. Smith of Lake Jackson, Texas was held July 30 & 31 and August 2nd and 3rd at the Bellaire Church of Christ, 8001 South Rice Ave. in Houston, Texas.

The propositions were as follow: **July 30 & 31, 1984.**

#1. The Scriptures teach that a congregation, for the communion, must use one cup, (drinking vessel) in the distribution of the fruit of the vine.

AFFIRM: Ronny F. Wade **DENY:** J.T. Smith
August 2nd and 3rd, 1984

#2. The Scriptures teach that when the church comes together for the purpose of teaching the Bible, a Bible class arrangement may be used, with women teaching some of the classes.

AFFIRM: J.T. Smith **DENY:** Ronny F. Wade

Each speaker was allotted two thirty-minute speeches each night. Brother Lynwood Smith of Wesson, Miss. moderated for Brother Wade and Brother Elmer Moore of Lufkin, Texas moderated for Brother Smith.

With all due fairness to Bro. Smith, he had three strikes against him before he even started. In the first place, Bro. Wade had the truth. Bro. Wade called and pleaded for Scripture, time and time again, in answer to his questions. He put up Scripture after Scripture and argument after argument that Bro. Smith could not answer. This is certainly indicative of the weakness of the position that Bro. Smith holds. He was no match for Bro. Wade. When called upon to defend the truths of God's word, Bro. Wade is no ordinary foe. He does not fail to declare the whole counsel of God. He went onward, teaching as he debated, giving chapter and verse in answering Bro. Smith's questions. Bro. Wade met the issues soundly, and graced the pulpit with the dignity of a Christian Gentleman.

Whether teaching or debating, Bro. Wade has a message for saints and sinners and delivers it without fear or partiality. His speeches in the debate showed abundant evidence of his familiarity with the Scriptures.

Bro. Wade finished strongly by reminding the digressive brethren that their use of individual cups and class system, using women teachers in some of the classes, has been borrowed from the denominations. He cited dates and instances when these innovations were first used in the Church of Christ. He warned them that the trend that they are following will lead to the female ministry within the next (25) twenty-five years.

We pray that all of those who advocate the use of individual cups in the communion and Bible classes with women teachers will give it up so that we might be one as Paul admonished the Corinthians in 1 Cor. 1:10.

Bro. Wade was well supported by our preaching brethren. There were (15) fifteen preachers present from (7) states. He was also supported well by our local brethren as well as a good number of brethren from many other states. Some drove many miles to hear Bro. Wade defend the truth. The overall attendance was approximately 175 each night.

The preaching brethren present were as follows: Tony Melton, Tony Denton and Vaden W. Morgan, all of Durant, Okla.; Doug Edwards of Edmond, Okla.; Stan Elmore of Little Rock, Arkansas; Terry Baze of Columbia, Mo.; Ron Alexander of Marshfield, Mo.; Jimmy Cutter of Memphis, Tenn.; Glenn Ballard of Manteca, Ca.; Jerry Dickinson of the Northshore congregation in Houston, Tex. and Jim Franklin of the Aurora St. congregation in Houston, Tex.; Melvin Blalock of Weatherford, Tex.; Jim Hickey of Deer Park, Tex.; Mike Middick of El Paso, Tex.; and William St. John of Paris, Texas.

Both debaters conducted themselves in a way and manner becoming to a Christian. The audience was also well behaved. There was a congenial atmosphere throughout the discussion.

We want to thank Bro. Wade and Bro. Lynwood Smith for coming. Our fervent prayer is that both of you may have a long and eventful life, in the vineyard of the Lord. May God

bless you both. It is a blessing to have you in our brotherhood.

—Harvey Hammonds
1735 Burning Tree
Kingwood, Texas 77339
(713) 358-2086

IF AND WHY DAVID B. COLE

"If" is a one syllable, tiny ant of a word. But such a word as this is very important. Many things hinge on the word "if". Such as in 2 Cor. 5:17, we are new creatures **IF** we are in Christ. Also Jno. 8:31, we are Christ's disciples **IF** we continue in his word. So we see that "**IFS**" are conditional. Sometimes we want a reason for the condition, therefore some "**IFS**" call for a "**WHY**". For instance: **IF** creeds are necessary in the religious world today **WHY**, is it that "All scripture is given...by God...That the man of God may be perfect, thoroughly furnished unto all good works"? (2 Tim. 3:16-17.) **WHY** has God saw fit to give to us everything that pertains to life and godliness? (2 Pet. 1:3) **WHY**, if creeds are necessary, are we then condemned for going beyond the word of God? (2 Jno. 9) **IF** these biblical facts are true and we believe them to be so, **WHY** in the world (at least in the religious world) do we have creeds? What purpose do they serve? They serve as pilots of confusion. We don't need creeds today, we need the bible.

IF a person can follow a man as a religious leader, **WHY**, are the doctrines of that man (indeed, any human) condemned and the worship of those who follow this man in vain? (1 Cor. 1:10 and Matt. 15:9.) Many times when the doctrine of a human religious leader is followed as well as preached it's done in order to please and satisfy the hearers. **WHY** are we not to please men? (Gal. 1:10.) **IF** we do so then we can't call ourselves servants of Christ.

IF men have religious authority to rule, make rules, and regulate them, **WHY**, is it that Christ who is the head of the church claims to have all authority? This authority extends from heaven down to **EARTH**. (Matt. 28:18.) **WHY**, is it that Christ, instead of man, is to have preeminence **IN ALL THINGS**? (Col. 1:18.) Don't think that we can serve Christ as well as the human religious leader. Don't make the mistake of thinking that one is just as good as another. Lk. 16:13.

IF the Kingdom of Christ is still to be a future event, **WHY**, is it that those people who are obedient to the Gospel call are added to **THE KINGDOM**? (Col. 1:13.) **WHY** was John the Revelator already in **THE KINGDOM**? (Rev. 1:9.) Could he be a member of something that doesn't exist? **WHY** is Christ going to deliver **THE KINGDOM** to God? (1 Cor. 15:24-26.) Even Christ can't deliver something to God that he doesn't already have. **THE KINGDOM** isn't way off in the future, it's very near with us in the today.

IF a person can be saved without being a member of the church, **WHY**, is it that, the saved are added to it by the Lord? (Acts 2:47.) **WHY** is Christ the saviour of the body (the church)? Doesn't it make sense that if Christ is the saviour of the church then you would need to be in the church to enjoy eternal salvation. (Eph. 5:23.)

IF Baptism is by sprinkling, **WHY**, is it that the Bible gives the example of the candidate for baptism, going **DOWN INTO THE WATER**? (Acts 8:38.) **WHY** did Paul describe baptism as a burial? (Ro. 6:3,4; Col. 2:12, 13.) When a person dies do the undertakers sprinkle a little dirt on top of the coffin? **NO**. The coffin is covered in dirt. The same as a candidate for baptism is covered in water.

IF any of these things that we've mentioned in this article applies to **YOU**, why do you continue in them?

—210 Briarwood Street
Walterboro, S.C.

ISOLATE OR COMPROMISE

By Bennie Cryer

Continued from Page 3

ISOLATION FROM THE DANGERS OF THE WORLD

God's people are of a world that contains so many dangers. They are admonished to "love not the world" for this reason. Danger! The first followers of Christ in his Kingdom caught the spirit of isolation from the world. They understood its dangers and lived accordingly. But they found it difficult to transfer this same spirit to the next generation. I imagine there were many "Demas" type church members who forsook the cause "having loved this present world." Because of the difficulty of one generation bestowing upon the next generation the importance of this isolation the normal processes of birth and death began to modify the life style of the Christians until they were caught up in the spirit of the world. This affected not only their morals but also their doctrines. The church then moved into apostasy as one compromise after another began to be made.

Does this pattern exist today? Who can deny it. In my own life time what once was considered sin has now become acceptable. What was considered worldly by the preceding generation of preachers and church leaders is now the life style of preachers and church leaders. Like the apostles, this past generation found it virtually impossible to transfer along with the proper doctrine the spirit of maintaining proper isolation from worldliness. We have the doctrine but along with it we have worldliness. We have already seen the fruit of this. Some are already compromising doctrine. Why? Again I do not know all the answers but I do know that certain studies have shown that the more a movement gets involved with the world the quicker it begins to modify its morals, its doctrines and purposes for its existence. Let us take heed! Another area in which isolation is essential is:

ISOLATION FROM THE DANGERS OF WEALTH

God's people are not forbidden wealth. They are warned to beware of the dangers of coveting it or possessing it. There was a reason for Jesus explaining how hard it was for a rich man to enter into the kingdom of heaven. There was purpose to Paul's writing about the love of money being "the root of all evil" and warning the rich about proper priorities in possessing wealth. Why? Because in the desire for and possession of wealth we are exposed to dangers that can lead us to compromise our morals, doctrines and purposes.

I have watched as our brotherhood, composed of church members with their preachers and leaders grow from a generally poor group into a more affluent society. From very humble church buildings into more elaborate structures. From preachers that might have to borrow the money to go "hold" a meeting and then have to borrow money to get back home or at the least, hitch-hike home, to preachers who generally receive pretty good salaries and more than enough to get back home from a meeting. From congregations that did not have enough money to pay a preacher for a meeting to congregations that have tens of thousands of dollars in the treasury and congregations able to support work, not only locally, but world wide as well. All of this is not necessarily bad. But all of this indicates we have entered into a phase of our growth that the word of God teaches is filled with dangers. We cannot forget the warnings about wealth in the New Testament and the warnings from our preachers and church leaders of another generation. Nor can we ignore studies showing that one of the results that can come from the accumulation of wealth or even the desire for it is the willingness to compromise. Could this have been the catalyst that caused

some to leave us as they began compromising former beliefs? Akin to this we must also maintain our:

ISOLATION FROM THE DANGERS OF CULTURE

With this accumulation of wealth comes more opportunities of culture. Like wealth culture is not bad in itself. But along with it comes dangers that can lead us to a compromising spirit. We begin to need beautiful buildings? that can be filled only with the most eloquent speakers. The more educated one becomes the higher they are in our estimation. The wealthier ones should be given the "better seats" in our circle while the have nots set under our footstool. Thus in a fellowship where all are to be equal we become guilty of social partiality. In order to have the wise, mighty or noble we find it easy to begin compromising tried and true standards and values. It has been shown when these dangers of culture hastily or gradually creep into a movement they cause compromises to begin and a redirection that is away from the original purposes and intents of that movement. Could this be why some have left us and chosen a new direction for their life and talents?

These are some of the areas in which we must maintain our isolation. Common sense, along with a study I read not long ago, suggests that in movements similar to our's unless we are able to maintain the loyalties of our founders which, in our case, is Jesus Christ and his apostles and prophets and hold with tenacity our beliefs as they did, prefer isolation to compromise and transfer all of this along with the "first love" fervency of spirit to the next generation our movement will last at the most only a few generations and, more than likely, only one more.

—4804 Grouse Run Dr. Q3
Stockton, CA. 95207

NEW ALBUM

"Reach Out And Touch Someone. Songs From The 1982-83 New Years Meeting." This album is a selection of hymns and spiritual songs from the 82-83 Oklahoma New Years Meetings.

For about 21 years, Bro. Lynwood Smith has taken on the service of publishing a songbook especially for this great meeting. The singing is always enlivened and made more enjoyable by the songs in the "New Songs" books. There is always such beautiful singing, that, several years ago it was decided to record some of these songs using singers at the meeting.

Bro. Larry Bradford has now taken on the responsibility of these recordings. Larry has some very professional recording equipment, and also possesses the technical knowledge to make it work. The album was recorded at the meeting and then mastered (or mixed), at a professional recording studio.

This past year, (1983 meeting), a group of singers was selected at the meeting, and songs from both the 1982 and 1983 meetings were selected to be on the recording. Again, Bro. Johnny Elmore did a wonderful job of directing the singers on the album. All of these factors combine to make this a collection of Gospel Music worth having. Also, if you would like an easy way to learn some of the songs in Bro. Lynwood's new songbook for 1984, "Pilgrim Praises", you should know that most of the songs on the recording can be found in this new book.

If you would like one of these recordings, they are available in either Record or Cassette format. Both sell for the price of \$6.00 ea. For your copy, please write to, Larry Bradford; 16006 Hight Ave.; Belton, Mo. 64012. Please include \$1.00 for shipping and handling costs.

—Stan Elmore

WORLDLINESS By Johnny Elmore

Continued from page 1

holiness." He was talking about those Christians who are so eager to take up every new style and go along with any fad, with no regard to its morality, **just so they will not be different.** I submit that this is really the reason that so many Christian women and girls are ready to cut off their hair, wear skimpy dresses, slacks, pant suits, shorts, and swimsuits. **They do not want to be different.** And I suspect that the reason some are so ready to defend such is that it is easier to defend it than to convert their wives or children.

As proof of what I am talking about, a few years ago when hemlines in dresses rose several inches above the knee, all of the pleading and begging by gospel preachers availed very little, in persuading Christian women to lower the hemline, but what preachers were unable to do, one word from Paris accomplished immediately. When hemlines fell in Paris, they also fell on Christian women. Why is it that men and boys want to go around shirtless, wear long hair, and go along with other questionable things? They do not want to be different. Think about it, Christian friend. Do you see anything in the world, that is, the moral contents of the present state of things, that militates against faith and holiness? What about your participation in such things as movies, mixed bathing, dancing, gambling, vulgar literature, many television programs, and even the "lightest" or social drinking? How can you say that this does not constitute influences tending against faith and holiness? What was Paul's remedy? "Be not conformed (fashioned according) to this world, but be ye transformed" (Rom. 12:2).

OTHER PASSAGES

There are other scriptures showing the worldly principle. I merely cite these: I John 2:15-17; Eph. 2:1-2; Gal. 1:4; II Cor. 6:14-18, and 7:1; Titus 2:11,12.

Dear reader, will you prayerfully read and consider these passages? Will you for a moment forget your bristling determination to tell that preacher that what you are doing is no worse than what someone else is doing? Remember that you and I will not be saved by the meanness or inconsistencies of other people. If everybody in the world does wrong, I will not be saved unless I personally do right. Will you examine your defense of practices that **tend against faith and holiness**, and ask yourself if it would be easier or harder to influence people if you gave up the practice? Won't you consider giving up these practices that are questionable, to say the least, and make it easier for the world to see the true gospel light? And to those who believe it inexpedient to specify about such in a gospel meeting, I say, will you receive this teaching through this medium?

BONDS OF MATRIMONY

Highland-White— On the afternoon of June 2, 1984 Mike Highland and Cheryl White were united in marriage at the Spring Mill State Park near Mitchell, Ind. Mike's parents are Orlin and Marge Highland of Fowler, Ind., and Cheryl's parents are Charles and Linda White from the Breeze Hill congregation near Bedford, Ind. The wedding was held in a gorgeous flower garden in this state park and following there was a reception at the Lodge also located in the park. Mike and Cheryl are now living in Indianapolis.

—Miles King

Strain-Paris— On the afternoon of April 7, 1984, Paul "Robbie" Strain and Carla Paris were united in marriage. The wedding was beautiful and held in the church building at Harrodsburg, Ind. which is over 100 years old. Robbie is the son of Durward and Sandy Strain and grandson of Bro. and Sister Bob Strain. Carla's parents are Mr. and Mrs. Paris who live at Spencer, Ind. Robbie was reared in the church and Carla was baptized into Christ a few months ago by Bro. Ronny Wade. A very nice wedding reception was well attended in the home of Rick and Katie Watson. Also, a beautiful rehearsal dinner was given the night before in the home of Ralph and Martha Calabrese.

—Miles King

Our Departed

Goodgion— In the morning of June 28, a crowd of near 400 gathered in the Gardens Edge Church of Christ building, Wichita Falls, Texas, to pay their respects to the family of W.D. Goodgion who quietly and without suffering passed away on June 26. Our brother was born on April 16, 1910, in Trickham, Texas and had lived in Wichita Falls since 1936. He was baptized in 1926, by Cled Wallace, and was a member of the Church of Christ for 58 years. He is survived by his devoted companion of almost 50 years, Lena Mae, a son Charles, an elder in the Gardens Edge Church of Christ, two brothers, three sisters and two grandchildren, Rod and Roxanne. His family are Christians. The family and all who knew him have a right to rise and call him blessed. His life was the church which he served tirelessly and faithfully. We will miss him, especially those of us who knew him best and loved him most. The members of the Gardens Edge Church loved this man and will be eternally grateful for his love and devotion to the church. The beautiful singing directed by Stan Elmore and sung by the assembled, was a fitting tribute to our brother who loved gospel singing. Johnny Elmore's text, Phil. 1:20-23, was so appropriately applied, with comfort and warnings lovingly spoken. His body was borne to its final resting place in Crestview Memorial Park by members of the church to await its redemption. Many expressed that the service was the most comforting they had ever attended. Indeed it was. The writer considered it an honor to have been asked to assist in the services.

--Ted M. Warwick

Spoons— Brother Chester Eugene Spoons, 2823 - 91st St., Lubbock, TX 79423, was born May 16, 1949 at Lubbock; he passed from this life, after a long and trying illness, at his home as was his wish, Mar. 2, 1984. He was married to Doris McGaughy on Dec. 27, 1966. To this union 4 sons were born; they are Richard, Nathan, Jason and Kevin. In addition to Doris and the sons, Chester is survived by his parents, R.C. and Velma Spoons, Waco, TX; a sister, Brenda McGuinn, McGregor, TX; grandparents, Bro. and Sister James R. Stewart, Waco, and Bro. and Sister Roy Spoons, Moody, TX. We are indebted to Doris, Chester's devoted wife, for the obituary information. She writes, among other touching things: "The finality of Chester's death is so very difficult for me. For the last 4½ years we were together almost every minute of every day and night (due to his illness). We had grown so very close. He was in so much pain but rarely ever complained; he was such a special person and such an example for all of us. We miss him so very much. Our boys have done a remarkable job the last few months. Chester did such a very good job in preparing them for what he knew they would have to handle. Thank God for such a remarkable husband and father." The funeral was Mar. 5, 1984 in Lubbock, with Glen

Jones of Temple, in keeping with Chester's request. Chester requested congregational singing. With excellence, George Hogland lead the singing, as did Glen Jones in officiating, according to Doris' letter. The songs, as requested by Chester were: "How Great Thou Art", "Paradise Valley", "No Tears in Heaven", and "If We Never Meet Again", Chester's favorite since childhood. The heart of this writer goes out to Doris and the children. It was my privilege last summer to visit in theirs and Chester's home during a meeting in Lubbock; I shall never forget this. I had known Chester since he was a boy in Waco. May the Lord bless and keep Doris and the boys, fine young men Chester left behind. My heart, too, goes out to Chester's parents, R.C. and Velma, who have drunk deep of sorrow's bitter cup, not only in the loss of Chester in his prime, but in the tragic loss of drowning over 20 years ago of another son, his wife, a daughter, and a niece, all four at the same time. Reader, let's count our blessings. Chester had preached the gospel as health and opportunity permitted. He was buried in Resthaven Cemetery, Lubbock.

--Don McCord

Knight— Laurine Annie was born Sept. 9, 1919 at Elsie, NEB. She married Roy Knight Jan. 1, 1936. They had made their home in Holyoke, Colo. since 1944. She was a member of the Emerson St. Church of Christ. She is survived by her husband, one son and two daughters. Sister Knight died May 25 at her home. She was a faithful member to the church and an avid reader of the OPA. Bro. Glen Osburn officiated in a beautiful service. Pallbearers were her grandsons. She will be greatly missed.

Russell— Dewey Lee Russell was born in Kingston, ARK on April 11, 1898 and passed away in Visalia, CA on April 1, 1984 after a short illness. Dewey was a faithful member of the Woodlake church. He is survived by his wife Addie of the home and four sons. One daughter preceded him in death in 1967. Members of the local church and the Porterville congregation conducted the beautiful singing. Bro. Russell was a strong, quiet Christian, always supportive of the gospel and true to the word. Bro. Russell also had eleven grandchildren and seven great-grandchildren. Bro. Lynwood Smith and Bro. Phil Kelly spoke words of comfort to members of the family. Bro. and Sis. Russell were always at the church to see the small things that needed to be done. It has been a privilege to have known Bro. Russell in the work of the Lord.

--Buddy Bramley

Harrison— Bro. William H. Harrison was born June 27, 1913 in Texas and departed this life July 23, 1984 at the age of 71 years. He is survived by his wife, Sister Ina Ruth Harrison; 2 sons, William H. Jr. and Randall; 7 daughters, Virginia Griffin, Narva Jean Gordon, Rita Joyce Carter, Patsy Harrison, Mary Phyllis Burnett, Lanna Sue Brown, and Laura Lou Harrison; 16 grandchildren and 4 great-grandchildren. Bro. Harrison faithfully attended Robin Rd. church of Christ in Garland, Tx. He often spoke words of encouragement to me when I preached at Garland. He was highly regarded by his brothers and sisters in the Garland congregation, and will be missed by them. The writer was honored to be asked by the family to conduct services. Brothers and Sisters from Garland and Dallas (Boulder Dr.) did the singing. He was buried in Como Cemetery, Como, Tx.

--James Vannoy

Goff— Mary Iva Goff was born in Baxter County, Arkansas on Sept. 4, 1890 and departed this life in Modesto, California on July 25, 1984 at the age of 93 years, 10 months, and 21 days. She is survived by one sister, two daughters, one step daughter, one son-in-law, eight grandchildren, and eighteen great-grandchildren. Sister Goff was in poor health for a long while before she died, and much love and

respect must go to her two daughters, Sue Mongeon and Cuba Brown, for the loving care they gave her in her declining years. They loved and cared for her to the end and sat by her bedside and held her hands while she crossed the "valley and shadow of death." Surely the Lord will bless these faithful Christian daughters. Sister Goff had been a faithful member of the church for more than 75 years and was one of the charter members of the Modesto, California congregation. She continued to assemble with the saints in Modesto right up to the end of the way. What an example she was in faithfulness and steadfastness! I assisted brother Rod Wilson with the funeral service in Modesto on Friday afternoon, July 27th, after which we laid sister Goff to rest in beautiful Lakewood Memorial Park in Hughson, California. Rod gave a very wonderful sermon filled with warnings and admonitions. Beautiful singing was provided by members of the church from Modesto, Escalon and Turlock.

--Voyd N. Ballard

McCormick— Sister Francis McCormick was born in Missouri, May 14, 1912. There she married Carl McCormick in March 1937. After 17 years of marriage they moved to Sacramento and made Calif. their home. It was here they both obeyed the gospel 27 years ago. July 13, 1984 Sister McCormick departed to be with her Lord. Frances was loved greatly by the brethren here in Sacramento. She was always optimistic and joyful to everyone she met. Even after Bro. McCormick's death 3 months ago, Frances's Christ-centered joy continued to brighten the lives of those of us who worshipped with her. We will all miss her very much. It was my privilege to assist Bro. Ed Powell in a memorial service for our beloved sister.

--Leland Byars



Ed Bullard,— Rt. 1, Box 26, Tupelo, OK 74572— We certainly did enjoy eight services of the 4th of July meeting in Sulphur. We feel it was one of the best ever. I am doing part time work at Holdenville where one family has already been restored and more are visiting. We are preaching at Davis each Wed. night plus keeping our regular appointments at other congregations. Lord willing, we will be at Red Oak, TX. July 22 and DeQueen, ARK. Aug. 19. We have a radio program now in its 12th year over KEOR, Atoka, OK. Sun. mornings at 8:30 AM. We will be sending a tape with two lessons per month to White Bluff, Tenn. for the radio program there. It was a great pleasure to meet the Odems from there. They seem to be so sincere and dedicated. We need more like them working for the Lord. We send our prayers to all and hope you will remember us when you pray.

Ronny F. Wade,— 707 Pearson Dr., Springfield, Mo. Aug. 10— Since last reporting we have enjoyed meetings at West Chester, Ohio, Lowery Al., St. Albans, W. Va., and Weatherford, Tx. We were blessed as a result of our associations at each of these places. The brethren treated us royally. The debate in Houston, Texas was well attended. We appreciate more than words can express the thirteen preachers who took time out to attend and encourage us. Crowds were large and prospects appear good for fruitful follow-up work. The Aurora St. congregation is to be commended for their diligence and foresight in planning for the debate. Currently we are in a good meeting at New Salem near Brookhaven, Ms. Crowds have been

large and interest good to this point. The Lord willing we go to Piedmont, Al. beginning Monday, Aug. 13. Best wishes to all the faithful everywhere.

Jackie C. Lee,— P.O. Box 447, Broken Bow, Ok. 74728, Aug. 7— The work in this area continues to go forward. Since the first of the year, two have obeyed the gospel through the efforts of brethren Randy Tidmore and Tony Denton, who are just two of the young preachers who have been working in this part of the country going from house to house. One of the converts, an elderly man of about seventy, has been very faithful to attend the services of the Church. Thank God! There are still people who are willing to study God's word and honest enough to obey the truth. The Lord willing, there's to be a door to door endeavor at Poteau, Ok. beginning the day after Labor Day running through two weeks with a gospel meeting each night during the second week conducted by Johnny Elmore. If you can help in this work, please come by and help us. There will be several young preachers involved in this work. After this effort, several of us plan to do a similar work here in Broken Bow with a meeting the second week with a different speaker each night. If you can be in our area during this endeavor and want to get involved, let us hear from you and we will try to make arrangements for you a place to stay. Pray for these endeavors when you speak to our heavenly Father. Grace, mercy and peace to all the faithful in Christ Jesus our Lord.

Roy Lee Criswell,— Rt. 2, Box 142, Cassville, MO 65625— The annual meetings at Lebanon, MO and Sulphur, OK were indeed a great spiritual feast. It was wonderful to hear the good sermons, the beautiful singing as well as to have fellowship with so many of like precious faith. Here in Aurora, Mo., Bro. Allen Bailey conducted a very good meeting during the first of May. We had good crowds throughout with several visitors from the community. Our next meeting will be with Bro. Tommy Shaw Sept. 28, 29, 30. We are happy to have Bro. Don Lamkins and family move into our area. They are of great help and very appreciated. Our gospel meeting at Washington, OK was well attended. We had one baptism and four confessions. This was where I grew up, so it was good for us to be able to stay with my parents. Lord willing, our next meeting will be at Lexington, OK Aug. 17-26. Please pray for the Lord's work everywhere and for each of us as his servants that we might do his will.

Miles King,— Rte. 1, Scotland, Ark., 72141, Aug. 2— I enjoyed attending the camp meetings at Sulphur, Ok. and Lebanon, Mo. As always it was good to see so many brethren from different parts of the country. In July we enjoyed having Doug Edwards and family and Brian Burns family visit our home. Brian and Doug held a short meeting near where we live, at Lost Corner. May 13-19, it was good to work with LaDon Croom and Don Jackson in a meeting at S. Pittsburg, Tn. where a congregation has been established. Also, during this past spring I was glad to visit and preach in Tenn. at Chapel Grove, White Bluff, and Nashville. Since last reporting I have held short meetings at Harrodsburg, Breeze Hill, and Pleasant Grove, Ind.; also Blue Springs and Bear Track, Ky. July 15-22 we had a good meeting at Medina, Tx. During the meeting at Bear Track, Ky. 5 were baptized by Bro. Ben Rose. It has been a great pleasure to be associated with all the brethren this spring and summer. At this writing I am in a meeting at Flintville, Tn. I have enjoyed having 3 fine young men travel with me at different times this year— Mike Middick, Todd Long, and Charles Hallum.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Alabama, 35210, August 3— The Lebanon, Missouri meeting was wonderful. The crowds were large, the preaching edifying, the singing good. The meeting was conducted very well. The Lebanon brethren are to be commended for the work

they do. The work here continues to progress. Since last report a couple who came to us from the digressive church has been restored to duty. Also, one other young man has been restored. In the past year at Birmingham three people have been baptized (one was a member of the Baptist church). Also, four people now have been restored. To God we give the glory. We have eight home studies going on right now. We hope some of these will obey the gospel very soon. We are presently engaged in a work to develop teachers in the congregation. Lord willing I am to hold a meeting here in Birmingham, August 15-19. I am to be at Pearl Haven, Mississippi, August 29-Sept. 3, and Collins, Mississippi, Sept. 22-30. May the Lord bless the faithful.

Jerry L. Cutter,— P.O. Box 966, Kalgoorlie, Western Australia, July 30— The work in the Boulder-Kalgoorlie area continues about the same. We continue to have visitors at the services, and we have some new contacts. One very encouraging note is that those who make up the congregation are maturing spiritually. Also, although the singing was never real bad, it is much better since the members have learned the songs and how to sing without an instrument. Some may wonder what I personally do. I lead all the singing and do all the teaching. Besides personally visiting everyone I can, I have had discussions with the following: Adventist, Bahai Faith, Branhamites, Assembly of God, Morman, Christian Church and Church of Christ. We do not have a TV or take a newspaper. I keep up with the world by going to the library, usually once a week, and reading the news magazines. Most of the rest of my time is spent in studying the Bible and Bible related material. Whatever success we have had here has been the result of God answering many prayers. Your prayers and the many words of encouragement will never be forgotten. (We received tapes of the New Year's Meeting in OKC, the Sulphur meeting, and will soon receive tapes of the Lebanon meeting. The joy these bring us can never be told.)

LaDon Croom,— 1748 S. Haven Cr., Jackson, Ms., 39204, Aug. 7— At the writing of this report we have just moved to Jackson, MS to begin a work here with the McCluer Rd. congregation. We look forward to a good work here in this area. Should you know of those here you would like for us to visit-- please write to me. Our work in Nashville, TN ended with the closing of the month of July. We labored in that area for the past two years and are thankful for the great blessings concerning the work. During that time there was some 23 that either were baptized or came out of digression to take their stand for the truth. Twenty of these are still faithful and are some of the stronger members in that area. Also, begin a new work in White Bluff, TN and established a faithful congregation there. They are now nearing completion of their new building and by the time this report is read they hope to be meeting in that new building. In addition to this work we helped in another work in South Pittsburg, TN, a little town some 20 miles West of Chattanooga, TN and a faithful congregation was established. Just a few weeks past a family took their stand for the truth. We are at the writing of this report looking forward to the "Southern Labor-Day Meeting to be held in Nashville with Bro. Paul Nichols." This meeting now rotates among congregations in the South. The Meeting for 1985 will be held in Columbus, Georgia with Bro. Carl Johnson (8/28 thru 9/1/85). In closing we invite you to visit us in Jackson, MS. We solicit your prayers and may God richly bless all the faithful... Please note our New address and phone number.

David B. Cole,— 210 Briarwood Street, Walterboro, S.C. 29488— It's hard to believe that the 4th of July meetings have already come and gone. The time seems far too short. Never the less the family and I enjoyed them very much. We have had a few visitors to come to Watersboro in which

we appreciate very much. We are a bit secluded in this area so we really appreciate those who stop to worship with us. We closed our summer meeting with Bob Loudermilk. His preaching was very uplifting and timely. We had 3 confessions of fault during the meeting. We wish Bob and Cindy the best and hope that they can be back soon. I've been privileged to get to speak at the Davis congregation during the Sulphur meeting at Oklahoma. Kate and I lived there for two years prior to moving to South Carolina. We felt as if we had gone home. We really did get to go home as well. I was able to speak at my home congregation July 4th. As always it was wonderful to be there. Richard and Glenda Degough have worked very hard, and it shows! Kate and I are looking forward to the weekend meeting that we will hold in Greenville, S.C. The dates are Aug. 11-12th. We ask that if you are nearby or in the area to come and visit with us. I appreciate the brethren asking me for this meeting. As well as everything else that they have done for us. We are still continuing with our radio program. We hope that it will prove to be fruitful. There are a few who tell us that they listen. In all, the work is still going well here in the "Low Country" but we sure could use the prayers of the faithful. Please remember us and the work here always. God bless.

P. Duane Permenter,— 407 N. King, Henryetta, OK 74437, August 7— Our protracted meeting with Don Pruitt in June was a very productive effort. The sermons were filled with Bible; we saw the word of God produce results. Kenneth Staton has now been added to the church having obeyed our Lord in baptism during the meeting. Many members of the congregation worked hard to spread the news of the meeting. As a result we had twenty different people from the community attend the meeting. Let us praise God and rejoice together. We passed out hand bills and ran an announcement in the local newspaper for several days. Through the means mentioned and various other ways, we let people in the community know of the meeting. Also, we are happy to write of another family from the cups and classes persuasion that have attended several services, and we hope to win them to the truth. Many positive things continue to take place; we have many good leads at this point in the work. Please pray more diligently for the work as we labor fervently in the Lord's vineyard. We also witnessed another confession of faults since last writing to the **Old Paths Advocate**. We are looking forward to attending the annual Labor Day meeting in Garland, Texas. We are hoping to see many of our friends and loved ones in the meeting on the weekend. The Lord willing we will be at Trentman Ave. in Fort Worth on Lord's day that same weekend which will be September 2. Also, we are looking joyfully toward our return to Graham, Texas in October the 19th through the 21st. If the Lord wills, we will take a tour through Kentucky and Tennessee in November which we are looking forward too with great anticipation. My family and I are doing great; we extend our love to the faithful everywhere. God bless and peace to all.

Don McCord,— Box 1773, Covina, CA, Aug. 3— The meeting at Midland, TX was an inspiration to me; crowds, interest, and peace prevailing were indeed gratifying. These folk know how to treat the preacher; their support is exemplary. From there, it was my privilege to attend part

of the meeting at Sulphur, OK; what a spiritual feast that was. It was great to have Wanda, my wife of nearly 35 years, meet me there for several days. It was then my privilege to be at Bridgeport, TX where I found such burning zeal for the cause; what potential is there! My next was at Graham, TX. How gracious they were to me; many from several places came to help us. Honorable mention is deserved of the Ted Warwicks and the Charles Goodgions who drove miles and miles to help us at both Bridgeport and Graham. I was then in the Dallas-Ft. Worth area where Gary and Laura Fancher took care of me, and this I shall never forget; I preached one night to an attentive audience at Fossil Creek, Ft. Worth, my first with these fine folk. Enroute to San Antonio, I was privileged to spend one night and day in the sweet company of Cora and Karl Wilks, dearer friends I and the Lord have never had, I am of the opinion, in their good home in McGregor. The meeting at San Antonio, Vance Jackson, was an inspiration to me; they could not have treated me better. They have such a host of dedicated young folk there; all of them were to me an inspiration. Steven Orten there was and is an inspiration to all of us. I am at this writing with the fine folk who meet at Houston, MO; the meeting moves along swiftly, and I enjoy being in the Ozarks again preaching the gospel. Allen Bailey is an inspiration here; an example of youthful zeal according to knowledge. I make my home with dear friends, Doyel and Mildred Barrett, lately transplanted Oklahoma-Californians. Lord willing, I go next to Lawrenceburg, TN and Jacksonville, FL, then home. I need and humbly ask your prayers.

Carl M. Johnson,— 1400 Northcrest Dr., Ada, OK 74820, Aug. 7— We just closed a wonderful meeting at Conway, La. Crowds and enthusiasm were excellent, and the meeting resulted in two restorations. We received wonderful support from the surrounding congregations which greatly aided the meeting. It was a real pleasure to be associated with Billy Orten, of this congregation, and several visiting preachers as well. Since my last report we have been in meetings at: Lubbock, TX, San Angelo, TX, and also attended part of the annual Sulphur meeting. The meeting at Lubbock was a very enjoyable one, which resulted in one baptism and one confession of faults. I appreciated the assistance and encouragement of fellow preachers: George Hogland, L.G. Butler, George Battey, and George Vergara. The meeting at San Angelo was also a good one. The people there have become very dear to us through the last ten years. We had the best crowds ever at this meeting of the ones that I have conducted there. Interest was high from within and without the congregation. One confessed faults and we feel other good was done. We thoroughly enjoyed the portion of the Sulphur meeting we attended. The meeting seemed to run smoothly, and a good spirit prevailed. We certainly commend brethren Alton Bailey and Bill Roden, who conducted the meeting. We are currently in a meeting at Columbia, Mo. We anticipate a good meeting here. My schedule for the next few months includes: Slocumb, AL, Aug. 18-26; Mozier, IL, Sept. 22-30; Okla. City (21st St.), Oct. 5-14; Bakersfield, CA (Planz Rd), Oct. 20-28, and Joplin, MO, Nov. 7-11. To those of you who live in these respective areas, please make plans to come and assist us in these efforts for our Lord. We continue to sincerely solicit your prayers.

Our purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; hold fast that which is good."

OLD Paths Advocate

"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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OCTOBER 1, 1984

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THE FIRST DAY OF THE WEEK

ACTS 20:7

Jerry Cutter

Acts 20:7 says: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

The question arises: Did Luke have under consideration the Jewish day, from sunset to sunset, the Roman day, from midnight to midnight, or the daylight hour day, from sunup to sundown?

Did Luke use the Jewish day or the Roman day when writing Acts? Luke was consistent in whatever day he used. In Acts 2:15 Peter mentioned the third hour of the day (9:00 a.m.). Here one may say Luke only recorded what Peter said. However, in chapter 3:1, Luke has Peter and John going into the Temple at the ninth hour of the day. He also uses the same method in chapters 10:3; 10:9 and 23:23. Luke consistently used the Jewish way of reckoning the day and time.

Further, in Acts 20, some of those traveling with Paul were Jews. There is no indication that Jewish Christians ever gave up their way of reckoning time. In Acts 21 James and the elders were very keen on Paul proving he was not "teaching all the Jews which are among the Gentiles to forsake Moses..." (21:21) Jewish Christians continued to observe customs of the Law until after the destruction of Jerusalem. Note Heb. 8:13. When in the presence of Jew Paul also observed certain rites of the Law (I Cor. 9:19-20). However, Paul never taught anyone, Jew or Greek, the Law had to be kept in order to be saved.

In Acts 20:7 the common Greek word for day (*hemera*) is not found. Rather one finds *mia tov sabbaton*, or *mia* (one, first (day) *tov* (of the) *sabbaton* (sabbaths - weeks)). In short, this is the Jewish way of identifying "the first day of the week." This was a 24 hour day, beginning at Saturday sundown. One cannot show where the first century church ever met on any other day for the Lord's supper. Sunset Sunday evening begins "another day."

Some mistakenly believe the Jews ended the day at evening. One has to be very careful on this point. Indeed the evening can end a day for the Jew, but evening also begins the day. If we may so say, God's original way of reckoning time was for the day to begin in the evening, or the "evening and the morning" were a day (Genesis, chap. one). When you read the gospels, you will be confused concerning evenings unless you realize that the Jews had TWO EVENINGS. Check your lexicons. W.E. Vine says: "The word really signifies the late evening, the latter of the two evenings as reckoned by the Jews, the first from 3 p.m. to sunset, the latter after sunset; this is the usual meaning. It is used, however, of both, e.g., Mark 1:32."

In Acts 20:7 the brethren came together for the stated purpose to break bread, and it was the first day of the week, and it was night. In other words, they came together on what we call Saturday night before midnight. However, the text does not say at what time on that day they kept the

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UPSETTERS OF THE WHOLE WORLD

Jerry Dickinson

"These upsetters of the whole world have come here too!" (Acts 17:6 - Moffatt's translation). The Jews who hurled this charge at Paul and Silas meant it as a criticism, but it was actually a sort of compliment. How marvelous it would be today, brethren, to hear the enemies of the truth refer to us as "upsetters of the whole world."

It should ever be a part of our strategy as we go forth preaching the word to turn the world upside down for the cause of Christ. This old world needs to be turned topsy turvy and lives need to be upset. People will never turn to the truth until their apathetic hearts are shaken and shattered by the power of the Gospel.

What a wonderful compliment the Jews paid to Paul and Silas when they acknowledged that these men had upset the whole world. But, how did they do it? How did our brethren in that first century manage such a feat as upsetting the whole world with the Gospel? How did the message of the early saints triumph over the whole world? The historian Gibbon lists five reasons why the early church was so successful in its work. I believe these five reasons account for the incredible impact the church had on the world at that time. Please note these reasons with me. 1. **Inflexible Zeal:** Gibbon asserts that the success of the early church was due to the inflexible zeal of the saints. Certainly the Bible affirms the same. No matter how great the persecution against them, the saints' zeal could not be abated. Notice that it was an inflexible zeal. These early Christians would not compromise or bend in their preaching or in their living. No wonder they upset the whole world! If we want to do the same we must regain the inflexible, uncompromising zeal of the first century.

2. **Future Life:** Secondly, Gibbon states that the Christians' belief in a future life attracted many to the Gospel message. Their emphasis was not so much on this life as on that life to come. This life was only a preparing place for the world to come. Brethren, we would do well to remember that we are but pilgrims in this world. Our eternal reward is in Heaven and we need to emphasize that belief to our children and all we meet. As long as people see us as folks who are primarily concerned with the affairs of this life we will have no influence on them for Jesus. We must demonstrate that our main concern is not buying up and laying up treasures on this earth, but laying up treasures in Heaven.

3. **Union & Discipline:** Next, Gibbon states that the unity and strict discipline of the early church led to its rapid

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Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.

AN OPEN LETTER FROM THE PHILIPPINES August 20, 1984

Dearly beloved brethren,

Greetings to you in the name of our Lord and Saviour, Jesus Christ.

In the outset, in behalf of the Lord's work in my country, I would like to thank you all, our faithful brethren in the U.S.A. who have been generously extending support to the work here since it was started in 1981. We acknowledge that without your prayers and financial assistance, we should have not been able to reach where we are now -- a growing mission field of the New Testament CHURCH OF CHRIST. We appreciate and are grateful for your willingness to share in the promulgation of the words of salvation in this part of the globe.

However, I am deeply touched by the reports of Bro. Selby L. Owen and Bro. Don L. King in the **OLD PATH ADVOCATE'S** April and May, 1984 issues, respectively, informing us about the dedication and concern the congregations at Lodi and Fremont, California have toward the Lord's work in my country. While the Church at Lodi has to sacrifice "the need for more work" there because of her desire to continue extending support to "the work in the Philippines and help in Honduras", the brethren at Fremont are "thankful to be parts" of the mission work here although it causes them "considerable strain" financially. I am sure we all know the primary lesson Paul wants to impart when he said, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). May I therefore appeal to all faithful and mission loving brethren to share with the beloved brethren at Lodi and Fremont, and other generous brethren in the U.S.A. who have been extending support to the Lord's work here, by helping them in their 'worthwhile' endeavor in the Philippines. To quote Bro. Paul O. Nichols' words, "Let us remember, brethren, one soul is worth more to the Lord than all the money in the world."

In this connection, I am glad to inform you that the Philippine mission work continues to progress. Beginning from the month of May to July, 1984, there has been a total of 103 baptisms; and 11 restored from the digressive Churches of Christ. Of course, these had been made in different places in the Philippines where we have started our work. It is worthwhile to mention also that through our radio program, we are able to start a mission work in a new field, in the town of Paracelis, Mt. Province. An ardent listener, a resident of said place, came to me here in Roxas primarily to be baptized; he went home I taught him the rudiment and teachings of the simple New Testament Christianity, and came back later, after one month, to inform me that he baptized ten (10) other listeners of my program in his area.

As of this writing, basing it to actual reports from our local preaching brethren, we have now about 37 local congregations located in different places: Isabela, 13; Cagayan, 8; Quirine, 4; Tarlac, 2; Ilocos Norte, 7; in Manila, 1; Muntinlupa, 1; Baguio City, 1; and a new mission work in Paracelis, Mt. Province. The work in Baguio was started on June 17th; and whenever I am away from Baguio, my son, Virgilio Jr., leads and teaches in the worship services there.

When I went to Ilocos Norte, Philippines with Bro. Ceferino Guillermo last month, we were informed that we have now about seven (7) congregations there; and we were able to visit personally some of them after conducting a lectureship/study. Four baptized during our stay there. The work started there in 1982 through the efforts of Bro. Remegio Bayaca, who was a preacher of the digressive Church of Christ (Guardian of Truth) but was converted into our side through my writings. Through him the whole congregation in Bangay, Ilocos Norte including its meeting house, with the exclusion of Isabelo Macusi Jr. and his family, was converted and now identified with us.

Mr. I. Macusi and his family now worship in his residence, in Bangay. Although Mr. Macusi reported in the Guardian of Truth, December 15, 1983 issue that there are "one cup...4 full-time preachers now in this area", Bro. R. Bayaca is the **ONLY** full-time **SUPPORTED** preacher there. It is interesting to note that "Macusi confirms the reports coming from many sources that people like the...one-cup folks are making serious inroads among Filipino brethren" (G.T., Dec. 15/83; underlining mine, vod). Any congregation or brethren who feel the importance of sharing with the Lord's work in Ilocos Norte, Philippines by extending financial assistance to the above-said local "full-time preachers" is highly appreciated.

The Philippines are now blessed with rains, good harvest, and more works in the farms, helping us to recover from the drought we encountered last year. While it is true that there are poor brethren, as can be found everywhere, it is also true that if others are able to ease themselves from financial burden because they recognize the dignity of labor and are willing to work considering the opportunity the present weather provides, concerned brethren can do the same and fulfill the law of God (2 Thess. 3:10; Gen. 3:19). However, we always remember your love and concern you extended us last year when we were really in need of your assistance.

To those who would like to know more information concerning the Lord's work in the Philippines, feel free to write to me, or to Bro. Don L. King, or to the Church at Fremont, California. Please do not send money to me.

May God bless us all.

—Sincerely yours
in His service,
Virgilio O. Danao Sr.

N. HOLLYWOOD, CA. FIRE NEW ADDRESS

Due to a fire destroying the building, the church will now be meeting at the Fox's home located at 130 S. Sunset Canyon, Burbank, CA. 91506.

DAYTON, OHIO MISSION WORK

The church will continue to meet at the regular time listed in the 83 church directory. Brethren Hugh Milner and James Prewitt will do the preaching, alternating each. All are encouraged to visit. The church at West Chester, Ohio is treating this effort as a mission work. Please pray for the work.

LET HER BE COVERED

Just a reminder once again that the tract "Let Her Be Covered" is back in print again. The number of orders coming in already is gratifying. The tract deals with the subject of the woman's covering in I Cor. 11:2-16. The position taken is that the woman's hair is her only God ordained covering and she must not cut it or shorten it in any way. The price is \$1.00 each postage paid. Send all orders to: **Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539.**

THE 1985 CHURCH DIRECTORY

I am making plans to issue a **1985 Church Directory**, please watch the **O.P.A.** For further announcements.

—Ray Asplin

"SUPPORT PREACHERS?"**Tony Denton**

Ah yes! cunning and crafty, that he is. Surely, he is the "deceiver of the whole world." Satan has begun (maybe for the first time) his attack at the very core of full time evangelism. "If I can wrest these scriptures enough to cause them to believe that the treasury should not be used for supporting ministers, I shall be able to halt the majority of the churches' growth." Certainly, these are the words of the wily Devil. Does he have you doubting the supporting of the good news of Jesus financially? If yes, read the following and "think on these things."

In Rom. 10:13-15 Paul expresses the idea that there are certain individuals who are sent into the field for the purpose of preaching the gospel. These individuals were not "sent" (by God, Mt. 9:38) to bag groceries and do some preaching on the side. They were "sent to preach!" Furthermore, any preacher who labors full time in the field and labors as he should will certainly agree that it is a full time job.

If, per se, the Wenco corporation sent you to Chicago to be a full time manager of a Wendy's restaurant, would they approve of you attaining another job at Grocery Boy Jr., and yet try to manage their restaurant for which you were "sent?" Of course not.

The command of Jesus in Mk. 16:15 was to "Go into all the world, and preach the gospel to every creature." "Oh, but wait a moment," you say, "that was to the apostles." Notice what Jesus continued to say in Matthew's account of the commission, "and I will be with you always, even to the end of the world." Thus, this commission must be carried out to the "end of the world" if we desire Jesus' presence. So how can we carry out this command without full time ministers? "They went everywhere preaching the gospel" (Ac. 8:4). Do you recall their results? The gospel "was preached to every creature which is under heaven;" (Col. 1:23; Rom. 10:17-18). The church of the first century fulfilled her commission in one generation (40 yrs.). How? Because she knew she was obligated, by the Lord's ordination, to support those who preached the gospel, that they may live of the gospel.

What did Jesus think about "preacher support" before His death? Observe: in Lk. 10:2, 7, when Jesus sent the twelve out to seek the lost sheep of the house of Israel He said, "The harvest is great." How true and even more so today. "The laborers are few." This also is yet true. Look about you at all the lost souls who have no one teaching them the way home. No one has the time for the Lord's work of evangelism. Everyone has secular jobs, (if I may use that term). Jesus said, "The laborer is worthy of his hire." Have you noticed that Satan has already begun to retreat? The word of God has spoken. Surely you and I both know He was speaking of preaching. In the parallel passage of Mt. 10:10-11 Jesus said, "The workman is worthy of His meat." Do these passages not answer the question forever? Jesus thought we should support preachers before His death.

What did Jesus think of "preacher support" after His death? Before we answer this let us look at the phrase, "...go not from house to house," in Lk. 10:7. Matthew tells us that they were to find who was worthy, and there abide. This was where they were to stay while they labored in that town. They were to continue in that house and not wander about as hobos. This was to impress upon the town that they had important business and they valued their time. They used this time for labor, prayer, and meditation. They were to be intent "only" on the business for which Jesus had "sent" them.

Now, what about approximately three years later? Paul records what Jesus thought of supporting ministers after His death in I Cor. 9, verse fourteen in particular, "The Lord ordained that they which preach the gospel should live of the gospel." This word "ordained" is a more intensified use of the word TASSO, compounding it into DIA-TASSO, which not only means to order or arrange, but

also to "arrange throughout." This is the way the Lord wanted it even though Satan desires it different. Those who devote their lives to the work of preaching should be supported and maintained in this work. This is a command just as "be baptized" is and should be executed as such. We as the church do not have the freedom of withholding this support to those who are sincere and labor as such. When one needs a doctor or lawyer, he is disposed to call on him even if he must pay a great sum for his services as long as he receives aid. But when it comes to spiritual needs, people call on the preacher eagerly desiring aid, (maybe for funerals, weddings, debates, church growth, individual growth, lost loved ones, physical sickness (in need of prayer), spiritual sickness, weakness, and yes, possibly even lead you home!) and then they cry, "The church has no need for full time ministers!" How sad that Satan has this hold.

Observe verse six of I Cor. nine, "have we not the power to forbear working?" Paul, (because he had persecuted Christians and martyred them) felt he owed the Lord more than most Christians; therefore, he worked for his own security, unless he was in despair. He said he had the right to cease working and receive support. In verse seven he says, "Who goeth to warfare any time at his own charges?" The soldier had a "right" to receive pay from him who "sent" him or employed him. He did not go at his own expense. A soldier works full time, he has no way of supporting himself, or his family for that matter. Hence, he must receive financial aid from those for whom he is fighting. So it is with the soldier of the Lord. Why shouldn't he who seeks to "save" men receive pay as well as who seeks to destroy them? He continues, "who planteth a vineyard, and eateth not of the fruit thereof?" Just as a man who expects to receive from his vineyard, a minister does from the Lord's vineyard in which he labors. He continues, "or who feedeth a flock, and eateth not of the milk of the flock?" A shepherd spends his days and nights in guarding his fold (as does a minister). When he is in the wilderness or pastures, he expects to live of the flock. As a minister works for the good of the flock to promote their happiness and salvation, it is right that they should tend to his temporal needs. Is it not? If not, why not? Paul continues in verse nine, "For it is written in the law of Moses, (even the O.T. agrees with this, T.D.) Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen?" Let the oxen eat of the corn it treads. Simple, isn't it? Continuing in verse ten, "...he that thresheth in hope should be a partaker in his hope." It is fair and right that he should enjoy the fruit of his toil. Oh, but look how plain is verse eleven. "If it were we who sowed the spiritual seed among you, is it too much if we reap material benefits from you?" Then in verse twelve and thirteen Paul says, "If others enjoy such rights over you, have we not a still better claim?...Do you not know that those who do the work about the Temple get their living from the Temple, and those who attend to the altar divide the sacrifices with the altar?" (American Translation). In the Mosaical dispensation a part of the animal offered in sacrifice was burned as an offering to God, and part becomes the property for his support; thus, the altar and the priest become joint participants of the sacrifice. From the offerings the priests obtained their maintenance. Also remember Paul was receiving support from other churches while at Corinth, II Cor. 11:8. Now, with regard to the preceding verses and logic, do ministers of the gospel not have the right to support?

There are plenty more scriptures to support the fact that the Lord not only ordained that preachers should live of the gospel, but He also approved and favored it. However, because of the lack of space, we may deal with the others at a later date. Even though Satan desires us to think so, there are no scriptures which contradict this line of thought.

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PUBLISHER

Don L. King 41931 Chadbourne
Fremont, Ca. 94539

ASSISTANT PUBLISHER

Ronny F. Wade 707 Pearson Dr.
Springfield, Mo. 65804

EDITORIAL STAFF

D.B. (Don) McCord Clovis T. Cook
Edwin S. Morris

CONTRIBUTING EDITORS

Johnny Elmore
Barney Owens
Bennie Cryer

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Editorial

THIS AND THAT FROM HERE AND THERE By Ronny F. Wade

Gospel Meetings: It has been my privilege this summer to be a part of several good Gospel Meetings. During this time I met with, stayed with, and worked with the finest people on earth. At many of the services other preachers were present. This always adds to the service and is a source of encouragement both to the one conducting the meeting and the brethren sponsoring the meeting. Some have indicated that they feel such meetings are no longer advantageous in our day and time. In the opinion of this writer nothing could be farther from the truth. We must never forget the words of Jesus in Mk. 16:15-16 and Mt. 28:18-20. Paul assures us that "it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21, We sustain an obligation to preach even if the outside world refuses to come and hear. We agree that brethren should use wisdom and planning in selecting the time and frequency of such meetings. Often little planning and forethought result in a disappointing experience, hence someone is ready to abandon such meetings altogether. May that day never come.

Tracts: At this writing I have a number of tracts available for use. These tracts have been printed for distribution by the Hayes St. church in Lebanon, Mo. and the Southside church in Springfield. I do not receive any financial gain from the distribution of these tracts, nor do I seek such. Since the publication of the first one by Bro. Robert Strain, Harrodsburg, In. literally thousands upon thousands have been printed. Should you want some of them for work in your area contact Church of Christ % Charles Jordan 654 W. Hayes, Lebanon, Mo. 65536. Sending orders to me will only delay shipment.

In the Sept. issue of the OPA I notice that Brother Bob has reprinted "The Communion" by Brother Ervin Waters. I commend this as perhaps the best tract ever

reproduced on this subject. While **The Cup of the Lord** and **The Voice of One Crying in the Wilderness** both by Brother J.D. Phillips are excellent tracts they address the technical aspects of the questions involved. The one by Brother Waters addresses the practical aspects of the problems and questions involved in the use of more than one cup. We are glad to see this fine work back in print.

The Light: In a July Editorial, we responded to an article appearing in **The Light**. In our remarks we proposed a meeting to try and eliminate the division and bring about a better understanding among those who differ on the issues of divorce and remarriage. To this date we have received no response. Earlier in the Spring I had written Bro. Malcolm Kniffen regarding a discussion of the issues that divide us. He has not seen fit to answer my letter. Unless something more positive happens, I am driven to the conclusion that the expressions of concern over the current state of affairs, and the jabs at brethren who supposedly "encourage divorce" are designed for "good copy" rather than positive actions that might solve the problems.

Debates: It is not uncommon for someone to say "debates do no good". I have been asked a number of times if I really feel debates are worthwhile. First of all, it should be pointed out that there is never any guarantee that something visible or concrete will come out of every effort we are apart of. This, however, does not relieve us of our duty to take advantage of all opportunities to preach and/or defend the truth. A debate offers a unique opportunity to present the truth to an audience of people that would otherwise never come to another place to hear the same message. Just recently it was my privilege to participate in a debate with Brother J.T. Smith on the cups and class questions in Houston, Tx. (See report elsewhere in this paper by Bro. Lynwood Smith) This was the second time I had met Bro. Smith in discussion. His moderator was Bro. Elmer Moore, whom I have met three times in discussion. One is never promised good results for his efforts. But we are promised that God's word will always accomplish its purpose. No one knows the apprehension and agony through which I go before and during a debate. No one is more aware of his faults, weaknesses, and shortcomings than am I in such situations. Nevertheless we have the obligation of defending the truth to the best of our ability. This I tried to do. Since this debate, it is my understanding, that at least one preacher has taken his stand for the truth. During the course of the discussion we had a number of preachers present. I want to thank and commend all who could and did come. These men were active every night of the discussion. As soon as the final Amen was said they were busy talking with the people with whom we disagreed. They truly carried the fight to the opposers of truth, and I am convinced that whatever good comes of this discussion it will be due in large part to these men, and the churches in the Houston area who worked and cooperated in an admirable fashion to see that the debate was worthwhile.

Silver Cup: A number of brethren have contacted me in recent months asking where they can purchase a silver cup. At this writing, I have no knowledge of such a place. If anyone reading this has such knowledge, please communicate that information to us, so we can make it available to our readers. Most would want a cup that holds at least a pint of liquid and some might even want the quart size.

PLYMOUTH, MA.

Contact John Smith for information on church worshiping in Plymouth, MA. 40 Megansett Dr. Unit A-3, Plymouth, MA. 02360. PH: (617) 747-3319.

SMITH-WADE DEBATE

Video Cassette Tapes are now available on cups and classes, held in Houston, TX. July 30-Aug. 3. Send \$20 to Terry Baze, Star Rt. Box 12-A, Niangua, MO. 65713.

UPSETTERS OF THE WHOLE WORLD

Jerry Dickinson

Continued from page 1

growth. The Bible affirms this fact. In Acts 5 after the disciplining of two liars the Bible declares, "Mightily grew the Word of the Lord." My brethren, we will never have much of an impact on this old world until we exhibit to the world the unity our Lord prayed for and the discipline he commanded.

4. **Miraculous Power:** Fourthly, Gibbon attributes the success of the early church to the miraculous power possessed by the apostles and others. Certainly, the signs and wonders wrought by these men attested to the truth of their message and convinced the gainsayers. Of course, today we do not have or need the miraculous power they were given in the first century. But we do have a book which was revealed and confirmed by miraculous power - the New Testament. It is God's power to salvation! With such power at our disposal there is no reason we cannot upset the world for Jesus Christ.

5. **Virtues:** Lastly, Gibbon ascribes the success of the early church to the virtuous lives of its members. Thus Paul compliments the brethren by saying, "Ye are our epistle, read of all men." It was the distinctive, Godly lives of the early Christians that led to the triumph of the church in so many places. When all Christians everywhere turn their backs on the sinful pleasures of this world and consecrate themselves to living lives that are distinct from those around them - then, and only then, will we see the world turned inside out for Christ.

I have often had people ask me not to talk to their loved ones who were lost for fear that they might get upset. Well folks, I believe those who are lost need to get upset! My job as a Christian and as a preacher is to upset lives that are controlled by the Devil. May we one and all determine to do our best to be a small part of the greater effort to upset the whole world. And the next time we go into a new area to spread the Gospel message may someone say, "These upsetters of the whole world have come here too!"

—8611 Sherrywood
Houston, Tx. 77044

LABOR DAY MEETING AT NASHVILLE, TN.

It was a joy to be at and to be a part of the Labor Day meeting at Nashville this year. It was well organized by the local congregation, assisted by the Chappel Grove, Lawrenceburg, and White Bluff congregations. Seventeen states -- one third of the United States were represented. The largest number of any age group were young people, many of whom, no doubt, made financial sacrifice in order to attend. They were well behaved and listened well to the teaching of God's word. They also helped to make the singing beautiful and inspiring. They were a credit to their parents and the church.

Several preachers from different states took part in the teaching services. All benefitted from the sermons we heard from God's holy word. The cooperation and assistance was appreciated.

There was one baptism and several confessions of faults.

—Paul O. Nichols
Shreveport, La.

SMITH-WADE DEBATE TAPES

Video Cassette Tapes are now available for the above debate on cups and classes, held in Houston, TX. July 30-Aug. 3. Please send \$20 to Terry Baze, Star Rt. Box 12-A Niangua, MO. 65713. (See also from Glen Ballard).

"SUPPORT PREACHERS?"

Tony Denton

Continued from Page 3

Let us give as Christians generously to and for the work of preaching the gospel to the lost which is the commanded commission of the church. If a Jew gave more under the law than a Christian does under GRACE, it's a DIS-GRACE! If being a full time preacher is so easy, as some undoubtedly suppose, then why aren't there more of them?

—998 Parkland - #4
Durant, Ok. 74701

CALIFORNIA NEW YEAR'S MEETING

This meeting begins Dec. 28 (Friday eve) and will continue through midnight of the 31st or New Year's eve. The Stockton congregation is hosting again this year with brethren Bennie Cryer and Don King in charge. Make your plans now to come and enjoy the meeting. We anticipate large crowds this year with the emphasis on Gospel preaching and plenty of singing. For more information call (209) 473-4736 or (209) 465-1182.

HOW MUCH DO YOU KNOW ABOUT DIVORCE-REMARRIAGE?

Whether one spends eternity in heaven or in hell may very well be determined by what is true of his relationship in this matter. If you would like detailed scriptural information about divorce-remarriage, please write me.

—Cris Graham
Box 193
Hayes Center, Ne. 69032

LET'S ALL RISE FROM OUR SEATS

The other day when I was reading about a certain church, I came upon the fact that it "seats 90". That's a common enough way of describing size. The Houston Astrodome seats 50,000; the Los Angeles Memorial Coliseum, 91,000. But I wondered, is seating power the way a church should be measured? Wouldn't sending power be more relevant? I'd like to know if that church sends 900. Or even 90.

Perhaps we've gotten in the habit of lumping church going with spectator sports, where it is the coming and not the going that is important. That may help to explain why we attach such importance to glossy, fast-paced church services in which even ushers are expected to perform with the choreographed precision of the Rockettes.

The entertainment industry knows all about slickness and image, and if we are trying only to fill seats, that's probably the route. But it seems to me that the church might better be trying to empty its seats. The church is, or ought to be, a sending agency. A recruiting office, as nearly as I can tell, doesn't talk about the number of recruits it can hold, but the number it has sent. Come to think of it, I have never seen a very big or a very plush recruiting office. They don't have to be, because the action is somewhere else.

Churches are not alone in their sedentary terminology. In a university, there is a chair of economics or history or whatever. A candidate wins or loses a seat in Congress. A judge sits. The word "see" in Holy See comes from the Latin word for seat. A committee has a chairman or if you prefer, a chairperson. An inquiry in a meeting is addressed to the chair. We all seem to be preoccupied with sitting.

That particular posture is generally regarded as one of the better possibilities for relaxed noninvolvement, but for

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THE WADE-SMITH DEBATE

This debate was held in Houston, Texas, from July 30 through August 3, between Ronny Wade of Springfield, Missouri, and J.T. Smith of Lake Jackson, Texas. The Propositions for discussion were: "The Scriptures teach that a congregation, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine". Ronny Wade affirmed, J.T. Smith denied. Also: "The Scriptures teach that when the church comes together for the purpose of teaching the Bible, a Bible class arrangement may be used, with women teaching some of the classes". J.T. Smith affirmed, Ronny Wade denied.

On the first proposition Brother Ronny laid down a solid and scriptural affirmative which could not be shaken throughout the discussion. He showed that the action of Jesus with reference to the cup when He instituted the Lord's Supper was binding in every way that one can prove anything. He showed that if what Jesus said and did there was not binding, then we have no way of contending for any principle of truth. He showed that Jesus took one cup (Ronny gave the Greek word for it) he then gave one cup that he received, (and Ronny showed the Greek word for giving it), then Ronny showed that Jesus commanded them to drink what he took and what he gave and proved that the disciples did what they were told to do. Brother Smith made the same points that you always hear. He said that if Brother Wade, and those who stood with him knew what the cup of the Lord was, we would not be having the discussion. He contended that the container meant nothing and that one or twenty would be all right. He said that Christ commanded them to drink of one cup, --but that meant the one drink-- not tomato or watermelon juice, and that is the only way they could drink more than one cup. He argued that cup is figurative; therefore, the container had nothing to do with it. He said they had one at Corinth and one at Ephesus; therefore, that proves that the container had nothing to do with it. It was the fruit of the vine.

Ronny showed that the individual cups were introduced by G.C. Brewer and gave the famous quote from **Forty Years On The Firing Line** where he says he was the first to put them into the church. Then in a weak effort to show that "Cups" had been used before that, Smith quoted from the **Anti-Nicene Fathers--200 A.D.**, "Let Thy blessings rest upon the bread and these chalices." Ronny did a real breakthrough on this. He called attention that Smith had said all the while that numbers had nothing to do with it, but when he found a statement that said "Chalices" (Bang!!) Ronny snapped his finger and then said, "all of a sudden numbers mean something and chalices mean chalices!" The crowd was deathly silent. Then he said, "I thought it was all just figurative and numbers didn't mean anything, but when he finds the plural he likes it, and if it had said "cups" he would have taken it."

He showed that these brethren will take the position that an example is necessary when they are debating the liberals. He had a fine chart that quoted many of their "War Horses" from Roy Cogdell on down where they demanded an example of the early church combining its treasury for work of the Lord, and also for the type of teaching that is being fostered by these brethren. But Ronny showed that all of a sudden he abandons this reasoning. He showed that the difference was: on the one hand he was opposing error and contending for the Truth, on the other hand he was opposing Truth and contending for error.

All fair minded people could see the reason for the change. Many of these brethren had never heard this and it struck them a mighty blow. The crowd was as still and silent as death and their faces showed that they were over-wrought with meditation and surprise. Some made remarks that seemed encouraging. One man said to Ronny that he had been taught this all his life but was going to study the matter. Others made comments and were engaged in serious conversation by numbers of our young brethren who were present. If anything, the Class question

was even more interesting. After affirming his stand by the Scriptures, Brother Smith began by saying that there was not a step by step arrangement for his classes found in the Bible. Since he affirmed this, Ronny did as he did with the cups question, he called for an example of his practice. He sought to prove it by generic authority. He said that the church was free to arrange the way of teaching. He sought to make his classes on par with the radio preaching. Ronny showed that no classification was involved, there was no parallel. Smith said they did not demand an example for the Herald of Truth, but demanded Bible authority for it. Ronny again showed him wrong and displayed his collection of comments from these same brethren where they have often asked for the example for Herald of Truth and other such things.

He used another one of the stock arguments, that the word "men" in 2 Timothy 2:22 is from the Greek word which means both men and women. Note: "The same commit thou to faithful men." But the question was, "Where they may teach." And of course, many other things were said, but space forbids that they be recorded here. There was not a single argument that was new or different.

Ronny did his usual fine job of meeting both the arguments and the man. He measured up to the occasion in every respect with dignity and poise and good manners.

It was a good debate. It was very orderly before, during, and after each session. There was only a minor distraction. Although the Digressives are numerous in this section of the country, our people matched their crowd. This is the case most of the time when they are debating us. One has to wonder why? We had good backing. About thirteen preachers drove hundreds of miles to be present. The brethren there at the Aurora and Deer Park congregations put forth great efforts to have a great debate and are to be commended for their support and interest. I believe good will ensue.

—Lynwood Smith

"GODLY WOMEN" By Richard DeGough

Within the Church of the Lord are the best women in the world. By this, I mean they are women who are Christians, and there can be no substitute for a Christian life. Godly women possess virtues, and good works that are peculiar only to those that are Christians. Many of these virtues are not to be found in social spheres of the world. The world has a strange conception of beauty in a woman. According to the world a person must be exceptionally beautiful physically, or, there is none at all. This can be assumed from the advertisements we are subjected to in regards to women. Just consider with me the emphasis the world puts before our women, both young and older, as to what they should be in life.

Women are told to be their own person, and to go with the "now generation". Yes, there are even the worldly slogans about smoking, such as; "you've come a long way baby." They are portrayed with a liquor glass in one hand and a long a cigarette in the other as being the example of all they should be in life. The false emphasis on beauty, such as hair style and make-up, is before them every day. Then, there are the exercise slogans that tell women they need to get in shape, and thin down, such as; "I believe in me." If you do not conform you don't "measure up" to the standard. I don't want to be misunderstood. It certainly is not wrong for a Christian woman to take care of herself and look her best, but, do not think for a moment that the standard of the world is God's standard. The Lord doesn't look on the outward appearance, but on the heart. (I Sam. 16:7) To give outward appearances so clear a priority is to say that faith and morality are less important than a facade.

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"GODLY WOMEN" By Richard DeGough

Continued From Page 6

Christian women do not have to possess physical beauty to please the Lord. When they commit themselves to living for Him, spiritual beauty radiates from them, coming from a pure heart. Jesus said: "Blessed are the pure in heart for they shall see God" (Matt. 5:8) The virtues of Godly women are recorded in Proverbs 31. In this passage a woman is identified as virtuous by the great attributes recorded concerning her. These virtues might not have a place with the modernist, who professes no allegiance to the truth of God, but they please the Lord and cannot be spoken against by anyone. The record teaches that her "works will praise her" (Prov. 31:31) and that she can be trusted. (ver. 11) When she speaks it is with wisdom, and kindness. (ver. 26) Her household need not fear of want, for "she looketh well to the ways of her household" (ver. 27) Her children shall call her "blessed", and her "husband also, and he praiseth her" (ver. 28) With such characteristics, is it any surprise the word says: "for her price is far above rubies"? (ver. 10).

Godly women will teach their children the word of God, and the results can be the same as when the mother and grandmother of Timothy taught him, making him; "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15) They instilled in him the "unfeigned faith" that dwelt first in them. (II Tim. 1:5) The Christian woman recognizes the strength and importance of influence, so, she lives as an example to the believing and the unbelieving husband. (I Pet. 3:1-2). Her attire is not concentrated on the outward altogether, but the inward. The word says; "...even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old times the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: (I Pet. 3:4-5). In the church there are mothers that are an example of reverence and obedience to God, and as a result, their children, grow up to live with the same dedication to the Lord. We cannot underestimate the lasting power of a good example lived daily before others. In first Samuel chapter one, the record of Hannah is great. She was barren, but later received a son. The Lord looked on the affliction of Hannah and granted her an answer to her prayer for a son. Why? because she herself was dedicated, and promised to give her son "unto the Lord all the days of his life". She literally dedicated Samuel to the service of God before he was born. Samuel became a great prophet of the Lord. Mothers, have you dedicated your children to the Lord, or, do you have other plans for them.?

In the church we have need of women, mothers, who are not so encumbered with the affairs of life that they have no time for the "good part". Mary, the sister of Lazarus and Martha, "sat at Jesus feet and heard his words," while Martha was "cumbered about with much serving". Does this mean that a sister can neglect her domestic responsibility? No, but it does teach she can be over anxious about many things and miss the important. Jesus said: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Lk. 10:38-42) Brethren, we ought to be thankful for our sisters and esteem them highly. Many have helped us in time of need and are so important in the work of the Lord. Paul said of Phebe; "...receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." (Rom. 16:2) Again; "...help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." (Phil. 4:3) We can say more of Godly sisters, but I think we recognize "her price is far above rubies."

— Rt. 2, Box 156
Collins, MS. 39428

LET'S ALL RISE FROM OUR SEATS

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the Christian, sitting has perils.

The First Psalm opens with these words: "Blessed (or happy) is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful". That is an interesting downward progression- walking, standing, sitting. The last one, which takes the least energy and application, is the ideal posture, it would seem, for scorning.

Have you ever noticed that doers are not generally scorers? People who are busy don't have time or energy for fault finding. That preoccupation is usually connected with idle hands and an idle mind.

Scorning is mentioned in the same breath with walking in the counsel of the ungodly and standing in the way of sinners- or as the Living Bible has it, following evil men's advice and hanging around with sinners.

In other words, if you are a scorner, that's the league you are playing in, even though scorning as practiced by the Christian, is generally regarded as something less than full-blown, front-page sinning. It's a genteel, widely practiced, almost respectable sin, as we have come to grade sins. But it will subtract from your happiness just as surely and totally as will following evil men's advice and hanging around with sinners, according to the Psalmist.

So beware. Sins of the tongue do not require agility or even mobility. A chair will do.

Fortunately, there are some chairs-wheelchairs among them- that scorers could never own. Here, heaven has come close to earth and earth to heaven. True, a physical handicap is no guarantee of sainthood, but from countless such seats of enforced immobility have come prayer and power that changed the world. My own prayer is that when a chair begins to look more inviting to me than it does right now, may God help me to make it a center of intercession and encouragement rather than of carping and criticism.

Resting can also be a redemptive use of a chair especially if it means the restoration of strength for even more vigorous activity- as in the case of a time-out period during a fastpaced basketball game. I don't know if God sat down when He finished His six days of creative work, but the book of Genesis says He rested, and that implies sitting.

Whatever the posture, times of inactivity should not be wasted time. Isaiah 40:31 indicated they can be used creatively by making God part of the time-outs: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Just don't wait too long; wings and feet may be readier than you think.

The prophet Ezekiel sat down redemptively, too. When he arrived among the exiles in Babylon, he was "in bitterness and in the heat of my spirit". But the angry and frustrated prophet says that for even seven days "I sat where they sat" (Ezekiel 3:14, 15). As he began to feel the anguish and heartache of the refugees, his own bitterness gradually ebbed away and his spirit was healed. Ezekiel found wholeness for himself when he spent some creative time in the chair of empathy for others.

But soon the voice of God said to him, "Arise!" The time comes when we need to get moving. Whenever it does, let's all rise from our seats. And like the prophet, go forth.

—Stan Mooneyham
(Selected from Vanquard,
Sept. 1980)

WORDS OF ENCOURAGEMENT

"Thank you for your continued efforts with the paper, and may God bless" - George Vergara, Plainview, Tx.

"We enjoy the paper and appreciate the efforts of all who compile it" -R.V. Criswell, Purcell, OK.

THE FIRST DAY OF THE WEEK ACTS 20:7 Jerry Cutter

Continued from page 1

Lord's supper, but I am of the impression it was after midnight for reasons I now shall give.

So far the only day in the text was the Jewish first day of the week, which is a 24 hour day. The word MORROW that Paul intended leaving on does not refer to the next CALENDAR day, but the daylight part of the same day. Day can mean "the period of natural light" (W.E. Vine). When Jesus spoke of there being 12 hours in the day (John 11:9), clearly he referred not to a calendar day but the daylight hours of every day. If the morrow refers to another calendar day then one would have the next day beginning at "break of day", for that is when Paul departed (Acts 20:11).

Luke gives a perfect example of where MORROW did not mean a new calendar day, but the daylight portion of the same day, in Acts 23:23-32. The saga of Paul being delivered from the Jews is recorded. They left for Caesarea "the third hour of the night" (v. 23). As commanded, the soldiers "brought him by night to Antipatris" (v. 31), and "ON THE MORROW" (which was merely the daylight hours of the previous night), they left him with the horsemen (v. 32). Thus we see the MORROW does not necessarily mean a new calendar day. Here MORROW was the daylight hours of the SAME DAY. Paul was to leave on the MORROW (Acts 20:7); however, he left at "the break of day" (20:11), or during the daylight hours of the first day of the week.

One gets the impression from verse 11 that Paul partook of the Lord's supper after midnight. Verse 11 says, "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." We see that the same wording is used concerning the breaking of bread in both verses 7 and 11. As far as I know, all scholars agree the breaking of bread in verse 7 is the Lord's supper.

Some say, though, that in verse 11 only Paul is mentioned as eating. However, the same verse mentions only Paul as leaving, and yet everyone knows his whole party left. Also, the verse says that Paul went "up again" (after midnight, vv. 7-11). What was "up there"? He went back up to where the disciples were assembled to keep the Lord's supper. The translators of the Amplified New Testament believe others were involved in the eating of verse 11. They render it: "When Paul had gone back upstairs and had broken bread and eaten (with them)..." It seems certain that a common meal was eaten, but the text does not forbid believing the Lord's supper was also observed after Paul went up again.

However, as for verse 7, even denominational scholars agree that the apostles and early Christians celebrated the Lord's supper on EVERY Lord's day. Many, many references can be sighted from second and third century Christians showing they met every Lord's day to break bread. And, in addition, in I Corinthians 16 we see Paul ordered Gentile churches over a wide area to take up a collection for the poor saints. They were not just to attend to this "on the first day of the week," but they were to attend to it "on the first day of EVERY (Greek *kata*) week." (See Alfred Marshall's 1982 Edition.) The New International Version renders this text thusly: "On the first day of every week, each one of you should set aside a sum of money in keeping with his income..." How then can anyone willfully forsake one Lord's day and Scripturally meet the requirements set forth to be observed on EVERY first day of the week?

In conclusion, in Acts 20 we see the disciples assembled on the Jewish first day of the week, or the day beginning at sunset Saturday. They observed the Lord's supper during that 24 hour day, and apparently the time was after

midnight. Paul then departed "on the morrow," as planned, even at the "break of day" (v. 11). Thus anyone who partakes of the Lord's supper after sundown Sunday partakes of it on a different day than did the disciples and Paul in Acts 20.

—Jerry L. Cutter
P.O. Box 966
Kalgoorlie, W.A.
Australia 6430

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.

—Joel Duane Worsham, 2300 Laguna Dr., Modesto, Cal. 95350

—Lesa Daniel, 410A 1st Ave., Lawrenceburg, Tn. 38464

—Monte Wood, Box 83, Vanzant, Mo. 65768

—Rodney Wood, Box 83, Vanzant, Mo. 65768

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--In Christ--
K.G. Wilks

WADE-SMITH DEBATE ON CASSETTE TAPE

The week of July 30-August 3, Brother Ronny Wade debated J.T. Smith in Houston, Texas on the issues of "cups" and "classes". Wade did a masterful job of teaching the truth and meeting each of the arguments presented by Smith in support of the digressive practices. Now, those who were not able to attend the debate can receive the benefit of listening to it and may share it with others. The debate will surely aid you in the study of these issues and will prove to be an invaluable tool to use in defense of the truth.

The entire four night debate is now available on eight, high-quality sixty-minute cassette tapes. The cost of the eight tape set is twenty dollars, check or money order, which includes the cost of shipping and handling. Send your orders to Glenn Ballard, 1349 Armstrong Dr., Manteca, CA. 95336. Be sure to include your return address and allow four to six weeks for delivery.

SOUTHERN NEW YEAR'S MEETING

I received a call yesterday from Brother Griffin Lowery Jr. asking that I announce the New Year's meeting at Earlytown, AL. The meeting begins Dec. 26-31 services 10:00 a.m. and 6:00 p.m. Sunday and 7:30 nightly. Bro. Paul Nichols will be in charge. Everyone is welcome.

—Ronny F. Wade

BONDS OF MATRIMONY

CUTTER & KEMP— On the evening of June 29, 1984, Sheryl Cutter and Mark Kemp were united in marriage at Sharps Chapel on the Tulsa University Campus. Relatives, friends and neighbors gathered from nearby and far away to witness their marriage. The wedding was well organized and beautifully arranged. The singing was expertly done by Terry & Becky Baze and Diane Cutter. Sheryl is my daughter and Mark is the son of Bro. & Sis. Albert Kemp of the Mtn. Home, Arkansas congregation. They both are fine Christians and intend to make their home in Tulsa. The writer officiated.

—Jack Cutter

Our Departed

Keeling— Nathan Herd Keeling was born Feb. 18, 1899 at Mountain Home, AR, and departed this life Sept. 4, 1984. He was married to Susie Parker Oct. 8, 1921 at Egypt, OK, and had lived in the Ada, OK area most of his life. He was a member of the church of Christ at Galey. He is survived by his wife, of the home; one daughter, Jo Ann Bagwell, of Winters, CA; three sons, Vaughn, of Stratford, OK; Bill, and Wilburn, both of Galey; one brother, Matt Keeling, of Ada; two sisters, Fannie Simpkins and Gertie Hammonds, both of Ada; 17 grandchildren, 31 great-grandchildren, and one great-great grandchild. Bro. Keeling left behind a good example. During Dennis Smith's meeting at Galey recently, he attended every service of the meeting, although not well in body. The Sunday before his death, he attended both services, although some tried to persuade him not to. We will miss this grand old patriarch. The writer conducted services at Galey, Sept. 7, and burial was at Memorial Park, near Ada. My sympathy to the family.

Capps— Mary O. Capps was born Nov. 17, 1889 in DeSoto, MO and passed away Aug. 24, 1984 in Tucson, Ariz. Sister Capps was married to Bro. William Penn Capps who preceded her in death in 1969. She leaves one son, one daughter, 2 grandchildren, and 4 great-grandchildren. Services were held at East Lawn Cemetery Chapel with beautiful singing rendered by members of the Los Altos congregation. The writer was honored to be asked to speak words of comfort.

—H.W. Reece

Loflin— James Loflin was born Aug. 4, 1899 in Texas and departed this life July 24, 1984, being 84 years, 11 months, 20 days old. Jim was a member of the Church of Christ in Porterville, Calif. He suffered so much the last few months of his life. Jim is survived by his wife Beadie, who is also a member of the church, three sons, and four daughters, two brothers, and one sister, Irene Bilyou, who is a member of the church at Orange, Calif. Also surviving are twenty-four grandchildren and twenty-one great-grandchildren. Jim was a good man. His family lost a good husband, father and grandfather, and the Church lost a good soldier and will be greatly missed by all. It was my honor to speak words of comfort and warning to those present.

—LaVern Lum

Petree— William Andrew "Andy" Petree, 78, of Levelland, Texas, died June 8, 1984 after a brief illness. He was born January 26, 1906 near Abilene, Texas. He married Omas Campbell on August 26, 1935, to whom one son was born. He obeyed the gospel five years ago and was at every worship service with his bright unmatchable smile. He could word a dismissal prayer that was surpassed by none. As he spoke we were truly in the presence of the Father. We all need the pure, simple faith of a child such as this man possessed. We who knew him eagerly await the time when we will be reunited with him and all those gone before. While we wait, his influence leads us to live closer to the Master. Words of comfort were spoken by L.G. Butler. Singers from the Lubbock congregation participated.

—George A. Hogland

Agnew— Sister Ruby Agnew was born in Missouri in 1899 and quietly slipped away from this life Aug. 1, 1984. For the past few years she has been living in the San Diego area and attending the El Cajon congregation. Beautiful singing of songs she had requested were done by members of her church family. Her grandson, John, spoke kind and loving memories of his grandmother. The writer spoke words of comfort and warning.

—Marvin Fisher

From the Fields

Jerry L. Cutter,— P.O. Box 966, Kalgoorlie, Western Australia 6430, Australia, August 27— For the past month things have been about as usual in the work in Boulder. One encouraging sign has been that we have consistently had visitors at every Lord's day service for over a month. We are very happy that the Bruce Word family will soon be joining in the work. We know how big a move it will be for them, and really appreciate people like this. Also, Lord willing, our daughter-in-law, Dana, and granddaughter, Jillian, hope to be visiting us in the next three weeks. Our incoming mail has been a bit of a problem. Some air mail has been sent surface, and surface mail takes three to six

months to arrive. And then apparently some of our mail has been lost enroute. Continue to pray for us and the work.

Roy Lee Criswell,— Rt. 2, Box 142, Cassville, MO 65625— During August we were blessed with the opportunity of holding a 10 day meeting with Lexington, OK. Our crowds were good throughout with a number from the community attending. We greatly enjoyed and appreciated the association and hospitality of all these fine Christians. The meeting resulted in one confession, one baptism and one taking a stand for truth, coming out of digression in worship. Here at home, our debate against digression never did materialize. They challenged us for a debate on the class issue; but when we sent propositions, they never did reply to any of our correspondence. It has been good to have had association with several preaching brethren this fall. Please pray for us.

Bennie Cryer,— 4804 Grouse Run Dr., Q3, Stockton, CA. 95207— The California Labor Day meeting was encouraging and informative to all who attended. We want to thank the Manteca congregation and Bro. Glen Ballard for hosting it in such a spiritual and hospitable manner. The work in Stockton is progressing in a good way with a growth in time spent by the members in studying the Bible and the Lord has blessed us with a large increase in our Sunday morning attendance. Bro. Glen Ballard has moved to Manteca and we are working together toward spreading the gospel to surrounding communities. We are looking forward to a gospel meeting with the Chapel Grove congregation in Tennessee October 21-28. God bless all.

Orville L. Smith,— Box 37, Cassville, Mo. 65625— The work continues in peace and harmony in Cassville. Recently one confessed faults in this area. My meetings in other areas have resulted in 2 baptisms and 3 confessions of faults. May God bless His people everywhere.

Jerome L. Dickinson,— 8611 Sherrywood, Houston, Texas 77044— Since last reporting I have held two refreshing meetings at Dallas, Texas (Boulder) and at Strong, Arkansas. I was refreshed and encouraged by being with the fine brethren during these meetings and pray that I was in some measure a help to these churches in their valiant efforts for the Lord. I was treated grandly in both places. The hospitality of the brethren in Dallas and Strong is worthy of double honor! I was overjoyed to be able to be home here in Houston for the entire discussion between Ronny Wade and J.T. Smith. Ronny, as usual, masterfully presented and defended the Bible teaching on the issues. As another Brother told me during the debate, you would have to be either blind or dishonest not to see the truth as presented by Brother Ronny. Here at the Northshore congregation we are trying to finish the remodeling of our building. Everyone has been working awfully hard and are looking forward to completing the building and having an opening meeting. Continue to pray for us.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Alabama 35210, Sept. 4— I was privileged to conduct the Mississippi Labor Day meeting at Pearl Haven, Mississippi. It was a good meeting and we appreciate the cooperation of many brethren. Lynwood Smith and Richard DeGough were preachers who encouraged the meeting by their presence. We conducted a meeting here in Birmingham in August and we had five baptisms. Of the five who were baptized two were girls who started attending services with their parents from the digressive church. One is a former Methodist. The other two are former Baptist people. Our next meeting here in Birmingham is scheduled for November with Paul Nichols. The work here continues to progress. 95% of the male members help with the church services. We continue to have non-members and digressives attend from time to time. We still have our regular radio program. We go to Collins, Mississippi Sept. 23-30 for

a series of meetings. We are looking forward to a great opportunity for doing good. The Lord bless the cause of Christ and His workers everywhere.

Paul O. Nichols,— c/o 2827 Emerty, Shreveport, La. 71109, Sept. 9— It has been my privilege to be in some very enjoyable meetings during the past few months-- Shreveport, La. (South Shreveport); Deer Park, Tx. (3 baptisms, 1 restoration, 8 confessions); Harrodsburg, In. (8 confessions); McGregor, Tx. (1 baptism, 2 restorations, 2 confessions); Nashville, Tn. (1 baptism, 13 confessions, 1 for prayer for strength). To God we give the glory. I appreciate being invited to work with the brethren at all these places, and we appreciate all our brethren and sisters who came from various places to encourage us by their presence and to enjoy the fellowship of kindred spirits. Our thanks to all. We have been invited to live at Shreveport and work with the South Shreveport congregation. We have accepted the invitation and anticipate a pleasant and profitable work, the Lord giving the increase. Bro. LaDon Croom has come to work with the church at Jackson, Ms. We hope for great success there. We appreciate all the good brethren and the congregations who supported us there in the Lord's work for over six and a half years in an effort to establish a faithful congregation. Best regards to all the faithful everywhere.

K.G. Wilks,— 528 North Main Street, McGregor, TX., 76657, Aug. 28, 1984— The meeting at Johnson Drive Church of Christ, McGregor, Texas, with Brother Paul Nichols doing the preaching resulted in one baptism and three confessions of fault; and a great uplifting of our spiritual welfare, and needs. The general theme of the subject matter preached by Brother Nichols could correctly be aligned with such scripture as Paul wrote to the Corinthian congregation in I Cor. 11:1, "Be ye imitators of me, even as I also am of Christ." (R.V.) (K.J. reads followers of me.) No doubt his intentions were also as Paul felt in Acts 20:26,27 where the apostle told the elders from Ephesus "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." (As much so as time permitted). And from the precarious situation millions of people, even the righteous, are in I Pet. 4:18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The comportment of the congregation was at all times exemplary in their attention to the speaker--really a joy to be a part of. Visitors and members from other congregations from many miles away honored us and our speaker with their presence; and, to have Brother Nichols in our homes was comforting and uplifting.

R.B. Roden,— 112 Kelly Dr., Moore, OK 73160— It has been sometime since I have sent a report to the OPA. We started on the road the last of April. Our first meeting was at Seymour, Mo. for the two weekends which we enjoyed very much. I preached at Seminole St. in Springfield, Mo. one Wed. night in May, and one at Rogers, Ark. I have preached once a month at Dallas, TX (Boulder Dr.) and Red Oaks, Texas on the fifth Sundays when I am not in meetings. Also once a month at Sulphur, OK. I was at Sentinel, OK one Sunday in May, and I have preached at Capitol Hill, OK and here at Moore. Brother Alton Bailey and I were chosen to be in charge of the Sulphur meeting this year. It was a pleasure to work with Bro. Alton. We had over fifty preachers speak, not including the young people who spoke. This meeting was graced with good crowds and good spirit throughout. The Sulphur congregation did a superb job hosting the meeting. We are thankful for all the young people who helped make this meeting a success. From Sulphur we went to Earlytown, AL for a wonderful meeting July 7-15. We stayed in the home of Bro. Burkett. The hospitality couldn't have been better. It was a pleasure to be with the congregations in the area. Had one confession. I preached July 18 at Brookhaven, Miss., at

New Salem congregation. It was good to see everyone and Bro. Lynwood Smith. We were at Monroe, LA July 22-29 which was another wonderful meeting with lots of visitors from the area. Thanks to the Roy Reed's for their hospitality, as well as all the other names we were invited. Our meeting at Moore July 27-Aug. 5 with Billy Dickinson was graced with good crowds and cooperation. I go next to Dallas, TX (Boulder Dr.) Aug. 19 then to Wayne, West Virginia for Labor Day. I am looking forward to this meeting. We will then be at Kansas City, Kan. (36th & Everett) Sept. 21-30. Make plans to be with us. Please pray for us.

Ron Jordan,— 588 Walnut Dr., Arvin, Calif. 93203: The California Labor Day Meeting is now history. The Manteca congregation is to be praised for the outstanding job they did with the meeting. What a joy it was to be with some of God's finest people. The singing, praying, and preaching was very uplifting. The crowds numbered close to 400, many being young people, for which we are most grateful. It was my pleasure and honor to be asked to speak one night. Lord willing, the congregation here at Arvin will host the meeting next year. We are already in the planning stages of it. Since last report we have been blessed to hear in meetings, Bro. Ron Courter here at Arvin and Bro. Don Pruitt at Brundage in Bakersfield. We also attended one night of Barney Owens' meeting in Porterville. May the Lord richly bless these men. It was my pleasure to hold a short meeting in the Los Angeles area with the congregations at Orange and Cypress. Attendance was good and for this we are thankful. We also spoke at Escalon, Calif., during the Labor Day weekend. We appreciate all those who place their confidence in us and ask us to speak for them. The work here in Arvin is well and peace reigns among us. We ask your prayers as we labor for the Master. If we can assist you with a meeting next year please feel free to call upon us.

Jack Cutter,— 12321 E. 14th, Tulsa, Okla., 74128, Aug. 21, 1984— This year has been a good one for the congregation. We have extended the front of the building to include the area that once was an entry porch. This allowed us to enlarge the bathrooms, as well as, the vestibule area, therefore, making it much more accommodating than before. Our Spring Meeting conducted by Dale Welman was outstanding. Our week long gospel meeting with Ron Alexander was, too, an extremely good meeting. So far this year, we have had four baptisms; two have been converted from individual cups and, recently, another young married couple has moved here (Chase & Tina Curley and baby). So the church here continues to be blessed. The future looks bright for this congregation. The new congregation at Jennings is also doing very good. There has been some baptisms there this year, too. From the middle of July through the first week in August, we made a preaching tour to California. I preached one or more times at the following congregations: Amarillo, Turlock, Stockton, Lodi, in Sacramento at 64th Street & Fair Oaks, and Covina. Many thanks to Bennie Cryer for arranging most of this tour for me. During the trip there were two baptisms and two restorations. We spent a week in the Stockton area. Bro. & Sis. Gene Youngblood showed us true Christian hospitality during our stay there. God bless the Cause!

Gary Barrett,— 420 Hawley Ave., Sanger, CA 93657— We had a busy, but most enjoyable summer. We left Sanger in time to attend the 4th of July meetings, both at Sulphur and Lebanon. Our first stop was at Lubbock, Texas. I was privileged to get the opportunity to preach there. It had been so long since last visiting there. Teresa and I lived there about 15 years ago when I was doing CO work. Bro. George Hogland and wife are still as conscientious as ever. It was so good to see Bro. John Stephens again. We then proceeded on to Sulphur for the Thursday evening service. The crowd was small, but grew to large crowds over the

weekend. I was given opportunity to speak there Thursday evening. Our next stop was Lebanon, Mo. We heard some splendid, inspirational Gospel preaching. The singing was beautiful! It was so refreshing to see our friends from around the country. I was privileged once again to be allowed to speak at this great gathering. Then on to West Plains, Mo., to be with our friends and loved ones there for Lord's Day. The Church there has really grown in number. We were thrilled to be with them once again. As usual, we studied the Bible for hours. We left gratified seeing the brethren are studying so diligently. Then we headed for home, (Huntington, W. Va.). I preached at the Walkers Branch Congr. This is our original home congregation and it's always good to be with them again. While in Huntington, we were privileged to attend Ronny Wade's meeting at the St. Albans congr. Bro. Ronny's preaching was excellent and edifying as usual. I want to thank the brethren at the 18th St. congr. for their attendance and being supportive while we were at the Walkers Branch congr. We held a weekend meeting at the West Chester congr. in Ohio. We were very happy to see them again. We missed the presence of our dear friend Bro. George Sharp, who has gone on to be with the Lord. We appreciate the brethren from Hamilton and Goshen coming and helping us out. We were made happy and giving God the glory for the two making confessions. My next stop was Flemington, Pa. I enjoyed a good meeting there with a number of outsiders and various sister congregations present. The Garrison's daughter Sally, obeyed the Gospel. We were all uplifted by this happy event. I enjoyed staying with the Kramers and Terry Bunnell and Family. I couldn't leave PA. till I spent the night with Bro. Gene Lockard from the Lovejoy congr. I always enjoy being with Gene, for he loves the church so much. I will be looking forward to my meeting with them next July. Before leaving W. Va. we were able to be with the St. Albans brethren on Sunday morning. It was good being with them again. We finally reached home Aug. 2nd, in time to hear Bro. Barney Owens in a meeting here, and then went up to Manteca Fri. night where he began a meeting there. We are getting settled down again and are looking forward to another year in the Lord's work, and hoping to sow some good seed and see it produce good fruit. We are getting anxious for the Labor Day Meeting that is fast approaching at the Manteca congregation. We are praying that the door of opportunity will open for all that are doing the Lord's work and that people will pay heed to God's Word.

Joe Hisle,— Rt. 4, Ada, Ok. 74820, Aug. 20— It has been some time since my last report to the OPA. We have been very busy in the Lord's work and efforts have been blessed abundantly for which we are thankful. We were in a meeting at Jerusalem, Ark. which resulted in one being baptized. We enjoyed our stay with the Odell Wilsons. The next work was in Wayne, W.V., this meeting also resulted in one baptism and a number of confessions of fault. While at Wayne I enjoyed my stay in the home of Lonnie and Sherri Craddock. From Wayne it was to Pansey, Ala. for a work which resulted in several confessions. As always the brethren opened their homes to us in Christian hospitality. Here we took a break for the Sulphur meeting. The meeting was very enjoyable as usual. Crowds were in excess of 700. The singing and preaching was excellent. From Sulphur we traveled to Brazil, Ind. where we enjoyed the opportunity of staying with Joe and Hazel Loughmiller, we could not have been treated any better. The meeting was well attended by the brethren and congregations in the area. Our next work was with the congregation at Bunner's Ridge, W.V. Sister Jimmy Vincent allowed us to make her home ours. The meeting closed with 8 sisters making confessions. These confessions were for cutting their hair or for wearing immodest apparel. I'm thankful there are still those who can see the need for a good Christian example. From W.V. we went to West Plains, Mo. The meeting was one of the best, we had record crowds with 35

different visitors from the community as well as excellent support from surrounding congregations. The meeting resulted in 2 young men obeying the gospel on the first Sunday. They were leading songs before the meeting closed. The brethren at West Plains had worked for the meeting and their efforts were rewarded. If your gospel meeting is not the success you desire it may be because you have not done your home work in preparation for the meeting. We extend our thanks to the Gary Martin family for their splendid hospitality while we were in West Plains. We still have several meetings for the fall. I request your prayers.

Billy D. Dickinson.— 215 Forrest Hills Dr., W. Monroe, La. 71291, Aug. 27— My summer schedule of meetings is now completed and to all who had us in their homes and made us feel welcomed, we express our gratitude!! In June I had a most enjoyable meeting at Bedford, Ind. where the church is growing and has a bright future. Back in '81 I held their first meeting and it was a pleasure to return and see the progress they have made. Visitors were present at almost every service. Bro. Walter Hunter is certainly doing a fine job there and has proven himself to be of great worth to the Lord's kingdom. We enjoyed staying with Walter and Cindy that week. (A few weeks ago I was saddened to learn of Sis. Beulah Kinser's death. I'm glad I was able to visit with her while at Bedford, which is where she attended. Although at that time cancer had already rendered her weak and frail, she was able to make the first Sunday Morning of the meeting. She will be greatly missed in that area and by all who knew and loved her. To Gene and the rest of the family, I extend my condolences.) We next travelled to Sand Grove, Tx. in July. Although the church is small, we had an old-fashioned meeting with visitors every service, as well as help of brethren from Houston, McGregor, and Hoyte! I'm glad to report that the situation at Hoyte has been corrected. About a week before our meeting, confession of faults were made and unity was strived for. This, of course, really helped our meeting and brethren from Hoyte were so good to attend. I also enjoyed preaching for them on a Sunday evening. Too, we really enjoyed our stay with Bro. and Sis. Coldiron, two of God's faithful who deserve the respect of all for their faithfulness through the years. There was one confession of faults. Finally, July 27-Aug. 5 I was Moore, Ok. where we had an excellent meeting. Anytime you go to the Oklahoma City area you look forward to great crowds and wonderful fellowship. I was certainly not disappointed but left with a greater love and respect for these brethren. I'm also convinced that the Moore congregation has a bright future. I was glad that Bro. Bill Roden was able to be home for most of the meeting. The following preachers were also present: Edwin Morris, James Orten, Ricky Cutter, Jerry Harris, and Doug Edwards. There were two confession of faults. We're now at home and plan to be busier than ever in personal evangelism. Lately, I've been going door-to-door offering correspondence courses. In June here we had Bro. Carl Johnson for a meeting and he proclaimed the gospel with power and clarity. Also, we're looking forward to a weekend meeting with Richard DeGough in November.

Jim Hickey.— 2022 Cannanade, Pasadena, TX 77503, 713-476-4410— Bro. Paul Nichols conducted an inspiring Gospel meeting for us in July. Three souls were baptized into Christ and nine were restored to faithful duty. Since

my last report I had the privilege of baptizing two fine people, Pam House and Guy Lazarus. They both had previously been of the Baptist persuasion. We are also happy to introduce Bro. Paul Kingery to the brotherhood. Last Lord's day he took his stand with us against cups, classes, and other innovations. Paul is presently working on his Doctorate in Public Health at the U. of T. Medical Center in Houston. He has preached for several years, including a period of missionary work in South Africa. He had been a member of the church in Bellaire where the recent Wade-Smith Debate was held. Without the Debate I doubt that we would have met Bro. Kingery. He is an exemplary christian and is already a great blessing to the work of the Lord. Bro. Ronny Wade and Bro. Lynwood Smith did a fine job in refuting the errors of digression. I am happy to report that my son Brett has announced his intention to preach the Gospel. He now is preparing himself for the work. He realizes that he will need training and study before he can be considered a Gospel Preacher. He hopes to be able to travel and study with a number of our faithful Preachers. I recently enjoyed Gospel meetings conducted at Walton Walker in Dallas (Spanish), El Reno, OK, and Hoyte, TX. Our personal work program is going well in Deer Park. It is not overorganized yet the Lord is blessing us with results. We try not to see "men, as trees" nor as mere numbers to be tallied. We feel that we must make friends before we can win souls. In December I plan to go to Mexico and check on the church in Mexicali and a new work south of Ensenada. I would appreciate it if some congregation would send me funds to purchase Bibles and tracts in Spanish. Bro. Lopez tells me that one or two are ready to obey the Gospel. Remember us in your prayers.

Johnny Elmore.— 419 K SW, Ardmore, OK 73401, Sept. 9— Since my last report to this journal, I have been in Jacksonville, FL, May 24-27, in their annual Memorial Day meeting, where we had some good crowds and four confessions of faults. I enjoyed very much staying with Gordon Prince and family. June 4-8, I assisted in a week of personal work, with nine others, at Durant, OK. We contacted a lot of people and had numerous studies, but without visible results. June 17, I enjoyed preaching at Nashville, TN and at White Bluff, TN on June 20, while in a singing school at White Bluff. I enjoyed working with LaDon Croom. I was able to attend some of the meetings at Sulphur, OK and Lebanon, MO. I enjoyed preaching at Houston, MO on July 4. July 29-Aug. 5, I was at Wichita Falls, TX in an enjoyable meeting, resulting in one confession of faults. The church seems to be doing well. Aug. 13-17, I was at Plainview, TX, assisting five other brethren in personal work. I preached one night, Aug. 17. It was revealed that we had 44 studies, and 41 other appointments to study during this effort. Many studies were with Catholics. There were two baptisms during this meeting and others were almost persuaded. I enjoyed staying with Willie & Lita Lopez, who are new members. Wayne Fussell held a short meeting here at Ardmore, Aug. 19-26, baptizing a fine man. We had a wonderful meeting. I have been trying to assist the little congregation at Dougherty, OK some and we have tentatively planned a meeting there for Oct. 21-28. I am leaving tomorrow for Poteau, OK for a mission effort, door-knocking and preaching, Sept. 10-15. I will be at Wynnewood, OK Sept. 23-30, and LaGrange, GA Oct. 7-14.

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."

"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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FEW BUT RIPE Larry Lay

It seems we have developed a generation where speed is the primary mover and motivator. This truly has become a "Get-it-done-yesterday" world. One thing is apparent: While people seem to have the ability to move rapidly and in many different directions at the same time it has done nothing to improve the quality or meaning of life. Nor has this rapidity of life helped the Church. To the contrary, I believe the Church has also suffered for it.

Is it not possible that the Church finds itself caught up in this frenzied get-it-done world without realizing it? We often wonder why the Church collectively and individually does not accomplish what it would like. We wonder why certain works don't come to fruition and we keenly feel the disappointment when there doesn't seem to be a harvest after planting and toil.

I have some observations I would like to share on these points. I think it is possible that the Church in some places and in some cases has not succeeded because its energies have not been sufficiently concentrated on a specific goal in such a way as to lead to success. We see congregations involved in many different works or programs but sometimes not really concentrating their energies on any one in particular. It seems we sometimes participate in many but don't ensure the success of any.

Carl F. Gauss born in 1777 was one of the greatest mathematicians of the 18th century. This man was a noted perfectionist paying absolute attention even to the minutest details. He adopted as his official seal a tree bearing only a few fruits and accompanied by the motto, "PAUCA SED MATURA," that is "Few But Ripe". He was determined that even if he had to do fewer things that the undertakings he was involved in would be done well. I think there is a lesson in this for us.

It is perhaps wise that in some cases we do some re-evaluating. Will congregations accomplish as much by spreading themselves so thin and in so many different areas? It seems we have used this approach in a lot of places for many years and with less than desired results. But why do we resist change? Will congregations perhaps accomplish more in the long run by concentrating their energies and resources on fewer programs or works and seeing that those they are involved in are done thoroughly and well? I only offer this as a consideration, certainly not the solution to every problem or situation in the Church.

Sometimes Christians have become the proverbial "Jack of all trades and master of none." Some Christians know a little about a lot of Bible subjects but not enough to convert someone in error on any of them. We sometimes are able to do many different things, but none of them particularly well. We might accomplish more if we became dedicated to and concentrated on fewer tasks at once.

Anyone who has dealt with fruit trees knows they must be pruned and thinned to produce a better quality fruit and in more abundance. (Jno. 15:1, 2) Perhaps the time has come when this is necessary in the Church. By doing some

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WORSHIPPING THE CREATURE RATHER THAN THE CREATOR Barney Owens

The above caption is taken from Paul's letter to the Romans, chapter one verse twenty-five. If you will please turn to the passage and once you have read it, it will be helpful if you will go back to the July issue of **Old Paths Advocate** and re-read the article on page one under the same title. We shall pursue a little further the same thought now. Another Old Testament example:

THE EXCUSE OF KING SAUL

Without detailing the events of Saul being dispatched to liquidate the people of Amalek, as well as all the animals, upon his return he met Samuel the prophet in the way and exclaimed: "I have performed the commandment of the Lord" (I Sam. 15:13). You recall that Samuel then reminded him that the noise of live animals belied his words even while he spake them, as he was to destroy them and had they been slaughtered they would not as cattle low or as sheep bleat (14). At this juncture, Saul pointed out why these were yet alive, "And Saul said, they have brought them for the Amalekites: for the people shared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." (15).

No doubt you are familiar with the following events. Samuel rebuked Saul by reminding him of the time in his life when he did not exult himself but depended upon God and obeyed without a thought of questioning. It was however, different now as he has reasoned and decided what would be best "for the Lord." Such the attitude exhibited in Saul's actions did not please God and He dethroned Saul as well as preventing his family from thereafter ruling over the people.

Before passing to a modern application of the principle involved remember these facts:

- (1) Saul was told exactly what God wanted,
- (2) God demanded obedience, even in sacrifice He wished only the best,
- (3) Saul did **something for the Lord**--but that something was outside obedience,
- (4) He learned (the hard way): one cannot do anything for the Lord which He has not commanded; **the end does not justify the means!**

Now, here is something God had demanded of His people (sacrifice) which was right and good. We know that these even pointed to the Redeemer yet to be revealed, however,

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"THE CHILD IN THE MIDDLE"

By Ron Jordan

I believe this subject is one of the most important topics that we can engage in. It should be a very important subject to every parent - especially Christian parents because it involves the possibilities of childhood - and to a great extent - the ultimate outcome of manhood - as well as our responsibilities connected with both. If you don't have children - you need to file this lesson away for future reference. If your children are grown - you can help your grandchildren.

No Christian home or congregation of disciples of Christ can give too much of the right kind of attention to this subject, - because the church will only be as strong or as weak as the home. If any child is permitted to start it's growth and development in the wrong direction - it may end fatally.

But if it does not end fatally - it will - in all probability involve an endless struggle to bring the child to and keep it in the right way. Please understand - I don't claim to be an authority on this subject and my children aren't grown yet.

I. The acid test for every endeavor is the finished product it produces. This is true regardless of whether the reference is to worldly affairs or to the work of the church. For example: Farm products or manufactured articles - are only as good as the labor that go into them.

The same holds true with church members and its leaders. The hope for the church in the future lies in our children.

Wadsworth once said:

"The child is the father of the man."

I believe that it is the duty of church leaders to see to the training of the future elders, deacons, and preachers - teachers and faithful Christians in general.

However - if the leaders are to be successful in this undertaking - they must have the cooperation of every parent. I might also add - their help as well.

Unless parents assume their responsibility - there is very little that the leaders of the church can do - in so far as the children are concerned. The idea that children should not be required to attend church meetings or Bible studies - for fear that they will form a distaste for them - is inconsistent with other relations of life.

For example: We don't press this idea as far as public school or work is concerned. School officials insist that every school age child be in classes and the employers demand those on his payroll to be on the job every day. So let us never use this poor excuse.

II. I would like to examine the field that must be worked in our children. The importance of the heart (mind)

1 Sam. 16:7:

"The Lord seeth not as man seeth - for man looketh on the outward appearance - but the Lord looketh on the heart."

Please don't misunderstand this scripture. This passage is not teaching that the Lord is not interested in our outward appearance - because he certainly is! But the Lord is not fooled as man is - with outward showings of goodness. The Lord knows the thoughts and reasons of man's deeds.

Prov. 4:23:

"Keep thy heart with all diligence (care) for out of it are the issues of life."

Notice how Jesus described this idea:

Luke 6:45:

"A good man out of the good treasure of his heart bringeth forth that which is good - and an evil man out of the evil treasure of his heart bringeth forth that which is evil - for of the abundance of the heart his mouth speaketh."

When we talk about the heart - this includes the intellect, the emotions, the will, and the conscience. What these scriptures are teaching - is that people must be educated.

But what is the meaning of education? Education is concerned not only with the intellect alone - but with

everything which makes up the life of the pupil - his thoughts - feelings - will - choices - attitudes - purpose - ideas - and habits.

Some leading educators hold to the idea that a child is born with a large group of capabilities and a number of inherited tendencies - but none of them are fully developed. Thus the child must be properly lead.

Many influences are brought upon our children which they must react and respond to and thus their education begins before we want it to. In a broad sense - these changes which take place in our children from their birth to maturity constitute their education.

The question to be asked at the end of an educational step is not: "What has the child learned?" but "What has the child become?"

It should be kept in mind - however - that learning does not result from instruction alone - but through experiences as well.

We all must agree that it is the duty of parents and church leaders - to furnish the proper instruction and guidance which will enable our children to grow...

All of our children must be taught how to use his or her ability and how to become happy in this world. They must be taught of their proper place in life, in the home, in the church, school and community.

But in order to fulfill this - proper training is necessary - if good is to follow. The training I'm referring to - is that which results in the development of their character. It should be kept in mind - that the church nor the home has reached it's education goal - until all it's pupils possess both the disposition and ability to meet all the situations of life in the Christian spirit and manner. Sad - But - many adults haven't learned this yet!!!

We must understand a failure to train - or to wrongly train our children can be dangerous. Prov. 22:6:

"train up a child in the way he should go - and when he is old - he will not depart from it."

We hear this passage many times - but what does it really mean??? We as parents - must dedicate ourselves to the training of our children - we must nurse and teach them the way of the Lord. In this training - discipline must be used - because God has entrusted in our care, a soul and life - which we must shape and mild.

Solomon said: "Spare the rod and you will spoil the child."

Remember a few years ago when Dr. Spock came out with the idea that if you spanked a child, you would warp his personality? We have a generation of rebellious youths in the world today because of it.

However we must live before our children what we are trying to teach them.

The story is told of a woman who called upon a friend to try to persuade her 9th son not to be a sailor like the other 8 boys. The mother could not understand why all the boys wanted to be sailors. The friend pointed out to her that a large picture of a ship at sea - which she had hung on her wall was the silent teacher.

There are as many silent teachers of error as there are of the loud and boisterous ones.

We as parents and church leaders must properly guide our young people through the experiences of life. Let's not only be willing to help them through the sweet and easy times - but let's be near - when they need our help to get over the rough and trouble times. Let's be willing to listen to their troubles and be ready to give spiritual guidance.

Psychology teaches that man is largely made during the first 12 years of his life. Very few new habits are formed after the age of 25 and very few old habits are given up.

It has been said - based on reliable statistics - that only one out of every thousand people obey the gospel after they

Continue on Page 4

ABOUT AUSTRALIA

Jerry Cutter

By the time this article appears in the OPA we will have been in Australia more than one year, which doesn't seem possible. There has been some interest in more detail about Australia and our work; thus this general report.

My wife and I came here wholly under the direction and support of the Twenty-first Street congregation in Oklahoma City, the same congregation that ordained me as an evangelist 33 years ago.

The immediate reason for our coming to Boulder-Kalgoorlie was the John Burt family, a family with whom brother Walter MacFarland met with for worship when he was here from Texas working for Hughes Tool Company. Our desire was to see if interest could be sparked here where the Burts' lived; if not, from the beginning we, and they eventually, planned to move to Perth, 375 miles from here. From our field reports you have been able to follow the growth of the work.

I would like to give a little history of the church in Australia from the beginning. The original work in Australia was tied to the Restoration movement, and clearly dates from the 1840's. However, when the instrumental music was introduced the church eventually became swamped with error, and according to the Sunday School brethren, "By the early 1950's, when the 'neo-Restoration' movement began in Australia, non-denominational Christianity was all but gone."

The Sunday School brethren have been in Australia in force since the late 1940's. I will now quote from their assessment of the work since then, taken from **Christian Chronicle**, Route 1, Box 141, OK. CITY, OK. 73111 (August 1984).

They report "there are less than 2,000 members of the church in a nation of 16 million people and no elderships among 65 churches of Christ..." Further, "The one responsible for the majority of the preaching probably has a full-time secular job. The average member has been a Christian less than five years."

"The largest church in Australia is the City Beach congregation (which I have visited) in Perth, Western Australia. It has 175 members... City Beach is non-cooperative in its view toward other congregations and feels it unscriptural to employ a local preacher."

"Sydney is the largest city with a population near four million. It has eight congregations with about 400 Christians. Melbourne has three million people and about 175 Christians among six churches. More than half of them are at Belmore Road."

By being generous with the above figures, and there being less than 2000 members, I set the figure at 1800. When I take out the ten largest congregations, I find the average congregation in Australia has less than 20 members.

In Perth there are five congregations, and City Beach is "non-cooperative." It is feared some of the others will soon be completely charismatic. **CLEARLY SOMETHING IS WRONG!**

For one thing, when the Sunday School brethren came, they introduced a slightly "less liberal" brand of "liberalism" than was already being practiced by the Associated Churches of Christ, or Christian Church.

In this area, many of these congregations are even more liberal than their American counterparts. I have visited two of these congregations, and in both the women were asked to answer questions in the public assembly. Presently, in fact, I am in a discussion with the leader at City Beach over this matter.

In the other congregation I visited, a young leader recently missed the Lord's Supper to play in a Sunday tennis tournament. No discipline was exercised against him. Also, I know their song leader went for weeks without coming.

In our local work, we are fighting to overcome the

grossly unscriptural things that have been allowed to develop among the digressives. We have five heads of families attending and only one will not work on Lord's day. And I might mention he is the only one allowed to take part in services. Two other song leaders live away and work, and when they attend they are not allowed to take part either. Also, the song leader from the Associated Church came for a while, but when it became evident he would not be used, he and his wife left and joined the Baptist Church where he is allowed to lead, when not working. One who attends Boulder is the former preacher, and D.D., from the Associated Church. He left them because the charismatics took over; however, he also works about one out of every three Sundays.

Needless to say, there have been many subtle pressures brought to bear on me since coming. Early on I announced publicly the conditions under which I would stay here, thus making no direct demands on anyone. Having the "rules" understood from the beginning has eliminated much confusion.

What does the future hold for the work? It is much too early to make a judgment. We have a lot of contacts yet to work and a lot of ground work yet to do. And also, I see this work pointing us toward other countries that I had not previously dreamed of. I am a very strong believer in Providence and I try to be constantly alert as to where the Lord is really pointing us. So we will keep on working and praying, and will try to continue to objectively report on the work. God be thanked for whatever may have been done.

—P.O. Box 966
Kalgoorlie, W.A. 6430
Australia

THANKS

I thank the Lord for thy watch care through the night,
I thank thee for the early morning light.
I thank thee for the sunshine I thank thee for the rain,
I thank thee that thou hast relieved my pain.
I thank thee for a husband who is kind and true
I thank thee for my children for they are loving, too.
I thank thee for all my friends both old and new
For without them I would not know what to do.
I thank thee for my Mom and Dad,
How thou hast blessed and kept them through the years
And been with them through all their heartaches and tears.
I thank thee for a brother and sister that thou hast spared me
Oh! let us be together when we cross that mistic sea.
But most of all I thank thee that thou didst let thy dear son die
For a weak and lowly sinner such as I.
I thank thee for thy holy Word that tells us what to do
So we can be with Jesus when this life on earth is through.
I thank thee for the flowers I thank thee for the trees,
I thank thee for a cozy house so I don't have to freeze.
There are so many things to thank you for I could not remember all,
I thank you for a guiding hand to help me if I fall.

—Lessie Smith,
Beaver, W. Va.

ATTENTION, PLEASE

We are informed the notice we received and published in June OPA that the Avon congregation in DeQueen, Ark. was no longer meeting, was in error, and that the faithful church is and has been meeting continuously for a year at that location.

—DLK

PUBLISHER

Don L. King

41931 Chadbourne
Fremont, Ca. 94539**ASSISTANT PUBLISHER**

Ronny F. Wade

707 Pearson Dr.
Springfield, Mo. 65804**EDITORIAL STAFF**

D.B. (Don) McCord

Clovis T. Cook
Edwin S. Morris**CONTRIBUTING EDITORS**Johnny Elmore
Barney Owens
Bennie Cryer**SUBSCRIPTION RATES**

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Chadbourne Dr. Fremont, Ca. 94539.**THANKSGIVING MEETING**

Bennie Cryer will be preaching at the annual Northwest Thanksgiving meeting, hosted by the Cave Junction, Oregon congregation, Wednesday, November 21st thru the 25th. There will be all day services Thanksgiving day with many preachers and teachers speaking on subjects of their choice. Morning services will begin at 10:00 a.m. and afternoon services at 3:30 p.m. Evening services will begin at 5:00 p.m. with Bennie Cryer doing the preaching. Lord's Day morning services will be at 10:30 a.m. and evening services at 5:00. All other evening services will be at 7:30 p.m. We cordially welcome and invite all who can to attend and help make this meeting a success. We look forward to seeing you here.

—Cave Junction
Congregation

THE 1985 CHURCH DIRECTORY

Beginning **November 15th** send information for the 1985 Church Directory to me at **Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663**. My telephone number may be the same or changed as in the Directory. I am making a deadline of **February 1, 1985** for the Directory. I will not publish the names of the congregations that I have heard from because it caused a lot of confusion last time.

Check the 1983 Directory, and if there have been no changes, drop a card giving the name and location of the congregation and say, **Same As 1983 Directory**. If there have been changes, **please give the changes**.

If you were not listed in the 1983 Directory, please give me (1) **Name**, and **Location**, (2) **Time of Services**, (3) **Names, addresses and telephone numbers** of not more than **THREE** of the leaders.

Please remove the name of Jim Downum and replace it with John Carter, 332 Campus, Arvin, Cal. 93203. Phone (805) 854-5739.

Hayes Center, (Hayes County), Neb. - In the home of Bro. Cris Graham, Sun. 11:00 A.M. Please call in advance. Cris Graham, Box 193, Hayes Center, Neb. 69032. Phone (308) 286-3404.

—Ray Asplin

"THE CHILD IN THE MIDDLE"

By Ron Jordan

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reach and pass the age of 30.

Someone once wrote:

"The best time for establishing christian foundations and nurturing christian behaviour is the plastic years of childhood and youth before habits of conduct have been established."

III. Where is the proper training to be done? There are only two places, the home and the church.

First the home: May I ask "Would it be embarrassing to you as a parent - to have to register the amount of Bible teaching your children receive in your home?" Does the only Bible learning our children receive - come from the public preaching on Lord's Day and midweek worship?"

Eph. 6:4:

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Does Paul leave the idea that the church is solely responsible for the spiritual guidance of the child? **CERTAINLY NOT!!!** We as fathers must teach our children in our homes. We can't send them off to a Sunday School Class or let someone else teach them.

"Father, - bring your children up in the ways of the Lord."

We as parents do not hesitate to require our children to study their school assignments - for fear that they will later develop a dislike for them. Why is it then - that we do not require our children to study God's Holy Word??

We as parents are responsible for our children according to the Law of God and the Law of the Land.

Deut. 4:10:

"Gather me the people together - and I (God) will make them hear my words that they may learn to fear me all the days that they live upon the earth and that they may teach their children."

Notice that "they" the parents - are to teach "their children."

Deut. 6:7 Moses went on to say:

"these words which I command thee this day - shall be in thine heart and thou shalt teach them carefully to thy children - and shalt talk of them when thou sittest down in thine house - and when thou walkest by the way and when thou liest down and when thou risest up."

Friends there is some difference in teaching and training. The teaching is good and is commanded - but the training is the important thing - because this determines the future of the child's life here and hereafter.

People often differ over what age in the child's life to begin training. Some parents have said:

"My child is only three - I'll be glad when he gets old enough to correct and train."

I wonder who do they think they are fooling? No one but themselves. A little child is being trained from the beginning and the parents are either training the child up in the way he should go - or in the way he should not go.

"Children learn at a very early age!!!

Little girls can be trained - in the art of cooking - sewing, keeping house - as well as they can be trained to mimic some movie star. Mothers need to take time to go to the trouble of training their little girls to be homemakers.

Regardless of how much book learning a girl may have - she must have the practical knowledge in order to be the kind of a home builder she should be.

Too many mothers spend two or three hours every day reading a trash novel and then don't have time to teach their little girls how to mix a cake or sew on a button.

(To be continued next issue)

WORSHIPPING THE CREATURE RATHER THAN THE CREATOR

Barney Owens

Continue from Page 1

this truth of God Saul turned into a lie and worshipped and served the creature rather than the Creator.

Taking the thought of this example let us notice a specific command directed not to another age or dispensation, but to us. The principle learned from Saul should greatly aid us (I Cor. 10:1-12).

Christ instituted the Lord's Supper and gave instruction as to how He wished us to keep our memory ever fresh respecting His suffering and death on our behalf. This supper we are to eat on the day of His resurrection each week. I shall quote each passage but will again ask you to turn and personally do the reading. The passages that will be necessary are: Mt. 26:26-29; Mk. 14:22-25; Lk. 22:14-20; I Cor. 11:17-33; I Cor. 10:16-17; Acts 20:7; Heb. 10:25.

Paul reproved the Corinthians because by failing to follow the Savior's example they had turned the Lord's Supper into their Own Supper. What would be his language about the practice of many today? Would it not be the same? When the example and command for our practice dates not back to Christ but sometimes less than a century whose supper is it, the Lord's or Ours? With the New Testament in hand, anyone can see and understand how we are to eat the Lord's Supper. As you read and re-read the afore mentioned passages see if these truths are not found:

- (1) A piece of bread (a loaf) is taken, thanks is given and each breaks and eats for himself.
- (2) A cup containing a liquid is also taken, thanks is given, and each drinks out of it.
- (3) The drink element (liquid) is named: the fruit of the vine (or produce of the grape).

However, much to the surprise of many, when we examine the practice of our day the findings are far different. What do we see? The prominent practices are:

- (1) The eating is not always on the day of the Lord's resurrection in every week, but any day, and at that monthly, quarterly, yearly, or eating at one's discretion.
- (2) In some groups the bread only is eat (no breaking) and the cup withheld, except from the officiating officer.
- (3) Rather than drink from a common cup, each individual has his own cup.
- (4) Various liquids from alcoholic to various soft drinks are used.

The Lord's Supper in it's place is one of the beautiful ordinances of the Lord. But the same principle is ignored by many today as did Saul. We do not have the liberty to render a partial obedience. Our fancy or circumstances are not the deciding factor. If we change or alter what the Lord has asked us to do even under the plea of "doing something for the Lord" we shall suffer the consequence. Let's learn from Saul to avoid learning the hard way (Heb. 2:1-4 and Heb. 5:8-9).

To make ourselves "Lord" and the supper "ours" is to change the truth of God into a lie and it is **worshipping the creature rather than the Creator.**

8782 Meadowview
W. Chester, OH. 45069

WORDS OF ENCOURAGEMENT

"Enjoy the paper very much- don't know what I would do without it" - Dewey Best, Boynton, Ok.

"We enjoy the paper so much and look forward to it each month. Keep up the good work" -Loyd & Maricelle McAnear, Bridgeport, Tx.

"I especially looked forward to receiving the OPA after having a heart transplant and being confined to the hospital. Your efforts are so appreciated" -Robt. Smith, Brazil, Ind.

"Send a sub. to my sister, I hope she will enjoy it as much as I do" -Georgia Weeks, Kinston, Ala.

FEW BUT RIPE

Larry Lay

Continue from Page 1

pruning in our lives we can learn to do things well if we start concentrating on fewer of them at a time. But when we try to do too many things at once, frustration and lack of success will most likely be our rewards. Most will admit that not much good is usually accomplished when we spread ourselves too thin in any endeavor.

A sad occurrence we have all seen in the Church are converts who don't stay converted and drift away. Sometimes the easy part is getting them baptized. The hard part can be the months of follow up, study, prayer, fellowship and encouragement that are required. But one converted this way will more likely be around later to participate in the Church's work than 10 who are converted and left to make it on their own. The energy expended will prove profitable for the individual and the Church when it is thus concentrated.

I am not suggesting in this article that we only be concerned about converting a few. Our field is the entire world. But let us make sure our converts are converted. (Luke 22:32) As congregations let us not just be concerned with the number of programs or works we can get involved in. Let us make sure that we are equally concerned about the quality of the works and programs and that we will focus or concentrate our abilities, resources, and energies to the success of these endeavors.

Perhaps as we think of the work of the Lord that we are striving to accomplish "Few But Ripe" is better than "Many half-baked and un-done."

-10170 Marcella Ct.
Santee, CA. 92071

WORDS OF ENCOURAGEMENT

"We have enjoyed reading the OPA, and it has helped much in our studies" -Charles & Cathern Stacy, Cinn., O.

"Don't want to miss an issue of OPA, it is such a spiritual feast for us" -Ross Shannon, Vanzant, Mo.

"I think you all are doing a fine job with the paper and we enjoy it. May God bless in the work in the Philippines. It is encouraging to see such dedication in doing God's will. You have our prayers" -Johnny & June Ercanbrack, Lakeside, Ca.

"Enjoy the OPA much, keep up the good work" -Danny Owens, Florence, Colo.

"Here is my renewal to this fine paper, filled with such good spiritual food. Look forward to its arrival each month" -Mary Hunt, Bushnell, Ill.

"Have enjoyed reading the OPA for so many years and it means more to us each day. The quality has improved the past few years. We appreciate your efforts to give us such good reading" -Jack & Shorty Stalcup, N. Hollywood, Cal.

"Here is my renewal. Would like to see the preachers report more often, it is like a letter from them each month" -Hedric Laney, Temple, Ga.

"Here is my renewal, I like the paper very much" -Royce Lewis, Amarillo, Tx.

"Note our new address, we would not like to miss even one issue" -Troy Owen, Lodi, Cal.

"We thoroughly enjoy the OPA and pass it on to others" -Oma Petree, Lovelland, Tx.

"God bless you all in your continuous efforts to spread the gospel through the Old Paths. We look forward to hearing from everyone each month" -B. Giles, Summer-town, Tn.

"Thanks for keeping the paper going, we enjoy it so much" -James Clark, Neosho, Mo.

"We surely enjoy reading the OPA" -Teddy Reese, Vanzant, Mo.

HONDURAS REPORT AUGUST 1984 Muri Helwig

It is hard to realize that the summer is over and the children are back in school. We have spent a very busy summer, but we welcome the coming of the fall season.

I am happy to report that during July and August there were five more baptisms. We give the Lord all the praise and glory for those who have been added to the number of believers. Two of the congregations are doing quite well and are showing progress. The other two congregations have become a little discouraged but seem to be holding their own. We pray that they will also press forward in the faith.

I regret to report that Hector Emilio Rodriguez, who was working with us in the work, is no longer working and being supported by the churches. Due to his personal conduct and actions it was necessary to terminate his support. He had been helping in the work for about two years and had a good deal of influence over some of the churches. I feel that this is the reason why two of the churches are not progressing at the present time. We pray that the problem with this young man will not cause any lasting harm to the work here, but only time will tell.

The Zapotillo congregation has been in need of a meeting house for some time. The brethren from the El Cajon congregation in California have provided the funds necessary to build the building that the congregation needs. The brethren from Zapotillo and I were delighted to receive this money for the building. However, we encountered the problem of not being able to find a suitable place

to build. They had searched for a long time and had almost given up when last month a plot of ground was found. The ground was purchased, and the brethren are anxious to begin to build. They will construct the building of adobe blocks. Therefore, because we are now in the middle of the rainy season, we must wait until January to begin building. We wish to thank the El Cajon congregation for their valuable support of the Honduran work.

This past summer we were afforded the opportunity to move to another house. Our present house has a few more comforts that we enjoy. We now have hot water and a bathtub which are real luxuries after living more than four years without them. Our address remains the same because we receive our mail through the post office box. We have a new telephone number, so if you would need to call us, it is 22-1905.

During the month of August, Trina, our daughter, had an operation on her foot. She is doing okay but she is not permitted to walk for long distances. She should be completely recovered within the next month.

We would like to take this opportunity to thank all for your continued support of the Honduran work. We ask that you continue to remember us and the work in your prayers.

—Your brother in Christ,
Muri R. Helwig
Apartado Postal 26
Comayaguela, D.C.
Honduras, C.A.

"CHRIST IN YOU" Glen Arnett

It is God's will that all men should come to repentance (II Peter 3:9). That is why God sent his Son into this world, that the world through him might be saved (John 3:16, 17). Knowing this we should glorify God in our body and in our spirit, which are God's (I Cor. 6:20). God has through Christ given us all things that pertain to life and godliness through the knowledge of God and of Jesus our Lord. Through this knowledge grace and peace are multiplied unto us. God, having called us to glory and virtue, has given us exceeding great and precious promises. According to these promises we not only can escape the corruption that is in the world, through lust, but we can also be partakers of the divine nature (II Peter 1:2-4). We know that God is love and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is so are we in this world (I John 4:16, 17).

From the beginning of the world these promises that we have in Christ and the riches that we have access to, by faith, were hidden in God and was a mystery to the sons of men. The knowledge of this mystery of Christ was revealed to Paul, the holy apostles, and prophets by the Spirit. Paul said it was his ministry to preach among the Gentiles and to make all men see the fellowship of the mystery of the unsearchable riches of 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. Paul said, "I bow my knees unto the Father, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; (the fullness of the stature of Christ) And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Paul said, "When ye read this, ye may understand my knowledge in the mystery of Christ". (Quoting and paraphrasing Eph. 3:3-19). Having read the scriptures written by these apostles the

knowledge that we are to understand is that we are to be filled with the fullness of God. We are to be partakers of the divine nature that we might be like him in this world. The fullness of all things are in Christ, for it pleased the Father that in him should all fullness dwell; (Col. 1:1:19). John said, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit (I John 4:13).

Can we be the children of God, brethren to Christ, or the sons of God if we do not have the Spirit of Christ dwelling in us? Paul said, "If any man have not the Spirit of Christ he is none of his (Rom. 8:9). It is through Christ dwelling in the Christian that one is filled with the fullness of God (Eph. 3:17-19). Paul's ministry was to reveal to the Gentile and all men that which had been hid in other ages, the mystery in Christ (Eph. 3:1-19 and Col. 1:9-26). What then is the glory of this mystery, that Paul preached, that all men might be perfect in Christ? Here is what Paul said, "To whom God would make known what is the glory of this mystery among the Gentiles; which is CHRIST IN YOU the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus": (Col. 1:27-28).

—P.O. Box 835
Cave Junction
Or 97523

50TH WEDDING ANNIVERSARY

July 7, 1984 on Saturday afternoon, Dan and Mary Keel celebrated 50 years together with open house along with their 4 children, Anne Keele, Eola, Tx.; Jean Caffey, Collinsville, Ok.; Dan R., Caliente, Cal.; and Sue Harris, Caliente, Cal., and a host of other relatives and friends. Dan and Mary were married July 24, 1934. They have 18 grandchildren and 3 great grandchildren. Numerous gifts, cards, phone calls, visits, etc. made for a delightful occasion, but most of all they had their 4 children together at one time for the first time in about 25 years.

CHRISTMAS AND N.T. CHRISTIANITY

A very able and scholarly examination of this subject has recently been put into a neat booklet, by Alford L. Newberry. This is not to say that other good tracts and booklets have not been written on this subject, even some by our own brethren. However, there are some things that are examined and brought to light by Alford that we certainly need to study. In my opinion, there are many who have taken this matter too lightly.

The 21st Street Congregation in Oklahoma City had the first printing done at their expense. This is something I have wanted to see our congregations get involved in, and if they would, there would be little reason for our authors and writers to get involved in "commercialism" or "making merchandise of the gospel." I believe our authors and writers are entitled to recover their cost and be supported for the time spent in writing these good books and tracts. But I certainly see nothing wrong when a congregation feels that they can do a good work in underwriting the publication of good tracts, books, etc.

In this booklet Alford deals with the commercial aspect found in the observance of Christmas. This is a point we need to study. Also, the fallacy of the idea that we can observe a religious thing in a non-religious way, is dealt with by Alford in his booklet.

I urge you to order this booklet and examine it thoroughly and carefully. You may order this booklet from Alford L. Newberry, 1101 S.E. 12th, Moore, OK. 73160.

—Clovis T. Cook

PRACTICE WHAT YOU PREACH By Viola G. Offill

There are preachers and there are teachers;
Some go far and some stay near;
They all tell us how we should love our brother,
They teach us how God we ought to fear.

We must follow in his footsteps
All his commandments we must keep.
Visit the sick and feed the hungry.
Rejoice with them that rejoice and weep with those that weep.

The sick know who visits,
The hungry know who feeds.
Tis not enough to say we ought to do,
Christ judges by our deeds.

If you just teach the local church,
Or you are sent out to preach
While you are teaching others
Just remember brother, practice what you preach.

Be not one who teaches only
Be a doer of the word.
A sermon that is seen is greater
Than one that is heard.

Oh! The good that we could do
How many hearts we could cheer;
With just a friendly visit now and then
Kind deeds and kind words to the lonely are so very dear.

You knew that I was sick and didn't visit
You knew that I was hungry and gave no bread
Depart from me I never knew you
Faith without works is dead.

The Saviour knows the things
We have left undone
Since you did not to the least of these, brethren
You did it not to God's own Son.

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.

David Askins, 29 Eastbrook Dr., Del City, Ok. 73115
Larry Barnes, 5836 S. Villa #141, Okla. City, Ok. 73119
Kelly Ayers, 4221 SW 32nd, Okla. City, Ok. 73119
Lezlie Ayers, 7108 NW 7th., Okla. City, Ok. 73127
Tracy Ayers, 7108 NW 7, Okla. City, Ok. 73127

WORDS OF ENCOURAGEMENT

"Thank you for your continued efforts with the paper, and may God bless" - George Vergara, Plainview, Tx.

"We enjoy the paper and appreciate the efforts of all who compile it" - R.V. Criswell, Purcell, OK.

"We enjoy being able to keep up with the brotherhood through the OPA." - Ina McKinney, Clovis, Cal.

"Here is my renewal for OPA so much water under bridge since I started receiving it years ago." - Laura Smith, Sentinel, Ok.

"Look forward to receiving the OPA each month." - Wiley Quates, Kinston, Ala.

"We enjoy the paper and look forward to receiving it each month" - Doris Bunner, Fairmont, W. Va.

"Surely enjoy your publication, here is my renewal and a new subscription" - Gary Lovell, Henryetta, Ok.

"Enjoy the OPA keep up the good work. Here are 3 subscriptions" - LaVern Lum, Porterville, Cal.

"Time for renewal- good to read of the work in the Philippines- look forward to the next issue" - The Oxners, Waco, Tx.

"Thank you for the time and effort you put into the paper- enjoy it" - Doris Eisfeldt, Lubbock, Tx.

"Keep up the good work, your efforts are appreciated, here is my renewal and a sub." - Bill Offill, Albany, Ore.

"Enjoy reading the many good articles on various subjects." - Sam Grissom, Bakersfield, Cal.

"We have been receiving the OPA for a year and enjoy it so much" - James E. Smith, Dallas, Tx.

BAPTIZEIN IS THE INFINITIVE 1984 By K.G. Wilks

The word, BAPTIZEIN, is the ground-meaning: To Immerse, to immerge, submerge, to dip, to plunge, to inbathe, to whelm.

As used by the Greek writers, including the church fathers, when not speaking of Christian rite. This word is the **infinite**, present active, all other forms of the word being cognates, including the word "bapto" (a word in the King James Version, anglicized but not translated, thereby allowing the Anglican, or church of England) to continue sprinkling for baptism as it had been brought over from Roman Catholicism. All other sectarian bodies, such as Presbyterian and Methodist, who sprinkled for baptism could continue their false doctrine seemingly obeying the Lord's command to be baptized, when in reality baptism was not being performed.

The word is pronounced "bap" (with the "a" as in father), "ti" (with the "i" as in police) and "zein" as in Zane), (bopp-tee-zane).

In the literal, physical sense, absolutely, with the engulfing element implied, in the History, book I, ch. 51, 6, by Polybius, who was born 205 before Christ, he gives an account of a sea battle between the Romans and Carthaginians; he records the advantages of the latter in their better vessels and better skill at maneuvering those vessels; if the Carthaginians found themselves in a spot hard pressed, they would rapidly sail away from the heat of the battle, then approach from a different direction under full sail, very rapidly sailing to a new point of attack they made continued attack and SUBMERGED (BAPTIZED) many of the vessels. P. 16.

On page 16, the same work, in Plutarch, Life of Marcellus ch. XV, born in the year 50 after Christ, he described how Archimedes used a kind of an engine to lift the prows of the besieging vessels high out of the water, standing them on their sterns in the water, and so SUBMERGED (BAPTIZED) many of the vessels.

Example 15, page 22: The commander of the fleet, leading on the line, and first joining battle, was slain after a brilliant conflict; and his ship being SUBMERGED (BAPTIZED), confusion seized the fleet of the barbarians."

EXAMPLE 16

Josephus, Jewish Antiquities, Book XV, ch. 3, 3. Describing the murder of the boy Aristobulus, who (by Herod's command) was drowned by his companions in a swimming bath, he says, "continually pressing down and IMMERSING (BAPTIZING) him while swimming, as if in sport, they did not desist till they had entirely suffocated him."

EXAMPLE 26:

"'For he is praised,' says he, 'because he DIPPED (BAPTIZED) the stewards; being not (TAMIAS) stewards, but (LAMIAS) sharks.'" (Born about 450 before Christ.)

EXAMPLE 47:

Chrysostom, Discourse on the paralytic let down through the roof. An eminent Greek writer of the Christian church, born 347 after Christ;

The same writer, on David and Saul, Discourse III, 7. "Even this was worthy indeed of praise and of greatest admiration, that he did not PLUNGE IN (BAPTIZE) the sword, nor sever that hostile head!"

EXAMPLE 57:

Describing the manner in which the Egyptian boatman drinks from the Nile, he says:

"For their drinking-cup is the hand. For if any of them is thirsty while sailing, stopping forward from the vessel he directs his face towards the stream, and lets down his hand into the water; and DIPPING (BAPTIZING) it hollowed, and filling it with water, he darts the draught towards his

mouth, and hits the mark." (Middle of the first century of the Christian era.)

IN THE TROPICAL OR FIGURATIVE SENSE

(To plunge, to immerse, to whelm (as in engulfing floods), in calamities, in ruin, in troubles, in cares, in poverty, in debts, in stupor, in sleep, in ignorance, in pollution, etc.)

EXAMPLE 88:

Libanius, Epistle XXV, Referring to the earthquake in which two of his friends had perished, he says:

"And I myself am one of those SUBMERGED (BAPTIZED) by that great wave."

(By a Greek philosopher and rhetorician born 315 after Christ).

EXAMPLE 90:

Gregory of Naxiansus, Discourse XL, 11. Urging his hearers not to defer their baptism, till they should be burdened with more sins to be forgiven, he says, nor let us take more lading than we are able to carry; that we may not be IMMersed (BAPTIZED), vessel and men, and make shipwreck of the grace, losing all because we had hoped for more."

EXAMPLE 95

Basil (The Great), Discourse XIV, Against Drunkards: He says of the intoxicated:

More pitiable than those who are tempest-tossed in the deep, whom waves receiving one from another, and OVER-WHELMING (BAPTIZING), do not suffer to rise out of the surge; so also souls of these are driven about beneath the waves, being WHELMED (BAPTIZED) with wine."

EXAMPLE 97

Josephus, Jewish War, book III, ch. 7, 15: The people of Jerusalem, expostulating with Josephus, ... on his purpose to abandon the besieged city and its inhabitants to their fate, say to him:

"And that it did not become him, either to fly from enemies, or to abandon friends; nor to leap off, as from a ship overtaken by a storm, into which he had entered in fair weather; that he would himself OVER-WHELM (BAPTIZE) the city, as no one would longer dare to make resistance to the enemy, when he was gone through whom their courage was sustained."

EXAMPLE 100

"The crowning achievement was Salamis; where thou didst WHELM (BAPTIZE) Asia."

EXAMPLE 101

"But he who bears with difficulty what he is now bearing, would be WHELMED (BAPTIZED) by slight addition."

EXAMPLE 107

Espos. of PS, 111 (112): "For it is impossible that a soul, a bounding in mercy, should ever be WHELMED (BAPTIZED) by the annoyances of passion."

EXAMPLE 111

Achilles Tatius, Story of Leucippi and Clitophon, book III ch. 10.

"What so great wrong have we done, as in a few days to be WHELMED (BAPTIZED) with such a multitude of evils?"

EXAMPLE 112

The same Work, book VII, ch. 2. Misfortunes assailing WHELM (BAPTIZE) us."

EXAMPLE 114

Libanius, Funeral discourse on the Emperor Julian, ch. 148.

"For grief for him, WHELMING (BAPTIZING) the soul, Continue on Page 9

BAPTIZEIN IS THE INFINITIVE 1984 By K.G. Wilks

Continue from Page 8

and clouding the understanding, brings as it were a mist even upon the eyes, and we differ little from those who are now living in darkness."

EXAMPLE 120

"Evanus of Paros,* Epigram XV. Bacchus (the use of wine), when too freely indulged, he says: "PLUNGES (BAPTIZES) in sleep, neighbor of death."

*About 250 years before Christ.

ITS USE IN COMPOSITION WITH A PREPOSITION

EXAMPLE 152

Plutarch, *Life of Sylla*, XXI. Account of the defeat of Archelaus' Asiatic troops, and the storming of his camp, by Sylla.

"And dying they filled the marshes with blood, and the lake with dead bodies; so that, until now, many barbaric bows, and helmets, and pieces of iron breastplates, and swords, are found IMMERSED (BAPTIZED) in the pools."

EXAMPLE 158

Chrysestom, *Discourse on Gluttony and Drunkenness (at the end)*.

"For as a ship, that has become filled with water, is soon SUBMERGED (BAPTIZED), and becomes deep under the waves; so also a man, when he gives himself up to gluttony and drunkenness, goes down the steep, and causes reason to be whelmed beneath the waves."

EXAMPLE 160

Alexander of Aphrodisias, I. 17.

"Why is it that many die, of those who have drunk wine to excess? Because, again, the abundance of wine WHELMS (BAPTIZES) the physical and the vital power and warmth."

EXAMPLE 164

Origin, *Comment, on John*, ch. 11:45: on the words, 'Many believed on him.'

"And whom would they not move to believe the preaching of Jesus (and verily, as if out of death and puridity), of those who were altogether WHELMED (BAPTIZED) by wickedness," etc.

(Latter half of the second, and first half of the third century) EXAMPLES OF ITS USAGE IN THE GREEK VERSIONS OF THE OLD TESTAMENT

EXAMPLE 169

Version of the seventy, 2 Kings, ch. 5:14, English Bible.

"And Naaman went down, and IMMERSED (BAPTIZED) himself in the Jordan, seven times."

The sense is correctly given in the common English Bible: 'and dipped himself seven times in the Jordan.'

EXAMPLE 170

Version of Aquila, Job, ch. 9:31 (English Bible, 'thou shalt plunge me in the ditch') "Even then thou wilt PLUNGE (BAPTIZE) me in corruption."

First half of the second century after Christ.

EXAMPLE 107

Crysestomi Expos. of Ps. 111 (112), 4.

"For it is impossible that a soul, abounding in mercy should ever be WHELMED (BAPTIZED) by the annoyance of passion."

EXAMPLE 112

"Achilles Tatius, *Story of Leucippe and Clitophon*, book VII, ch. 2.

"Misfortunes assailing WHELM (BAPTIZE) us."

EXAMPLE 127

Clement of Alexandria, *Exhortation to Pagans*, 1. 3.

"But the foolish are stocks and stones; and yet more senseless even than stones is a man IMMERSED (BAPTIZED) in ignorance."

EXAMPLE 135

Plato, *Euthydemus, or the Disputer*, ch. VII. Speaking of young Cleinias, confounded with the sophistical questions and subtleties of the professional distant, he says:

"And I, perceiving that the youth was OVERWHELMED (BAPTIZED), wishing to give him respite," etc.

(Born 429 before Christ)

From the preceding examples it appears, that the ground-idea expressed by this word, is to put into or under water (or other penetrable substance), so as entirely to immerse or submerge; that this act is always expressed in the literal application of the word, and is the basis of its metaphorical uses. The ground idea is expressed in English, in the various connections where the word occurs, by the terms (synonymous in this ground-element) to immerse, immerge, submerge, to dip, to plunge, to inbathe, to whelm.

These examples are drawn from writers in almost every department of literature and science, from poets, rhetoricians, philosophers, critics, historians, geographers, from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition, romances, epistles, orations, fables, odes, epigrams, sermons, naratives; from writers of various nations and religions, Pagan, Jew, and Christian, belonging to many different countries, and through a long succession of ages.

In all, the world has retained its ground-meaning without change. From the earliest age of Greek literature down to its close (a period of almost two thousand years), not an example has been found, in which the word has any other meaning. There is no instance, in which it signifies to make a partial application of water by effusion or sprinkling, or to cleanse, to purify, apart from the literal act of immersion as the means of cleansing or purifying.

Foot note, p. 106:

When part of an object is said to be immersed, the word is applied to that part alone, and the rest of the object is expressly excepted from its application...In example 7, the body is said to be IMMERSED as far as the breast, all above being expressly excepted.

At this point, see Acts 8:38, 39. These excerpts, came from the book... "The Meaning And Use of Baptizien, by T.J. Conant, a Greek scholar of the highest repute. The book can be ordered from International Bible Publishing Co., P.O. Box 344091, Dallas, Tx. 75234. Price \$8.95 plus \$1.00 postage.

WORTHY OF NOTE

Charles (Buddy) Cabaniss and his wife Martha, of the congregation in Deer Park, Texas are in the process of adopting an infant orphan. Both Buddy and his wife are fine Christians and perfectly capable of rearing a child in the Faith. I recommend them to you. They are worthy. Perhaps there are those who would like to help place a child in a Christian home. The fee involved is \$6000. The Cabaniss have only been able to save \$2000. due to the unexpected accelerated placement time. They were notified that placement could be within two months instead of the usual year. Should you care to help, write Mr. and Mrs. Charles R. Cabaniss, 9619 Cleveland Bay Court, Houston, TX. 77065 or call (713) 890-4979. Careful accounting will be done. Anything more than the amount stated will be immediately returned.

—J. Wayne McKamie

EL PASO, TEXAS

In the church Directory the church in El Paso is listed as meeting in the home of Bro. Webb. Please change this to: 3230 Montana, El Paso, Tx. Sunday 10:30 A.M. and 5:30 P.M. Please make plans to be with us.

—Mike Middick

Our Departed

Hilton— Opal May Hilton, was born in 1914 and departed this life August 28th, 1984 being seventy years of age. She was a member of the Mountain Home, Church of Christ, church building. The singing was done by members of the local church, which was very well done. She was buried in the Hilton Cemetery, not too far from the church and her familiar surroundings. Bro. Garry Stumpff, was the funeral director, the man in charge; he was brought up in the Mtn. Home church. Just think everything was taken care of by brothers and sisters. This writer knew her for many years, and was asked to make the talk.

—Clevio T. Cook

Reed— Francis Louise Reed departed this life June 3, 1984 after two years battle with cancer. Francis was a member of the church of Christ at Pottsville, Ark. She is survived by her husband Jack; 5 sons; 2 daughters; her mother, Mrs. Bessie Nichols of Mo.; 2 sisters and 6 brothers. Her labor is done, she will be missed by all of us. The Jack Reed Family.

—By Miles King

Caldwell— Bro. Luther Caldwell of Lehigh, Ok. was born Nov. 23, 1907 at Aswalt, Ok. and died Sept. 28, 1984 at Coalgate, Ok. Aug. 3, 1963 he was married to Inez Hilburn at Sherman, Tx. Bro. Caldwell was plagued for some time with heart trouble and a respiratory ailment. He is survived by his wife; 2 sons; 3 daughters; 9 grandchildren; and 4 great-grandchildren. Luther was a faithful member at Legal, Ok. congregation and took an active part in the services. He and his wife gave someone a ride to services almost every Lord's day. He will be missed. Funeral services were held in Coalgate with burial at Wilson Cemetery in Clarita, Ok. Ed and Jolene Bullard did the singing and the writer attempted to speak words of instruction and comfort.

—Vaden Morgan

Thompson— Elgie S. Thompson Jr. of Beckley, WV. was born September 12, 1931. He was the eldest child of Elgie Sr. and Margaret Thompson and was a faithful member of the Piney View church of Christ. Bro. Junior is survived by his parents; his wife, Nancy; two children at home, Elgie Thompson III, and Lisa Gay; also one married daughter, Mrs. Terry Stover of Grandview, WV.; two brothers, David of Lanark, and Kenneth of Beaver; two sisters, Mrs. Alama Ruth Sampson of Catoosa, Okla., and Mrs. Carolyn June Cook of Beckley; and a granddaughter. Bro. Elgie Junior, on Oct. 6, passed way of an apparent heart attack, while eating lunch at his parents home on Saturday (which was his custom). The writer, assisted by Bro. Lawrence Lore, tried to speak words of comfort and encouragement to the family and friends who gathered for the funeral service. Sweet singing was rendered by members of the St. Albans and Huntington congregations. The selection of songs by the family were from those often sung in the little congregation where Bro. Junior's bass voice will be sorely missed.

—Richard Nichols



James Kees,— 2913 Caroline, St. Louis, Mo. 63104, Sept. 21— The work continues to progress in this area. We have enjoyed many visitors this past summer. We encourage your visits and would like to have more teachers come by and give a lesson. We are now in our new building, on the 2900 block of Caroline St., "2913". Our new meeting place needs some remodeling and I have begun working on the house, hoping to get it finished before cold weather. Please help us if you can. The New Pearlhaven church of Christ is supporting this work here in St. Louis. Brethren, we need your prayers and support.

Ed Bullard,— R. 1 Box 26, Tupela, Ok. 74572, Sept. 21— We stay busy in the Lord's work speaking each Sunday and at Davis, each Wed. night. I go to Holdenville on Thurs. for personal work, also we have our radio program. We were recently at the Avon congregation in DeQueen, Ark., and Lord willing plan to be there again the 4th Sunday in Oct. I read with interest Bro. Tony Melton's report. It brought back memories. Once while working near Denver at Lewisville, Colo. the Baptist preacher met me in the middle of the street and you wouldn't believe what all he said to me. Instead of asking me if I was the church of Christ preacher doing personal work, he asked me if I was the "sheepstealer that was trying to steal his sheep." The Baptist preacher that follows me each Sunday on radio KEOR constantly refers to me as the heretic. For about 2 weeks at the beginning and end of his program he would have prayer for me and would call me the "uncircumcised Philistine." So evidently this is the rule and not the exception in their attitude. It could be they need to study 1 Pet. 3:15; Rom. 12:18; Lk. 6:36; 2 Tim. 2:24; Titus 1:18; Eph. 4:32 and of course many other scriptures. It seems obvious they are afraid of their own doctrine. We always need your prayers.

Jimmy Higgins,— P.O. Box 23, DeQueen, Ark. 71832, Aug. 28— The month of Sept. marks one year for the DeQueen congregation, and we are happy to announce the church is doing well here. The members are excited and enthusiastic about the work. The Lord has strengthened and blessed us, home studies are going well and prospects for growth are good. Aug. 5, another was baptized and we praise the Lord for each addition He gives by our labors. Bro. Eddy Bullard and wife of Tupelo, Ok. were here Aug. 18, 19 and we enjoyed their fellowship and were blessed by his lessons on Lord's day. We have been working toward getting Bro. Delmar Lee moved into DeQueen to help with the work here and we praise the Lord that through your generous help enough support has been given that he can now come and work full time. We thank you all for your generosity in the work of the Lord. It is Bro. Lee's plan to move to DeQueen, Aug. 29, and we look forward to his coming and to a lasting relationship with him and his family. Our prayer is that through our combined efforts God's word can be spread throughout this area of Ark. Please, continue to pray for us and if you are in this area come worship with us. Welcome guest speakers.

R.B. Roden,— 112 Kelly Dr., Moore, Ok. 73160, Sept.— We are now in a good meeting at 36th and Everett St., K.C., Kan. These brethren, have a mind to work together. We are enjoying our stay at Bro. Lavern Fritz home. We have had one confession thus far. Crowds have been good, outside interest is good. We hope to baptize some before the meeting is over. The annual Labor Day meeting was at Wayne, W. Va., we had good crowds, and 6 confessions. On Wed. night after the meeting closed a young lady was

baptized. The meeting was so well arranged, plenty of food, lodging, and everyone working together. It made everyone feel welcome. We had good preaching from both the young men and experienced preachers. All were in high spirits to learn more about Christian labors. I go next to Hoyte, Tx. for a weekend meeting Oct. 26, 27, 28. I plan to do some personal work there before the meeting. Do pray for us in our work.

Bobby Pepper,— Rte. 7, Box 502, Athens, Ala. 35611, Sept. 27— We will be ending our stay in Hawaii, Nov. 4th of this year. The 2 families that were meeting with us are no longer, one has quit the church, and the other moved to the mainland. That left only our family here, with no real prospects for future converts. We have made contacts that I hope to stay in touch with. Since we have been here we have run articles, one a standing ad, a radio program for over a year, one gospel meeting, passed out over 1000 tracts, showed filmstrips to 15 families, baptized one and one confession. I will be working with the Sandifer Rd. congregation in Athens, Ala. Two families living in Culman, Ala. about 40 miles from Athens are planning to start meeting there in Nov. So, I am looking forward to helping in that work. Note my new address. Please continue to pray for us in the Lord's work.

Lonnie Kent York,— 1930 Maple Lane, Lawrence, Ks. 66046, Oct. 3— We were able to attend the Labor Day meeting in K. C., and it was a very good meeting. Its theme was "The King's Business", and those who spoke did an excellent job in showing the various aspects of the King's Business. We are well settled into our new home and are looking forward to doing what we can in this area for the cause of our Lord. The Lawrence congregation is active in its pursuit to bring the gospel to this community. We currently preach once a month at Alta Vista, and are open to other appointments and weekend meetings. Our desire is to do all that we can for the cause of our Lord. If we can assist, we shall do all that we can. Pray for our efforts.

Paul O. Nichols,— 9462 Baird Road, Shreveport, La., Oct. 9— The meeting at Bedford, In. was enjoyable. There were no visible results, but we had some good crowds. This is a young congregation, but is active and has already made an impact in the community with meetings, personal work, and a radio program. We had visitors from a number of congregations, including at least two digressive churches and some outsiders. I enjoyed working with young preachers Walter Hunter and Reggie Kinser. Our work with the Shreveport congregation has begun, and already we have had one confession and one baptism. It is wonderful to be working with such sincere Christians who are so desirous of doing right and seeing the church grow. Our next two meetings are to be at Birmingham, Al (Nov. 4-11) and Lebanon, Mo. (Nov. 24-Dec. 2). We look forward to both. Our final meeting will be the New Year's Meeting at Early, Al. We anticipate a great meeting.

Clovis T. Cook,— 1503 E. Crestview, Springfield, Mo. 65804, Sept. 12— It has been my pleasure to hear many of our good preachers in recent months, as many have visited our area for gospel meetings. The gospel meeting with the church at Pontiac, Michigan, in June of this year was an enjoyable and delightful experience for me. I was favorably impressed with their programs for the improvement and betterment of the church. They seemed to have everyone working. I stayed in the home of Carl and Geneva Willis. These people are old friends of mine whom I have loved and appreciated through the years. They have some fine young folk in their midst. I got to know Ron Courter, and his family better. He has a fine family, and Ron is an able and an efficient operator in every phase of evangelistic work. Both the churches in that area, and Ron are fortunate to have each other. The Lebanon meeting this year was absolutely one of the best you could ever hope to attend. No greater lesson could ever be learned in

Fellowship, Spiritual education, including some of the finest singing you could ever hope to hear. What a meeting! We enjoyed a visit with Richard DeGough and his wife Glenda, this week. I have known Richard since his childhood.

Johnny Elmore,— 419 K SW, Ardmore, OK 73401, Oct. 4— Since last report, it has been my pleasure to assist in a meeting at Poteau, OK, with the little congregation there. Over a dozen of us went door-to-door, in an effort to study the Bible in every home in Poteau. A number of people attended services which were held Sept. 9-16, and a number of studies were conducted. William St. John and Randy Tidmore baptized a lady who was 72 years of age. We surely enjoyed working together and staying in the home of Boyd Billings, who made us feel so welcome. This was my third effort of this kind this year and I believe it is a good way to let people know about the church and to talk with those who need to be saved. We have a fine band of young men who are not afraid to do this work and are not ashamed of the gospel. I held a meeting at Wynnewood, OK., Sept. 23-30. We had good crowds and excellent cooperation in this meeting. I will be at LaGrange, GA., Oct. 7-14, and in a short meeting with the little congregation at Dougherty, OK., Oct. 24-28. This is almost like a mission meeting and we need the help of any who can attend.

William L. St. John,— P.O. Box 832, Paris, TX 75460, (214) 982-6729 (please note my new phone number), Oct. 5, 1984— This year has passed very swiftly for us and it will soon draw to a close. Jan. 27-28, we had a very enjoyable and profitable study on church government here at Paris using area preachers as the speakers. This year I was privileged to hold meetings at Fort Worth, TX (Trentman Ave.); Houston, TX (Aurora St.); Corsicana, TX; Sharonville, OH; San Angelo, TX; Healdton, OK; and Jerusalem, AR. I am thankful to all these brethren for the opportunity to speak and for their wonderful hospitality during our stay with them. We look forward to being with them again. In addition to these it has been my privilege to assist with efforts at Hugo, OK; Plainview, TX; Poteau, OK; and Broken Bow, OK. These efforts consisted of knocking doors, setting up and conducting home studies, and following up leads given to us by members. This was usually combined with a gospel meeting held by Johnny Elmore or by the various preachers who were helping in the work. Our two meetings here at Paris (Lynwood Smith, Mar. 10-18 and Glen Osburn, July 4-8) were very uplifting and we feel much good was done. There were several confessions of fault and one baptism. The work here has brought both joy and sadness. There have been at least four baptized and added to the congregation here, one of which has fallen away. There have been three people converted from digression, one of which is very weak, and several members have moved away. Every 5th Sunday weekend we have a gospel meeting at one of the area congregations using local teachers and preachers. These meetings are beneficial in building up the congregations and promoting unity among brethren. It is also an ideal situation for young men to develop their talents. June 10-23, 1985, the congregation here at Paris is planning a two-week effort to be combined with a ten-day meeting held by Johnny Elmore. Several preachers and other members will be out knocking doors, setting up and conducting home studies, and teaching others how to do this. Please pray for us and the efforts put forth. We appreciate so much the encouragement that brethren have given us. You are in our hearts and prayers.

Earl B. Helvey,— 4825 12th Ave., Sacramento, Cal. 95820, Sept. 26— It has been sometime since I reported in the OPA. In July Bro. Jack Cutter held a weekend meeting, with one baptized and 2 restored. Bro. Sanders from Denison, Tx. taught Wed., 19th and also morning and night

the 23rd. Both these men are good speakers, and were uplifting to the congregation.

George Berry,— Box 408, Winters, Cal. 95694, Sept. 25— We are planning a 3 day meeting here in Winters, Sept. 28, 29, 30, with Brethren Roger Scott and Leland Byars. We ask God's blessings on all, and request your prayers. We continue to meet each Lord's day and would be happy to have visitors. (Note- We are sorry this was too late for last issue-DLK.)

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Alabama 35210, Oct. 4— Our next meeting in Birmingham is set for November 4-11. Bro. Paul Nichols will be conducting the meeting. We look forward to a good meeting. September 23-30 I had the pleasure of conducting a meeting in Collins, Mississippi. We had good crowds at all services. I enjoyed association with brethren in Mississippi including preaching brethren Lynwood Smith, Richard DeGough, and La Don Croom. We have baptized one at Birmingham since our last month's report. We continue to preach on a local radio program. I have had the privilege of following up on the few leads which have come in from the radio program, but no results have been produced. We have private Bible studies each week in homes, hoping to reach those lost in sin. The Lord bless His faithful everywhere. We need your prayers.

Miles King,— R. 1, Scotland, Ark. 72141, Oct. 9— Thanks to all the brethren who support our work in Ark. We have 3 radio programs in progress. I am looking forward to working with Bro. Jimmy Smith in some mission work in northern Ark. We are getting response from our radio program and plan to follow up on these leads this fall and winter. I have had lots of enjoyable work this past summer. It was a great pleasure to work with all the preachers who gathered at Poteau, Ok. Much good was accomplished. Brethren, pray for us.

Boyd Billings,— 509 Hamilton, Poteau, Ok. 74953, Oct. 9— We had had some wonderful work here in Poteau, with some 12 preachers working at different times for a 2 week period. They went from door to door talking to people and studying with those who gave them opportunity. During the last week a gospel meeting was held by Bro. Johnny Elmore and closed the last weekend by Bro. Miles King. Other preachers involved were: Brian Burns, George Vergara, Jack Lee, Don Freeman, Larry Barnes, Randy Tidmore, Delmar Lee, Wm. St. John, Tony Denton, and Tony Melton. They worked in some of the hottest weather. It was a highlight in my life and was so enjoyable having these men in my home.

T.J. Jackson,— 2717 Arrow Hwy., #117, LaVerne, Cal. 91750, Oct. 9— We were in Dallas (Boulder Dr.) the 4th Lord's day in Aug. and spoke during the evening service. We were in Okla. City (Capitol Hill) on Wed. evening. We were at Bakersfield, Cal. (Planz Rd.) 2 Lord's days and heard Ron Jordan. We have also heard Don McCord, Larry Lay, Mike Fox, and Pat Bibins here at Covina. We look forward to our next meeting with Don Pruitt, Nov. 25-Dec. 2. Why not come and be with us for this spiritual feast?

Mike Middick,— 5113 N. Mesa, Apt. B-334, El Paso, Tx. 79912— Since moving to El Paso in June much has happened. Brethren had already started a correspondence course to those interested and had leads for me. I also obtained leads from the 4th meetings in Sulphur and Lebanon. I have had Bible studies with some of the Webb family friends, and have passed out fliers and invited people out. Many have stopped to visit. I enjoyed attending the Wade-Smith debate. We have opportunity to purchase the building in which we are meeting. Contact Bro. Webb or myself if you can assist. If you have someone here I can visit, please write me.

Barney Owens,— 8782 Meadowview Dr., W. Chester, OH 45069— Recently I have been with the brethren in Lee's Summit and Springfield, Mo. As you read these lines I will be with the church at Ada, OK (Oct. 5-14). Then to Rex, Ga. to lend what assistance I can there (Nov. 3-11). My thanks and gratitude to all who have been so kind to me this year.

Edward Williamson,— 712 N. Grand, Houston, Mo., Oct. 1— I have been privileged to speak at Chouteau, Tulsa (11th St.), Okla. City (Capitol Hill), and Muskogee, in Okla., and Rolla, Mo. I appreciate the opportunity to speak. At Muskogee a woman was restored to duty and we rejoice with them. Sept. 20-22 we held a meeting at Drury, Mo. (Gary Weaver and I), where there was at one time a congregation. This was our second effort there and we trust the seed sown will bring forth fruit. Crowds were small. The work continues well at Ben Davis, Mo. with growing attendance and visitors. Several local teachers have been giving good lessons. Oct. 15, Lord willing, Brenda and I will be moving to Pryor, Ok. to work with the Chouteau congregation. We will miss the Ben Davis brethren, but hope to spread the gospel in Ok. Thanks to all who supported me. Our new address will be 711 S. Adair, Pryor, Ok. 74361. Please advise if you know anyone in this area we can contact.

Richard F. Nichols,— 4 Crump Street, Huntington, WV 25705, Oct. 10— We continue here in Huntington proclaiming the Word. It was a grand privilege to preach and serve among other congregations in Gospel meetings this year. Our prayer is that the Lord will bless all of the faithful. We look forward to our meetings next year. We have a very brief meeting scheduled for Greenville, PA in November. Here in Huntington we enjoyed having Bro. Richard DeGough with us last month. He is a strong and faithful defender of the Truth. Please pray for our work.

Bennie T. Cryer,— 4804 Grouse Run Dr., Q3, Stockton, CA. 95207-Oct. 14— In September I had the privilege of visiting with Bro. Glen Arnett and the congregation in Cave Junction, OR. They will be hosting the annual North West Thanksgiving meeting and I will be assisting them in this effort. We hope many of our friends in that area will be in attendance. Several from California already plan to be there. I also, Lord willing, will visit the Auburn, CA. congregation for a weekend meeting the second weekend in November. The Stockton congregation continues its great work in spreading the gospel. Pray for us and God bless all.

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

"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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THIS AND THAT

By Don McCord

"I May Be Old Fashioned, But-----" is the name of an article in a recent issue of "Midway Messenger" that Wayne Fussell is kind enough to send me every week out of Shreveport, La.; the article is by way of "Sword and Staff". I am adapting it here for our readers, using some of it, and adding other points of my own.

I May Be Old Fashioned, But ----

I still like to hear an audible "amen" by the men in the congregation after a public prayer.

I still like to hear men use plenty of scripture when they preach.

I still like to hear a congregation of people lift their voices when they sing praises to God.

I still like to hear the terms "brother" and "sister" used when addressing members of the church.

I still like to see people who are so obsessed with the word of Christ in the community that they develop a sense of loyalty to the home congregation.

I still like to see young people, even teenagers, say "yes, sir" and "no, sir" when addressing adults.

I still like to hear people say, "If God wills" I will do this or that, suggesting a conscious realization of their dependence upon Him at all times.

I still like to see people who are so much in love with Christ and His church that they are persistent in inviting others to share with them in the grace of God.

I still like to hear the preacher include himself when he preaches to others; he, too, needs preaching to.

I still like to see people, read, study and talk the Bible.

I still like to see people who believe the Bible so much that you hear them say, "That's what the Bible says, I believe it, and am going to do exactly what it says."

I still like to hear folks call Bible things by Bible names, refusing to use sectarian jargon, profaning sacred things and ordinances thereby.

I still like to see Christians plan vacations with the public services of the church in mind.

I still like to see as many in the assembly on Lord's Day evening and mid-week meeting as there are on the Lord's Day.

I still like to reverence, quietness, and meditation enjoyed when a few minutes before the Lord's Day service everyone is seated and quiet, and you can almost hear a pin drop.

I still like to hear members of the church, Christians, speak of themselves and others as being "members of the body of Christ." (Wanda, my wife, and I left Sulphur, Okla. this 4th of July, and took a drive down "memory lane" that took us through a cemetery in the country near Wilson, Okla. On a simple stone engraved was "A member of the Body of Christ" - we thought this was the grave of Fred Kirbo's father, the maternal grandfather of Wayne Fussell.)"

I still like to see folks who make mistakes, commit sin, willing to say "I am sorry", and make necessary confes-

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DOES THE END JUSTIFY THE MEANS?

by Johnny Elmore

There is a philosophy in religion which has been accepted in many churches which claim to belong to Christ. It is the idea that the end justifies the means. In other words, if the result is good, then any means used to accomplish that result is permissible. Basing their approach upon this philosophy, many liberal churches of Christ employ youth ministers, educational directors, and associate ministers. They appeal to the masses with plays, choruses, dramatic groups, church camps, kitchens, fellowship halls and dinners. They sponsor joy busses, sweetheart banquets, senior citizen ministries, movies, singles ministries, divorce recovery seminars, team sports, youth assemblies, puppet ministries, and many other things foreign and unknown to the New Testament and to the apostolic church. These digressions have occasioned the erection of "family life centers" (translation: gymnasiums) at the cost of thousands of dollars, as liberal churches of Christ vie with the denominations for their share of the crowd. These ventures into the social gospel arena are rightly opposed by the more conservative, digressive churches of Christ.

But the liberal churches have only carried to a ridiculous extreme the philosophy that many of the more conservative churches advocate - that is, the philosophy that the end justifies the means. Many years ago some of our brethren began to contend that if the thing we do is right, then it is right to do it in any way. If it is right to send out missionaries, then we are right in devising any means we please to send them out, from pooling money in a central fund to having pie suppers, cake walks and rummage sales to raise money. If it is right to teach the Bible, then any way we teach it is right. In came simultaneous classes and women teachers. One brother made the argument to me that "eighty-five per cent of our members have come from the classes." (I always thought that the gospel of Christ made converts). If it is right to observe the communion, then it is right to employ any means which will make it swifter, more beautiful, and above all, more sanitary.

Moses, A Negative Example

The Bible has given us a notable example of the folly of this philosophy in the case of Moses. When the children of Israel were encamped at Kadesh, there was no water. With irate voices, the people confronted Moses and "chode" with him (Ex. 20:3). God spoke to Moses and commanded

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THE CHILD IN THE MIDDLE

Ron Jordan

Titus 2:3-5:

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 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."

I've often been accused of only preaching to women and not to men about their home duties. If that is true - let me correct it here and now. We fathers have some duties to fulfill. Fathers are duty bound to see to it that their children are nurtured in the teaching of the Lord. We proved that - by reading Eph. 6:4 a moment ago - but listen to 1 Tim. 3:4-5:

"One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)

I know Paul was writing about qualifications of elders - but every father is commended to control his children.

A boy can learn to sing and pray and do good work - just as easily as he can learn to smoke and swear.

When fathers have several hours during the day and evenings to spend with his buddies - but does not have time to show his son how to tie a knot in his rope or fix his toys - the boy will soon lose confidence in his father.

We as parents in general must see to it - that our children are trained to be honest, trustworthy, religious and God fearing - by being just that ourselves daily before them. We are to train up our children in how to read and study and understand the bible. We must teach them the importance of regular attendance at the services of the church and daily Godly living.

I know I mention the subject of church attendance a great deal - but the reason I do is because I feel it is far more important than most folks realize. My son just obeyed the gospel. If he came to any of you and asked how often he should attend worship - what would you tell him? If he asked how often he should read his bible or pray - what would you say? I sure hope you could give a better answer than "Go ask your dad!!" Could you tell him they are all as important as his obedience to the gospel. From an editorial of "Firm Foundation" (Nov. 22, 1977) come these words:

"The ties of family must be strengthened or it will be almost impossible to maintain the church in anything like the New Testament order. The church and the family are inseparably linked - and when one shatters, the other cannot remain undamaged. The writer went on to say: A home can become a hell on earth if the devil inhabits it. One of the secrets to a happy church is the happy families that make it up. The way to strengthen the church is to strengthen the family." I say Amen to that!!

Instead of teaching our children that divorce is the solution to marriage problems - let us teach them that unscriptural divorce is a sin. Divorce is not the solution - it is the problem.

Let's teach our children the importance of prayer and pray with them often.

Story of little boy who was accustomed to a night light in the bedroom. His parents had decided he was old enough to sleep in the dark. His mother told him this as she tucked him in and turned out the light and started from the room. Out of the dark the little boy called out - "Do I have to Mommy?" "Yes, darling" she told him. "You're a big boy now" "Well then" he said - "May I get up and say my prayers over - more carefully?"

Someone wrote the following phrase:

"Children learn what they live - If a child lives with criticism he learns to condemn. If a child lives with hostility - he learns to fight. If a child lives with shame - he learns to feel guilty. If a child lives with tolerance - he learns to be patient. If a child lives with ridicule - he learns

to be shy. If a child lives with encouragement - he learns confidence. If a child lives with fairness - he learns justice. If a child lives with security - he learns to have faith. If a child lives with approval he learns to like himself. If a child lives with acceptance and friendship - he learns to find love in the world."

12 Rules for Rearing Children (If your children are grown - these rules will still apply to your grandchildren).

1. Remember that a child is a gift from God - the richest of all blessings. Do not attempt to mold him in the image of your neighbor. Each child is an individual and should be permitted to be himself.

2. Don't crush a child's spirits when he fails and never compare him with others who have out done him.

3. Remember that anger and hostility are natural emotions. Help your child to find acceptable outlets for these normal feelings or they may be turned inward and erupt.

4. Discipline your child with firmness and reason. Don't let your anger throw you off balance. If he knows you are fair - you will not lose his respect or his love. Make sure the punishment meets the crime.

5. Remember that each child needs two parents. Present a united front. Never join with your child against your mate. This can create emotional conflicts in your child as well as yourself.

6. Do not hand your child everything his little heart desires. Permit him the thrill of earning and the joy of deserving. Grant him the greatest of all satisfactions - the pleasure that comes with personal achievements.

7. Don't set yourself up as the perfect example. This is a difficult role to play 24 hours a day. You will find it easier to communicate with your child - if you let him know that Mom and Dad make mistakes too.

8. Don't make threats in anger or impossible promises when you are in a generous mood. Threaten or promise only what you can live up to.

9. Do not smother your child with superficial love. The purest and healthiest love expresses itself day in and day out. This type of training breeds self-confidence and independence.

10. Teach your child that there is dignity in work - whether it is performed with calloused hands - or skilled fingers and minds. Let him know that a useful life is a blessed one.

11. Do not try to protect your child against every small blow and disappointment. Adversity strengthens character and makes us compassionate. Trouble is the great equalizer. Let him learn it.

12. Teach your child to love God and to love his fellowman. Don't send your child to a place of worship - take him there. Children learn from examples. Telling him something is not teaching him. If you give your child a deep and abiding faith in God - it can be his strength and his light when all else fails.

The second institution of teaching is: "the church" or as Paul called it - "the pillar and ground of the truth." We hear this passage read often - but what does it mean?

David Lipscomb: "the church is the foundation of the truth. God has given the truth to the world and has established the church for the upbuilding - maintaining and practicing that truth in its purity in the world. Its duty is to do it by precept and example.

In precept it proclaims the truth just as God gave it. It compromises nothing. It must present to the world what the truth is when practiced. God's purpose is to convert the world by showing to the world in the example of the church - how much better it would be if it - like the church - would be governed by God."

So what do we gain from this? Our children - as well as the world will be taught by the examples we all set before them.

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SAUCE FOR THE GANDER

William L. St. John

In the July 1984 issue of *The Grandview Guide*, a monthly bulletin put out by the Grandview Church of Christ in Tompkinsville, KY and edited by Maurice W. Jackson, Jr., there appeared a very interesting article by F.B. Shepherd. The article was entitled, "The Real Cause of Division" and it was a good article — it just didn't go far enough in its applications. I am convinced that if the principles he put forth were applied to every innovation that has attacked and divided the church of Christ, if these principles were obeyed, then there would be no divisions within the church of Christ.

The article begins by setting forth God's Word as the authoritative standard. The article states: "The real cause of the 300 divisions in Christendom... are not questions of interpretation, but are questions of **authority** (emphasis mine, WSJ). These divisions have not resulted from what the Bible says. They are all resultant from things upon which the Word of God is **admittedly silent** (emphasis mine, WSJ). No power or authority under heaven has been given the prerogative to bind or loose, change or permit to be changed, a single item of faith or practice, not clearly enjoined either in God-given precept or Holy Spirit-approved example... If God did not mean what he said, why did he not say what he meant?..." I ask Brother Jackson and his brethren who have Bible classes and use individual communion cups the same question regarding Bible classes and individual cups — If God did not mean what he said, why did he not say what he meant?... If God did not mean for the church to come together in one place, why did he say: "Not forsaking the **assembling of ourselves together**..." Heb. 10:25. Thayer defines "assembly" as: "a gathering together in one place (p. 244). Also note: "And upon the first day of the week, when the **disciples came together therefore into one place**..." I Cor. 11:20. — If God did not mean for the church to come together into one place — **WHY DID HE SAY WHAT HE SAID?** Why did he not say what he meant? If God intended for the church to come together and segregate into classes; then, why didn't God say to do it that way? Simply because it was not his will. The scriptures teach that the Holy Spirit can know and reveal the mind of God: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God... the things of God knoweth no man, but the Spirit of God." I Cor. 2:10, 11. The Spirit of God revealed nothing concerning the class arrangement for teaching; therefore, it cannot be the will of God! As for individual cups, please note — If God did not mean for the church to use one cup in the communion, why did he say: "And he took the **cup**, and gave thanks, and gave it to them, saying, Drink ye all of it;" Matt. 26:27. "And he took the **cup**, and when he had given thanks, he gave it to them: and they all drank of it." Mk. 14:23. If Jesus did not mean for us to use one cup in the communion — **WHY DID HE SAY WHAT HE SAID?** Why did he not say what he meant? If God intended for the church to use more than one cup in the communion, why didn't Jesus just say **cups**. Simply because it was not his will. If Jesus had just said "cups" the division brought about by individual cups would have never happened. If the scriptures said, "He took the **cups**, and gave thanks, and gave them to the disciples, saying, Drink ye all of these..." then the division would have never occurred. But dear friends, the New Testament is silent when it comes to any mention (whether by command, example, or necessary inference) of Bible classes or individual communion cups. The Holy Spirit avoided the language that would have dissolved the issue. The Lord said in Isaiah 8:20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." When people practice things not mentioned in the Bible and seek to prove them without a "thus saith the Lord", it must be concluded that there is no light in them.

Further, the article states: "Let us not jeopardize the eternal redemption of our souls by blindly accepting or

practicing anything, however popular it may be, not **expressly taught in the New Testament** (emphasis mine, WSJ)." To this I agree; but, will you apply this to the Bible classes and individual cups? They are not **expressly taught** in the New Testament. The article continues: "We may not be able to understand the design of the law; we may not realize the how of it, but that is no justification for neglect or indifference. I may not discern the connection between the immersion of my body in water and the remission of my sins as a result thereof. But I can **submit unreservedly to the will of God** (emphasis mine, WSJ) and leave the other to him who is responsible for his promises." Quite often, in discussions concerning teaching children the Bible, those who accept the popular innovation known as Bible classes will state: "Children cannot learn in an undivided assembly". I believe such statements are made because people "do not understand the design of the law" and/or they are unwilling to "submit unreservedly to the will of God". As to whether or not children can learn what they need to know in an undivided assembly, the scriptures are quite clear. Under the law of Moses children could learn in an undivided assembly. "When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: And that their children, which have **not known any thing**, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it." Deut. 31:11-13. See also Joshua 8:35. The people learned together (**even the children**) — in an undivided assembly. In the N.T. we learn that the letter to the Colossians was to be read to the church there and to the church of the Laodiceans. Notice some of the instructions contained in that letter: Col. 3:18, "**Wives**, submit yourselves unto your own husbands..." ; v. 19, "**Husbands**, love your wives..." ; v. 20, "**Children**, obey your parents..." ; v. 21, "**Fathers**, provoke not your children to anger..." ; v. 22, "**Servants**, obey in all things your masters..." ; Col. 4:1, "**Masters**, give your servants that which is just and equal..." There was something for **everyone** in an **undivided assembly**. Concerning the communion people often ask: "Isn't using one cup unsanitary?" or "How can the cup possibly be a sign or symbol of the New Testament?" Again, I believe people make such statements because they, "do not understand the design of the law" and/or they are unwilling to "submit unreservedly to the will of God". As to sanitation, it has never been proved that the use of one cup in the communion is not sanitary. Would we not do better to "submit unreservedly to the will of God and leave the other to him who is responsible for his promises"? As to whether or not the cup is a sign or symbol of the New Testament, wouldn't we be far better off to simply accept what is **expressly revealed** in the N.T. — "This cup is the New Testament in my blood" Luke 22:20; I Cor. 11:25. Why then, are brethren who have classes and use individual cups, willing to jeopardize the eternal redemption of their souls by blindly accepting and practicing these things, **however popular they may be**, even though these things are **not expressly taught in the N.T.**? I can only conclude that they either are not able to understand the design of the law or else they are unwilling to submit unreservedly to the will of God.

Toward the end of the article are the following statements: "You who wear human names as designations of your particular religious communion: are you willing to prove the scripturalness of such names by the New Testament; and if they do not measure up, reject them? You who belong to religious bodies whose authentic history reveals them as having been established hundreds of years

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PUBLISHER

Don L. King 41931 Chadbourne
Fremont, Ca. 94539

ASSISTANT PUBLISHER

Ronny F. Wade 707 Pearson Dr.
Springfield, Mo. 65804

EDITORIAL STAFF

D.B. (Don) McCord Clovis T. Cook
Edwin S. Morris

CONTRIBUTING EDITORS

Johnny Elmore
Barney Owens
Bennie Cryer

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Editorial

THOUGHTS ON THE WORSHIP SERVICE

By Ronny F. Wade

It is a very special time, when Christians gather for worship. The practice of God's people rendering worship to Him is a recorded fact throughout the Bible. It should be a time of great joy and happiness tempered with reverence and solemnity. Often our services, if we are not careful, become cold and methodical. At times even casual. I sometimes see brethren get up in front of the assembly dressed in a clothes they wouldn't think of wearing to work. It seems to me, the least we can do, if we are going to take part is "dress for the occasion." Following are some "hints" designed to make the service more meaningful and be fruitful.

Welcome: The one who opens the service should speak up so as to be heard. Make the visitors feel welcome. Let them know they are a blessing to us, and we want to be the same to them. Invite them back often.

Songs: Select songs with care, not on the spur of the moment. Announce the number from the front instead of as you come toward the front. Many times the leader has his back to the people as he comes down the aisle, and they do not hear the number. Speak out, so all can hear, and have the number found in time to begin singing together.

Speaker: If you haven't studied, you shouldn't be speaking. As you speak, do so loudly and clearly so that all may hear and learn.

Communion Service: This is not the place to re-preach the sermon. State simply, why we observe the communion. Note its importance, when and how it is to be observed.

Prayers: The prayers should guide the congregation. It is very important that the one leading the prayer speak out so all can hear and make it their prayer also. At the close all male members should say AMEN. I fear we are losing this. So many times I never hear anyone amen the prayer.

Invitation Song: This is one of the most important songs we will sing. If anyone is to come forward it will be while we are singing this song. The leader should be ready. The song should be lively and full of feeling. Many a good sermon has

been rendered ineffective because someone failed this assignment. We should sing with the expectation that someone is going to step forward.

Announcements: Anything important enough to be publically announced, is important enough to be announced correctly. Have the facts, and tell them. It seems best to me, that whoever makes the announcements should make them all, rather than having three or four speaking up from their seats all with different announcements, or different versions of the same one.

Dismissal: When services are dismissed, greet the visitors immediately. Introduce them to others. A good handshake and friendly welcome will go a long way in bringing them back. I hope you will take these suggestions, and add to them. Do everything in your power to make the worship service attractive, meaningful and scriptural.

Articles in The Light. In the October Issue of **THE LIGHT** two articles appear in answer to my article in the July OPA. I appreciate both Brethren Carlo and Johnson for their replies. Those of you who have the July OPA may want to refresh your mind by re-reading my article. At the close I proposed a meeting between those of us who disagree on this subject, in an effort to bring about unity. That proposal still stands. Brother Carlo expresses a willingness to "sit down and reason together." I sincerely hope this will become a reality. In a personal letter to him, I am proposing such a meeting. I have no intention of prolonging our differences through the pages of this journal. There are, however, two points I feel I must notice. First of all, one of the original intents of my article was to show that one could hold the position that Mt. 19:9 applies today, without being "pro-divorce." Webster defines "pro" as **favoring** or **championing**. So far as divorce is concerned I do neither. However, under those circumstances described by the Lord, I don't believe I have the right to deny what he allowed. That makes me no more "pro-divorce" than He was. You see readers, Mt. 19:9 had to apply at some point in History. Whenever that was, one could divorce for fornication. If it was under the Law, during the days while Christ was on earth (as Brethren Carlo and Johnson believe) does that make Jesus "pro-divorce", simply because he stated the exceptive clause? If not, then it doesn't make me "pro-divorce" because I accept what he said. Secondly, Jerry says "I get the distinct impression that you favor the unity in diversity view bro. Ketcherside promotes--agree to disagree on doctrinal issues." First of all I don't think Jerry really got the "distinct impression". He knows better. I certainly wouldn't criss-cross this country debating the Sunday-school and cups issues if I accepted Ketcherside's theories. I continue to deny, however, Bro. Johnson's original statement "the divorce issue brings Ketcherside's doctrine of "unity in diversity" into the camp of God's people-agree to disagree." One point of my article was to show that even among themselves there is disagreement on some issues. Isn't the Holy Spirit a doctrinal issue? If brethren can disagree on this issue and it not be "unity in diversity" then my question is **WHY CAN'T WE DISAGREE OVER THE APPLICATION OF MT. 19:9 AND IT NOT BE UNITY IN DIVERSITY?** No one believes in adultery. I do not, my brethren do not. We don't endorse it or condone it. We do, however, have a conscience in accepting what we believe to be the Lord's ruling on the subject of divorce. Disagree with us, if you must but please don't accuse us of something we reject, and we do reject adultery. Accusing us of condoning adultery only tends to widen the distance between us, and neither side wants this.

—R.F.W.

PLEASE NOTICE

The congregation at Delta, Colo. is no longer meeting at 9th and Palmer but are meeting in the homes sometimes. If you plan to attend services here please call (303) 874-4511 or 874-9640 to be sure there will be services and where they will be held.

—L. Hopkins

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 paid subscriptions of our readers.

GADSDEN, AL CONGREGATION

Beginning Sunday, Nov. 11, 1984 the Church will meet for the first time in the greater Gadsden, Ala. community as the Pat Adkison family and the Phillip Pence family have determined, through prayer and careful consideration, to establish a faithful congregation. It is also hoped that the Billy Fordham family will also be a part of this great work. As many of you know, Pat Adkison, originally from the Early Church in south Alabama, has been with the Church in Piedmont, Al. for the past 20 years, although living in Gadsden. In the beginning the Church will meet in the Adkison home, located 4 blocks south of US Highway 431, at 617 4th Ave. in Glencoe. The phone number is 492-5647. Services will be at 10:30 and 5:00 on Sunday. Wednesday night services will not be held originally as Pat teaches school on Wednesday evenings. The future plans are to rent a building as soon as possible and if the effort expands, to build an adequate building. It is also in the plans to have a week long meeting in the near future.

This is not a division of the Piedmont congregation but rather an effort to establish a faithful congregation in Gadsden. This has been a dream of Pat's for several years and has been discussed with many people in the Church. Please pray for and support the effort in any way possible.

ANNOUNCEMENT

The Hwy. 60 congregation at Neosho, Mo. announces a "New Year" meeting Wednesday, Dec. 26 through Sunday, Dec. 30. The meeting will feature teachers and preachers of the area congregations. All are welcome. For further information contact those listed in the church directory.

—James A. Lankford,
Neosho, Mo.

THE 1985 CHURCH DIRECTORY

Before you forget it, please send me the information for the **1985 Church Directory**. If your congregation was in the 1983 church directory, and there has been no changes. Just drop me a card with name and address of the congregation and say "SAME". If there have been changes or corrections, just say: "Same as 1983 Directory except", and give me the changes. If you are not listed in the 1983 Church Directory, I will need to know (1) Name and location of the congregation (2) Time of the Services, (3) Names, addresses and telephone numbers of no more than 3 of the leaders. The deadline is **FEBRUARY 1, 1985. You must report, in order to be listed.** Send to Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663 - Phone (**Unless changed**) (318) 528-2347.

JEHOVAHS WITNESS DOCTRINE EXPOSED!

Only a few copies of the second printing of a 24 page booklet exposing the false doctrine of the Jehovahs Witnesses, so called, are still available. This new tract sets forth seven doctrinal errors and a brief reply of each followed by a list of scriptures that show the benefits of being in Christ, a short explanation of the plan of salvation and proof that our hope lies in heaven and not on the earth. It is by no means an exhaustive study of the religion but rather offers a good study guide that will, if pursued with some diligence, prepare one to meet with scriptural accuracy the human ideas of the Watchtower Society as

promoted by those who go from house to house peddling their anti-Christ philosophy. Advance orders for a third printing are now being accepted. Price is one dollar each, postpaid from **Irvin Barnes, 1922 East Turner, Springfield, Mo. 65803**. Please allow from four to six weeks for printing, packaging and shipping. Please submit your order no later than Dec. 15th.

EASTERN BUS TRIP-1985 For Lebanon, Mo.

Since this bus trip proved to be such a success in 84 many have expressed a desire to go again. We are in the process of making plans for this same trip June 28th thru July 4th and ask all that are interested to please let us know as soon as possible or by Jan. 1st., 1985. Write or Call.

—Mahlon Garrison
General Del.
Avis, Penna, 17721
Phone (717) 753-3319

NORTHERN CALIFORNIA NEW YEAR'S MEETING

The Stockton congregation will again host the New Year's meeting December 28-31. Don King and Bennie Cryer have been asked to coordinate this meeting. Visiting preachers will be used as much as possible. Traditionally we will sing and pray the Old Year out and the New Year in. We look forward to the brethren and sisters from surrounding congregations cooperating in this effort and hope all of you will plan to attend.

THE PREACHER

If he doesn't preach just what we want to hear
We will send him away and leave the way clear
To get someone else who won't step on our toes
By preaching the Bible the true way it goes.

Man being head of the house- we don't want to know
Women's hair and dress is a "no-no" it's clear.
We'd look peculiar not dressed like our friends
And husbands obey your wives is really the trend.

Equal rights for women is the "in" thing today
That attracts more attention than what all Bibles say.
If we do what we want- no doubt we are liable
To follow the world and forget the whole Bible.

—Ethel Young

TRIBUTE TO A DEAR LADY

Speights— Sister Tempie Speights, 1409 Felton Lane, Redondo Beach, CA 90278, was born Dec. 15, 1897 in east Texas. She was baptized in 1917 during a revival meeting in a brush arbor-type of building by a Brother Swearingdon. This means she has been an active and practicing Christian for 67 years, and I think that is some sort of an accomplishment, don't you? All across the brotherhood there are brothers and sisters and especially preaching brethren who can attest to her hospitality and other qualities. I think it can be said that she epitomizes the lady spoken of in Proverbs 31. Needless to say, she is very dear to me and my family; my brother (Hugh Milner), and sisters (Helen and Dortha), as the nearest living being to our mother; she is Aunt Temp to us. It is such a joy to sit beside her each Lord's day, listen to her sing (a surprisingly clear soprano), pray with her, and commune with her. I think it would be nice to give her "roses while she she can smell them.". Here is a subscription for her, mine and Doyle's gift to her, on her 87th birthday.

--Korean Trent

THIS AND THAT

By Don McCord

Continue from Page 1

sion and amends without blaming the church, brothers and sisters and everybody else; and refuse to say "If I have done this or that" when the weight of their guilt is hanging heavily.

I still like to hear the gospel preached by preachers with conviction in their voices, compassion in their hearts, and humility in their lives.

The Gospel Courier --- Thanks to Brian Burns, preacher-son of Bernice and Golda Burns, all good, dear friends, I get this little paper out of Ft. Smith, Ark. In the last one are words of wisdom about Halloween. I want to share them with readers of *Old Paths Advocate*. May I kindly suggest we include Christmas, Easter, Valentine's, St. Patrick's, and all other days and things that are rooted in paganism, Catholicism, idolatry, witchcraft as we read and think about this little article. Here it is: "This time of year is associated with the change of season, the end of harvest and Halloween. Have you ever wondered where and how Halloween got started?"

"Many of Halloween's customs originated before the time of Christ with the Celtic people found in Great Britain, Ireland and Northern France. Druids were philosophers among the Celts and believed in many pagan gods: One of their gods was Samhain, and god of the dead. Samhain was believed to gain great power during this time of year because the harvest was over and death seemed to prevail in nature. Oct. 31 was also the night Samhain called all the souls of the wicked that had died the past year to roam the country with the elves, fairies, and witches that were out. With all the evil about, people would build bonfires to keep them away.

"Halloween was a night of death and evil but it actually means Eve of all Hallows. Nov. 1 was the beginning of their new year and day chosen by the Catholics in the 12th century to honor all saints. One would have thought that when Catholicism swept through Europe such pagan customs would have vanished, but they were adopted and sanctioned instead. The Romans added the custom of dunking for apples. The eating of apples was supposed to drive away evil.

"World Book Encyclopedia, Vol. 9, pages 25, 26 (1984) says, "Many early American settlers came from England and other Celtic regions, and brought various customs with them. But because of the strict religious beliefs of other settlers, Halloween celebrations did not become popular until the 1800's". Why haven't people kept their "strict religious beliefs"? Why would anyone dress their child as the devil, a witch, or anything else God's word condemns as evil? Consider these and other scriptures before participating in Halloween: Exo. 23:2; Jer. 10:2; Rom. 12:9, 17; 1 Thess. 5:22."

Coming soon, Lord willing --- This writer proposes soon in the columns of this journal to deal with what I consider a misinterpretation and mis-application of Heb. 10:25 and 1 Cor. 11:25. A misinterpretation has been responsible for situations approaching disfellowship, and even division in some places, and this is sad; this is wrong; this is sinful.

A very good example -- About a year ago, the church meeting in McGregor, Texas opened their new meeting house. Thanks to Sister Cora Wilks, dear sister and friend, a neat copy of the newspaper announcement of the opening came to me. This is the home of Bro. Wayne McKamie, very special friend to me. What an example the announcement is, appearing in "The McGregor Mirror", Nov. 17, 1983. There is no mention of "dedicating" or a "dedication"; sectarian jargon that we often times, too often, fall into. I saw the building this past summer; impressive is that there are no steeples, crosses, vestiges of paganism and Catholicism that we often times, too often identify with, and this to our shame. It is always a good example when we clean up our language, and I do not speak of vulgarity and obscenity either - I speak of our sectarian and

denominational way of expressing ourselves, not using Bible terms for Bible things; it is always impressive, too, when our buildings are simple, yet nice enough for everyone, and not so imposing that the poorest and commonest would feel out of place. The McGregor brethren are to be commended for their good sense, and scripturality in planning and constructing a meeting house for the Lord's people in their little city.

"The Lord's Supper" --- I have very good friends who sincerely believe that since the communion is called the Lord's Supper, it **must** be observed in the evening, as an evening meal, and that it is wrong, unscriptural, to observe it at any other time. For them, and for others, I offer these observations. It is my firm conviction that the Lord's Supper was instituted in the evening, and for that reason **only** it is called a supper.

In Acts 20:7, disciples came together **on the first of the week**. The word "day" is not in the original. Note: the original does not say "first day", "first evening", "first night", but a more general expression "first of the week". This is a good example of inspired latitude in reference to example. So long as a congregation "breaks bread" on "the first of the week", whether it is "night" or "day", in that 24-hour period, sunset to sunset, the requirement is met.

In Acts 20:7, Westcott and Hort, Alford, et al insist that "breaking of bread" includes the article, thus "broke the loaf"; since this is the reason for the gathering (Acts 20:7), contextually, and from the original text, we conclude the "breaking of the loaf" took place after midnight, not at evening meal time, still on "the first of the week". The institution still called "the Lord's Supper", by virtue of the fact it was instituted at supper time, not that it has to be observed at supper time. Let us bear in mind the "breaking of bread", which the institution is also called, was not limited to any particular part of the day or night in its general use. The institution is not just called the "Lord's Supper"; other names must be considered in drawing any conclusion as to time of observance.

Again, please consider: observing of necessity at evening or at supper time is in the same class with the "upper room"; both with no spiritual significance, and not therefore parallel with "loaf", "cup", "fruit of the vine", because these bear spiritual signification unquestionably; to wit, the loaf, His body; the cup of the fruit of the vine, the New Testament ratified by His blood. Observed on "the first of the week", day or night, appears scripturally sustained, any time, mutually agreed to by a congregation of believers, sunset to sunset.

Sanitation a note --- Thanks to Bro. Jim Hickey, dear friend, from a clipping in the "Lubbock Avalanche-Journal", Lubbock, Tex. is the following: "Dr. Jeffrey Harris of the U.S. Center for Disease Control (in Atlanta) is quoted as saying: "I am aware of no studies which have associated transmission of any disease with the use of the common communion cup". Mr. George Plagenz, the writer of the column in the "Avalanche-Journal" goes on to say: "As to whether drinking from the common cup is any more dangerous than kissing my father -- who lived to be 86 -- always drank from the common cup at communion. Those who oppose the practice of everyone in church drinking from the common cup have come up with all kinds of alternatives -- from the use of 'shot glasses' passed to communications on a tray (a practice followed by many Protestants) to the use of straws and plastic spoons -- Ugh!" Dear Reader, to what extremes men will go, and some of them brethren, instead of just following the New Testament example!

The Simple English Bible --- Bro. Karl Wilks, very dear friend, writes: "I am glad you are exposing the value of The Simple English Bible (New Testament) in *Old Paths Advocate*. I have used it more lately since you wrote concerning it. It seems so juvenile until one studies it a bit. Then the meanings begin to come through so simply". This, Dear Reader, is my sentiment, too. I know that supplements we often find in a translation are not inspired

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THIS AND THAT

By Don McCord

Continue from Page 6

and not always reliable, but just this week, I was reading the supplement in the back of my copy, the Olympic Edition. I do not know those who wrote the supplement, but I do know they are on target. Under "What Must I Do To Be Saved?" the supplement in some detail, thoroughly scripture--documented, says, "Hear --- Believe --- Change your heart (repent) --- Confess --- Be Immersed in Water --- Obey". How much clearer, more scripturally could it be

stated? Under "How Do We Worship God", again, the supplement in some scriptural detail says: "Praying --- Singing --- Lord's Supper --- Giving --- Teaching". Again, how much plainer, more scriptural could they have put it? Some have difficulty in finding the book; all book stores do not carry it. If you want it, and cannot find it, you may contact International Bible Publishing Co., Distribution Division, P.O. Box 814091, Dallas, TX. 75381.

"THE CHILD IN THE MIDDLE"

By Ron Jordan

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For instance:

If our children are raised in a congregation where there is **NO** love or understanding shown to others - they likely will turn away from the church.

Phil. 2:3:

"Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves."

When our young people see nothing but division in the church - they will want no part of it. If you think I'm just blowing off steam - think about how many young people you know personally who were discouraged by church problems.

1 Cor. 3:3:

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Do you remember what Jesus said about a house divided? He said: "It cannot stand."

We had better take heed to this!!!!

When our young people see that members are not living as they should - this gives the church a black eye. When members fail to show any interests - or have to be begged to help with the work of the church - our children wonder - why should they even bother?

The idea - "Do as I say - but not as I do" - won't be accepted by our young people and I'm thankful it won't.

We as members of the church - must always - "Keep the house of God free from spots and blemishes."

We as teachers of God's work must teach - only - "Thus saith the Lord" and prove our teaching with chapter and verse. I believe the type of material we use in our lessons - are very important - because our young people must know what God expects from them.

READ 1 Tim. 6:6-12

We must teach our young - faithfulness of membership - pride in the christian life and not vain pride. They are to be taught to take pride in the church building and the grounds.

Along with their teaching and training - they must be taught to put the church first in their lives. (Matt. 6:33) and strive to build it up. Their enthusiasm and devotion must be for the Lord.

They are to be taught respect for all christians.

1 Tim. 5:1-2:

"Rebuke not an elder - but intreat him as a father and the younger men as brethren - the elder women as mothers and the younger women as sisters - with all purity."

We as parents and church leaders must be concerned with what type of literature our young people read. We must be concerned with all the children and their training - not only our own. We must reach out to them. Yes, it's true - some parents may tell us to mind our own business and in some cases this is best. Don't try to teach some one else's child about respect - if your child is running wild.

"THE SOUL OF A CHILD"

"The soul of a child is the loveliest flower that grows in

the garden of God. Its climb from weakness to knowledge and power - to the sky from the clay and the clod. To beauty and sweetness it grows under care - neglected - tis ragged and wild.

'Tis a plant that is tender, but wondrously rare the sweet - wistful soul of a child! Be tender, O gardener, and give it its share of moisture, of warmth and and of light and let it not lack for thy painstaking care - to protect it from frost and from blight.

A glad day will come when its bloom shall unfold. It will seem than an angel has smiled, reflecting from its beauty and sweetness untold in the sensitive soul of a child."

It has been estimated that less than 5% of children choose bible characters for their ideals.

I wonder how many children who are old enough to think - choose their own parents as their ideals.

Some parents have said: "Its nobody's business if I don't take my children to church regularly - or to bible studies or teach them Godly ways.

To these parents - I ask: "Would it be anyone's business - if your child was selling drugs - or engaged in other sinful practices?"

Every child who is denied proper training is a potential criminal!!!

Who can estimate the possibilities of childhood?

Reliable figures indicate that 80% of the additions to the church come through bible studies. Does this fact tell you something?

We must all answer one very important question:

"Will we as parents, church leaders, and christians - share the responsibility of child training?"

Let us all use our time and talents in training our youth.

"God often trusts us with a little - to see what we would do with a lot."

I want you to remember this:

"Life is like a taxi - the meter just keeps a ticking - whether we are getting somewhere or just standing still.

-588 Walnut Dr.

Arvin, Ca.

WORDS OF ENCOURAGEMENT

"We enjoy the OPA - would like to see more sermons each issue" -Mrs. Curtis Asbury, Wayne, W. Va.

"I have taken the OPA since back in the 1940's and sure don't want to miss an issue. I appreciate all who keep the paper going" -Lila Phillips, Hood River, Ore.

"We surely enjoy reading the OPA, here is my renewal" -James Page, Bakersfield, Ca.

"Enjoy the paper, God bless you in your endeavor to serve Him" -Mrs. Elmer Harlin, Lanett, Ala.

"We enjoy the OPA- our love to all of you and God bless" -Luther Franklin, Easley, S.C.

"We appreciate the OPA and all who make it possible" -Ernest Wade, Windsor, Mo.

"Please keep up the good work, this publication exhibits nothing but truth" -Doug Jones, Frisco, Tx.

DOES THE END JUSTIFY THE MEANS?

by Johnny Elmore

Continue from Page 1

him to take the rod, and speak to the rock before their eyes, and he promised that water would come forth. Moses took the rod, gathered the people together and said to the rebellious crowd, "Hear now, ye rebels; must we fetch you water out of this rock?" He smote the rock twice, and water came out abundantly.

Now it does not take a scholar to see that Moses not only did something that God didn't tell him to do (smiting the rock) but he also spoke as if he were entirely responsible for the water, thus detracting from the glory of God. But wasn't the end good? Yes, water came out abundantly. Was God pleased? No. God said to Moses, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Ex. 20:12). Moses paid dearly for departing from God's way.

The apostle Paul said, "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope" (Rom. 15:4). And after emphasizing the value of the "things written aforetime," he said: "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:15, 16). This passage settles the fact, beyond fear of successful contradiction, that no offering in the work or worship of the church is acceptable to God unless it is "sanctified by the Holy Ghost," that is, authorized by the Holy Spirit in the New Testament. There is absolutely no standard by which we may measure the acceptance of our service, worship, praise or prayers with God, except by the rule he has given us - the New Testament.

Stand Fast In The Faith

I appeal to all faithful brethren to "stand fast in the faith" (I Cor. 16:13). The term, "the faith," is used metonymically to stand for "that which is believed." Paul gave this the highest priority, saying near the end of life, "I have kept the faith" (II Tim. 4:7). Our object is not to attract the largest crowds at all costs. Our object is to keep the faith, and to lay hold on eternal life. Let those who are most interested in numbers follow the fads of the times, but let us keep the church free from Satan's philosophy.

I appeal to our conservative-minded brethren, who can see the folly of this philosophy, as it applies to church-supported colleges, societies, and orphan homes, but who have a blind spot when it comes to Sunday schools, individual cups and other innovations to realize that when the Bible way is abandoned, it is only a short step to denominationalism. Let us continue to examine every word of doctrine, every method of work, and every item of practice to see that it goes not beyond our rule - the New Testament.

DON'T YOU CARE?

We knock on doors, we beg and we plead,
Doesn't anyone out there see the need?
To study the Bible and learn the way
Christ left before us to travel today?

They give no thought to His death on the cross
They live as though their lives would never be lost.
Live for today have fun before you're old
There's still lots of time to worry about your grave.

There are things to do, steps to obey
Yet what we hear is maybe another day.
We'll just keep knocking and planting the seed
Someday, sometime, someone will see the need.

—Velma Lackey

OLD PATHS ADVOCATE

October 29, 1984

OKLAHOMA NEW YEAR'S MEETING

The Church of Christ, 911 N. Lahoma, Norman, Okla. wishes to announce the 1984 New Year's Meeting...Dec. 27th through Dec. 31st. The meeting will begin with evening services on Thursday, Dec. 27th, at the conclusion of the Preacher's Study in Oklahoma City; and will end at midnight on the 31st. There will be morning and evening services. The morning services will be at 10:00 a.m. and the evening services will be at 7:30 p.m....with the exception of Lord's Day Morning, Dec. 30th; which will be at 10:30 p.m.

Brother Lynwood Smith will be in charge of the meeting. The theme of the meeting will be announced by Lynwood at a later date.

All services will be held in the auditorium of the Norman High School, W. Main and Berry Road, Norman, Okla. The cafeteria in the High School Complex will be used for fellowship and refreshments after services each evening.

Norman has seven motels to provide accommodations. They have quoted "Commercial Rates" and "Other Special Rates" to Church of Christ members for the 1984 New Year's Meeting. When writing or calling for reservations, specify you want the rate for the 'Church of Christ New Year's Meeting'. Other accommodations can be found in Moore and South Okla. City, which is a 10 to 25 minute drive from Norman. **The Norman Motels Are:**

Dorchester Inn, 609 N. Interstate Dr. Norman, Ok. 73069 - (405) 360-4380.

Holiday Inn, S. I-35 & W. Main, Norman, Okla. 73069 - (405) 329-1624.

Howard Johnson's, So. I-35 & W. Main, Norman, Ok. 73069 - (405) 329-8000

Norman Park Lodge, 1131 N. Porter, Norman, Ok. 73071 - (405) 321-3000

O U Motel, 2420 Classen Blvd., Norman, Ok. 73071 - (405) 321-4670

Ramada Inn, I-35 & W. Lindsay, Norman, Ok. 73069 - (405) 321-0110

Sheraton Inn, 1000 N. Interstate Dr., Norman, Ok. 73069 - (405) 364-2882

We are hoping this meeting will be a great spiritual feast. We invite you to make plans to attend. If you have questions, or need assistance with lodgings, reservations, transportation, etc...call or write one of the following members.

R.W. Applegarth, 1712 W. Boyd, Norman, Ok. 73069 - (405) 321-4626.

J.M. Heath, 2136 Dakota, Norman, Ok. 73069 - (405) 321-8722.

Charles Davis, 805 N. Arnold, Norman, Ok. 73160 - (405) 794-5759.

Jerry Harris, 302 Willow Creek, Norman, Ok. 73069 - (405) 366-8715.

WHAT HAS HAPPENED TO PRAYER?

What has happened to prayer for the food that we eat
To the Lord who provides it, for our friends on our street?
Are we not thankful for our blessings in life,
For a way of escape from temptation and strife?
Why not ask the Lord's blessing at beginning of day
Seek His guidance and counsel to show us the way.
To help us not to stumble when sin comes our way
Then thank Him for helping us at ending of day.
Morning, noon, or night let us cease not to pray
We also find occasion all through the day.
If we are spiritually minded not filled with worldly care
We will find relief from our burdens going to Jesus in Prayer.

—Ethel Young

SAUCE FOR THE GANDER**William L. St. John**

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after Christ founded his church: will you prove all things regarding them, and discard that which is not good;... You who have either **caused the divisions, or are perpetrating them** (emphasis mine, WSJ), by the addition of mechanical instrumentation to the simple vocal music of the churches of Christ: will you prove this practice by the word of the Christ and his apostles; and hold fast only that which stands the crucial test? Your own admission is that the New Testament is silent on the matter. Surely your speech condemns you." To this I would simply add: Bible classes had their origin not in the New Testament with Christ and his apostles starting it; but, Bible classes had their origin in the minds of such men as Joseph Alleine, who founded Sunday schools in England in the 17th century, John Wesley, who held Sunday classes in Savannah, Georgia in 1737, and Robert Raikes, who established his first Sunday school in Gloucester, England in 1780 and became known as the "father of the present day Sunday school". Further it was stated in the Feb. 17, 1983 issue of the **Gospel Advocate** on page 112 that, "David Lipscomb pioneered the Sunday School in the churches of Christ. And E.A. Elam and H. Leo Boles brought the acceptance of the Sunday School concept to full fruition during the 1920's and 1930's." Individual cups had their origin not in the New Testament with Christ or the apostle's starting their usage; but, individual communion cups had their origin in the minds of such men as J.G. Thomas, who invented individual communion cups and had them patented in March of 1894, and men like G.C. Brewer, who admits in his book **Forty Years on the Firing Line**, that he was the preacher who, after a long struggle, got the individual communion service into the congregation at Chattanooga, TN. This is the first congregation of the church of Christ on record to use individual communion cups and this happened in about 1925. Other preachers soon began to assist in promoting this division causing innovation. The sad history that followed is still remembered by many today. Some few still remain who can recall being locked out of their own meeting houses because they would not accept the addition of individual communion cups; they would not change or permit to be changed, the way the communion was observed. Now brethren, you who have caused the divisions, **OR ARE PERPETRATING THEM**, by the addition of Bible classes to the simple practice of the church coming together in an undivided assembly and/or the addition of individual cups to the simple practice of using one cup for the distribution of the fruit of the vine in the churches of Christ: will **YOU** prove the scripturalness of such practices, will **YOU** prove all things regarding them, will **YOU** prove these practices by the word of the Christ and his apostles? Are you willing to reject these modern innovations and hold fast to that which is good? Will you submit unreservedly to the will of God?

Certainly the nail was hit on the head regarding the real cause of division — the refusal to accept the authority of God's Word, the holy scriptures. Brother Jackson is willing to use such articles as we have referred to to combat the errors of wearing human names, denominationalism, and mechanical instruments of music in the worship; but — is the Grandview Church of Christ, the congregation that he works with, willing to apply the same principles to their use of Bible classes and individual cups? Will you accept that same authority in regards to the unscriptural practice of Bible classes and the use of more than one cup on the Lord's table? What's sauce for the goose is also sauce for the gander.

Many of you who have Bible classes and use individual cups will freely admit that the N.T. is silent on the matter. Surely your speech condemns you. Let us heal the wound by going back to a "thus saith the Lord". Let us truly Speak Where the Bible Speaks, and Be Silent Where the Bible is Silent, or as the apostle Peter penned it long ago... "If any man speak, let him speak as the oracles of God..." I Peter 4:11. Why jeopardize your souls?

CONCERNING THE MONTH OF JANUARY

During the month of January please send your material intended for the February issue to Ronny F. Wade, 707 Pearson Dr., Springfield, Mo. 65804. We are sorry for any inconvenience this may cause our writers. However, since I will be out of the country during the month of January we felt it best to ask this. After Feb. 1st. all material may be sent to me as always.

—Don L. King

WORDS OF ENCOURAGEMENT

"Please renew our sub to OPA, we enjoy it so much. Don, we remember you as a boy growing up. Please pray for us" -Geo. and Fay Wright, Hood River, Ore.

"We enjoy the OPA so much, please renew my sub." -May Triplett, Fresno, Cal.

"Renew our paper, it is one of our best friends. God bless you all for your work and efforts in His Cause" -Bob — Jean Wood, Edwards, Mo.

"Love the paper and look forward to many more good articles" -Randy French, Redding, Cal.

"We enjoy the paper so much, don't want to be without it" -Dale & Sue Garrison, Gresham, Ore.

"Thanks for the OPA- we enjoy it" -Ray Grider, Climax Springs, Mo.

"Enjoy the OPA so much, here is my renewal" -Vera Blevins, Ratliff City, Ok.

"We enjoy the many wonderful articles and do not want to be without the paper. We are thankful we have so many brethren anxious to know His Word" -Mitchell Mize, Texarkana, Ark.

"We enjoy the paper and look forward to it each month" -J.R. Gilstrap, Newcastle, OK.

"Sorry I am late with my renewal and thank you for sending it, would hate to miss even one issue" -Pat Langdon, Ok. City, Ok.

"We enjoy the OPA and don't want to miss an issue. Our health is some better" -James & Mary Stewart, Waco, Tx.

"The paper is greatly appreciated. Thanks be to God for allowing us your abilities and willingness to continue this effort" -Dan Powell, Grant Pass, Ore.



Our Departed

Kinser— Beulah Pearl Kinser was born Oct. 21, 1911 in Monroe County, Ind. and died Aug. 4, 1984. She is survived by her husband, Eugene; a daughter, Doris Peek; 3 sons, Thomas R., Ronald Douglas, and Reggie B.; 3 sisters, Charlotte Brinegar, Josephine Seely, and Della Elkins; 4 brothers, Max, Walter, Barton, and Harry Crum. Sister Beulah was a faithful member of the Lord's church of the congregation at Bedford, Ind. She was a wonderful singer through the years and loved the work of the church. She bravely fought the battle with sickness and ailments through the years, and as the end came in view she accepted it with resignation. Her calmness was an amazement to many. We believe she is now at rest in the Lord where no more sickness can come. We sorrow with the husband Bro. Gene Kinser, and the children, but we believe she is now with the Lord. It was my honor to be asked to speak at the funeral.

--M. Lynwood Smith

Hanes— Sister Elizabeth Hanes, a member of the body of Christ, meeting at Covina, CA, was born in Comanche, TX, Jan. 25, 1895, and passed from this life, Sept. 29, 1984 at Duarte, CA. She was 89 years old and past, a long-time

member of Christ's Body, a faithful wife, a devoted mother, and an esteemed friend to this writer and others who knew her. She leaves her husband, Ernest, to whom she had been married for more than 70 years; a son, Harold, a daughter, Opal Heyl; 4 grandchildren, 8 great-grandchildren; one sister, Mollie Wright, who, at almost 95 years of age, is the oldest member of the church at Covina, CA. Elizabeth Hanes was always so grateful for and gracious about the lesson at the assembly of the church, expressing herself in such a fine way; this I miss very much. Up until not long before her passing, she made biscuits every morning for Ernest, and had done this with few exceptions for the 70 years, and more, that they had been married. What an example they have set in this! Sister Hanes' funeral was conducted Oct. 2, 1984 in Monrovia, CA with burial in Live Oak Cemetery there; singing was by members of the church; this writer considered it an honor indeed to be asked by her and her loved ones to officiate. I will always be glad I knew her; as Mardell Hash, a niece put it, "My life is richer because of her"; others can say the same.

--Don McCord

Hall— Willie Hall was born Oct. 28, 1915. He departed this life on the 16th of Sept. of this year (1984), having lived just short of 69 years. He left a devoted wife, Myrtle and three daughters: Shirley Lakes, Marlene Cossman, and Wanda Bryant, all mourning their great loss. He is also survived by a brother, James Hall, and four sisters: Emily Pence, Martha Williamson, Mary Fields, and Molly Bowman. He was a member of the Greater Hamilton Church. Art Bryant and I spoke words to console and warn a large gathering of friends and relatives. The singing was by members of the church.

--Barney Owens

McClure— Fannie McClure was born Aug. 25, 1903 and departed Sept. 26, 1984, being 81 yrs. of age. She was the daughter of George and Martha Vance. She left four sons: Zade, Shirley, Sherman, and Delno. Four daughters: Etta Evans, Bertie Fish, Bernice Rice, and Freda Phelps. Also one sister and three brothers: Olive Mink, and Walter, John Dee, and George Vance. Space does not permit the naming of her 31 grandchildren and 33 great-grandchildren. She was a member of the church for some 50 yrs. and worshipped in recent years with the congregation at Blue Springs, Ky. Singing was rendered by members of the church and I spoke from God's word to warn the nearly filled meeting house. Sister McClure is a part of my earliest preaching memories, as she was always present at Blue Springs and other congregations in that area whenever possible during meetings, supporting it the only way she could. Eternity alone will reveal the good she has accomplished by her worthy example (Prov. 31).

--Barney Owens

Smith— Myrtle Irene Smith, born Nov. 16, 1902, entered into rest June 28, 1984, Mountain Home, Ark. Age 81 yrs., 7 months and 12 days. Sister Myrtle Smith was a long time Christian, obeying the gospel at an early age and always a faithful one. She has been blessed with good health and was sick only a few days before she fell asleep in Jesus. She is survived by her daughter, Sis. Ruby Medlock of Mtn. Home, and a son, Leon Smith of Russelville, Ark., 16 grandchildren, and 13 great-grandchildren whom she dearly loved. She was preceded in death by her husband, Harvey Smith and four sons, also a grandson. Sis. Myrtle had known sorrow and sadness. She will be missed by the Wade & Cross St. Church of Christ, Mtn. Home., where she attended regularly. She loved and was loved by all. I found it a joy to be in her company, as her conversation was always glorifying filled with love and concern for the lost and those who had gone astray. No doubt her last and final words were in prayer for those she loved. Sis. Myrtle was prepared to go live with her Lord Who will welcome all who live in his likeness. She was laid to rest in the Conly

Cemetery, with many beautiful flowers. It was a blessing to have known Sis. Smith, and I was honored to speak at her funeral services.

--J.W. Kornegay

Wright— Esla G. Wright, 2705 Liberty Rd., Roanoke, Va. was born Jan. 20th, 1901 and entered into rest Oct. 17, 1984, age 83 yrs., after a long illness. Sister Wright is survived by one son, James Wright of Laurensburg, N.C.; one daughter, Violet Jenkins of Richmond, Va., 5 grandchildren and 2 great-grandchildren, 2 brothers and three sisters. She was preceded in death by her husband and a daughter, Sis. Agnes Alls in 1983, of the same address. Sis. Wright was a dear mother to her children and will be missed by all of them. She spent almost a year in the nursing home, and missed coming to Church and will be greatly missed by the Church. She was always faithful to attend. The flowers were beautiful and she was laid to rest in the Cedar Lawn Burial Park. Funeral services were conducted at Lotz Roanoke Chapel, by the writer, who was honored to speak at the funeral services.

--J.W. Kornegay

Kerr— Jennie May Kerr was born September 5, 1904. She departed this life October 22, 1984. She was in the Methodist Central Hospital. She was a member of the Boulder Dr. Church of Christ, Dallas, Tex. She leaves to mourn her passing one son, Ray Jordan of Amarillo, Tex.; two grandchildren; one sister, Georgia Fulgham, Dallas, Tex.; two brothers, John Fulbright, Mesquite, Tex., and Ben Fulbright of Tennessee. Sister Kerr was a sick person for a long time. The writer spoke words of comfort to the family and a host of friends and Church members. She will be missed by all.

--R.B. Roden



M.M. Murphy.— 2016 SE 9th Terr., Cape Coral, Fla. 33904, Oct. 17— We have moved here temporarily from St. Albans to the Ft. Myers area to try and help build up the church. We have had some success, there is a great amount of work to be done. There are about 25 meeting here and we feel the potential is great. It is most certainly a challenge. Pray for us.

Don L. King.— 41931 Chadbourne Dr., Fremont, Cal., 94539, Nov. 15— Since last report I have enjoyed being with the congregation at home. We are at peace and thank God for it. The congregation has recently been blessed with the presence of several new members. Some have moved in from neighboring areas and, of course, we are happy to have them. Too, some outsiders have been attending regularly and this always brings hope of more growth. Since I will be out of the United States during the month of January, please send all material for that month to Bro. Ronny Wade, 707 Pearson Dr., Springfield, Mo. 65804. 1985 appears to be a busy year for us in the Lord's work and we ask your prayers and cooperation as we do our best.

Paul O. Nichols.— 9462 Baird Road, Shreveport, La. 71118, Nov. 8— Here at this writing we are in an enjoyable meeting at Birmingham, Al. Robb Hickey has done an excellent job since he has been working with the congregation, and he and his family are loved and appreciated by the members. The church is moving forward in this area. I am impressed with the commodious building, beautiful singing, well arranged services, the enthusiasm, and talent

here. We close Nov. 11. Our next meeting will be at Lebanon, Mo., the Lord willing, Nov. 24-Dec. 2. We look forward to it. The meeting last year was both enjoyable and profitable, and we hope the one this year will be the same. Our last one for the year will be the annual New Year's meeting at Early, Al., Dec. 26-31. We anticipate a good one. Come and be with us. Please note our new address. Our phone number is (318) 688-9926.

Robb W. Hickey,— 5313 Cornell Dr., Irondale, Alabama, 35210, Nov. 8— Here at Birmingham we are presently in a meeting with Bro. Paul Nichols. The meeting, Lord willing, will continue over next Lord's day. So far, crowds and interest are good. We look forward to a good meeting. We had two good week-end meetings at Brazil, Indiana and Huntington, West Virginia. Also this month we have preached at Harodsburg and Bedford, Indiana, and Sharonville and Goshen in Cincinnati, Ohio. The year of 1985 will soon be upon us. This year has been a busy one for us. I wish to thank brethren for their hospitality and support in all the areas I have preached the gospel this past year. As gospel preachers we work in a great brotherhood. The church here is doing very well. The Lord has blessed us in this area and I am thankful to be here.

P. Duane Permenter,— 407 N. King, Henryetta, OK. 74437, Nov. 6— I am presently on a tour through parts of Kentucky. Brother Zade McClare and his wife have opened up their home to me, and I express my appreciation for their kindness. The Lord willing I will preach in Indiana and Tennessee on this trip. Brother Paul Nichols and Orville Lee Smith with the cooperation of the brethren in this area made it possible for me to come and preach the gospel in some of the eastern states. I deeply appreciate the opportunity to preach the gospel. My schedule for 1985 and 1986 is not quite filled and many brethren who have asked for meetings have not sent dates so if you are interested I would be grateful if you could send some in the near future; so, my schedule could be up dated. It is certainly my privilege to be of assistance to my beloved brethren and if I can help you in this type of work please let me know. The Lord willing in the future I am going to get more involved in meeting work. I continue laboring with hope and faith in God's word to win souls for Jesus. The work at Henryetta keeps moving along for which I am thankful. There have been more confessions of fault since last writing. Also, I was privileged to preach at McAlester, Oklahoma in October. The Lord willing I plan to be at the study in Oklahoma City. Too, I plan on attending the New Year's meeting at Norman, Oklahoma. May God bless all the faithful. Please remember me when you pray.

Alton B. Bailey,— 909 Truitt Ave. LaGrange, Ga. 30240, Nov. 10, 1984— It has been sometime since I have written to the O.P.A. The work in the deep south continues well as more are becoming active in mission work. We have continued holding meetings every month this year. Our last meeting was in the Blue Springs congregation near Mt. Vernon, Ky. with very good crowds and interest at every service. We were encouraged to see brethren and sisters come from West Virginia, Ohio and Indiana as well as a number of sister congregations in the state. The results consisted of one being baptized and a number of confessions and restorations. Our next meeting will be in McAlister, Ok. Nov. 23-Dec. 2. Then to Tucson, Arizona Jan. 6-13. We are glad to report that we now have a small congregation meeting in Carmel, N.Y. less than two hours out from N.Y. City. Presently they are meeting in the homes but are looking for a permanent place to hold services. At the time any one going that way might call Bro. Tim Bowen at (904) 855-3751 or write to him at 81 Lakeside Dr. Pawling, N.Y. 12564. We continue to enjoy the OPA keep up the good work and pray for us and our efforts.

R.B. Roden,— 112 Kelly Dr., Moore, Ok. 73160— Our work at El Paso, Texas was a profitable effort. Brother

Mike Middick is doing a great work there. We pray that the congregation can receive help to buy the building they are now worshipping in. The Webb family is working hard to build up the congregation. With Mike Middick there, we feel it can be done...It just takes time. Our work at the Hoyte, Texas congregation was well blessed. The work before the week-end meeting graced us with more visiting people of the area than ever before. We are thankful for the unity this congregation has. I go to Durant, Okla. this next week to visit some in that area. This is to see if we can get the people of Durant to come to church. I go to Washington, Ok., Nov. 11th. We were at Sentinel, Ok., Nov. 4th. We will be at Dallas, Boulder Dr., Nov. 18th. We go to Farmington, New Mexico, Nov. 25th. Lord willing, we plan to go to Sentinel, Dec. 2nd. Our work is about over for this year. We plan to be doing a lot of work for 1985. Do pray for us.

Bennie T. Cryer— 10524 N. Davis Rd., Stockton, CA. 95209 Nov. 17— This address will be our new address until we leave for overseas February 10, 1985. Our new phone number will be 209-477-8704. All correspondence should be mailed %James Mason. The latter part of October we enjoyed a wonderful meeting at the Chapel Grove church in Tennessee. We had large crowds each service. It was a delight to work with brethren with that much zeal. We have just returned from a week-end meeting in Auburn, CA. where brethren filled their building for each service. The surrounding congregations helped so much especially Yuba City. Next week we are leaving from Cave Junction, OR. to assist the brethren there in the Northwest Thanksgiving meeting. We will be in Tulsa, OK. Dec. 16-23 for a meeting and then we plan to attend the study at Oklahoma City. From there we will come back to Stockton for the New Year's meeting they sponsor each year. The New Year's meeting will be from Dec. 28 through Dec. 31. I want to thank Stockton and all the other congregations who have supported us in our work. We also are very grateful for all the fine brethren who have agreed to support us while in Africa. God bless all.

Bob Loudermilk,— 528 S. Lakeview, Derby, Kansas, 67037, Nov. 12— NOTE OUR NEW ADDRESS! The new telephone number is (316) 788-5957. We have recently moved back to the Wichita, Kansas, area where we are finding much potential for growth in the future. We count it a privilege to be once again associated with brethren we have worked with through the years. We have grown to love and appreciate these brethren greatly. They are interested in several goals for the future, such as seeing elders & deacons ordained, conducting "mission meetings" in the surrounding areas, seeing more congregations in the area, and developing the talent in the congregation. The Lord willing, we will make this "home" for many years to come. Before moving here in August we were living in southwest Missouri, and I wish to thank those brethren who assisted us while we were there. A special thanks to Ronny Wade of Springfield, and Ron Wood of Fieldstone, for their interest and encouragement in the work. The year of 1984 is nearly over and we wish to thank all those congregations where we have laboured this year. My schedule took me to the following areas for gospel meetings: Ava & Ash Grove, MO.; Auburn, CA.; Flint, MI.; Hunt, Pottsville, & Rogers, AR.; Athens, AL.; Waterboro, S.C.; Pearl Haven, MS.; and Kansas City, MO. There are a few other congregations that I wish to thank for they assisted us financially during the past year in order that we might continue in the field: Ava, MO., Fieldstone, MO., and Columbia, MO. I will also be ever thankful to the Fairview, LA., congregation for their sincere desire to encourage us in the preaching of the gospel. I will always love you brethren dearly! We look forward to the new year with many goals and plans, the Lord willing. We have a "mission meeting" coming up shortly in the community of Derby, KS (5 miles south of Wichita). Remember us, please, when you talk to the Father!

Mike Middick,— 5113 N. Mesa Apt. B-334, El Paso, Texas 79912, November 7— Since my last report, we have had a few things happen in the work here at El Paso. I have become acquainted with a man of the cups Church of Christ, his name is Don Harpin. He has given me all the leads for this area of those people who went through the booth set up by the cups and Sunday school Church of Christ at the World's Fair in New Orleans. Don is moving to Tenn. and is unable to run them down. I was real thankful to be able to work with Brother Bill Roden here in El Paso. He came to help out and see if we could turn up any interest. In the seven days that he was here, much was accomplished, including hunting down people from the leads of the World's Fair and knocking doors from which several studies have been set up. Our correspondence courses have been doing real good. We have found a few people who want to study the Bible with us. Although the results from all this work is minimal, we will keep on planting the seeds of the word, and the Lord will give the increase. If any are in this area, make it a point to stop by. Any questions about anything in this area, feel free to call or write. Please pray for us and the work here.

J.W. Kornegay,— 1728 20th, St. N.E. Roanoke, Va.— It was my pleasure to be in a four day meeting Oct. 4-7 with the London, Ky. South Side congregation with Bro. Shelby Taulbee. We appreciate the help of the nearby congregations, Blue Springs and Walnut Grove. Also glad to have Bro. and Sis. Ernest Bullock from the Hamilton, Ohio. Congregation. A Bro. & Sis. Arvil Baker had recently come over from the Cups belief prior to the meeting and another Sister came over the last evening of the meeting. We recently had a study with the cups believing brethren here in Roanoke and hopefully good will come from it as we continue our studies. We just closed a meeting at Rote, Pa. Oct. 21-28. It was so good to see all them again. I was glad to see Bro. Lloyd Kramer formerly of the Rote Congregation. Our heartfelt sympathy goes out to him in the loss of his sweet wife, Sis. Thelma. It hasn't been an easy task caring for her, but Bro. Lloyd was a dear, kind and loving husband in sickness and health till death do us part. There'll be stars in your crown for the deeds you have done. The welcome mat was out, and we made our weeks stay with Bro. Bill and Sis. Elda Kramer. Hospitality couldn't have been better, and they made you feel alive in Christ. We enjoyed meeting their friends from Plantsville, Conn. We discussed principal doctrines of the Church and individual cups with them. It seems encouraging that some good may come from it. We had good attendance for the meeting and appreciate all those who came from Flemington and Indiana, Pa. Congregations. We enjoyed the meeting very much and feel the Church was strengthened. A young man and wife from a local cups believing congregation said they were ready to give up the individual cups and practice the Gospel pattern and examples. We pray the word will have free course in their hearts and the Lord be glorified. We will continue working with the Church here in Roanoke, until Jan. '85. Lord be willing we will then go to Lakemore, Oh. (Akron Area.) to begin working with them. May our dear Lord bless our efforts as we try harder to do more for him. Many thanks to all for your prayers and support for the work in sowing the seed of the Kingdom.

Virgilio O. Danao Sr.,— Dist. No. 2, Roxas, Isabela, Philippines, October 15, 1984— The Lord's work in the Philippines continues to move on toward progress. New mission fields have been opened, such as in Cainta, Rizal (a place about 45 to 60 minutes ride by bus, but faster by car, from the residence of Bro. Robert Wilson located in the heart of the city of Manila) and Paracelis, Mt. Province. The former was started by Bro. Remegio Bayaca last August 1984, but is now being followed-up by me. Most of those who are attending bible studies are relatives of Bro. Bayaca. They do speak Ilocano as I do; but because there are about three of them who could not understand Ilocano, I have to conduct the entire service in Pilipino (Tagalog), our national language, so everybody in the assembly can understand. We are having an average attendance of eighteen every meeting. Some were baptized in the digressive Church of Christ, and mostly the rest have Pentecostal background. We do hope and pray we will be able to establish a firm simple New Testament Church there, in addition to our work in Manila. The mission work in Paracelis, Mt. Province is a direct fruit of our radio program. Most of the members there are members of the Kalinga tribe, one of the major tribes in the Mt. Province. Actually Bro. Ricardo Wagayon is a Kalinga, but he can speak Ilocano; making it possible for him to become "a chosen vessel" for his own people. I have been spending about a week every month in Manila, although there were occasions that I have had to work there a little longer. I have been trying hard there but it is very slow to prosper. However I do not lose hope, for with the presence of Bro. and Sis. Wilson the congregation there will continue. Bro. Ceferino Guillermo and I alternately go to Baguio, but my son, Virgilio Jr., does the teaching every Lord's Day in our absence. Some of my schedule last month, September: First week, Manila; second week, San Francisco, Baggao, Cagayan with Bro. Ceferino Guillermo for a scheduled four day study/lectureship there; third week, Manila; fourth week, back to Roxas for a two days preachers' monthly meeting. Through the \$1,300.00 financial assistance the Church at Aurora St., Houston, Texas, U.S.A., particularly Bro. William Page, extended, I was able to print a booklet which contains almost all of our beliefs as based in the Scriptures. The total cost of this booklet is \$3,500.00. This is written in Ilocano, but since we are extending our mission work to non-Ilocano speaking areas, I intend, God willing and providing the means, to print this in the English version. Bro. Robert Wilson voiced his desire to help, for which I am deeply grateful, in the expenses. The Church here in Roxas is growing spiritually. It is blessed with capable leaders who take my place whenever I am away. At present, whenever I am here, every night I am conducting a series of studies in preparation for those who desire to become preachers. One of those who actively attends is my son-in-law, who is a college graduate and whom I am encouraging to earnestly prepare himself for the Lord's work. I baptized one soul yesterday (Sunday) here in Roxas. This week I will be in Manila with Bro. Remegio Bayaca whom I invited to work with me there. We continue to solicit your prayers in behalf of the Lord's work in my country. That God Almighty blesses all faithful brethren, particularly preachers who are working hard in His vineyard that God's kingdom may continue to expand is my earnest prayers.