

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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## HOLY SPIRIT: DEFINING THE PROBLEM Jerry Cutter

Much has been said and written concerning the work of the Holy Spirit, and obviously brethren are not in agreement. One brother wrote: "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)." Still others have verbalized the same sentiment before large audiences. However, the statement is basically false; it certainly is misleading. As will be shown, the problem is much more than "how the Holy Spirit indwells Christians." Also, these same restorers, living 150 years ago, would have dealt with "the new Charismatic movement" just like some faithful brethren are dealing with it today.

As for the new Charismatic movement, it is not just something brethren have discussed. This movement **divided** the Lord's church in the last 20 years. Why? Did the churches divide over something brethren for 150 years had only previously "discussed"? Hardly. How serious was the division? Well, we lost almost 10% of our full-time preachers to the Charismatic movement, and a number of congregations ceased to exist completely.

Back in the 1950s some of us became concerned at some things that were being preached concerning the Holy Spirit. By the 1960s that concern had changed to alarm, and by the late 1960s and early 1970s the damage was done. (Actually, two errors arose about the same time and were intermingled: one was over fellowship, or unity-in-diversity, and the other over the Holy Spirit.)

Now to the real problem. We will state it as a proposition: "In conversion and sanctification, the Spirit of God operates on persons only through the word of truth."

When you view this proposition, you will notice the issue is not over whether the Holy Spirit operates in conversion and sanctification. Rather, the proposition says the Holy Spirit **always** operates by means of the word of truth in conversion and sanctification.

Beginning on November 15, 1843, Alexander Campbell began a discussion with the outstanding Presbyterian preacher, and Calvinist, N.L. Rice at Lexington, Ky. The fourth of six propositions was the one stated above, namely, "In conversion and sanctification, the Spirit of God operates on persons only through the word of truth." Now let's see how the greatest restoration preacher of all handled this issue. Campbell said, "...and all the arguments ever used by the Holy Spirit, are found written in the book called the word of Truth." (**The Campbell - Rice Debate, p. 613**). Calvinist Rice: "We believe and teach, that in conversion and sanctification there is an influence of the Spirit in addition to that of the Word, and distinct from it—..." (p. 628). Further Rice said, "The gospel is equally necessary, though of itself insufficient to renew and sanctify the depraved hearts of men" (p. 636).

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## WE CANNOT DEFEND SIN By Barney Owens

"And he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless." (Mt. 22:12).

Our text presents a situation that most of us have found ourselves in at one time or another—speechless. It is rather embarrassing if right and wrong are not at stake, but when we are clearly in error, then it is most humiliating. In the passage before us there should be profit for all. Why was the one called "Friend" speechless? Because he did not have a wedding garment. But why would that render him in such a state? Let us look.

A king had made a marriage feast and had bidden many to attend. The response to this invitation was very favorable, and the wedding saw many happy guests present for the joyous occasion. Each and every guest came to the appointed place dressed for the occasion. Well might all of us relate to such an occasion in our time, since we are all aware of the garments that are worn on such occasions. Even as we casually drive down the highways and streets of cities and the countryside, upon viewing a gathering of people it does not take long to recognize it as a wedding feast (reception) when it is such. Now there was one glaring exception at this feast, a man who was not wearing a wedding garment. Obviously, the guests were all furnished with wedding garments and required to wear them. So, when the king spotted the man who was not robbed, he treated him as an intruder. "When the king came in to see the guests, he saw there was a man which had not on a wedding garment:" (Vs. 11). When he questioned the man about his action and found that he could make no defense as in our text, we are told: "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen." (Vs. 13-14).

We have here a man who could not **DEFEND HIMSELF FOR HIS CONDUCT**, and I believe it is a lesson to all of us that we cannot defend sin. This passage, without a doubt, is description of the Jews who thought they had a right to enter the Kingdom of Christ while wearing their garments of self-righteousness; to enjoy all the blessings God has provided through His Son. The lesson however is the same to every sinner, whether Jew or Gentile. The joy of the wedding feast can be ours only if we have a wedding garment. And more, there is no excuse why anyone is not robbed with a wedding garment.

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## THE STATE OF MAN AFTER DEATH- A REVIEW

By Billy D. Dickinson

Inasmuch as I have been requested by a dear brother in Christ to review some statements made by a Christadelphian and her vain attempt to uphold the unscriptural doctrine of "materialism", I now readily and happily apply myself to this task. It is always my desire to heed the admonition of Peter, who wrote in I Pet. 3:15, "...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". Also, I determined a long time ago to follow the example of Paul, one of the great soldiers of the cross, who wrote in Phil. 1:17, "...I am set for the defense of the gospel". Hence, it is with "meekness and fear" I now review this material. I shall try to do so in the kindest of terms, respecting the sincerity of the one who wrote it, but, of course, I must show no mercy for the false doctrine itself! I do want to commend Christadelphians for their willingness to discuss these important and vital issues but, of course, I do feel their zeal is more worthy of a better cause and we have a desire for them to see the truth.

It is a source of sorrow to me when I realize that there are several religious groups or sects which hold to the doctrine of materialism. Materialists, (such as the Christadelphians, Jehovah's Witnesses, and Seventh-Day Adventist), teach that man is wholly mortal and ceases to exist at death. Indeed, this very doctrine in actuality teaches that man is no more than an animal for "man has no pre-eminence over a beast" and when we die, there "is no difference in what happens to us... or what happens to a frog". This is Christadelphian doctrine, but as we shall see, the Bible tells a different story altogether! The absurdity of it all becomes crystal clear when one considers what this line of reasoning does to our blessed Lord! Just as we have a body, Jesus had a body, I Cor. 11:24. Just as we have a soul or spirit, Jesus is said to have had a soul, Acts 2:31, and a spirit, Lk. 23:46. Hence, according to Christadelphian doctrine, our precious Lord was wholly mortal, when he died, he ceased to exist, and His death was no more than "what happens to a frog"! Personally, I'm glad this is their doctrine and not mine! Incidentally, Acts 2:31 shows that his soul went to hades, while his flesh, which was his body in the grave, did not see corruption. Here a contrast is made between the soul which goes to hades and the grave where the body corrupts. Hence, this within itself proves that hades is not the grave but is "the region of departed spirits...". Vine's Expository Dictionary of New Testament Words, page 527, or "the common receptacle of disembodied spirits", Thayer's Lexicon of the New Testament, page 11. In other words, Acts 2:31 is affirming that the soul of Jesus was not left permanently in "the region of departed spirits" and NEITHER did His body decay in the grave. Peter said, "He seeing this before spake of the resurrection of Christ"! I'll have more to say about this later.

In the material I am reviewing, consideration is first given to the fact that when Jesus comes again, there will be a day of judgment. Four scriptures are given to prove this is the case and, indeed, we readily concur that when Jesus comes again, he will execute judgment upon the world. In that day, as Matt. 25:31-46 show, Jesus will pronounce sentence of commendation or condemnation upon all men and will divide "his sheep from the goats". (Incidentally, I wonder why verses 41 and 46 were not quoted in this context? I will give them so you can see why. Christadelphians can't afford to quote them: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels"... of course, Christadelphians believe in neither everlasting punishment or the devil, but here Jesus speaks of both! Then notice verse 46, "And these shall go away into everlasting punishment: but the righteous into life eternal".)

In this material I am reviewing, the following statements can be found, "Here is proof that the judgment of good and bad is to take place when Christ comes back to earth. So it follows they have not been judged. If it be true that good go to happiness and the bad go to misery when they die, what is the judgment for? Is it possible God will reward and punish good and bad men for thousands of years and then call them back to judgment? Could it be there is something wrong with a theory that represents God as arranging His plan for a day of judgment... and yet rewarding some for hundreds of years before the day of judgment arrives?". Before demonstrating the fallacious reasoning herein involved and showing that really this is no dilemma at all for those of my persuasion, but only a smokescreen, let's first consider the Christadelphian view of what will take place in the judgment and the logical consequences which must follow, if their "theory" is correct. First, what happens to a wicked man when he dies, according to Christadelphians? Why, being wholly mortal, he ceases to exist! Yet, Jesus taught in Jno. 5:28-29 that "all that are in the graves" will be resurrected and "shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation". Hence, Jesus taught a general resurrection which will take place in the very same hour in which BOTH good and bad are resurrected! If this is not the case, how could there be a "resurrection of damnation"? Now, if Christadelphians are correct in what they believe, here is the logical consequence of what will happen on the day of judgment: A wicked man dies and ceases to exist for thousands of years, but then, in the day of judgment, he is resurrected only to be annihilated to where he no longer exists again! If the "reward" of the wicked is a loss of existence (annihilation), then the wicked have already received their reward long before the judgment, because they lost their existence when they died! Yet the argument was that any position which has the wicked receiving their reward before the judgment is an unscriptural doctrine. Remember, Ecc. 3:17 was given to prove that "God shall judge the righteous and the wicked". But the reward of the wicked, according to materialists, is an eternal loss of existence. Yet, when a wicked man dies, he already, long before the judgment, ceases to exist!! "Could it not be there is something wrong with a theory that represents God as arranging His plan for a day of judgment in which He will reward EVERY MAN (that includes the wicked) according to his work... and yet rewarding some hundreds of years before that day of judgment arrives"? Yet, according to Christadelphians, that's exactly the case in regard to the reward of the wicked, which is merely cessation of life! Oh consistency, where art thou?

Now, let us consider the correct view, as taught in the blessed word of God. The Bible does not teach that when a man dies he receives his final reward! I DO NOT believe this is the case, though I get the feeling this was the inference made. The Bible does not teach, nor do I believe, that when a man dies he goes straight to heaven or hell (gehenna). The Bible does teach that man, whether righteous or wicked, goes to hades, (translated "hell" in the New Testament of the KJV), which, as already shown, is "the region of departed spirits". Again, Vine says on pages 527-528, "It (hades) corresponds to 'sheol' in the O.T. In the A.V. of the O.T. and N.T., it has been unhappily rendered 'hell', e.g., Psa. 16:10; or 'the grave', e.g., Gen. 37:35; or 'the pit', Num. 16:30, 33; in the N.T. the Revisers have always used the rendering 'Hades'; in the O.T. they have not been uniform in the translation, e.g., in Isa. 14:15, 'hell' (marg. 'Sheol'); usually they have 'Sheol' in the text and 'the grave' in the margin. It never denotes the grave, nor is it the permanent region of the lost...". When Jesus

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## "LORD, THOU KNOWEST THAT I LOVE THEE!"

By Gary D. Weaver

Jesus asked Simon Peter, "lovest thou me?" three different times in John 21:15-17; and in each case he answered our Lord by saying "thou knowest that I love thee." My friend, how DOES the Lord know that you love Him? The scriptures teach us that the Lord can see in the hearts of man (1 Sam. 16:7). The scripture tells us also that **we cannot** look in the hearts of man. We realize how the Lord knows, but how do **we know** that we truly love the Lord, or even truly love one another?

The word "love" is one of the most abused words in the world today. What God calls love, and what the world calls love, are as different as night and day. In the world, such things as envy, jealousy, adultery, fornication, and other sins are labeled as acts of love. We need to understand that the love we are discussing and are so concerned about, is what **God calls love**.

Is it possible for us to know that we have the love in our hearts that God requires of us? Can we know that we really love the Lord and also love one another? Some think that we can know that a person loves another, by the good deeds we see him do for that other person. Doing good deeds are very important. But is love for the Lord, and others, expressed in just doing a good deed? The apostle Paul says there is more to it than that. In 1 Cor. 13:3 he writes, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." We can give all we have to the poor, then, even give our body to be burned and still lack the love God wants us to have! Without love as a motive, all the good we might do is in vain - "it profiteth me nothing."

If we have love in our hearts - true Bible love - we CAN know. Paul teaches us some characteristics about love that will shine through a persons life, and we will know, as well as others (John 13:34-35) that God's love is in us and we are his disciples. Let us look at these characteristics in 1 Cor. 13:4-8 and see if we really love the Lord and one another:

Verse 4, "Charity suffereth long, and is kind;..."

Are we willing to suffer long, even if the suffering is unjust? If someone were to "smite thee on thy right cheek," could you "turn to him the other also"? (Matt. 5:39) Peter said, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4:16) After we have had a hard day, can we be as kind as we ought to be?

"charity envieth not;..."

According to the scriptures, if we have love in our hearts there can be no place for envy or jealousy. When someone else has a reason to weep, do we weep with them, or do we gloat and rejoice in their misfortune? When someone has a reason to rejoice, do we rejoice with them, or do we sorrow because of their joy? For a person to claim to have the love a Christian ought to have and then be envious of others is not consistent. Consider the words of James: "Doth a fountain send forth at the same place sweet water and bitter?" (Jas. 3:9-12). No fountain can yield salt water and fresh. In that sense also, no heart can yield both Christian love which is from above, and envy, which is earthly and devilish. (Jas. 3:14-18).

"charity vaunteth not itself, is not puffed up,..."

Do we ever catch ourselves telling about all the great things we have done? Boasting, bragging, building ourselves up to others? Where is the love that Paul is telling us about? Pride should rarely be a part of our vocabulary and never be a part of our character! We should never allow our spirit to become haughty or puffed up in any way. Solomon warns us of this when he writes, "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16:18).

Verse 5, "Doth not behave itself unseemly, seeketh not her own,..."

The love that is within us will show outwardly. Our behavior will be that which becomes a Christian. With the

love Paul tells us about, our actions, speech, apparel, etc., will be that of decency. We should not have a problem in making sure such things are so, because we are not concerned with our own will or our own desires. We are concerned about the Father's will, as was Jesus when he said "...nevertheless not as I will, but as thou wilt" (Matt. 26:39).

"is not easily provoked, thinketh no evil;..."

With this true Bible love, one of the most difficult things for a person to do is to provoke us to wrath. As James writes, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." We also will understand completely the words of the wise man when he says, "As a man thinketh in his heart, so is he." Therefore, "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8) With these things in our minds we will have no place for evil thoughts.

Verse 6, "Rejoiceth not in iniquity, but rejoiceth in the truth;..."

Christians, above all people, have a reason to rejoice. In Acts the 8th chapter, the Ethiopian eunuch shows us why we are to rejoice. It wasn't until after he had heard the truth and submitted himself to it through baptism, that he went on his way rejoicing (Acts 8:39). His rejoicing was not in iniquity, but rather he rejoiced in his hearing, knowing, and obeying the truth. "Ye shall know the truth, and the truth shall make you free" (Jn. 8:32). Let us always rejoice in the freedom we have obtained through the truth of our Lord!

Verse 7, "Bearing all things,..."

The love we are to have is to bear all things. Through definition, **bear**, simply means to protect or preserve by covering; to bear up against. In reference to this, Peter wrote, "Love covereth a multitude of sins." Our love helps us to cover the sins of others and not expose them to public gaze.

"believeth all things..."

Through our love we are able and willing to believe all the good that we can about others, as long as it is possible to do this without betraying the truth of God.

"hoped all things..."

Even though there are those who have waxed worse and worse, there are none too wicked that we should not continue to hope and pray that they will come to repentance. Samuel shows this aspect of love when he says, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way..." (1 Sam. 12:23). Never lose hope, and never, never give up!

"endureth all things..."

Endurance is something needed for long term commitments. And our love for the Lord is an eternal commitment. Paul tells us later, "My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." (1 Cor. 15:38) Our love of the Lord and one another will help us to endure all the trials and temptations that come our way.

Verse 8, "Charity never faileth;"

The love God requires his children to have will never fail. If all the characteristics of love Paul has discussed are in our hearts, rest assured, we will not let one another, or God, down. This true Bible love will prevail.

Knowing these characteristics of love can help us to **know** if we really do have **true** love in our hearts. Do we really love one another? Do we really love Jesus? We can know that we love the children of God, when we love God and keep his commandments (1 Jn. 5:2).

If Jesus were to ask you this very day, "Lovest thou me?", My friend, what would **your** answer be?

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**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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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.**

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**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.**

**WE CANNOT DEFEND SIN**  
**By Barney Owens**

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With these few remarks in mind, let us proceed to learn what we can about the defenselessness of sin. Why was this man unable to defend himself? And more to the point, why is it impossible for a sinner to defend himself today?

**BECAUSE A GARMENT HAS BEEN PROVIDED**

The king provided the feast and out of his kindness also made a robe available for the guests. This man, as all the others, no doubt had a beautiful garment provided. So, there was nothing to say in his own defense.

For everyone who will attend the gospel feast, the Lord has provided a garment for us, the garment of His Own righteousness. Surely, the prophet had the wedding feast of our Savior in mind when he said: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61:10).

When we are in Christ, then are we clothed with righteousness. Hear the Apostle: "For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II Cor. 5:21). Now, the question will arise in the mind of some as to how we get into Christ to have on the wedding garment.

1. We must believe in Him as the Christ. Heb. 11:6.
2. We must repent of sin because of God's goodness. Rom. 2:4.
3. With our mouth we must confess His greatness. Rom. 10:9-10.
4. Then we are clothed with Christ in baptism. Rom. 6:3-4.

Since there are many who are willing to put on all the wedding garment except a part, namely baptism, I wish to emphasize it a little. Do you realize, friend, that baptism is the actual adorning of Christ? It is the final step, therefore, if it is not obeyed, the garment is not on and is of no benefit. The man of our test was provided with a garment, but did not put it on. It was beneficial **ONLY WHEN PUT ON!** Christ is beneficial **ONLY WHEN PUT ON!** Baptism is the way to put Christ on.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27).

How many of them had put on Christ? "As many...as have been baptized into Christ." Excuse me please--**HOW MANY?** Now, friend, if one has not been baptized into Christ, does he have on Christ? Oh, you might say but "I believe in Christ." Good, but do you have Christ on? "Oh, but I have also repented." Wonderful, but do you have Christ? "Yes, I confess Christ is the Son of God." Better words will never be spoken, however, have you put Christ on in baptism? There are many who claim to attending the wedding feast, but do not have on the wedding garment, and I fear there are going to be many speechless in judgment because a **garment has been provided.**

**BECAUSE OF THE AVAILABILITY OF A GARMENT**

The beautiful robe was near at hand and ready for his  
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## BECAUSE OF THE AVAILABILITY OF A GARMENT

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adornment. There is not a shadow of an indication that he had to purchase anything. He had only to receive and put on the garment.

God's gracious provisions are likewise near us, if we will but accept and adorn ourselves with them.

"For the grace of God that bringeth salvation hath appeared unto all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:11-14).

Salvation comes to us without our having to purchase it, as Peter stated, "ye were not redeemed with corruptible things, as silver and gold...but with the precious blood of Christ..." (I Peter 1:18-19). The garment is available to every man, so when we consider this fact, there is no excuse for sin and no defense we can make for it. This is not to say that all men are saved, as we must put the garment on, as was just discussed in the previous point. Let's not be found speechless in the Lord's presence.

### BECAUSE KNOWLEDGE HAS BEEN MADE AVAILABLE

The man had a knowledge of the feast, a knowledge of the king, a knowledge of the garment, and a knowledge that the garment was to be worn by all present. Yet he trusted that he would be exempt. He made no use of the knowledge he had. The Jews of old were in the same condition: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou has forgotten the law of thy God, I will also forget thy children." (Hos. 4:6). The problem was also to be found in the Gentiles, as Paul wrote: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." (Rom. 1:21-22).

The charge can also be laid at the feet of untold millions today. People who have the means of knowledge available

but will not take advantage of it. The universal word of Christ (the Gospel) has been sounded out to all mankind, and it is God's power to cleanse us from sin. Let all rise and learn of Christ's will and way. (Rom. 1:16-17; Mk. 16:15-16; Lk. 24:46-47; Acts 2:38-41). When one remains in sin, there is no defense that can be offered, as a knowledge of God, Christ, the church, worship, yes, and all that is pleasing to God is available. Ignorance is not a defense. (Acts 17:30).

### BECAUSE OF THE JUDGMENT

The judgment pronounced upon the man was fair and right. Who of us would question it? The mercy of the king had been rejected and although gracious, he now was harsh. There can be no mercy without judgment. Some are always ready to exploit God's mercy and would have us think that wrath is something far removed from His character. But the Bible reveals the truth of judgment. Let it be remembered that His judgment is fitting, adequate, and always fair. Paul reminded the Gentiles that while they had received the goodness of God, that they could be cut off (just like the Jews) when they failed to continue in His goodness. (Rom. 11:22, etc.).

None will be able to quarrel against the judgment of God, but will stand as the man without a wedding garment--SPEECHLESS. Space forbids listing all the passages that have to do with the judgment, but you might wish to read at least these. Acts 17:30-31; Rom. 14:12; II Cor. 5:10; Eccl. 12:13-14.

The only thing that sin can do for a person is to render silence, as all the wisdom to be found in the world cannot justify or defend sin.

How do you stand before God? Are you lost as you now follow the lust of the flesh, adore sin, live in pleasure, walk in disobedience, abhor righteousness, disdain godliness, speak against all that is just, holy, and good? How can you defend your action? What will you say in the great judgment day? From this simple little story as told by Jews we learn many lessons about life, about eternity, and about our own selves.

—Sharonville, Ohio  
Selected from  
"Footprints of Jesus"

## HOLY SPIRIT: DEFINING THE PROBLEM

By Jerry Cutter

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The problem in the church today is not simply a difference over the indwelling of the Holy Spirit. The problem is, does the Holy Spirit operate **only** through the **Word** in conversion and sanctification? Some of us agree with Campbell. Others believe the Holy Spirit operates independent of the **Word** in **sanctification** as well as through the Word. Brethren, do you see the issue?

Campbell would never be drawn off the issue. Many today ask: What about Providence? Don't you believe in Providence? Or, What about prayer? Don't you believe in prayer? Here's brother Campbell's answer: "He is proving a proposition, wide as the breadth of the heavens of the subject before us. I believe that God presides over all the works of his hands. But that is not the point of debate; nor is the question about what God can or cannot do — whether or not he turns the hearts of kings and mortals, as the channels of the rivers or seas are turned. Whether he disposes the hearts of men, without words, is not the question; for were it proved that he can move kings and princes, and men of ranks and degrees, as I believe, without the Bible, and without words, that reaches not this issue at all. The question before us is about **sanctification**,

about **conversion**. These are but sallies, feints, mock assaults, wholly alien to the issue. The question is, whether God **converts** men to Christ, or **sanctifies** Christians, **without the truth of the bible.**" (p. 641) (In defining his proposition, Campbell said by "only" he meant "always". In other words, the Holy Spirit always operates through the word of Truth in conversion and sanctification.) (p. 613).

Space will not allow me but one more quote from brother Campbell: "The doctrine which I oppose, so far as it is really believed and acted upon, neutralizes preaching, annuls the Bible, and perfectly annihilates human responsibility. I know of no doctrine more fatal" (p. 644).

I would like for someone to produce evidence that shows the restoration movement preachers discussed and differed concerning **how** the Holy Spirit operates in **conversion** and **sanctification**.

Concerning conversion, in 1938 Baptist Ben M. Bogard and brother N.B. Hardeman had a great debate in Little Rock, Ark. Bogard affirmed "that the word of God and the Holy Spirit are both at work along with other influences. My proposition is abundantly proved by the word of God

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## HOLY SPIRIT: DEFINING THE PROBLEM

By Jerry Cutter

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that a power or influence distinct from and in addition to the written or spoken word is used in the conviction and conversion of the sinner." (**Hardeman - Bogard Debate**, p. 15).

Brother Hardeman's reply: "But **how** does the Spirit operate? That is the question. My answer, first, last and all the time, is that he influences through the gospel, which is God's power. The word is the medium through which the Spirit accomplishes his work" (p. 21).

Concerning sanctification, and in addition to Campbell's comments, neo-Pentecostals, such as some of those who went out from us, teach the **sanctified** (or Christians) need a direct operation of the Holy Spirit, called baptism in the Holy Spirit (**The Cross and the Switchblade**, by David Wilkerson with John and Elizabeth Sherrill, pp. 162-163).

Thus, we see, the church today is not divided over what restoration preachers discussed and differed concerning.

We are divided over what the church, until 20 years ago, stood firmly for, namely, that the Holy Spirit operates only (always - Campbell) through the word of truth in conversion and sanctification.

It is my firm conviction that when this subject arises we should remain with the issue. The issue is neither providence, prayer nor angels. These are but "sallies, feints, mock attacks." The issue, plain and simple, is concerning **how** the Holy Spirit operates in conversion and sanctification. And this is **always** through the word. Campbell was convinced that to believe otherwise "neutralizes preaching, annuls the Bible, and perfectly annihilates human responsibility." He knew of **no doctrine** more fatal.

—P.O. Box 966  
Kalgoorlie, W.A.  
Australia 6430

## THE STATE OF MAN AFTER DEATH- A REVIEW

By Billy Dickinson

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died, His soul went to Hades, Acts 2:31. But, when Jesus died, he also went to a place He identified as "paradise", Lk. 23:43. Also, Jesus in this scripture said the forgiven thief would be with Him that very day in paradise! So, if He went to paradise but also went to hades, paradise must be a part of hades. Yet, in the story of Lazarus and the rich man, Jesus said the rich man after death lifted up his eyes in hades, Lk. 16:23! Then, Jesus identified this as a "place of torment". Therefore, we must conclude that "hades", the common receptacle of disembodied spirits, is a place where the souls of all men go when they die and it is divided into two compartments- paradise, where the righteous go and a "place of torment", where the wicked go. **Psa. 90: 10** says, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away". Let the Christadelphians answer: Who is the "we" of this passage, and when we die, where do "we" fly away to? Also, it should be pointed out that the day of judgment will be a day of sentencing when God shall give both the righteous and the wicked their final reward, either heaven or hell (gehenna). But certainly, God does not have to wait until the judgment to know or decide who is saved or lost! **Jno. 3: 18** says the man who does not believe in Christ is "condemned already" and **II Tim. 2:19** says, "...The Lord knoweth them that are his"!!

Next, seven passages are cited in an attempt to prove that man is wholly mortal. Let me emphasize that we do not question these passages but we do question the unscriptural interpretation placed upon them by Christadelphians! I want to demonstrate that at least one or two things is true in regard to these passages: Christadelphians have either misapplied them or taken them out of their context, because they do not teach that man is wholly mortal!! Too, bear in mind that it is NOT enough to merely quote a passage which says that man possesses something which is mortal, that is, subject to death. Indeed, man possesses a "mortal body", **Rom. 6:12**. But what Christadelphians need to find is a passage of scripture which states man is WHOLLY mortal!! None of the scriptures cited state this. Christadelphians remind me of Baptists who will quote many scriptures which emphasize the importance of faith and then disregard all the other passages which show that baptism is also essential to salvation! Baptists will quote passages such as **Jno. 3:16** where only belief is mentioned and then claim this is all the Bible teaches on the subject,

hence, salvation is by faith only. Likewise, Christadelphians make the same mistake in regard to man's nature. They will give only those scriptures which show that man possesses something which is mortal, a physical body composed of clay and dust, and then contend this is all the Bible has to say on the subject. Shame on the man who treats the word of God in such a disrespectful fashion!! Because the Bible says **MAN** was formed of the dust, and out of dust was **THOU** taken, and **I** am formed of clay, and "bring **ME** into dust again", does not prove that this is all man consists of, a mortal body made of dust. For instance, if I were to cut my finger, I could say, "I cut **MYSELF**". Would this prove that all I consist of is a finger and nothing else? Wholly a finger with no other limbs or parts? If you were to cut my finger, I could say, "You cut **ME**". Would it be logical to conclude from this statement that I am, therefore, **WHOLLY** and **COMPLETELY** a finger and nothing more? But if Christadelphians want to try some pronouns on for size, let them tell us what these pronouns refer to: Who is the "**WE**" of **II Cor. 5:8** who is willing "to be absent from the body, and to be present with the Lord"? The seven verses cited simply show that man possesses a mortal body and in that sense he is mortal. But there are other passages, such as ones already cited, which prove that man also possesses an immortal soul, and thus, in this sense man is immortal. Remember: A mortal body but an immortal soul. (The basic meaning of immortal is deathlessness or something not subject to death. The Bible teaches that there is a part of man which is eternal and it is something which is separate from the body, which is subject to death. This is what we mean by the term "immortal soul".)

Then it is stated, "Now, do not forget all this was said of man and NOT OF A HOUSE man dwells in, as if man were one thing and his body another. It was man that was formed of dust. ARE MAN AND HIS SOUL TWO SEPARATE THINGS?". I get the feeling that the one who wrote this already knew how we would answer this, and so, she tries to strengthen her argument with these statements. **Will Christadelphians deny that the seven scriptures here cited all refer to the body?** I challenge them to. Surely, they know it was the **body** that was formed of clay and made of dust! Let's go back to my illustration of the finger. When I said, "I cut **MYSELF**", I guess I could argue like Christadelphians

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## THE STATE OF MAN AFTER DEATH- A REVIEW By Jerry Cutter

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ans and say I was not referring to some part of the body but I was referring to ME! Therefore, I am a finger, nothing more or less! Again, when I stated, "You cut ME", would it make sense to argue that ME means Billy Dickinson, therefore, Billy Dickinson and a finger are not two different things but **WHOLLY** and **COMPLETELY** the same thing? Now, that's about how much sense this type of argumentation makes! You see, I can say "me" and "myself" in regard to my finger because it is a part of me. Likewise, man is said to be formed of the dust because this has reference to his body which is a part of him.

Also, will Christadelphians deny that in the scriptures the body is pictured as a house man dwells in? If so, what is "our earthly house of this tabernacle" of II Cor. 5:1, if it is not the body? Too, what did our Lord have reference to when he said in Jno. 2:19, "Destroy this temple, and in three days I will raise it up"? Verse 21 says he "spake of the temple of his body". Now, what is a temple or a house if not a dwelling place or house of residence?

The question is asked, "Are man and his soul two separate things?". ANSWER: The Bible teaches that man's body and his soul are two separate things. In II Cor. 4:16, Paul writes of an OUTWARD MAN and an INWARD MAN. He says the "outward man" is perishing, while the "inward man" is being constantly renewed. Then in verse 18, he writes, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen is temporal; but the things which are not seen are eternal". Yes, according to this, then, the "outward man" which we are able to see (body) is temporal or mortal, while the "inward man", which can not be seen (soul) is eternal, materialists to the contrary notwithstanding! Then in II Cor. 5: 6 & 8, Paul wrote, "Therefore we are always confident, knowing that, while we are at home in the body, we are absent from the Lord... We are confident, I say, and willing to be absent from the body, and to be present with the Lord". Also, Paul teaches by implication in II Cor. 12: 2-4 that it is possible for one to be "out of the body"! If Paul had been a Christadelphian, he could have said, "I know he wasn't out of the body because man is wholly mortal and there is no existence separate from the body". But unfortunately for materialists, this isn't what Paul wrote at all. Instead, he wrote, "And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth", verse 3. Thus, Paul infers that one can be "out of the body"! This scripture strikes a deathblow to Christadelphian doctrine!

Now, we are ready to look at the meaning of the word "soul", as used in the scriptures. The truth is that the term "soul" is used in a variety of ways in the scriptures. It's a mistake to give this term just one definition and try to make that one definition fit everytime this term is used. Therefore, to formulate a whole series of arguments on just one definition of the term is to be guilty of faulty reasoning! Interestingly enough, in the material I am reviewing, it is admitted, either wittingly or unwittingly, that the term "soul" does not mean the same thing everytime it is used in the scriptures. It seems to me this was a deadly admission to the doctrine of materialism!! She defines the term "soul" in at least four different ways; she defines it as "a breathing creature", "mind", "disposition", "life", and even "heart". Here are five DIFFERENT ways in which she says soul is used, represented, or has been translated. But notice that everyone of them are not equivalent expressions! Is a "breathing creature" and "life" the same thing or is "life" what causes the "breathing creature" to be alive? Is "life" and "mind" the same thing? Is "life" and "heart" the

same thing? Who will so affirm? Bring him forth and we will deny it! With the mind, man thinks, but does "life" think? She says "soul" is spoken of as capable of hunger. Well, can mere "life" hunger? If "soul" is only the "life force" which animates the body, can life force hunger?

You see, the truth is that the term "soul" is used in a variety of ways and it must be determined by the context what is being referred to. Both Vine and Thayer point this out in their greek dictionaries. Thayer, probably the greatest greek scholar of all, shows on page 677 that "soul" is used in several ways in the scriptures: 1. Breath, the breath of life; the vital force which animates the body and shows itself in breathing. (In this sense both men and animals possess a soul but the difference is in the fact that man only is said to have been created "in the image of God", Gen. 1:27.) 2. It also means the seat of the feelings, desires, affections, aversions. 3. The (human) soul is so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life. (The Bible does speak of saving the soul, Jas. 1:21.) 4. The soul as an essence which differs from the body and is not dissolved by death. 5. The soul freed from the body, a disembodied soul, Acts 2:27, 31 and Rev. 6:9. These are the five ways Thayer says the term soul (psuche, greek) is used in the scripture and, indeed, this is true for Jesus taught the soul cannot be killed, Matt. 10:28!

Eze. 18:4 is stated which says, "The SOUL that sinneth it shall DIE". But this cannot be referring to physical death because a man is going to die physically whether he sins or not. So, obviously, this has reference to spiritual death, separation from God because of sin! When the Bible speaks of death, it never means "cessation of life". This is not a scriptural definition or a scriptural concept. Rather, death is spoken of as a separation. In Jas. 2:26, we read, "For as the body without the spirit is dead..." So, physical death is a separation of the spirit from the body. Although the Bible says, "the body without the spirit is dead", nowhere is it stated that the spirit without the body is dead!! Now, if death denotes some kind of separation, then to die physically is for the spirit to leave the body and return to God, Ecc. 12: 7; to die spiritually, is to be separated from God because of our sins, Isa. 59: 2, and to receive the "second death", Rev. 20: 14, is to be separated from God eternally in a place called hell, II Thess. 1: 9. Also, if death denotes a separation, then life denotes a union. Therefore, if the "second death" or shall we say, eternal death, is an eternal separation of our spirits from the spirit of God, then eternal life would be to enjoy eternal union with God in His presence forever!! In this sense, all men will live eternally somewhere, but not all men will have eternal life, for surely eternal life denotes more of a hope than just existing eternally. This is enough to answer the arguments Christadelphians make concerning eternal life and having a "hope" of it. Their problem is they have a misconception of the meaning of "death" and "life", as discussed in the scriptures! Also, based on what has been said thus far about the term "soul", it is evident that Jesus was teaching in Matt. 16: 25 that man's spiritual life is more important than his physical life. Remember, Thayer said "soul" denotes "Breath, the vital force which animates the body" and it also denotes "the seat of the feelings, desires, affections... (and an) essence which differs from the body and is not dissolved by death". Hence, you see, man has an outer and an inner life. To express it another way, man has a physical life and an inner life that can be saved spiritually. Both kinds of life must be considered in this

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verse. Thus, Jesus is saying that the man who finds, or is working for, his earthly life shall lose his spiritual life, while the man who actually loses his earthly life, or outer life, for the sake of Christ will gain eternal life. Yes, there is an outward man and an inward man, II Cor. 4: 16!! She says soul is translated "heart", and yet, Psalms 22: 26 says, "your heart shall live forever"!

I will now notice some of the passages cited which supposedly teach that when a man dies, he ceases to exist, and hence, unconscious. Notice I said "supposedly", for these scriptures, like the others, have either been misapplied or taken out of their proper context. Too, its interesting that some of these verses actually teach the very opposite of what is claimed for them, when one reads ALL they have to say, and not just a portion of what they say. First, Ecc. 3: 19-20 is given which states that what "befalleth the sons of man befalleth beasts" and "that a man hath no preeminence above a beast". But this passage states explicitly what it has reference to. It is merely saying that just as animals die, man has no preeminence over beasts in this regard, for man is also subject to death, having a mortal body. "As the one dieth, so dieth the other", is the subject under consideration. But I can't help but wonder why verse 21 was not given along with verses 19 and 20! I'll tell you why, it destroys the very point materialist are trying to make. Verse 21 says the spirit of man goeth upward, while the spirit of the beast goes downward! Notice this scripture affirms there is a difference when a man dies and when a beast dies.

Then, Ecc. 9: 10 is given to prove there is no knowledge or wisdom in the grave and verse 5 says the dead know not anything. But this is not what these passages say in their entirety! Look the scripture up and read it. It does NOT say the dead know not anything period, with no other explanation. Verse 6 goes on to say, "anything that is done under the sun". Everything mentioned in these passages are modified and clarified by the phrase, "under the sun". "The dead know not anything... that is done under the sun". Why? Because they are no longer on earth as they once were. But notice that in the VERY SAME VERSE where he says, "the dead know not anything", he also says, "neither have they any more a reward". Is this latter statement also to be taken in an absolute sense, just as the first one supposedly is? It's in the very same verse! To be consistent, Christadelphians would have to answer yes, but anyone can see this would deny a future reward of eternal life and the resurrection!! No, "the dead know not anything... that is done under the sun" and "neither have they any more a reward" of that which is done under the sun, because they don't have "a portion for ever in any thing that is done UNDER THE SUN". Verse 10 is simply showing that whatever we intend to do in life, must be done before we die, because there is no "device or work" which will be able to restore the dead sinner to the favor of God. This agrees with the thoughts expressed in verse 9. Remember, a verse taken out of context becomes a pretext!

Her application of Psalms 6: 5 is also faulty. "For in death there is no remembrance of thee: In the grave (Sheol) who shall give thee thanks?" The whole sixth Psalms bears out that David is speaking from the standpoint of a sinner. For remember, David had sinned greatly by committing adultery with another man's wife and being responsible for his death. David, of course, later repents, and cries in verse 4, "Return, O Lord, deliver my soul: oh save me for thy mercies' sake". David then concludes in verse 5 by saying that if he must die as a sinner without forgiveness, then he will have to go to that part of Sheol where those who are

therein do not even remember God; neither do they who are in this place praise God or give Him thanks.

Then Psalms 146: 3 & 4 is cited, where it states, "...he returneth to his earth; in that very day his thoughts perish". But the word translated "thoughts" here actually means purposes. The Revised Standard Version renders this passage, "...on that very day his PLANS perish". In other words, all this verse is saying is that when a man dies, all the plans and purposes of life he was intending to accomplish are gone.

Let us now discuss the term immortality. It is true that I Tim. 6: 16 says of Jesus, "Who only hath immortality", but this does not mean that He is the only one who possesses immortality. If so, does the Father possess immortality? Remember, the term immortal simply denotes deathlessness, Vine, page 589. Lk. 20: 36 shows that angels are not subject to death, hence, angels are immortal beings. God is the only one who possesses immortality in and of Himself, independent of others. This is the apparent meaning of I Tim. 6: 16. Rom. 16: 27 says, "To God only wise". Does this mean God is the only one who possess wisdom in any sense at all? Is man, therefore, totally without wisdom?

In Jno. 3: 2, Phil. 3: 20-21, Rom. 2: 6-7, and I Cor. 15: 51-54 are all discussing the resurrection of THE BODY! Paul shows in I Cor. 15 that this mortal (body) must put on immortality. You see, in the resurrection, we will be given a body which is fashioned like unto our Lord's glorious body, Phil. 3: 20-21. Thus, this is why Rom. 2: 6-7 speaks of seeking immortality. We should be looking toward that blessed hope of a bodily resurrection, when "this mortal must put on immortality", I Cor. 15: 53. Paul wrote in II Cor. 5: 3-4, "For in this we groan, earnestly desiring to be clothed upon with our HOUSE which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life". QUESTION: Who is the "we" of this passage who while in this tabernacle (body) groan and desire to receive that "spiritual body", I Cor. 15: 44? You see, our hope as christians is that we do not have to exist eternally as a disembodied spirit for in the day of judgment, Christ "shall change our vile body that it might be fashioned like unto his glorious body."

II Pet. 1: 4 has no reference to the subject at hand. The term "divine nature" here simply refers to the qualities and characteristics that distinguish that which is godlike from that which is not. Thayer says on page 661, it refers to holiness. He says, "the holiness distinctive of the divine nature is specially referred to, II Pet. 1: 4". Jesus came that we might be more like God and partake of His holiness.

The passages such as Job 14: 1-2 and I Pet. 1: 24, etc. are simply discussing the brevity of life. Just as the life of a flower is brief, so it is with man; this is the comparison being made. The question is asked, "Do flowers or grass continue to exist"? The argument is that a flower is cut down and "continueth not". But, let me ask a question, Will flowers and grass be resurrected? Remember, a flower "continueth not". Yes, and it won't ever come to life again, will it? I wonder how Christadelphians like their argument now? When a Biblical argument in the scriptures is based upon some comparison or illustration, we must not stretch that comparison or illustration beyond its intended use to where it denies plain truths taught elsewhere!

The term "perish" in Jno. 3: 16 does not mean annihilation. The greek word here is *apollumi*. This is the same word in Lk. 15: 6, "...Rejoice with me; for I have found my

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**PAST FEELING...  
By D. Norman Easter**

(This article recently appeared in the Tupelo digressive church bulletin. If you are undecided as to where you stand on the abortion issue this might help you make a decision- Ed Bullard, Tupelo, Ok.)

Some weeks ago one of our local men handed this writer and article titled "What Is Collagen?" After reading the article we wrote for documentation of the claims within the article. Within a short time we received a large file of documenting verification of the claims of the article. We feel the public should be made aware of this matter, The following are quotes from the articles.

"Doctors and clinics specializing in abortion have discovered a bonanza... Have you ever wondered what happens to the aborted fetus?...They...put it into a plastic bag and weigh it...Because certain cosmetic companies pay around \$5.500 per pound for that fetus... Collagen is the newest 'miracle' ingredient in expensive skin creams that diminish wrinkles and purportedly maintain firmness. What is collagen?...They take that tender, unborn baby...which often already had a heartbeat and had been breathing...they grind that tiny being in a processor and whip it into cream. That's collagen, the 'miracle' ingredient boasted on the labels of certain skin creams! Another ingredient usually mentioned with collagen, is elastin, which is processed cartilage, tendons and connective tissue... It is used in countless products. Many shampoos now also contain collagen. If the substance is made of an animal fetus, the label will specify with 'animal collagen' or 'animal protein'. When the label says 'collagen' it is very likely to be human collagen."

Upon reading this material, this writer began searching the labels of his shampoos, etc. Sure enough, there it was, (read with nauseous, churning stomach) "collagen". Who would have thought? I feel deeply resentful of having been taken advantage of. And I have resolved to take an even stronger stand against abortion.

The apostle, by inspiration wrote of some: "...having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" Eph. 4: 18, 19. These inspired verses picture a greedy society calloused past feeling.

However, yet another thought comes to mind; Are believers in Christ so conditioned to become past feeling that they will not fight militantly against the sin of abortion? Their voices need to be heard until they echo through every hall of Washington, D.C. and laws are passed to prohibit this mass murder. Help turn a nation "past feeling" around by doing your part. Let us see you in church Sunday.

—From Lindsay bulletin  
submitted by Ed Bullard,  
R. 1 Box 26  
Tupelo, Ok. 74576

**UNBORN BABY**

What will you be, my unborn little one? My glad song? My story, my handwork?  
My sun? A ripple of laughter? A tower of strength, A blessing of life, and its breadth, And its length?  
What will you be, little one, yet unborn? A rainbow? A sunbeam? A tempest? A storm? My son or my daughter,  
Oh what will you be? a blessing from God Who will lend you to me!

—Mary Oler  
Via Lindsay bulletin.

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sheep which was LOST". "Lost" here is the same word translated "perish" in Jno. 3: 16. Had the sheep been annihilated? It's the same word in Lk. 15: 9, where it speaks of some LOST pieces of silver which were found. Had the money been annihilated, if this is what the word means? Vine says of apollumi, "The idea is not extinction but ruin, loss, not of being, but of well being", page 304.

Again, when the Bible says, "the wages of sin is death", here it does not have reference to physical death, though physical death is a consequence of sin, but it has reference to spiritual or eternal death, as already explained. It must so refer because it is used in contrast to eternal life. (Please review the information I gave showing that eternal life is more than just an eternal existence- it refers to an eternal union with God in heaven.)

It has been my purpose to review the said material and to show that man does indeed possess an immortal soul. I believe we have shown this to be the case and only ask that whoever reads this, does so with a prayerful attitude. I do not ask anyone to accept anything I have said simply because I have said it, but only after carefully and prayerfully considering each argument and scripture given, if you find it to be in accordance to the word of truth, we humbly beg you to believe it and accept it. Let us all be like the Bereans who "were more noble than those in Thessalonica, in that they receive the word with all readiness of mind, and searched the scriptures daily, whether those things were so", Acts 17: 11. May the Lord bless us all in our study of the truth!

—215 Forrester Hills Dr.  
W. Monroe, La. 71291

**BONDS  
OF MATRIMONY**

**BONDS OF MATRIMONY**

**Bibens-Stahl**— "On the afternoon of September 22, 1984, Brother Patrick Charles Bibens and Sister Wendy Galene Stahl were united in marriage at Citrus Heights, CA. A large gathering of relatives, brethren and friends were on hand to witness the binding of these two young people in holy wedlock. They were reminded of their holy obligations and responsibilities before God and to each other in their marriage. Both are faithful Christians, and we wish them long life in the Lord and His work. It was my pleasure to officiate at my brother's wedding.

--Smith Bibens

**Our  
Departed**

**OUR DEPARTED**

**Smalling**— Roy E. Smalling was born July 29, 1901 in Texas and peacefully departed this life early in the



morning of December 10, 1984. He is survived by his wife, Lillie; two daughters, Royce Jean Lee of Manteca, CA., and Barbara Franklin of Woodland, CA. Two step-daughters, Otholline White of Lake Charles, LA. and Arva La Munyon of Akin, S.C. One brother, Dewey of San Jose, CA. Four grandchildren and eight great-grandchildren.

A large gathering of family, friends and brothers and sisters in Christ shared in a memorial service for him at the church building in Stockton. Roy had served this church as an elder for more than 25 years. Some of his favorite singers sung some of the songs he liked best. Roy will be missed by the church and the many friends he had made during his life time. We had the privilege of speaking a few words of comfort at the services for him.

--**Bennie Cryer**  
--**Jimmy Winchester**

**Allen**— Sister Elizabeth May Allen was born Sept. 28, 1902 at Layton, Arizona; departed this life Nov. 13, 1984 at Arcadia, CA after a long and trying illness. Liz, as we knew her, was a long-time member of the body of Christ, having attended the Covina, CA congregation for several years. She was one of the dearest friends this writer and his family ever had; she was a friend that you could depend on through both the sunshine and shadows of this life, through thick, through thin. She will be missed here and at home for a long time. Bro. Joe, her husband, for a long time was our treasurer at church, and Liz was his most dependable helper; never were our bills let go, never did those preachers we help support have to wait for Covina's check because the Allens were so punctual in the Lord's business. Liz was just as practical about their own affairs. She planned her funeral in great detail, and otherwise got her house in order. I shall always consider it an honor to have been asked by her to conduct the service; such a fine lady as she, a privilege to have known her. She had a real love for the church as did her mother, Mattie Lloyd, a long-time member here at home, now gone on, too. Bro. Joe was so faithful in taking care of Liz, though up in years himself; their doctor the night Liz died told me that Joe amazed him, at his age, being able to do all that he did. Liz left four children: Lloyd Hill, Melva Taylor, Ada May Miller and Geneva Haller; one step-daughter, Peggy Allison; 9 grandchildren, 12 great-grandchildren; 3 sisters, Viola Taylor, faithful member of the body here; Alice Power; Louise Varnon, faithful member of the church at Cottage Grove, OR; 2 brothers, Perry and Joe Lloyd. All cannot be said, all cannot be penned in tribute to such a dear lady as Liz Allen. The service was conducted at Todd Chapel, Pomona, CA in the morning of Nov. 16; burial was in the Pomona Cemetery by the side of her first husband, father of her children. We expect in that fairer clime to meet her in the Lord's own good time.

--**Don McCord**

**Wright**— Sister Mollie Emma Wright was born Jan. 31, 1890 at Killeen, TX., to the late Johnnie and Zechariah Hash, and departed this life Nov. 29, 1984 in Duarte, CA; she was nearly 95 years old. She was most fortunate for many reasons; though very old, she did not lose her mind, did not grow senile as so many do, maintained such a keen sense of humor, and above all, never let her spirituality grow cold. She was to me and my family akin to a mother or grandmother; she was our oldest member at the church here, and was one of the first when the church began in the 1940's. Sister Wright had been a member of the body of Christ for over 80 years; dear reader, did you get that?—over 80 years a member of the body of Christ. It is such a privilege to know those in this life with such credentials; one does not meet such every day. Many things I will always remember about Mollie Emma Wright. Years ago, she had a daughter living in Rochester, NY; she would take a Greyhound all the way from Calif. to New

York to see "Sis", she called her. The last time she went, she told me one day this in essence: "I will never again go to Rochester because when I go there, I cannot find a place of worship right, so this was my last time." And, so it was; she had not been able to attend regularly for some time prior to her death, and this she never did get used to. It was mine and Wanda's privilege to take her the last time she went, in pain and in a wheelchair. It was such an honor to have been asked by such a dear lady and friend to be the preacher for her service the other day. She was the fourth of our members here at home to leave us by death since Feb.; the Grim Reaper leaves his mark. Sister Wright was no stranger to sorrow; she buried her husband in 1945, buried 4 children, her parents and all her brothers and sisters; such in no way diminished her faith, nor embittered her spirit. She leaves 2 sons, Buel and J.W.; 3 daughters, Virginia Edwards, Leoti Woodhouse and Bonnie Netz, 13 grandchildren, 18 great-grandchildren, 3 great-great grandchildren. Her funeral was conducted in Monrovia, CA where she had lived many years; she was buried at the side of her husband in Live Oak Cemetery.

--**Don McCord**

**Warick**— The other day a group of us met members of the Joe Warwick family at Crestlawn cemetery in Riverside Co., California to be with them as they buried their mother, Sister Ruby Warwick, our long-time friend, and a long-time member of the body of Christ. The funeral service had been conducted the day before in Sacramento, CA, by Bro. Benny Cryer and Bro. Pete Massengale. It was this writer's honor to be asked to take care of the graveside service. Sometime before passing, Ruby had written a brief account of her life, something everybody ought to do; in it Ruby said some sweet things. She spoke of her obeying the gospel, and how her husband, Bro. Joe, led the family in the way, even though he did not obey the gospel until later; how he and she years ago attended a public discussion between Bro. Bob Musgrave and another man who was trying to defend innovations in the worship of the church, and how they attended a meeting following in Waco, TX, and that Bro. Musgrave baptized her for the remission of sins in Waco River. Ruby Ann Warwick was born Dec. 24, 1909. She had a long and trying illness. She and Bro. Joe came to California in 1941. Ruby was a member of the church through the years attending at various places, Siskiyou St., Los Angeles; Compton, Lynwood, and Norco in southern Calif. Ruby leaves 2 daughters, Jorene and Linda; one son, Ted Warwick, gospel preacher, and elder of the church in Wichita Falls, TX. Ruby truly left the world better than she found it, and was able to say in her little life story: "I cannot think of anything that I would have changed". She was buried in one of the most beautiful places I know beside her husband; the weather was perfect— so, those who have known how beautiful a December day can be in So. California know what I mean. May the Lord bless the family, dear people to this writer.

--**Don McCord**

**Jarratt**— Marilyn Jarratt was born Nov. 29, 1922 in El Dorado, Ark. She passed away Dec. 2, 1984 in Tucson, Ariz. after a long bout with cancer. She was baptized at age 13 by Bro. Homer A. Gay and continued faithful until death. As Paul, her husband, says, "She was a wonderful christian, wife, and mother". She is survived by her husband, Bro. Paul Jarratt of Tucson; daughters, Sister Mary (Dan) Parker of Benkelman, Neb., Teresa Jarratt of Portland, Maine; and a son, Jay of Auburn, Ala., also one grandson. The writer spoke words of comfort and warning.

--**William Oxner**

**Cockrum**— Desdemona Esmeralda (Mona) Cockrum was born June 21, 1909 at Desloge, Mo. and departed this life Nov. 20, 1984 while visiting a daughter in Iowa. She was

75 years old and 6 months of age. She was married to Oren Cockrum on May 21, 1929. He preceded her in death in 1971. Six children were born to them. An infant son also one infant grandson preceded her in death. She leaves to mourn her passing a daughter, Mrs. Chareen Neeley, St. Ansgar, Ia.; 4 sons, Richard, Ninburn, Ia., Roger, Earlham, Ia., Ralph, Houston, Mo., and Ray, Columbia, Mo.; 17 grandchildren and 3 great-grandchildren. Sister Cockrum was a wonderful woman and a true friend to all. When we worked with the congregation at Columbia in the early 70's we learned to love and appreciate her and her family very much. The congregation meeting in Columbia is there because of the interest and influence of this godly woman. Her presence will be missed. This writer attempted to put forth words of comfort and courage to the family and friends showing that this life is not our home but that we should seek a home where God and Christ dwell. Our hope in this life is founded upon the resurrection and that we as we grow older, begin to long for our home with God. Funeral services were conducted at the church building in Columbia and she was laid to rest at the beautiful cemetery in that city.

--Roy Lee Criswell



### FROM THE FIELDS

**Roy Lee Criswell**,— R. 2, Cassville, Mo. 65625, Dec. 3— The congregation in Aurora is progressing very well. Bro. Tommy Shaw conducted a very good meeting for us during Sept., with some outside interest. In Oct., we had Bro. Paul Kingery for a weekend meeting. Both of these brethren did a splendid job in declaring the gospel. I would encourage the brotherhood to get better acquainted with Paul and use him. As most of you know he came to the Truth through the efforts of the debate Bro. Ronny Wade was engaged in, at Houston, Tx. Here at Aurora we have a weekly radio program that is picking up some interest. Please remember us in your prayers.

**Richard DeGough**,— R. 2 Box 156, Collins, Ms. 39428— We take this opportunity to thank all the brethren for their hospitality and support to us while preaching this year. We especially thank the brethren at New Salem and Hillcrest at Brookhaven. The concern for and the backing of the gospel could not be better. It has been my privilege to preach in nine states, and become acquainted with many brethren. Also, the association with the gospel preachers was uplifting. We look forward to more growth in the church at Collins both spiritually and numerically. We ask the prayers of all. May God bless the Church in every way.

**Jim Hickey**,— 2022 Cannonade, Pasadena, TX 77503, 713-476-4410— Since my last report I have been very busy in evangelistic work in this area. I have also enjoyed preaching in areas outside of Houston. We are in the process of winding up our work with the congregation at Deer Park. Our work here will conclude the last of this February. I will be available for weekend appointments and Gospel meeting work beginning March 1st. At the present time we plan to remain living in Pasadena, TX. I also plan to investigate the possibility of developing a Spanish speaking work in this area. I want to thank Bro. Boyer of Norwood, Mo. and the Wrights of Hood River for funds to purchase Spanish Bibles and literature for the work in Mexicali, Mexico. I am happy to report that after

ten years Bro. Lopez and the brethren are still continuing steadfastly in the Truth. I will be losing most of my financial support after February. We welcome assistance from those who stand with us in our efforts to preach the truth and not compromise with error. Please remember us in your prayers.

**Glenn Arnett**,— P.O. Box 835, Cave Junction, OR. 97523— The church here was edified by the good preaching of Bennie Cryer and David Stands at the annual Northwest Thanksgiving meeting hosted by Cave Junction. One brother was restored to the fold during this meeting and for this we rejoice. We appreciate very much the support given this meeting by brethren from all over the Northwest. We had visitors from four states with at least fifteen congregations being represented. Brother Gayland Osburn and others drove one hundred and fifty miles through snow and other bad weather to support this meeting. We not only had a spiritual feast but our sisters, as always, prepared us an excellent dinner, Thanksgiving day, which we all enjoyed together. We want the sisters to know we love and appreciate them very much and probably should tell them this more often than we do. It was, as it always is, a joy to spend these few days together with those who love the Lord and his truth. We look forward to seeing many of these brethren and others at the New Year's meeting in Albany, Oregon. Brother David Stands will be doing the preaching. If you haven't heard him plan to attend this meeting. You will not only hear some good preaching but enjoy the fellowship of these good brethren. Our prayers are with Bennie and Jo and their work in Africa and all who name the name of Christ. May God bless the work everywhere, in Jesus name. Amen.

**Jerry L. Cutter**,— P.O. Box 966, Kalgoorlie, Western Australia 6430, Australia, November 29— A week ago yesterday Bruce Word and family arrived here in Australia. Needless to say, it was a happy day for all of us. The arrival of the Words will mean a great deal to this work. The Bible says, "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up... And if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken." After many years of experience, I am absolutely convinced it is a mistake to send preachers to foreign and remote places to work alone. With young preachers, especially, it can actually become counter-productive. It was never practiced in the Bible, either. Also, if more than one is involved in a work, when one leaves experienced people are always left behind. Lord willing, Pat and I will be in Malaysia with Alfred and Diana Newberry from Dec. 29th to Jan. 8th. We are all looking forward to being with our friends and brethren in Malaysia again. Intensive Bible studies are planned for throughout our visit. God be thanked for the work and brethren everywhere. Pray for us.

**Robb W. Hickey**,— 5313 Cornell Dr., Irondale, Alabama, 35210, Dec. 3— The year 1984 is almost history and we are thankful for so many blessings this past year. The work at Birmingham continues well. Since the work began (one year and three months ago) nine people have been baptized. Two have been restored from digression and two have been restored from the world. Of these thirteen results eight are still faithful. We are growing in some areas that needed growth, such as teaching. We work with the teachers and aspiring teachers twice a month. Birmingham is actively supporting myself and also sending partial support to two other preachers. We thank God for the good accomplished. We cancelled our Radio Program, as it did not produce as we had hoped it would. We have some Bible studies, home visitations, etc., which are now in progress and are creating some interest. In November we had Paul Nichols in a fine meeting. He did an

outstanding job of proclaiming the truth. We had good crowds and outsiders present almost every night. The meeting closed with four confessions. We are presently making preparations to attend the annual New Year's meeting at Earlytown, Alabama.

**Smith Bibens**,— Rt. 1 Box 31A, Berryville, AR 72616 (501) 423-6934— For the last few months I have been living in Northern Arkansas and laboring with the congregation known as the Hale Community church of Christ, two miles west of Oak Grove, AR. The church has been in this area for many years, but the march of time and the lure of the world has taken its toll. It is our goal to rebuild the congregation; by strengthening those that remain, restoring the errant, and calling the sinners to salvation. Much seed has been sown which we pray will soon be reaped. We recently enjoyed a very good gospel meeting with Bro. Ron Alexander. We ask an interest in the prayers of every concerned member of the body of Christ. Pray that our efforts will be fruitful as we endeavor to make full proof of our ministry. I recently was in California where I was privileged to conduct a meeting for the congregation at Auburn, CA. It was an excellent meeting— well attended by members in the area, and there were some outsiders. I also had the opportunity to preach at my home congregation of Modesto, CA and see many fine brethren I hadn't seen in some time.

**David Stands**,— 424 W. 11th, Kennewick, WA. 99336, Dec. 9, 1984— We are hopeful that everything is fine and going well with the church there. This letter is our report for the months of October and November of 1984. The work here in the Tri-Cities continues to go very well. Presently we've been having studies with one of the church elders from the digressives in Pasco. We've been studying the communion and the teaching in the church. We also have studies lined up with their preacher and some of their members. As far as the congregation here, we have weekly Bible studies; we have been taking simple fundamental subjects at first and hope to progress to more in depth studies later on. We have been getting new interest in the church and within the last two months nine high school age people have been attending. Most of them are very eager to learn and to read and study the bible with me. Last month a sister who had been out of duty came back to the church and we are thankful for this. In October I conducted a week's meeting in Seattle, with one confession of faults. It was a very enjoyable time and it did my heart good to be with Christians there again. In November we attended the annual Thanksgiving Day meeting held this year in Cave Junction, Oregon by Brother Benny Cryer. Brother Benny gave very excellent lessons and all were edified. It was my privilege and pleasure to speak one night in that meeting and to assist a brother in restoration. Also in November I preached at Cottage Grove, Oregon and was able to assist a brother there in restoration. The Lord willing I will be holding the New Year's meeting in Albany, Oregon, Dec. 24 thru Dec. 31, 1984. May God bless you all.

**Laden Croom**,— 1748 South Haven Circle, Jackson, MS 39204— The work here in Jackson is off to a good start and we pray that much good will be accomplished. Since last reporting we have baptized one. We also are beginning a

direct mailing approach to families in the Jackson area. We believe this is to be a good way to reach interested individuals and obtain leads. In addition to our work here in Jackson since our last report we labored in White Bluff, TN. And during our meeting with the help of the members of the congregation we knocked doors (inviting, talking, and studying) with people of the area. During our meeting there was one that came out of digression and took their stand for the truth. We pray that in time much more good will come from our efforts. It was good to have Bro. Miles King to help in the meeting. We also used this same approach in the South Pittsburg, TN area and was blessed with several studies/leads to be followed up. As 1984 has passed I would like to pause and express my love and appreciation to all of those who have encouraged and helped me during the year. Also, as we approach the beginning of another year we are open for appointments and weekend meetings. My desire is to do all the good I can for the Cause of our Lord. If I can assist, I shall do all that I can. Let us all be reminded to redeem our time this year by putting forth a little extra effort in our trying to reach the lost. May God Bless all of his children. Pray for us and our effort.

**Gary D. Weaver**,— P.O. Box 1974, Rolla, Missouri 65401, Nov. 21— In the past few months we have been privileged to speak once or more at the following congregations; Springfield, Mo. (southside) -Kansas City, Ks. (79th & Ks. Ave.) - West Plains, Mo. - Niangua, Mo. - Bendavis, Mo. - Lebanon, Mo. - and Columbia, Mo. We have also had the privilege to hear several guest speakers at the church here in Rolla; Richard Nichols, Mike Middick, Kenneth Middick, Eddie Williamson, and Bill Ferguson. We appreciate these men and the work they are doing in the Lord's vineyard. We are pleased to have been given the opportunity to work with Eddie Williamson and the brethren of the Bendavis congregation in three mission meetings. One was conducted in Upton, Missouri and the other two were held at Drury, Missouri (where a faithful congregation of our Lord met some years ago). In all three meetings those outside the body of Christ attended. We thank God for such opportunities to preach the word. We have no doubt that His word will not return unto Him void, but in due season will bring forth fruit, honor, and glory to His name wherever it is proclaimed. Our responsibility to the seed is to plant it and water it with patience, always remembering that we look to Him for the increase. (I Cor. 3:6-7). Since our last report to the paper we have had two good meetings. One with Ron Alexander in June with two confessions and another that closed October 28th with Jimmie Smith. Both meetings were attended by sister congregations which we appreciated very much. But more importantly, we have visitors from the community in both. During our meeting with Jimmie we had some that had attended here for the first time in each service. We are very grateful to Ron and Jimmie both for their assistance in the work here. The interest and response from the community here is good, and for this we are thankful. Even with this however, such an endeavor as this has its highs and lows. We continually solicit your prayers as with patience we continue to preach the gospel and keep the light shining here in Rolla. If you know of someone in the area we can contact, please write us. Please pray for the work.

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

# OLD Paths Advocate

"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 "NO EXCEPTION" POSITION--- SOME THINGS I DO NOT UNDERSTAND By Don McCord

That brethren, who are honest, sincere, well-meaning and well-read, hold different positions on the meaning of Matt. 19:9, no one denies. This writer is honored to have good friends on both sides--some understand Matt. 19:9 allows the "exception"; others do not. Some holding the "no exception" position accept me, and how I appreciate this!! Others reject me, and others like-minded, and this has been, and is yet, a heartbreak. **This I do not understand.** Allow, me, please, with malice toward none, to address, in love, some of the reasons.

**I do not understand** how we can deny the exception Christ gives in Matt. 19:9; Christ said it -- this is basic, significant and without controversy, therefore. Listen, please; He could not have been giving an exposition of Moses' law for at least two reasons. First, contextually, He is contrasting the law of Moses, and His law; He is teaching what Moses allowed, what He Himself allows. Please read it. Secondly, Matt. 19:9 cannot be Deut. 24:1-2 re-explained -- "fornication" of Matt. 19:9 cannot be "uncleanness" of Deut. 24:1. Why? If I understand correctly, a "bill of divorcement" was **never** granted for fornication under Moses' law. Stoning was not always the penalty carried out, But I repeat, divorce was never granted for it. Please, dear reader, contemplate this seriously.

**This I do not understand.** How can we minimize what fornication or adultery does to the one-flesh relationship in marriage? Christ is emphasizing among other things how heinous, noxious, condemning, devastating, awful is sexual sin. He had just said, warned, "What therefore God hath joined together, let not man put asunder" (v. 6). Mind you, please, He is not saying it is impossible to put asunder, or cannot be done; He is rather saying in essence, "Don't you do it". Fornication, adultery does just that to the one-flesh relationship - how awful is fornication, adultery - this writer cannot find words to describe how terrible, dear reader, is this sin; and with God as my witness, you never met a man who is any more opposed to it than I. How, dear reader, oh how can we say in view of such an awful sin against our mate, that he or she is in any way bound?? Christ does not teach it -- are you reading me right? I am not saying there cannot be restoration, by way of repentance, confession, prayer, forgiveness. Though awful as it is, it is not an "unforgivable sin"; the blood of Christ cleanses it, too--let us never forget. The harlot though is thus made manifest, and Paul says, are we listening, "Shall I then take the members of Christ, and make them the members of an harlot? God forbid". This is why Christ allows "putting away" - the innocent in no way can be bound to the guilty; this makes the innocent guilty, too, and God does not work that way. Think about it, please, dear reader.

**Again, this I do not understand:** I do not intend to boast here; please bear me out. I get personal, but I need to make

Continued on Page 3

## WITHOUT A DOUBT Barney Owens

The above caption was the title of an article by Larry Ray Hefley in a magazine called "Guardian of Truth" in August 16th issue. The article was quite interesting and well written. It pointed out that Christians should not feel like "odd balls" or "wird ans strange with our 'funny' beliefs." The writer then stated "Christians are the only ones who truly contend for views that no one denies. Our position is unassailable. In the majority of cases, no one doubts that what we do is right." Various examples were then cited to bring out these thoughts in religious practice. I shall not quote each but will mention then in I believe a fair way, as I certainly agree with each one.

(1) **Immersion.** It was shown that while some might practice other forms of what they might call baptism, none have a doubt about immersion, no one would say it is sinful.

(2) **Singing.** It was demonstrated that various "pastors" could be asked and they would admit that it is not wrong for a congregation to sing. None would say it is contrary to the doctrine of Christ.

(3) **Weekly Lord's Supper.** All were asked for knowledge of a preacher who thought it was a sin for a disciple to break bread upon the first day. And even though it's not commonly practiced they do not believe it to be contrary to the scriptures.

(4) **Weekly Giving.** The writer was certain that none could be found that giving of four means upon the first day is against the doctrine of Christ.

(5) **Christian.** While there are many who wear and hold their sectarian names dear, the writer avowed, that no one says being called a Christian is error.

He then sums all up by re-naming his examples and admonishes, "Your position is not debatable. NOW, if they want to do something else, that is their problem. They must defend their doctrine...The proverbial monkey is not on your back; it is on theirs. You relax."

While the article is enlightening the first thing that came to mind was the Apostle Paul withstanding Peter to the face in Antioch (Gal. 2:11-14) because even though Peter had preached the truth, he had not conducted himself "uprightly." Peter of all people knew that the gospel was universal, that is, was to bless the Gentile as well as the Jew, and that "which God had made clean, no man was to call common." Yet this great man and without a doubt a wonderful preacher, failed to practice the principles he proclaimed.

Continued on Page 6

### EXPIRATION DATE

If the date near your name and address reads **2-85** your subscription expires with this issue. Please **renew promptly-DLK.**

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## THE DEEP THINGS OF GOD

### By Glenn Arnett

The word deep as expressed in I Cor. 2:10 is translated from the Greek word bathos (vine) and refers metaphorically to God's counsels. In Eph. 3:18, same Greek word, of the demensions of the sphere of the activities of God's counsels, and of the love of Christ which occupies that sphere. This is the sphere or plane we sing about in the old song, "**Higher Ground.**" This is the upward way that we, as the children of God, should strive to attain, to experience, and manifest in our lives.

There was much that could have been taught the Hebrews about the word of righteousness and Christ, our high priest, but it was difficult because they had no desire to hear and learn. Considering the amount of time they had been members of the church, they should have been teaching others the first principles of the gospel. They were rebuked because they had no understanding of faith, repentance, baptism, and were unskillful in expressing the word of righteousness and were called babes, still on milk. (paraphrasing Heb. 5:11-13) "But strong meat belongeth to them that are of full age, (Vine; perfect) even those who by reason of use, (Strong's; habit, practice) have their senses exercised to discern both good and evil (Heb. 5:14). The depth of Christ is the ability to discern good and evil and to experience in our lives, and express by love, that which is good. This may sound simple, but the ultimate of this is perfection. The Hebrews were instructed to go beyond the first principles, even unto perfection. John said, "And every man that hath this hope, (of being like God) purifieth himself, even as he is pure (I John 3:3). Again, "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (I Peter 1:15,16). Have we said, and heard it said, that nobody is perfect so long that we have accepted imperfection as a way of life and fail to understand we are commanded to be perfect? Peter tells us this world and the things in it are going to be burned up and we are promised new heavens and a new earth, wherein dwelleth righteousness. If we believe this, we are to be diligent that we may be found of him in peace, without spot, and blameless.

Jesus, who is our example, took on him the seed, or nature, of Abraham and was made in every way like his brethren and was tempted in all points like as we are, yet without sin. This is not to say that any of us are without sin, or perfect, but that we are to strive to be. We are not to believe, or think, that because we can pray and receive forgiveness of sin that God expects us to sin and because we all sin that makes it alright. The command is to sin not. How many of us have prayed, in our private and personal prayers, Father forgive me of my sins, not knowing what our sins were, and without naming the sin? There must be an awareness of what our sins are, otherwise we are using prayer like a blanket to cover all. If there is no knowledge of sin, how can we confess and repent of our sin? If there is no repentance will we receive forgiveness? Ignorance is not bliss. God once winked at mans ignorance but now commands all men every where to repent. We are responsible to know and live the truth. We should follow the example of the apostle Paul who said, "For me to live is Christ". He had not apprehended but he was pressing toward that mark.

The spirit of man cannot know the things of God, neither can they that are in the flesh please him (Rom. 8:8 and I Cor. 2:11, 14). In Christ we are new creatures, old things are passed away and all things become new. We are no longer to be a natural man, though we live in a fleshly body, we are the spiritual house of God, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." For though we walk in the flesh we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing

that exhalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; (II Cor. 10:3-5). Paul said, "---the Spirit searcheth all things, yea, the deep things of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:10,12). Having received the Spirit of Christ, by the hearing of faith, let us live and walk in the Spirit, the way being revealed to us by the word and the discernment of the word being revealed by his Spirit. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:" (I John 3:1) It is the love of God that constraineth, or secures, us. Loving him and believing his promises toward us, let us take up our cross and follow him, for if we fail, Jesus said, we are not worthy of him. (Matt. 10:38).

—P.O. Box 835  
Cave Jct., OR. 97523

### TIME CHANGE

El Cajon, Cal. congregation informs us that their services have been changed to 5:00 P.M. on Sunday evenings. Make appropriate notes in your directories.

—DLK

### A NEW CONGREGATION: In Dover, Arkansas

We started meeting Jan. 8, 1984 in a upstairs store building, with 12 attending and only 8 members. Now we have a building on Hwy. 164 East which we worshiped in for the first time on the 25th of June, with approx. 30 in attendance and 15 members. There is alot of outside interest. Bro. Miles King is in the area and will help as he has time. Bro. Lamkins from Mo. held us a mission meeting in August. And Bro. Kornegay will be here May 27th-June 9th 1985 and in the area all of May doing personal work and preaching, and may God bless this labor and souls be saved before it's too late.

Services on Lord's Day - 10:30 am and 6:00 pm. The church building is located on Hwy. 164 East about 1 mile from downtown Dover. Take Hwy. 7 North off I-40 at Russellville, Ar. to Dover, turn right (east) on Hwy. 164 at Dover Bank, go about 1 mile and the church building will be on the left side. For more information call: Norman Helms (501) 968-4919 or write, Rt. 2 Box 514, Russellville, Ar. 72801 or Stanley Watkins, Rt. 2, Russellville, Ar. 72801 (501) 968-3178 or Mike Kelso, Centerville, Ar. (501) 576-4430.

### A WORD OF THANKS:

Thank you for the financial help that the following congregations have given us: Sweet Home - Broken Bowe, Ok.; Blue Springs - Somerset, Ky.; Pearlhaven - Brookhaven, Ms.; Bakersfield - Bakersfield, Ca.; El Centro-Imperial, Ca.; Falls of Neuse Road - Raleigh, N.C.; Okemah-McLoud, Ok.; Weatherford - Weatherford, Tx.; Missouri Ave. - West Plains, Mo.; Pleasant - Sloscomb, Ala.; Twelve Pole - Ceredo, W.V. And to the Brethren at C and Tyler-McAlester, Ok., and Sister Calaway we owe a special thanks.

With the help you gave and the Lord making a way we now have a true church in Dover, Ar. Pray that the work here will be blessed. We give God the praise.

—**Yours In Christ,**  
**Stanley Watkins**  
**Michael G. Kelso**  
**Norman S. Helms**



## THE "NO EXCEPTION" POSITION--- SOME THINGS I DO NOT UNDERSTAND By Don McCord

Continue from Page 1

a point for your consideration. For nearly 36 years now, I have been married to one precious wife, the only woman I have ever known, wife of my youth and now wife of my advancing years. Others I am sure on both sides of this difficult matter can attest to like credentials of chastity, and I sincerely salute them. Others have not been so fortunate, though, and in compassion, with no compromise of truth, I reach out to them, and consider their salvation, too. Now, what I do not understand, in view of this record of purity, record of chastity, in congregations where the "no exception" view is called a "test of fellowship", I and others are rejected and treated no differently than we would be if we were practicing, tried and tested adulterers. This among other heartbreaking things, brethren, is incongruous. I believe sincerely that brethren who hold the "no exception" position, including those who reject me and others, are sticklers for purity, for chastity, for a man having one wife, never having committed fornication or adultery, never being divorced and re-married. Yet, men of such description, living examples of what is believed, are rejected, and I personally believe mistreated, and that by brethren. Something is wrong here!

**This I do not understand** -- again, dear reader, I am not boasting. The preachers with whom it is my honor to work do preach against sin; we call sin by its ugly name, sin. It does more than bother me when this is denied. It hurts when my preaching brethren are called "divorce preachers", "adultery preachers", accused of being "soft" on sin, immorality and other kinds, when such is just not the case. Allow another personal note, please; in meetings all over this country, this writer preaches as hard as any preacher on both sides of the issue at hand against adultery, fornication, homosexuality, abortion, drunkenness, carnality, division, loose-living, worldliness, you name it; he preaches as hard as any preacher on the sanctity of marriage. I know that brethren, so-called "no exception" preachers, do, too; yet, this I do not understand, in congregations where they preached, and have control, I am rejected, and could not be treated differently if I never preached against sin; or if I condoned or practiced it. How inconsistent can we be?

**This I do not understand** -- our language and the unscriptural impressions it sometimes leaves. We need to clean it up so we can see truth in clearer focus, not just on this issue at hand, but others, too. We speak of "scriptural divorce", "unscriptural divorce"; the Bible doesn't; it says "divorce". We speak of "living in adultery"; the Bible doesn't; it says "adultery", or "commits adultery". We speak of "scriptural marriage", "unscriptural marriage"; the Bible doesn't; it says "marriage"; even in Matt. 19:9, Christ says "married to another" -- a marriage; please, dear reader, let us dare not shrug that off -- let us read it and consider it.

**This I do not understand** -- some questions asked nowadays, that is. When a man or woman comes to me, a penitent believer, and requests immersion for the remission of sins, the only question I am authorized to ask is, "Do you believe that Jesus Christ is the Son of God?" (Acts 8:37). The practice of asking how many times have you been married is unheard of in the Book, and refusing to baptize on the basis of the answer is without excuse. Brother Homer A. Gay put this in true focus one time when he said he would spend his time seeing how many folks he could get into the kingdom, not how many he could keep out. Those who knew Brother Gay remember him well as a man who sincerely believed that Matt. 19:9 does not teach "an exception", but you will also remember him well as a dear brother who was never guilty of dividing the church over the issue; and as long as he lived there was no division

as it exists today; this is to our shame!

**Again, this I do not understand** -- on this issue and others we are long on preaching "congregational autonomy", but short on practicing it. Brethren on both sides of this issue need to stand on their own feet, and do what is right; preachers need to stop dictating, and brethren need to stop being dictated to. Let Christ be the head of the church, the Shepherd of the sheep. I do not understand in some congregations a brother can be married only once, be a sterling example of purity, as already noticed, yet upon entering the meeting house as a visitor, he is asked how he stands on "the marriage question", and if he doesn't believe a certain way, he is not allowed to do anything, could not be treated differently if he were a practicing adulterer, or practiced unscriptural worship. He is rejected on the basis of what he believes, and that has no bearing at all on the way we worship the Lord; not on what he practices. To be consistent (and the way of the Lord, dear reader, is always consistent), there would be no end to the questioning. Why not question him on other such individual matters, in no way affecting the worship of the church, as to how he believes on the Holy Spirit, carnal warfare, the headship of 1 Cor. 11, to name a few. See, there would be no end to the questioning, dear reader.

**This I do not understand** -- some of us hold a position, and act, and preach as though there is no possibility of being wrong. Dear reader, one of the easiest things on earth is to be wrong, and this includes this writer. We can become so smug, so self-righteous that "the chickens come home to roost". For example, the divorce evil has not troubled the McCord house, but that is no guarantee that it can not; that it has involved my children is no guarantee that it can not, or will not. Certainly, the thrust of my praying involves the successful marriage of my children. I know that some men and their homes are not as fortunate as mine on this issue, and my heart goes out to them, and I refuse to put on their shoulders a yoke the Lord has not, being careful that I do not reject those whom the Lord receives, least I be the rejected one by Him. Brother, I do not believe the church is "full of adultery"; certainly what I believe does not amount to anything, but what the Scriptures teach does amount to something, amounts to everything. There are some puzzles in life I cannot solve; I must leave some of them for the Lord.

**This I do not understand** -- In the congregation where I call home, and others, we from time to time have visitors from congregations that hold the "no exception" position. These visitors are always welcome, please be assured, and we would not mistreat them knowingly for anything. What I do not understand is that when I am in meetings near places from whence come these dear visitors, my meeting is boycotted. Does this make sense to you, dear reader; it does not to me.

**This I do not understand** -- an example of division; this happened in the West. When a congregation divided reportedly over what we call "the marriage question", I was concerned and asked whose re-marriage case was in question. To my consternation, the answer was, "No one's". No one had a second marriage; there was a difference in belief, not practice, so men divided the body of Christ. What a shame!! The brethren who "pulled off" went down the street one block, yes, one block, on the same corner, bought a building and began meeting. Can you imagine, dear reader? The leading brother there asked me what I thought about what they had done, and I could only answer, "You have crucified the Christ here on this block", and this I sincerely believe.

Conclusively, that there are things I do not understand in no way alters what the word of God says on anything. That I

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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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sizes. One size is about 6½ inches in diameter and the other is 10 inches in diameter. Once again, special plates can be ordered.

These items are available in either sterling silver or an alloy called German silver. German silver is a "stainless" alloy of nickel, copper and zinc. It is very durable and holds up well. The Saltillo congregation has been using a German silver cup for 8 years and it shows no sign of wear.

The price of silver and German silver fluctuates with the market, so it is not possible to obtain exact quotes on these items since they are sold by weight. The manager of the factory has given us, though, some "ball-park" prices. When the order is actually received at the factory, the prices are then fixed as of that day. For this reason, we only have estimated prices. Those wishing to place an order should remit the estimated amount. When the actual costs are known, the price will be adjusted accordingly. If you wish to order one of these standard models, please be sure to indicate the model you want, as labeled on the sketch.

The manager assures us of quick delivery, within two or three months. We will inform you should there be any reason for a delay.

- The following prices include shipping and insurance.
- Item: 1 pint cup; Material: Sterling Silver; Estimated Cost: \$305.
  - Item: 2 pint cup; Material: Sterling Silver; Estimated Cost: \$360.
  - Item: 6½ inch plate; Material: Sterling Silver; Estimated Cost: \$125.
  - Item: 10 inch plate; Material: Sterling Silver; Estimated Cost: \$215.
  - Item: 1 pint cup; Material: German Silver; Estimated Cost: \$100.
  - Item: 2 pint cup; Material: German Silver; Estimated Cost: \$110.
  - Item: 6½ inch plate; Material: German Silver; Estimated Cost: \$60.
  - Item: 10 inch plate; Material: German Silver; Estimated Cost: \$75.



# Editorial

**By Ronny F. Wade**

**Bro. McCord's Article,** Please read carefully the article by Don McCord in this issue of the paper. In my opinion, it hits at the heart of problems we have ignored for far too long. The readers of this journal know that I have written, in recent months along similar lines. I am presently in correspondence with Bro. Clark Carlo in an effort to bring about dialogue regarding the issues separating us. In my original article I made the statement "All no exception people are not in agreement on other aspects of divorce and remarriage. For example, some believe that when two sinners obey the gospel their marriage relationship should not be questioned even though they previously have been divorced." In making this statement I did not intend to imply that the publisher, editors, or any preacher commonly associated with THE LIGHT held this position. My statement was general in nature. My intention was to show that differences of opinion existed on the subject of divorce and remarriage even among those holding to the idea that Mt. 19:9 is not applicable today. I offer this clarification in order to prove my sincerity in trying to bring about a better understanding among those of us who differ on this subject. Bro. Carlo has indicated that when this is published, he will recind his accusation that I came close to dishonesty in my original article. It is now hoped that we can proceed to work out our differences.

**Silver Communion Cup**-Regarding this matter, we have the following from Bro. Al Newberry:

As a result of a recent trip to Mexico, I will be able to obtain commuion cups and plates from a factory in Saltillo. Enclosed you will find sketches of the cups which are readily available. The cups can be purchased in either 1 pint or 2 pint sizes. Other styles and sizes are available, but a mold charge will be added and the order time may be somewhat longer. Cups may be ordered with one or two handles or with no handles. Plates are also available in two

**In His Service,**  
Al Newberry  
1101 S.E. 12th St.  
Moore, OK. 73160  
405-799-0294

**A CALL FOR HELP**

I recently received a letter from brother Warren Toyne, Lake City, IA., informing me that they were badly in need of a preacher to move to the area around Glidden, IA., (Carroll County). This congregation formerly met in Calhoun County, out of Lake City. I also talked to Bro. Marion Hays, who has worked with these brethren for the past few years. Bro. Hays and his wife have had sickness, and Bro. and sister Toyne are getting along in years. They have a nice meeting house, and are willing to help a preacher as much as they possibly can with his support. If there are a few congregations in our brotherhood that can and would help these brethren to obtain help, you would do a great work. If there is a preacher that would be interested in moving there and working in this area, you can contact either of these brethren for full details. (check church directory-Glidden, IA., for addresses ect.). It is my opinion that something might be done in this area. They are worthy of help.

—Clovis T. Cook

**1985 DECEMBER STUDY**

The December Study, the Lord's willing, will be held in Wichita Falls, Texas in 1985. Ronnie Wade and Ron Courter have agreed to coordinate the study under the oversight of the Gardens Edge Church of Christ.

—Ted M. Warwick

## THE "NO EXCEPTION" POSITION-- SOME THINGS I DO NOT UNDERSTAND By Don McCord

Continued from Page 3

can be wrong, I readily, humbly concede. That division exists as it does on this issue is someone's fault, and someone's responsibility, Brethren. When Christ and the apostles were writing on matters pertaining to the Kingdom, they never advised dividing to solve any problem. That division on this issue does not parallel division on such issues as the communion, teaching, music and other matters affecting the public worship of the church is surely conceded. If we can divide on the divorce issue, a most personal matter, we can divide on other personal matters, such as beliefs on the Holy Spirit, carnal warfare, woman's covering, and God forbid! Division is carnal; those responsible are carnally minded (1 Cor. 3:3). Someone must bear the responsibility of men and women being turned away from the church on this issue; someone must bear the responsibility of their souls' loss and the loss of their children. We will not lose out eternally because of our feelings, beliefs, views on divorce, and re-marriage, but we will lose out because of divisiveness, dividing the Body of Christ for which someone is responsible. Are we willing to say, "Could it be I"? And is so, being now to mend the broken walls, pick up the pieces of broken spirits and lives, and get down to the serious business of building up the church.

(An after-thought: Concerning the congregation where I call home, we are sometimes questioned: How many men in the congregation have more than one wife? The answer is "none". Do you all agree on what is called "the marriage question". The answer is "no". Like most congregations, we have differing beliefs on this question, but we are determined to get along, not divide among ourselves, and not refuse to work with others who will work with us. In this part of the country nearly 40 years ago, there was a heart-breaking division over this issue: my wife, just a girl then, remembers it vividly. What are the fruits of it? They are not good, brethren. To give you an example, in two cities in this county where there were congregations then, there are none today; the division took its toll as it always does. Why does it take decades or a generation or more for us to learn? Thank you for reasoning with me.)

### CHURCH IN NEED! November 29, 1984

We are a small congregation of the Church of Christ at Piney View, about 5 miles from the city of Beckley, West Virginia. We are in full fellowship with the St. Albans Church of Christ on McCorkle Avenue, St. Albans, West Virginia; the Church of Christ at 18th Street and Madison Avenue, Huntington, West Virginia; and the Garrets Creek Church of Christ, near Wayne, West Virginia. The St. Albans congregation is about 70 miles from us - the Huntington and Wayne congregations are about 120 miles from us. But we are too far apart to make it possible to do much together.

We have in the past had several preachers for meetings; Brethren Bill Roden, Lynwood Smith, Taylor Joyce, Jimmie Smith, Richard Nichols, and others. None have been able to do much personal work here, however.

I am sure all of the brethren and congregations mentioned above will vouch for our faithfulness to the cause of Christ.

We are in great need for someone to come here and work with the Church. There are about 50,000 to 60,000 people who live within close working distance of the Church.

We would like to have a preacher and his wife, or a couple with one or two small children. We will furnish a place for them to live near the meeting house and pay them for their work. We have so many members who are out of duty -

most of them living within a few miles of the meeting house.

I have been to both the Oklahoma and Missouri 4th of July meetings, and attended the Eastern Labor Day meeting in Wayne, West Virginia. At these meetings I inquired about getting someone to work at our congregation, but to no avail.

If there is anyone in the brotherhood who is interested in the work here, please get in touch with us as soon as possible. Or, if you know of anyone who would be willing to come, please have them contact us. There are many souls at stake in this area. Won't you please help us?

You may contact any of the above brethren or congregations if you want to know more about us.

—Elgie Thompson, Sr.  
Box 112  
Piney View, WV 25906  
Phone: (304) 252-2515

### THE 1985 CHURCH DIRECTORY

I want to thank those congregations that sent in the information for the Church Directory before the **February 1, 1985 Deadline**. You make my job of getting out the Directory a lot easier.

If you have not sent in the information yet, **there is no time to lose**. I want to try to get the Directory to the printer by **March 1st**. During the month of February, I will be working on the Directory for the printer, and I will try to work you in, but if you get the information in after I have typed up that portion, I will not go back and retype the whole thing to list you. Neither will I bother the printer and cause him to put in extra work in order to put in your listing. But if you have not sent in the information yet, **Do it now**. I will not list those that I do not receive information from.

—Ray Asplin,  
2716 Allen St.,  
Sulphur, LA. 70663  
Phone-(318) 528-2347

### CHANGE OF ADDRESS

The Church in Redding, California has moved. We are now meeting at 1620 East Cypress Ave. #3 Redding, Ca. 96002. For information and directions call Randall French 916-243-6306 or Jay Pendergrass 916-241-4175.

—Randall French

### CASSETTE AVAILABLE

The "Let The Bible Speak" Chorus recently recorded fifteen songs for use on the television program which are now available on cassette only. The price is \$5.00 plus 50 cents handling. Any profit from the sale of these tapes will go into the television program. Order from Tommy Shaw, Rt. 2 Box 90-3D, Ozark, Mo. 65721.

### "PREACHERS STUDY AVAILABLE ON TAPE"

The 1984 Preachers Study is available on cassette tape for anyone who wishes to obtain copies. All 17 issues discussed are available. Speakers are clear and easy to understand, plus many of the questions and answers are also easy to understand. The price is \$2.00 per tape which includes all postage. If you prefer specific tapes, please specify by "SUBJECT" or "SPEAKER" and I'll gladly get them in the mail to you. Send \$2.00 per issue you desire to obtain.

—Allen Bailey  
631 Oak Hill Dr.  
Houston, Missouri 65483 or  
Call at 417-967-4550

## WITHOUT A DOUBT Barney Owens

Continued from Page 1

While Brother Hefley and those who stand with him, proclaim this wonderful principle, as found in the article under consideration, they have themselves called "in question" things that they nor any man under the sun (as far as is known by this scribe) will call sin. Let me add to the list of examples these two.

(1) **Teaching the Bible in One Assembly.** Now there might be those who advocate that classes are better or even absolutely necessary, but none will say that such are contrary to the doctrine of Christ. Even our brethren who press their views to the division of the body of Christ will not say that it is sin to teach the Bible in one assembly with men, women, and children together.

(2) **One Cup.** As a preacher who has strayed from the words of Jesus as He left the example of taking one cup, giving thanks for one cup, and giving one cup to the disciples, who in turn drank from one cup, if it is sin to use one cup today? No, I doubt if you'll find one who will say using one cup in the communion is contrary to the scriptures. They who use more than one will not say to use one is error.

Now, who is on the defensive here? The monkey is on the back of whom? Brethern, it seems that we can indeed relax, "our position is unassailable. Christians are the only ones who truly content for views that no one denies. Thank you Larry Ray Hefley, I doubt it could be better said.

## ATTENTION YOUNG PEOPLE MEETING IN WICHITA, KANSAS

The church of Christ, meeting at 2058 S. Water in Wichita, Kansas, announces a Gospel Meeting in the interest of our young people. The meeting is scheduled for FEBRUARY 15-17, with services Friday night at 7:30; Saturday at 10:30 a.m., 2:00 p.m., and 7:30 p.m.; and Sunday at 10:30 a.m., 3:00 p.m. & 6:00 p.m. We plan to use various teachers and preachers from this area on such themes as:

"REMEMBER YOUR CREATOR WHILE YOU ARE YOUNG"

"PURITY IN LIFE"

"WHAT IT MEANS TO OBEY YOUR PARENTS"

"PREPARING FOR MARRIAGE"

"WHAT A YOUNG PERSON CAN DO FOR CHRIST"

SCHEDULED ACTIVITIES FOR THE MEETING: Lots of gospel preaching, singing, and prayer. We hope you will plan to attend. For more information contact: BOB LOUDERMILK, 528 S. Lakeview, Derby, KS., 67037, Phone: (316) 788-5957 OR IVAN CASTA, 1110 E. 78th St. South, Wichita, KS., 67233, Phone: (316) 788-5219.

## REPORT OF MEETING

Here at the Whispering Hills Church of Christ we have just finished a very edifying weekend. Bro. James L. Morgan, from the Qualls Road congregation in Park Hill, Oklahoma, presented a very worthwhile series of sermons on "Drug Abuse." Bro. Morgan made a heartfelt plea to the young people to keep themselves pure from the hazards of drugs. He also made the older folks aware of their responsibility to educate and encourage these young folks to overcome the pressures of the world. We were told of the various drugs in use today and also of the various warning signals of drug users.

The meeting was held December 7-9, 1984 and the following titles were presented:

1. Abused Drugs and Their Effects.
2. Preventing Drug Abuse in Juveniles.
3. The Christian and Drugs.

## 4. The Future is in Our Hands.

I very much recommend this series of studies for the congregation of the Lord's church. Bro. Morgan has studied in depth the drugs and the people who use them. The studies are designed to make the Christian aware of the drugs and the series is summed up by explaining "The Future is in Our Hands."

Bro. Morgan also has written a tract entitled "A Reason For Tears". These are available from him at: Rt. 2, Box 101 - Park Hill, OK 74451.

The church here is maturing thanks to Brethren Bill Ferguson and Richard Frizzell. These two brethren are working hard for the Lord.

God bless the work in your communities, and, we encourage you to serve the Lord with all your might.

—Joe Dan Morgan  
PO Box 1231  
Miami, OK 74355

## FRANKLY SPEAKING M.E. Frank

The most comprehensive, startling and provoking statement God made to man was "I AM THAT I AM".

God had appeared to Moses at the burning bush and commissioned him to go into Egypt and deliver the people of Israel from bondage. Moses was sure of his commission, and knew the people would ask questions and hesitate to follow his orders.

He asked what he should reply when asked about God who sent him, "What is his name?" "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14).

The great I AM is the eternal God, who is from everlasting to everlasting. He is the same yesterday, today, and forevermore. It is He who is, and who was, and shall be forever. He is the Creator, the giver of life and light, and the Father of our Lord Jesus Christ. Christ, in turn, is the only begotten Son who was with the Father in the beginning.

John opened his Gospel with this declaration of fact: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-2).

God so loved the world that He gave His Son to fulfill the divine laws of redemption. God was in the world reconciling the world to himself (2 Cor. 5:19). The Son was the expressed image of the Father. Those who saw the Son had seen the Father also. He came to show men what God is like, and what God expects of the men of His creation. Therefore, Jesus also could I AM, even as the Father had said it. He and the Father are one.

This was made abundantly plain in discussion with the scribes and Pharisees in Jerusalem. In a most solemn avowal Jesus declared himself: "Verily, verily, I say unto you, Before Abraham was born, I am" (John 8:58).

He is the eternal contemporary, the unchanging present! That presence is even before Moses and the burning bush. It appears for a time in His earthly ministry in the days of the Herods. It is established in the resurrection and in the promise of His coming again. It is not disturbed by human impatience at His failure to keep appointments made as though for Him by self-appointed predictors of times and seasons.

He is no more bound by times and seasons, and no more obligated to fulfill human predictions than He was bound by a funeral winding sheet or obligated to respect Rome's seal on the sepulchral stone! He alone, of all those who have trod the earth, can truly say, "I AM.!"

Jesus could say, "I AM the light of the world," and no greater statement ever fell from His lips. A world darkened by millenniums of sin had long looked for the light to shine from God. He came at the right time, to the right place, and

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## FRANKLY SPEAKING

### M.E. Frank

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for the right people. Read Galatians 4:4. He came as a glorious fulfillment of every prophet's prediction. He completed every Old Testament type and ceremony with a light divine. "I am the light of the world" (John 8:12a).

He illuminated the dark shadow of death by His own resurrection from the dead. His death on the cross caused the world to go into utter darkness for three hours, to teach a world how dark it is without the life of the world. He brought light to the poor man who was blind from birth. He could truly say, "I AM the light of the world."

He alone could say, "I AM the life" (John 14:6). Life comes from God, and there is no other source. Life is not manufactured in a laboratory test tubes, (men are still trying to produce life), nor does it come by a spontaneous generation. The God who said, "Let there be light," also produce life, whether vegetable or animal, and He gave each its proper relation to all life in this world.

Men may be dead in trespasses and sins, but there is life in Jesus Christ, our Lord. Paul could say, "I am crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2:20).

Jesus Christ could halt a funeral procession in Galilee's Nain and command the young on the bier to arise and go home with his widowed mother. He could speak life to the little daughter of Jairus, and He could weep with those who wept at the grave of his good friend Lazarus before calling him forth to life.

Life held little that seemed worthwhile to the faithful disciples when they saw their light and life expire on Calvary's cross. There were three melancholy days for His friends while He lay in the tomb. Nevertheless, early on that first day of the week, the stone was rolled away and the life returned, and the light did shine! Truly He could say to His faithful followers "I AM the resurrection and the life" (John 11:25). Those who love Him and serve him shall have life abundant and everlasting.

Jesus Christ alone could say, "I AM the bread of life" (John 6:35a).

God had fed the wandering Israelites manna during the wilderness days, but that manna was a temporary supply. Jesus is that bread which came down from heaven to satisfy forever the hungry soul. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

He who could feed the thousands on the shores of Galilee has plenty for all who called on His name. May we never forget this!

Our remembrance is shown when we come regularly about the table as they did in the first century and hear the words of inspiration: "This is my body, which is broken for you"; and again, "For as often as ye eat this bread, and drink this cup, you do show the Lord's death till He come" (Matt. 26:26,27).

Only Jesus Christ could say, "I AM the good shepherd" (John 10:14).

He has promised that some day He will return as the chief shepherd with an unfading crown of glory for each of His own.

He supplies every need. He is able to do exceeding abundantly above anything the sheep of His pasture can ask or think. He loves His lambs, and they in turn love the shepherd. He leaves the safety of the fold to recover a single little lost one. He lays down His life for the sheep.

He leads safely through the dark valley days, and out into the marvelous light. He knows where the pastures are greenest.

Jesus Christ alone could say, "I AM the way." There is

only one!

In the opposite direction, of course, there is a way that is broad and leads to sorrow and woe. Jesus has warned that many will choose that way.

The way that leads to life and peace and joy eternal is narrow, because it is exact. Death cannot provide life, any more than faulty mechanisms can send a rocket to the moon. There can be no way to life, except for Him who is life!

There is a narrow concrete ribbon that leads into my home town, and I must stay on the road or ditch my car. Some may think that I could ignore the road and cross the ditches, ford the creeks, go through the woods, and arrive safely at home. It would be more reasonable to try this than to think a person can reach the heavenly home except by the narrow way God as provided us in the Christ who is "the way."

Jesus could say, "I AM the truth" (John 14:6).

He is the truth, the whole truth, and nothing but the truth. Though all men are liars, He is still true.

He is the truth about His church. It is His body, and He is its head. It has no message except for Him.

Jesus never once flinched from telling men the truth about themselves. At Sychar's wellside He told the sinful woman of her life. He told the Pharisees that their hearts were full of iniquity, even though they washed their flesh and their garments. He told the hypocrites, who gave to be seen and who prayed to be heard, that their reward was only in being seen and heard by men. He told others that they thought more of their traditions than they did of the Word of God. Men may doubt and deny, but if these things were not true, Jesus said, "I would have told you."

"I AM the vine" (John 15:5), said Jesus Christ, "Ye are the branches." Life for each believer--each branch--depends on vital contact with Him.

Isaiah said that He was the root of Jesse. The root is a part of the vine that is hidden from view, but maintains vital contact with the earth. The sap from the root gives life to the vine to produce the fruit. The Holy Spirit in the vine of Christ produces the fruit in the branches. Its fruit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, and faith.

Jesus Christ is the true vine. It is an instance of the humility of Christ that He is pleased to speak of himself under such commonplace and humble metaphor. The sun of righteousness and the bright and morning star compares himself to a vine.

God is the great husbandman who carefully watches over the vineyard. He cultivates and cares, but He also prunes and burns. As we look to the vine for grapes, so God looks for fruit in the Christian branches.

Saul of Tarsus was an enemy of Jesus Christ and the church. On his way to Damascus to work havoc on the church, through destroying its members, he was struck down by a dazzling light around him, brighter than a Syrian sun, and a voice asked, "Saul, why do you persecute me?"

Little had Saul of Tarsus dreamed that he would call Jesus Christ, "Lord," but he did, asking, as Moses had, "Who are You?"

Jesus replied, "I AM Jesus of Nazareth, whom thou persecutest" (Acts 9:5).

Thus began a supremely great life in the kingdom of God. God sent Paul to the Gentiles. Both Jew and Gentile asked him many questions. "What happened to you?" "Why did you make such a radical change?" "Why do you suffer such great persecutions?" "Who sent you, and gave you this authority?"

Paul's answer like that of Moses was, "The I AM has sent me".



# Our Departed

## OUR DEPARTED

**Balwin**— Bessie M. Baldwin was born November 15, 1914 in Miller County, Missouri. She departed this life December 13, 1984 in a Springfield Hospital, in Springfield, Mo. Her survivors are: her husband, Lester, four daughters, Carol Sartin, Eileen and Lois, and Arlene Balwin. Two services were held for her, the first at Seymour in the Bergman-Miller Funeral Home, and the second at Tuscumbia, Mo., some hundred miles north of Seymour, Mo. Sister Balwin obeyed the gospel about 1926 or 1927, being a member of the church about 56 years. She also had three brothers and two sisters who survive her. She was the mother of twin daughters, who have traveled far and wide to attend gospel meetings, and whom many of you have met. The singing was done by some of our members here around Springfield. This writer conducted both funerals the same day.

--Clovie T. Cook

**Wilson**— Robert Howard Wilson was born July 7, 1905 at Jerusalem, Ark. and passed from this life at his home there on Dec. 21, 1984 at the age of 79 years, 5 months, and 14 days. He is survived by his wife, Belva Ann Reynolds Wilson, of the home; 4 sons: Odell, Franklin, Robert, and Fay all of Jerusalem, Ark.; one daughter: Gearldene Allen of Clinton, Ark.; one sister: Vera Wilson Jones, N. Littler, Ark.; 14 grandchildren, and 13 great grandchildren. He was baptized some fifty years ago, but was out of duty until he came back to the Church that was established at Mt. Zion, near Jerusalem, and was a faithful member of the Church, helping in what ever way he could in the work and worship of the church. He was a kind, soft spoken man who wanted others to come to a knowledge of the truth. He will be sorely missed by the congregation. The funeral was held at the Cedar Creek church building with an overflowing crowd. Singing was done by some of the members of the congregation. I count it an honor to have been asked by the family to speak words of comfort to the saved and warning to the lost; being assisted by Bro. Bill Rhoden.

--Jackie C. Lee

**King**— Bro. Oscar A. King was born Oct. 25, 1900 in Mt. Vernon, TX, and departed this life Dec. 10, 1984 at Idabel, OK. His wife, Ida, preceded him; he leaves one daughter, Billie Plake, Broken Bow, OK, to mourn his passing; also, one sister, Mary Condey, Bay City, TX, and 6 grandchildren. If anyone ever went the last mile of the way in God's service, Bro. King did. Our son-in-law knew Bro. King was gravely ill when he helped him in the car to bring him to Lord's Day worship, but he wanted to come, had to hold on the back of the pew through the service, was taken directly to the emergency room, then to an intensive care unit where he passed on the next day. On his final Lord's Day here, he may have heard the Lord's call, but begged that once more he be allowed to sit on the bench he shared with his wife to worship God. Though great drops of sweat fell from his forehead as he stumbled in his suffering, he came for the last time to hear about heaven. Surely there must have been a stir in his silent slumber, as the first Lord's Day dawned without him here; for more than a half century nought could stay his feet as the magnet of the Lord's Word drew him to worship. Funeral services were

conducted by the writer at the meeting place of the Sweet Home congregation near Broken Bow, OK; burial was in Watson cemetery. We bid you farewell for a time, Bro. King; you shall be missed!

--Ray Lambert

**Cox**— Brother Virgil C. Cox was born March 5, 1910 in Gotebo, Ok. and died Dec. 10, 1984 at the age of 74. He obeyed the gospel over 55 years ago, and at the time of death attended worship at the Sulphur, Ok. congregation. He was preceded in death by his wife, Martha, a daughter, Lena Copeland, a grandson, Cecil Copeland, and a great-granddaughter. He is survived by four daughters, Eva Jackson, Lois Roberson, Leta Novotny, and Lucille Bryant, three sons, J.F., Loyal, and Loye, and several grandchildren and great-grandchildren. He will long be remembered for his warm smile and firm hand of fellowship, and wonderful sense of humor. His greatest joy was being with God's people. He will be greatly missed by the brethren who loved him so. Bro. Carl Johnson delivered the message at the funeral assisted by the writer.

--Steve Martin

**Van Stavern**— Gary Preston Van Stavern, son of C.W. and Ruth Hamilton Van Stavern, was born Oct. 26, 1933 and departed this life Dec. 3, 1984. At the time of his death he was 51 years of age. In 1954 he was married to Margaret Pottenger, and to this union three daughters were born, all of whom survive. He is also survived by his wife, Margaret and his mother, Ruth, both of Lebanon, Mo. Gary's death was sudden and unexpected by most of us. Even though his health had not been good, it is difficult to accept the death of one so young. An overflowing crowd gathered to pay final respects to this good man. He, for years, had been a member of the Hayes St. church in Lebanon. His easy going, level headed approach to problems had won for him the respect of people both inside and outside the church. It had been my privilege to know him well for the past twenty-two years. During that time I found him to be helpful, understanding, and dedicated. His father C.W. "Bill" Van Stavern was one of the finest men it has ever been my privilege to know, and Gary served as a fine compliment to his dad. He will be missed by all who knew and loved him.

--Renny F. Wade

**Pearce**— Wayne Howard Pearce was born January 17, 1909 and passed away November 16, 1984. He was 75 years old. He is survived by his wife, Wilda; one sister, Mrs. Alberta Cary; and, by a number of nieces and nephews. He was a retired coal miner and an insurance salesman. Brother Pearce was a faithful member of the Lovejoy Church of Christ. I conducted his service at the church building where many friends and Brothers and Sisters in Christ gathered to pay their final respects. The beautiful singing was done by some members of the Indiana congregation. He will be greatly missed by all who knew and loved him. Brother Wayne was laid to rest on a hillside cemetery not far from his home and not far from the Lovejoy church building.

--Paul Walker

**Plasha**— Kathrine Faye Farley Plasha, age 66, was born April 4, 1918 in Powellton, WV and departed this life on December 3, 1984 at her home in Erie, PA. She is survived by her husband, Frank Plasha; two daughters, Mrs. Pamela DeNicola and Mrs. Cynthia Oltarzewski; one son, Michael Plasha. Three sisters also survive, Mrs. Agnes Baker of Belva, WV and Mrs. Ann Given, Point Pleasant, WV; Regina Metz, Toronto, Ohio. Sister Plasha was a faithful member of the Greenville, Pa. Church of Christ. I conducted the service at a funeral home in Erie, PA. and the beautiful singing was done by members of the Greenville congregation. Sister Plasha was a lovely

Christian lady who was greatly loved by all who knew her. We miss her at Greenville. She was laid to rest in a beautiful cemetery in Erie, PA.

--Paul Walker

**Tiner**— Hester Ann Tiner, 3045 SW 42nd, OK City (formerly of Ada, OK) was born January 22, 1894, in Jim Town, Indian Territory. She died December 30, 1984, at the age of 90. She was married to Claud J. Tiner, Oct. 14, 1925, in Sherman, TX. He preceded her in death Aug. 25, 1967. Four sons also preceded her in death: Robert, Clarence, Huel, and Cecil. Survivors include, four sons: Clyde Moore, Midwest City, OK, Johnie Tiner, Orangevale, CA, Floyd Tiner, Roseville, CA, and Wayne Tiner, Saudia Arabia. Five daughters: Alma Cacy, Chickasha, OK, Beatrice McDonald, Stratford, OK, Margie Slinger, Roff, OK, Victoria Jones, Stillwater, OK, and Patsy Arney, Okla. City, OK. Sister Tiner is also survived by a host of grandchildren, great-grandchildren, and great-great grandchildren. Sister Tiner was a long-time member of the Church here in Ada. She was dearly loved by the people here for her love of the Church, her faithfulness and generosity toward it, her keen wit, and her endearing sense of humor. I knew Sister Tiner all of my life and loved her as though she was a member of my own family. Failing health made it necessary for her to move to Okla. City to live with her daughter, Pat Arney shortly before her death, but she maintained the above mentioned traits even unto death. Her death marks the end of an era here in Ada, and she will be greatly missed. Joe Hisle and I officiated the funeral service January 3rd, here in Ada.

--Carl Johnson



**Allen Bailey**— 631 Oak Hill Dr. Houston, Missouri 65483 (417) 967-4550, January 15th, 1985— The year of 1984 ended with a great spiritual uplift by attending the "Preachers Study" at Oklahoma City, Oklahoma. The Elders of this congregation are certainly to be commended and Br. Irvin Barnes and Br. Doug Edwards who organized and arranged this great event. We are thankful that we stayed for several services of the New Year Meeting hosted at Norman by Br. Lynwood Smith and the congregation. This is a great time for motivation for all christians who allow themselves to enjoy the great singing, beautiful prayers, and excellent lessons. On Sunday, we preached at Crescent, Oklahoma. I enjoyed being back with this congregation again. We love them dearly. Locally, things here have really been going great in early 1985. The first Sunday of 1985 we had two baptisms, two confessions, and one restoration. The next Sunday we had another confession. We appreciate the fact that christians renew their dedication to God and are free to admit mistakes. Presently, the fellowship, association, and brotherly love and Houston is great and invite any and all who enjoy a good christian atmosphere to come worship with us!! We love this congregation. As any congregation, we too, have our ups and downs, but the key to any situation is to deal with it and "Press forward to the mark of the high calling." (Phil. 3:14). Our meetings this year are mostly in Missouri, Arkansas, and Oklahoma with a few in other states. We anxiously await them. We will list them in the next issue of the O.P.A. when dates are arranged. We enjoy our frequent studies with various ones both in and out of the church. All are encouraged to Read (Rev. 1:3) and Study (2 Tim. 2:15)

their Bibles more. Please pray for us faithfully.

**Clovis T. Cook**,— 1503 E. Crestview, Springfield, Mo., Jan. 12— Just returned from the New Year's Meeting in Norman, OK. Had the weather situation been better the last night, I believe we would have had another record crowd. It was a good meeting, well guided and directed, by the Norman brethren, and Lynwood Smith. Church matters in this part of the country, are about as usual. It's difficult to keep a good strong leadership in many of our congregations, because of two factors: 1. Because of death among our older leaders, which we find it hard, if not impossible to replace. And, 2. When our young men get out of high school and either start to college or have to go elsewhere to seek employment, we suffer loss. There is not much we can do about it, except do the best we can. One thing we must do at all cost! We must keep our young people in the church, and keep them strong in the Lord.

**Remegio G. Bayaca**,— Church of Christ, Bangay, Dingras, Ilocos Norte, Philippines. The work here in Dingras Ilocos Norte is making progress. The congregation here formerly, Church of Christ, using individual cups during communion since 1974 until 1982. But in December 1982 I have read an article concerning communion observing one cup by brother Virgilio Danao. I was really fully converted through his teaching. I taught the congregation about using one cup during communion, they came to know and realized the truth. I implemented this doctrine of Christ to the whole congregation on Feb. 1983. Since that time up to the present we're enjoying to follow the true teachings of Christ. This is the first congregation here in Ilocos Norte who observes one cup, this doctrine spread in Ilocos Norte, there are now several congregations in this area with a preacher at each congregation. The Church here is doing well and we ask your prayers to us. May God bless you all.

**Tommie J. Jackson**,— 2717 Arrow Hwy., LaVerne, Calif. 91750— On Thanksgiving Day we were called to Ada, Okla. to the bedside of my wife's father, Virgel Cox. We were there for over two weeks before he was called away to another stage of life. We want to thank the church there at Ada for their encouragement and hospitality, most of all Gean and Ava Ray, they opened their home and heart to us for which we are most grateful. Bro. Cox lived at Sulphur, Okla. and that is where the final service was held. The Bros. and Sis. at Sulphur are to be highly commended for their outstanding hospitality, of words of comfort, much food, flowers, cards & prayers. We want to thank Carl Johnson and Steve Marton for speaking at the final service and all the singers from the neighboring congregations. I was not a christian when I met Bro. Cox or when I married his daughter, but he never pushed me or put me down in any way, but just lived a christian life as an example for me and everyone else to follow. He was not a public speaker but an excellent teacher, in word and deed. I think that he had more faith in me than I had in myself, and he was an excellent source of encouragement, not only to me but to all that knew him. While we were in Ada we heard Carl Johnson one Lord's Day AM & PM. I spoke at Sulphur one Lord's morning and the evening at Ada. We arrived back home to Covina, and attended the last two nights of Don Purits meeting with some outstanding gospel preaching. There was two baptised and three confessions of faults, with one baptised the next night after he left. We enjoy the paper very much. Here is a sub.

**Bruce Word**,— Australia: Since last reporting to the O.P.A. we have completed our move to Australia to assist in the work here in this country. We have just completed our first month in the work, and we are very happy to be here. It is a great pleasure to work side by side with Jerry Cutter, and we are confident that with the Lord's help, the work here can be successful. We continue to have visitors

at our services, including some from the Branhamite belief. Also, we have made several new contacts since coming here and it is our prayer that some of these will lead us to some new studies. One very encouraging note is that on Sat. night Dec. 22, two young men were baptized for the remission of their sins and added to the Lord's church. We are so thankful for them and their decision. This gives us great encouragement and we give God the glory and thank him for his blessings. Jerry has worked very hard during the year that he has been here and the efforts that he has put forth are visible. We would like to take this opportunity to thank all who share with us in this work. Your financial assistance, your many words of encouragement, and your prayers will never be forgotten. We send our love to you all. We also would be thrilled to hear from you while we are over here. Our mailing address is: P.O. Box 966, Kalgoolie, W.A., Australia 6430. We would encourage any who can, to come to this country and visit all of us. We would be happy to have you! Please continue to pray for us all in this work. Love to the faithful everywhere.

**Robb W. Hickey**,— 5313 Cornell Dr., Irondale, Alabama 35210, Jan. 2— We were able to attend two good services at the New Year's meeting at Earlytown, Alabama. It was well attended with many people from many states present. The singing was beautiful and the preaching good. In December, I preached at Chapel Grove, Tennessee for two services. I observed much zeal and enthusiasm—especially in the young people. The singing there is very good. Our work continues in Birmingham with several Bible studies that we pray will develop well for the congregation. In this work we have had some good results. Attendance has increased. Several prospects for teaching the truth have presented themselves. I appreciate the encouragement and support the brethren here at Birmingham give. These brethren are understanding and helpful in many ways. Lord willing, I am scheduled at LaGrange, Georgia, Feb. 6-10. It is such a pleasure to be asked there. Also, I will be at West Monroe (Wallace Dean Rd.-Claiborne congregation) Louisiana, March 6-10. I need the prayers of my brethren, as well as mine.

**Ted M. Warwick**,— 5 Gloria Circle, Wichita Falls, Texas 76309, Jan. 3— Due to the illness and subsequent death of my mother, Jan and I were in Calif. part of Nov. and Dec. Pete Massengale and Benny Cryer conducted my mother's funeral service in Fair Oaks on Dec. 5. The words of Pete and Benny were so appropriate and so lovingly spoken. The beautiful singing was by members of the church in the Sacramento area. Graveside services were held in Riverside the following morning by Don McCord. More comforting words could not have been possible. A special "thank you" to all of the above who gave so much to help make our burden lighter. To our many friends in Calif. who came to visit and attend the services, we express our gratitude. The expressions of concern from friends throughout the U.S. was a source of strength. We gratefully acknowledge the special assistance we received from the churches at Covina and Montebello. So thoughtful and understanding they are. While in Calif., Pete and Christine Massengale, long time friends, invited us to make our home with them. They know the meaning of hospitality. I was invited to speak several times at the Fair Oaks congregation - a group who has so many things going for them in the service of Christ. What a treat to share in their fellowship. To the churches that have requested meetings and speaking appointments, I thank you. Perhaps dates can be arranged soon.

**Jim Hickey**,— 2022 Cannonade, Pasadena, TX. 77503, 713-476-4410, Jan. 8, 1985— Since my last report I have enjoyed preaching at the following congregations: Covina and El Cajon, CA., Mexicali, Baja, California, Mexico, Glendora Ave. in San Antonio, Red Oak, and Aurora St. in Houston, TX. and the year's end meeting at Norman, OK.

We are looking forward to seeing many of our friends in Miss. on our way to West Point, GA. March 13-17. Since our work in Deer Park was terminated we have enjoyed worshipping with the Dickinsons at the North Shore congregation. Although I am not working with a particular congregation, I have been quite busy preaching from place to place. My family and I appreciate all those brethren and churches that have "held up our hands." We will take secular work before we will sheath the Sword of the Spirit. I still preach the old fashioned Gospel. Bro. Jerry Cutter has done an excellent job in defining the problem concerning the Holy Spirit. Much of my generation has been lost to such errors in California. Let us be Watchmen. Pray for us.

**Voyd N. Ballard**— P.O. Box 959, Empire, Calif. 95319, Jan. 4, 1985— The reason I have not written to the paper lately is that we have been away from home since the first of last December. At this writing we are in Tucson, Arizona where we have been worshipping with the church meeting at 1602 So. Country Club Road. I have preached for them in both services the last two Lord's Days. They are a fine group of Christians, and loyal to the Book. When we leave Tucson we plan to go on over to El Centro, California and visit with the church there for two or three weeks. We hope to be back in the Modesto, California area around the last part of February.

**Jackie C. Lee**,— P.O. Box 447, Broken Bow, Ok. 74728, Jan. 7— The past year has seen some growth in this area, for which we are thankful to God, and it has been a very enjoyable year. The brethren in the congregations in the area are working together very well, and that makes the work of the preacher much easier. We're looking forward to our next concerted effort in Hugo, Ok. in March when we will be going door-to-door trying to set up home Bible studies, concluding with a meeting to be held the second week of the work there, if it's the Lord's will, with a different speaker each night. The annual study, held this past year at 21st. Street in Oklahoma City, and New Year's meeting, held at Norman, were the best that I can remember with good attendance at each service. I had a very enjoyable time, made so in part by the very gracious hospitality of the Cliff Arney family who are dearly beloved in the Lord. Love, mercy, and peace to all the faithful in Christ Jesus our Lord. Pray for me.

**Gary Barrett**,— 420 Hawley Ave., Sanger, Ca. 93657— The work at Sanger continues and with the Lord's increases much has been accomplished. I am enjoying wonderful Bible studies with the members of the congregation in their homes. I can see big improvements in the membership here both in Bible knowledge and Church attendance. Our crowds on Wed. evening has improved dramatically. I certainly appreciate the congregations cooperation in making the Church services so encouraging. It becomes so depressing sometimes when you go to Church Sun. evening and Wed. evening and just a handful of people are there. Now as a result of that cooperation much has been accomplished. My oldest daughter, Alicia obeyed the gospel. What a joy this is to Teresa and myself! Three others as well submitted themselves to baptism. Last night I had a good Bible study at Bro. Kenneth Stamps house. Kenneth's mother-in-law who was baptized into the Pentecostal church studied with me on baptism. I pointed out the difference in Bible baptism and denominational baptism. As a result our hearts were blessed with another baptism. There has to date been 5 baptisms, 3 confessions, and 1 restoration (may God have all the glory). I have given the opportunity to write articles in the Sanger Newspaper and look at this as another avenue of opportunity the Lord has opened to us. I want to thank the good brethren of the Stockton congregation for giving me the opportunity to hold a weekend meeting which I enjoyed very much. The elders there and Bro. Benny Cryer have been a real inspiration to me. As many of you know by now

Bro. Bruce Word and family have left the U.S. for a mission work in Australia. They had a 4 hour layover in San. Fran. so my family and I went over to the airport to say goodbye. We have known Bruce and Linda ever since I did C.O. work in Texas. They gave us great support by being good friends when we really needed the support. They will always hold a special place in our hearts. I wish Bruce and Bro. Jerry Cutter the best in their labours for the Lord in Australia. While in San. Fran. I had opportunity to speak for the Bre. at Fremont. I appreciate the good work Bro. Don King and the brethren have done at Fremont. I will now with great anticipation look forward to the New Years Meetings at Bakersfield and Stockton. Brethren pray for us in our endeavors for the cause of Christ.

**Don McCord**,— Box 1773, Covina, CA., Jan. 2— Time finds us once more at the beginning of a new year; how the years roll on!! Here at home, as every where else, 1984 left its mark. Death has robbed us of 4 dear members: Bro. Ed Brittain, Sisters Elizabeth Hanes, Mollie Wright and Liz Allen, dear friends and pillars in the church. Three members lost a sister in the flesh in street violence in a nearby city. Much that was joyous, strengthening and good was our lot, too. We have baptized several, such dear preaching brethren as Larry Lay, Jack Cutter, Raymond Fox, Leland Byars, Roger Boone, Karl Modgling, Ron Jordan, Jim Hickey and Michael Fox came our way. Our two meetings were among the very best, conducted by Joe Norton and Don Pruitt. Home-talent in the persons of such men as Brethren Kenneth Herron, Dale Starkey and Tommie Jackson has helped us. We are at peace; brethren, I cannot remember, it has been so long, the last time a sharp, unkind word was said to any of us by a brother or sister; we just do not do that; we treat each other as brethren are taught to do. You do not wonder, do you, why I have such love for these brothers and sisters. My meetings and other preaching this year took me to Midland, Bridgeport, Graham, Ft. Worth and San Antonio, all in Texas; Sulphur and Healdton, Ok.; Houston, MO.; Lawrenceburg, TN.; Napoleon and Earlytown, AL.; Jacksonville, FL. and Flint, MI. In Calif., here at home, Orange, Arvin, Bakersfield, Salinas and Ceres. Lord willing, meetings this year will find me in OK., TX., AL., MO. and PA. Our two meetings here will be conducted by Brethren Billy Orten and Tommy Shaw. May the Lord bless all of my brethren and sisters everywhere. I need your prayers, please. May 1985 find us alive in Him as never before.

**Allen Bailey**,— 631 Oak Hill Dr., Houston, Missouri 65483, (417) 967-4550, December 14, 1984— The work here in south central Missouri has continued through another year. Upon this writing, 1984 draws to a close with only a couple of weeks left and we dawn another year. Lord willing, we plan to attend the preachers study in Oklahoma City, Oklahoma and also the Oklahoma New Years Meeting. Our prayers will be with those who are traveling to these special services. It has been a busy year here in Houston, Missouri and in surrounding areas. We appreciate the Lord's blessings and we continue to pray for wisdom to make wise and best decision in the work here and wherever our work may take us. During 1984 our meetings were at the following places. Some of these meetings were weekend and other full week meetings. January we went to Cedar creek, Arkansas. We look forward to returning there in June of 1985. February we traveled to Shreveport, La. for the first time in gospel meetings and met some great brethren and sisters. We attended the "Preachers Study" at Miami, Oklahoma in March and enjoyed it greatly. We look forward to our ten day meeting there in 1986. April, we headed east for West Virginia and had a good meeting with the Radnor congregation. I appreciate these brethren for their steadfastness. Lord willing we will return there in 1986. During the month of May we went to Aurora, Missouri where Br. Roy Lee Criswell is establishing a congregation.

We pray for much success in that work and enjoyed the week immensely. We were blessed with the opportunity to attend a Spiritual Feast at Lebanon, Missouri during the Fourth of July meeting. Late in July, we went for the first time in gospel meetings to Cincinnati, Ohio. This was a great week and one I will remember for sometime. Fellowship was tremendous, cooperation between churches were encouraging and Lord willing we will be with this fine congregation again in 1987. During August we enjoy a ten day meeting at Galena, Missouri. This congregation is a good example to us all for their loyalty and dedication to the faith for many years. For the first time since I started preaching full time we went to Georgia (my home state) for gospel meetings during September. During this month we were at Columbus and Atlanta (Jonesboro). I assure you this was a wonderful time for me this year. I was reacquainted with some dear brethren and sisters, some of which I had not seen for many years. In the future, I look forward to more meetings in the deep south. 1989, we will be returning to Columbus. Also in September we traveled to Pottsville, Arkansas and was pleased by the steadfastness of some of the younger people, especially for those who recently returned to the faith. Our meetings concluded for 1984 with two meetings in October. Wichita, Kansas was a special meeting for me. I had never been here before for a meeting and enjoyed the association. Their are some great christians in this area and I look forward to a return trip. Crescent, Oklahoma concluded my year of meetings. Br. A.H. Cutter is to be admired for his continued work here through the years and with this consistency much good for the Lord's vineyard has been done. May God Bless all the congregation across the land with success in 1985 in soul winning and promotion of peace, unity, and harmony among christians. For the benefit of those who are not aware of it. We were blessed with our second son, May 22, of this year. His name is Luke Stephen. Please pray for us frequently.

**Bob Loudermilk**,— 528 S. Lakeview, Derby, KS., 67037, Dec. 13— We look forward to the year of 1985 with many goals and plans for the work in Kansas. I plan to begin publishing a bulletin in January. We will try to fill it with material that will be encouraging to Christians and informative to those outside the kingdom. Anyone desiring to be on our mailing list can send their name and address to my address (at the beginning of this report). Our first meeting for 1985 is scheduled Feb. 15-17 (see details elsewhere in this journal). The emphasis of the meeting will be toward encouraging our young people. In Wichita, we presently have 12 men who have the ability and desire to speak. Our plans for 1985 include sessions for the training and development of our local teachers. These men have various aspirations: to preach in a "full-time" capacity, to become an elder, etc. They have the desire to spread the gospel to many areas in Kansas. May the Lord help us to use the talents he has blessed us with in many ways!

**Paul O. Nichols**,— 9462 Baird Road, Shreveport, La. 71118, Dec. 9— The meeting at Birmingham, AL. (Nov. 4-11) resulted in four confessions of faults. It was a real joy to work with this active congregation. Our meeting with the church at Lebanon, Mo. closed Dec. 2. It was a great meeting in several respects. We had the largest crowds for any regular meeting I have held this year, with unusual outside interest. We were blessed with cooperation from members near and far. About a dozen preachers encouraged the meeting with their presence and help in the services. Our thanks to them. The South Shreveport congregation was privileged to hear Bro. Jim Franklin of Houston, Tx. deliver an inspiring sermon in November and another one today. We look forward to the annual New Year's meeting at Early, Al. The Lord bless the faithful in all our scriptural undertakings.

**Edward Williamson**,— 711 S. Adair, Pryor, Ok. 74361,

918-825-1697. Dec. 2— There was a discussion on the question of breaking the bread held at Baron, Ok. A large crowd was in attendance, exceeding 100. James Morgan, Gary Weaver, and myself, spoke in favor of each communicant breaking and eating a piece of the bread. There were three speakers who defended the practice of breaking the bread in or near the middle before each disciple breaks and eats. There were some very positive remarks that came out of our discussion. We hope to have more discussions in the future. Presently, we have a radio program on a Pryor radio station KGCN at 9 a.m. Sunday. Of late we have had a few visitors at Chouteau, though we are small in number, we are striving to spread the gospel in this part of Ok. If you know of anyone we may contact in the work here, please get in touch with me.

**Bob Chancellor**,— 940 Creekview Dr. #25 San Antonio, Tx. 78219, Jan. 3— The New Year finds us still in San Antonio and feeling more at home all the time. We are now working with the Nacogdoches Rd. congregation and although we never see as much progress as we would like, we have experienced some growth. I take no credit personally but several young people have been born again recently and we are so thankful. The spirit and attitude is good here and I feel a closeness to these people since they supported me in the work in Arkansas. We have met some wonderful people in San Antonio. I manage an appliance store for a fine brother of the Vance Jackson congregation. I have been preaching there about once each month. Pray for me and the Lord's work.

**James Phillips**,— 203 Harvard, Scott City, Mo. 63780, January 6, 1985— Since last report, we had meetings last year with Brother J.W. Kornegay, Brother Lonnie York, Brothers Ed Williamson, B.B. Cayson and Eugene Nichols. We started off this year with Brother Jerry Richardson doing some good teaching. Lord willing, Brother Jerry Richardson and Brother Eugene Nichols are to return February 22, 23 and 24. Friday and Saturday night services will begin at 7:00 P.M. Lord's Day service will begin at 10:30 and the last service will be held at 3:00 P.M. Anyone passing by this way is welcome to stop in and hear the Word. Pray for the meeting and the work and for us.

**Paul Walker**,— P.O. Box 801, Greenville, PA. 16125, Jan. 7— Since moving to Pa. I have enjoyed hearing the following preach: Tommy Shaw, Richard Bunner, Richard Nichols, Lloyd Kramer, J.W. Kornegay and Ron Courter. In Aug. of '84, I conducted funeral services for Sister Thelma Kramer, wife of Brother Lloyd Kramer. The Kramers are from Rote, Pa., but had lived in Fla. for the past several years. Sister Thelma had been quite ill for many years and had been patiently cared for by her faithful and loving husband, Lloyd. Richard Bunner assisted me in the service. Others who have recently passed away are Brother Wayne Pearce of the Lovejoy, Pa. congregation and Sister Kathrine Plasha of the Greenville, Pa. congregation. To the families of our departed, we offer our sincere sympathy. May God bless the faithful every where.

**Johnny Emore**,— 419 K SW, Ardmore, OK. 73401, Jan. 10— Since last reporting to this journal, I have been

involved in several meetings. I enjoyed being at Wynne-wood, OK. Sept. 23-30.— I was in LaGrange, GA. Oct. 7-14, which was also a distinct pleasure. We had several confessions of faults in this meeting and it was a real joy to stay with Alton and Florence Bailey. It was also gratifying to see Bro. and Sister E.H. Miller still able to be up and about the Lord's work. Their interest and influence have ever been toward the heavenly way. Sally and I truly enjoyed getting to hold short meetings at St. Albans and Huntington, WV., Nov. 9-14. It was so good to see and be with so many loved ones in Christ. Dec. 3-7, I was in a short mission effort at DeQueen, AR. along with several others, knocking doors, teaching publicly and from house to house. Thanks to Delmer Lee and his wife for their hospitality. In my opinion, the study Dec. 24-27, arranged at 21st. St. in Okla. City by Doug Edwards and Irvin Barnes, was one of the best. Several young preachers made presentations which were truly profitable and showed evidence of much study and preparation. The New Year meeting at Norman, OK. Dec. 27-31 was truly great from the stand point of preaching, singing and crowds. At the threshold of another year, we pause to thank God and take courage for the many friends and brethren who have supported our efforts. We pray that God will continue to give us the strength to fulfill the many plans, appointments and opportunities which 1985 will afford.

**Randy Tidmore**,— P.O. Box 301, Valliant, Ok. 74764, (405) 933-7113, January 10, 1985— It is hard to believe that 1984 is already history. I enjoyed having a busy year of work for the Lord. In 1984, I was privileged to preach at Flint, Michigan, which was my first trip into Michigan. I really enjoyed my stay there, and meeting Christians from other parts of the country. The Floyd Harris family really made me feel at home and I grew to love them all very much. As I reflect over my year's activities, this was a highlight. I also was privileged to preach at San Angelo, Texas, which was the first time I had been in that area. We really enjoyed meeting the brethren there, too. I enjoyed the "Study" at Oklahoma City this year, as well. Brethren Doug Edwards and Irvin Barnes did an excellent job of keeping it going smoothly. I would like to take this opportunity to thank all of those who had a part in making it the success that it was; to: the elders and deacons, Doug and Irvin, all of the sisters who prepared the excellent meals, all the christian families who were so given to hospitality, and everyone else concerned, thank you very much! When I think of the highlights of 1984, at the top of the list has to be the New Year's Meeting at Norman, Oklahoma. There is nothing I can think of that could possibly get me as pumped up and ready to tackle the challenges of a new year of work. Those who had to miss it, missed a spiritual feast. All the talks were so good, timely, and well presented. We are very fortunate to have Brother Lynwood Smith, who has labored so diligently to make that meeting what it has become. A special thanks is due the members of the congregation at Norman for their untiring efforts to make the meeting so enjoyable, donating and preparing the food and refreshments, and all the other things that went unnoticed behind the scenes, thank you all. Remember us in your prayer's. May God richly bless all the faithful.



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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## THE END RESULT

By Jerry Cutter

Many of us over the years have taken a strong stand against all forms of innovation and digression, and most especially in the last few years the pernicious and soul destroying doctrine of unity-in-diversity. The adversary has tried to literally "fellowship" the Lord's church out of existence.

Here in Australia we have been able to witness first hand the end result of giving in to sin or error under the guise of brotherly love and unity.

I have before me a tract published by a member of the Kalgoorlie Church of Christ. It was published with the permission of the preacher whose name is the first of several contacts listed. After telling how to be saved, which the writer reckons is by saving faith (and God gives even that), the Spirit, and prayer, the conclusion is: "Take heed!!! Brother and Sister, Please get in touch with a good Church. The Salvation Army; Baptist Church; Uniting Church; Church of England; Catholic Church; People's Church; Shiloh Faith Centre; or of course, our Church, The Church of Christ at 167 Egan Street, Kalgoorlie."

What is said about the Kalgoorlie Church of Christ is not an exceptional case, but involves a general trend among Associated Churches of Christ in Australia. In other words, what is left of the Lord's church in Australia is now being "finished off." In America and Great Britain this also happened among the Disciples of Christ and "Conference Churches" several years ago.

In a box holder that was published by the Kalgoorlie Church of Christ, and received a few days ago, we find "a message of Good News for all the community." Three verses were given on how "we ACCEPT JESUS AS SAVIOUR." They were: John 3:16; Rev. 3:16 and John 10:10. Then the Church of Christ tells us: "Ask Him simply and sincerely in your own words if you have never done it before, then tell us or a friend, or another Christian you know. This will confirm your prayer in making Jesus Saviour of your life."

Now the amazing thing. Locally, this rejection of the essentiality of baptism to salvation has transpired in the last few years. It is the abrupt end result of gradually changing scripture standards over the past 150 years.

Brethren, we are not wrong in standing firm for the basic doctrines of salvation, worship, and Christian living. We are not wrong in refusing fellowship to those who knowingly reject what our Lord died for, and is clearly outlined in the new covenant.

The Lord is blessing the work and us in ways that are exceeding our greatest imaginations of 25 years ago. Truly it is not a time for the "fearful and afraid." May we go forth "fair as the morning, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10).

--Jerry L. Cutter  
P.O. Box 966  
Kalgoorlie, WA 6430  
Australia

## OBSERVATIONS ON THE "RESTORATION SUMMIT"

by Johnny Elmore

As Will Rogers used to say: "I see by the papers" that some fifty preachers of the churches of Christ and an equal number from the independent Christian Church met Aug. 7-9, 1984 at Joplin, MO. in what has been styled by them as a "restoration summit." One of the participants described it as "an attempt to get to know each other better," and another said it was not a merger attempt, an exercise in compromise, a debate on instrumental music, nor a brawl. From the test of some of the speeches, I see that there was a good bit of "bouquet-tossing" and "kiss-throwing," which is to be preferred to brickbats, I suppose. Now comes a national tabloid, **One Body**, whose editor, Victor Knowles, is not noted for his objectivity, ever since his puerile attempt at giving "the history of the one cup faith." Its purported reason for existence is "to promote unity."

I, for one, would never disparage any real effort to promote unity, so long as it is based upon the word of God. But what is somewhat ironic to me is the reaction of the editors of papers and the preachers among those churches of Christ who employ the Sunday School and individual cups. Evidently most of them view any unity as impossible because the independent Christian Church does not have any intention of surrendering instruments of music in worship for the sake of unity, and these churches of Christ do not intend to accept them, although opposition is not so rabid as in the past.

It seems that Guy N. Woods, editor of the **Gospel Advocate**, was chafed in particular by the fact that a preacher of the church of Christ removed a tract on display at the Joplin meeting. The tract was the text of H. Leo Boles' speech at a previous "unity meeting" back in 1939. Bro. Boles did not mention instrumental music by name in his speech, but it was clear that it was the main barrier to unity then. He concluded by saying: "Brethren, this is where the churches of Christ stand today; it is where unity may be found now; it is where you left the New Testament; it is where you left the churches of Christ, and it is where you can find them when you come back."

Some of us have long maintained that the same arguments made against instruments of music in worship can be made with equal force against Sunday School and individual cups. Even the statement made by brother Boles may be applied to those who use individual cups and Sunday School with equal force. One preacher of the

Continued on Page 5

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## PAUL'S THORN IN THE FLESH by Dwight A. Hogland

While discussing his sufferings for the sake of the Gospel and the visions and revelations which he had received from the Lord, Paul says that he was given "a thorn in the flesh the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Cor. 12:7) The common question asked upon reading this verse is "What was Paul's thorn in the flesh?"

### NUMEROUS VIEWS

Many who have commented on this passage have supposed it to be various things. In trying to explain it, they have wandered out of the context of the passage and gone into the area of speculation. The result being that many supposed explanations are offered. Tertullian thought it was a **headache**, or an **earache**. Klausner believed it was **epilepsy**. Ramsay identified it as **recurrent malarial fever**. Calvin made it **fleshly temptation**. Luther considered it **spiritual temptation**. Knox decided it was **infirmities of the mind**. Catholic commentators generally say it was **lustful thoughts**. McGarvey said it was an **eye problem**. Lightfoot suggested **blasphemous thought of the devil**. Alexander was sure it was **Malta fever**. Stalker claimed it was a **disfiguring disease**. And the list continues. Almost every expositor has had his own opinion on the subject, and few of them are able to give any good reason for their opinion. So if we look to men and their commentaries for the answer to our question, the many "answers" we will receive may not answer our question at all.

While it may or may not be true that Paul suffered from one or more of the before mentioned physical problems, such physical infirmities are not of necessity the "thorn in the flesh" referred to in the context of the passage. I believe the context of the passage will help us to know what Paul had reference to by the term "thorn in the flesh."

### THE CONTEXT CONSIDERED

In 2 Corinthians 11:24-33, Paul makes mention of the sufferings and persecutions which he had received from the Jews and other oppositions to his ministry. He says in verse 30, "If I must needs glory, I will glory of the things which concern mine infirmities," showing that his present attitude concerning his persecutions was one of **glorying in them** rather than wishing to be delivered from them.

In chapter 12:1-5, Paul feel it necessary for him to also glory in his visions and revelations from the Lord because there were some who had chosen to follow false teachers rather than Paul. "I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord." (ASV). His glorying, however, was as though he were talking of another man who, over fourteen years before, had been "caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Because of the exceeding greatness of the revelations, and to prevent Paul from being exalted above measure by others as well as himself, a "thorn in the flesh" was given to him to counteract any excess of glory to him.

Paul then makes mention of his previous attitude toward this "thorn in the flesh" which was one of praying that it might be removed, (Vs. 8). The Lord responds to Paul by saying, as it were, "The weaker the instrument I use, the more the power of my grace will be seen."

In view of the Lord's explanation, Paul expresses his present attitude concerning his "thorn in the flesh", which is one of **glorying in it** rather than wishing it to be removed. Notice that Paul uses identical language in describing his attitudes toward his persecutions and oppositions (11:30) and toward his "thorn in the flesh" (12:9). "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (12:10).

It seems then, from the context, that Paul is referring to the constant persecutions and oppositions that he faced

under the figure of a "thorn in the flesh."

### OTHER CONSIDERATIONS

Literally, "thorn in the flesh" (*skolops tey sarki*) means "a sharp stake to pierce the flesh", and is used figuratively to refer to "something which excites constant pain." Certainly Paul's sufferings at the hands of his Jewish brethren was a constant source of both physical and emotional pain! These persecutions and oppositions would definitely keep Paul from being "exalted above measure" in his own eyes and in the eyes of others.

Paul further describes the thorn as "a messenger (angels) of Satan," which indicates that it is a person or persons doing the work of Satan. This would certainly describe the enemies of the Gospel of Christ which Paul preached. Such opposition to the Gospel as was received by Paul would indeed be a continual cause of pain to him; a "thorn in the flesh", as it were. In 1 Thess. 2:18, Paul says, "we would have come unto you, even I Paul, once and again; but Satan hindered us." In Acts 17 we find that it was the Jewish opposition that caused Paul to have to leave Thessalonica, and apparently these "messengers of Satan" prevented Paul from returning to them again. The "Thorn" once again impaled him in his efforts in that place.

We also find this figure of a "thorn" used in the Old Testament to describe those who opposed and persecuted God's people of that day. In Numbers 33:55 we read, "But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain shall be irritants in your eyes and thorns in your sides, and they shall harass you in the land where you dwell." (NKJV). And in Ezekiel 28:24 we find, "And there shall no longer be a pricking brier or a painful thorn for the house of Israel from among all who are around them, who despise them." (NKJV). It seems that Paul has employed this same figure to refer to the oppositions and persecutions he received from those who despised him and the Gospel he preached.

### CONCLUSION

While it may be true that Paul suffered from some physical ailments which may have indeed been painful and hindering to him sometimes, these things do not appear to be on Paul's mind at all in the passage we have studied. But rather, from the context we find that Paul's "thorn in the flesh" refers simply to the distress which he endured through the oppositions he met with, which were as painful to him as a thorn in his flesh.

—P.O. Box 812  
West Chester, Ohio 45669

### STUDY NOTES

The WATCHMAN has published the 82 and 83 study notes, and we are currently in the process of publishing the 84 notes. If you would like a copy of the 82 notes, they are \$8.00 plus \$1.00 for postage and handling, and for the 83 notes, \$5.00 plus \$1.00 for postage and handling. Send all orders to: THE WATCHMAN, P.O. Box 594, Lawrence, Ks. 66044.

### MARIETTA, OKLAHOMA

The church listed at 502 West Seminole Street, Marietta, Oklahoma is NO LONGER MEETING. They are worshipping with the Ardmore, Oklahoma Congregation. MORRO BAY, (San Luis Obispo County) — 2468 Greenwood Ave., — In the Home of Sister Ruby Florence, Phone (805) 772-7180 (Please call in advance) Sun. 10:30 AM, (The Visitors Must Furnish the Leader).

—Ray Asplin

## REX HUMBAR, GIMMICKS, AND ME

By Billy D. Dickinson

It must have been in the early part of 1983 when I wrote to Rex Humbard because his first letter to me is postmarked May 23, 1983. I had seen his program on T.V. and he was offering to send some "anointing oil" free of charge to anyone who would write requesting it. I want to emphasize that I did not, and never would send someone like Rex Humbard any money because I do not believe in supporting false doctrine, financially or otherwise! But since he was offering the oil free of charge, I thought I would write in order to examine it and see exactly what he was offering to the public. Of course, since writing in, I have been on his mailing list and have received several letters from his headquarters in Akron, Ohio.

A gimmick is defined as "a novel or tricky feature or detail; a hidden or deceptive device, as one used by a magician", **FUNK AND WAGNALLS STANDARD DESK DICTIONARY**. Since being on the mailing list of this "T.V. Minister", I have witnessed personally what I consider to be gimmickry at its best, or perhaps I should say at its worst! In the opinion of this writer, the reason Mr. Humbard and company would like for you to write and request whatever it is they are offering is in order that they might bombard you with one letter after another requesting money for this and money for that. They even sent me a catalogue with all kinds of items for sale from coffee cups to welcome mats. I get the impression that religion has become a business with these people- a way of making money! Remember, the Bible warns us of those who would make merchandise of people, II Pet. 2:3. However, there is one thing I know. Everytime I was sent one of his items, or what I perceive to be gimmicks, a request for money was sent along with it!!

In this article, I would like to share with you some of the items he has sent me, since being on his mailing list. I'm sure that most of you, if not all, will be appalled, amazed, and saddened as I was, when you realize how people are being deceived and misled. It's really amazing how naive some people are, as well as how ignorant they must be in regard to the teaching of God's word. Also, we need to be aware of what is going on around us in the religious world!!

Therefore, the following is a list of some of the items, or gimmicks, sent to me by mail from Rex Humbard:

1. "BIBLE ANOINTING OIL" - As I've already pointed out, this is the first thing he sent to me. It came in a little container and is said to be "anointing oil (olive oil) from the Holy Land." Just what significance or the importance of it coming from "the Holy Land" is, I'm sure I do not know! Perhaps this leads some to believe that it gives the oil more potency or power. At any rate, the oil is to be used in obedience to James 5: 14-16, or so they say.

The passage just cited says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Notice James here speaks of calling for the elders of the church. Yet, Mr. Humbard says, "Join me for our anointing service during our regular weekly TV program. Have a Christian anoint your forehead, or if no one is available, you may anoint your own forehead." Please read the passage in James again and see if you can find anything in it about just any Christian anointing someone's forehead or a person anointing his own forehead!! Isn't it interesting how modern-day preachers will cite a passage and then tell people to do the very opposite of what is stated in the passage! In his letter accompanying the oil, he writes, "By sending me your prayer requests, you have called me as your 'elder' to pray for you. Our time of prayer together is your point of contact to believe and receive your total healing." Again, if Mr. Humbard is going to claim to be obeying the passage in James, he should take note that the elders who were called

to pray for the sick were the ones who did the anointing.

Also, he states in his letter, which is dated 5/20/83, "And now I need you to send a special 'seed faith' gift. God's word says, 'Give, and it shall be given unto you.'"

"GARDEN OF GETHSEMANE PRAYER RUG"- Of all the items he has sent me, this is the one that takes the cake and ought to win the prize! The so-called "prayer rug" is made of paper (1' 7" X 1' 2") and has on the front of it what is suppose to be a picture of Jesus. It came with the following instructions: "1. Decide what you want God to do for you. Then, go into a room ALONE, either kneel or spread the rug over your knees. It must touch both knees. 2. Place it in a Bible on Phil. 4:19. 'For tonight only.' 3. In the morning, please return it to me so that I can obey God and mail it on to the other Dear Soul that God has laid on my heart to help. Do not keep it. I need it back. I've got to mail it on to someone else. 4. Place your seed offering on Jesus' picture. Just like you are investing it in His promises to you in St. Luke 6:38."

Do you remember reading anywhere in the Bible about a "prayer rug"? No, and neither do I! People who would send such gimmickry out in the name of Jesus are showing that they have no regard for scriptural authority whatsoever!! Surely people don't believe that whether or not God will answer prayer depends upon both knees touching a "prayer rug"! Too, did you notice he wanted the rug sent back to him? This is true of almost every item he sends out. Of course, while it's being mailed back to him, you might as well go ahead and send him a "seed offering." Mr. Humbard likes those "seed offerings."

3. NAIL- Along with a letter dated 3/19/84, he sent me a nail. That's right! Your eyes are not deceiving you! I said a nail. Along with the nail were the following instructions, as found in his letter: "I've built a huge cross, that represents the miracle-working power of Christ's death and resurrection. I've enclosed a picture of the cross... It is over 13 feet tall, and I'm going to be nailing your prayer requests to this cross during these 7 days, and praying for your needs. And I'll be joined by a band of prayer warriors, each of us sending your requests to the very feet of Jesus... asking Him for His miracle-working power. The nail I've enclosed will become our connection for linking up with this special power. It will be your first step to having your needs met." He then says that the "prayer list" he sent along with the nail and letter should be filled out. Then he writes, "Now as an act of faith, I want you to push the nail through your prayer requests as the first step to believe that God is going to meet your needs... Remove the nail and keep it as our POINT OF CONTACT... Then during the Easter season, each day hold that nail in your hand as your point of contact..." Of course, he also writes, "And then prove God. Place your best sacrificial Easter gift in the offering envelope. Place that with your prayer requests in the envelope provided."

Where does the Bible teach that prayer becomes more effectual by nailing prayer requests to a wooden cross? Where does the Bible teach that a nail becomes a "point of contact" or is a source of power? Where does Rex Humbard get the authority for making such claims? One thing is for sure-not in the word of God!!

4. "FAITH HANDKERCHIEF"- Citing Acts 19: 11-12, he sent me a handkerchief, and a cheap one at that. The passage cited says "God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." However, let me assure you that this handkerchief of Mr. Humbard has no power to heal the sick. If it did, there would have been no need to send it back to him! Along with the handkerchief were these instructions (and incidentally, if all that he is teaching could be found in the Bible,

Continued on Page 5

**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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believe the paper is, in some ways, better than it has ever been. The content is more carefully chosen than ever and plans are yet to improve. The paper is well over 50 years old and perhaps many take it for granted that it will always continue. Lord willing, this will be; but we must have your help and consideration. As you read this, check your expiration date. If it is nearing expiration send us a check right now before you forget. Have you subscribed for someone else? Perhaps you sent the paper to a needy Christian in a foreign country. If so, have you ever renewed for them? Remember, the paper has been of invaluable help in foreign countries. The work in Africa and the Philippines were directly connected to the reading of this journal over there. Perhaps this is also true in other lands.

Too, in years gone by many preachers commonly mentioned the paper in their meetings and at home. I'm told this is no longer being done, in many cases. We know our preaching brethren still appreciate the paper and realize the good they can do through its pages. We hear from many of them to that effect. However, we must mention the paper from time to time if we expect people to know about us and read it. Otherwise, in time, we can not continue to exist. We must be advertized and our preachers are the only means we have. We humbly ask their help and consideration as with all our readers everywhere. If you enjoy the paper, tell others about it. If you have a criticism tell us. If you have suggestions, send them to us. Each one will be carefully considered.

Finally, pray for us that we may continue to be of service as we have since January 1932.

—Don L. King

**TO ALL OUR READERS**

There is a matter which has troubled us a great deal, and we believe it is time to talk with our readers about it. As you all should realize, *Old Paths Advocate* is set up as a paid subscription journal. The price charged for a one year subscription (presently five dollars) barely covers the cost of publishing. The paper can pay its way **only** if the number of subscriptions remains high enough to pay the printers, postage, etc.; and **only** by everyone connected with the paper donating their time entirely free of charge. This we have always gladly done, believing it to be a worthy effort. However, there are some things we simply cannot continue to do if the paper is to remain financially stable at all.

First, we can not continue to send the paper to you when you allow your subscription to lapse. We have tried to be lenient thus far. However, we can no longer afford it. Our bills must be paid on time even if the renewals are late. As a result, you must keep track of your expiration date carefully. Send your renewal in to us well in time for us to receive it, or your name will be removed from our active files. If you enjoy the paper and are interested in spiritual things the five dollar per year price is a very paltry amount.

Second, though we have been very reluctant to face it, the decision has to be made to remove all foreign subscriptions unless they are paid. You may think this is too hard. However, try to see it from our vantage point. We are presently carrying at least 71 names in foreign countries that are no longer paid up. They were paid for by someone in the beginning but once the original price is paid either by the subscriber or a benevolent brother in the U.S. we often never hear from them again. We are left to simply carry them at our own expense. Last year it cost the paper over \$350.00 to carry the foreign subscriptions alone. Brethren, *Old Paths Advocate* does not operate on a large profit margin. We charge our readers only enough to pay our bare operating expenses. If we infringe very much or very often, we are in the red. The end result is obvious. Soon no one would have the paper for we would be out of business. No endeavor can last unless it is kept on time, and within a reasonable budget. From time to time decisions have to be made to ensure these necessary things.

We have done our very best to make the paper a useful tool to every Christian wherever he may happen to live. We

**A SPECIAL NEED**

There is a need for either a preacher or family to move to Patterson, N.Y. to assist or take the lead of a small congregation now meeting there. The work seems to be very promising as the interest has been overwhelming. Bro. Tim Bowen moved to Patterson a few months back and began conducting services. Although he works full time on a secular job, he has baptized one lady recently, making three new converts in all. Presently he has fifty three taking the correspondence course and has some regular home studies. There is one couple expected to obey the gospel anytime. The little group is now meeting on Front Street in Patterson, N.Y. about two hours out of New York City. Anyone who might have interest in this work may contact Bro. Tim Bowen at the church address: Church of Christ, P.O. Box 515, Patterson, N.Y. 13563 or call him at (914) 855-3751.

**HE'S THERE ALRIGHT**

God is here, there and everywhere,  
In the voice of the bird that sings,  
He's there in the heart of the small bee that stings,  
He's even in the heart of the big polar bear,

God is in the most remote places,  
Watching over those who are in need,  
He's there to protect, oh yes indeed  
He's there in all difficult cases.

God is there when the seasons change,  
He's there when the days are dark  
He's there when we relax and stroll in the park,  
And when our life is 'off beat' He's there to rearrange.

God is there alright walking close beside all of us,  
In everything we touch, taste, hear, smell and see,  
He's always there ready to agree,  
If we as His children put in Him all of our trust.

Edith Enloe Durand

5-24-84

8:30 a.m.

## REX HUMBARD, GIMMICKS, AND ME By Billy D. Dickinson

Continued from Page 3

there wouldn't be any need for instructions): "1. Print your name, by faith, in the center of my handkerchief. Print the name of someone else, whom you really love, under your name. 2. Next, open your Bible to the Book of Acts, chapter 19, verse 11 and 12. 3. Then, lay my 'faith handkerchief', with your name printed in the center of it, on Acts 19: 11, 12. 4. Leave it there for tonight only! Tomorrow morning, please, get my 'faith handkerchief'; And, please, do not break this flowing of God's Spirit from our home to your home." Of course, he also writes, "I ask you, right now, to get out the largest bill or check you have and give it to the work we are doing for God through this ministry."

5. "PRAYER CLOTH CROSS"- This was a little red cross made from cloth. He says it is red for the blood of Jesus. Based on Matt. 21:22, he said the "prayer cloth cross" should be placed in a billfold or pocket for 22 hours. He writes, "I say 22 hours because it was in honor of Matthew 21:22 that this young man did what he did and was blessed for it. Do not carry this BLESSED-BY-PRAYER RED CLOTH CROSS for more than 22 hours. Do not keep it. After you carry it for 22 hours, take it out of your billfold or pocket and mail it back to me. Then I am going to mail you a gift to help your Spiritual, Physical, and Financial needs met by faith. Based upon Matthew 21:22, I believe God is going to send a blessing from 22 to 100-FOLD into your life."

The gift he is going to send, which he says will help a person spiritually, physically, and financially is a golden cross. It matters not to Mr. Humbard and company that the Bible knows nothing of a "prayer cloth cross"! Neither does the Bible promise any kind of a blessing from wearing a golden cross!! People who are really deceived by such are to be pitied, although they could learn better, if they would only choose to do so. They need to quit listening to such men as Rex Humbard and start reading and studying the Bible for themselves!!

I could notice some others with you, such as "4 faith ropes" he sent me. But I think we have established what we set out to show. Let us all beware of the devices of Satan and the influence of false teachers. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world", I John 4:1. Amen!!

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

### GOD IS WITH US EVERYDAY

The sun comes up and the sun goes down,  
The winter brings snow upon the ground,  
The river runs on, and the mountains stand still,  
Everything in this world is God's will.

The flowers bloom, the trees branches become bare,  
He makes us happy and a time to care,  
The sky turns from sunny to a cloudy gray,  
We look up and thank Him for each and every day.

A smile on others faces make us grin,  
Thinking what a wonderful world we live in,  
We smile back and go on our way,  
God is here with us every day.

So make life worthwhile, so happy and free,  
He says Thy Will Be Done, stay with me,  
Do unto others each day a good deed,  
And he'll stay by you, oh yes indeed.

Edith Enloe Durand  
3-7-84

## OBSERVATIONS ON THE "RESTORATION SUMMIT" by Johnny Elmore

Continue from Page 1

churches of Christ which employ Sunday Schools and individual cups suggested that "it would be wonderful to worship together and to have some pulpit exchange." To this, brother Woods replied: "If he can worship one Lord's day with the instrument, he can do so henceforth and forever. If the independent Christian Church can forego its use, as a concession to those who cannot conscientiously worship where it is used on special occasions, for the sake of harmony, it could do so permanently, thus removing this barrier to Christian fellowship." To this, I say, "AMEN," but I would apply it with equal force and vigor to the Sunday School and individual cups!

Perhaps it was inevitable that someone would realize the inconsistency of accepting innovations, such as individual communion cups and Sunday School, and making another innovation, instrumental music in worship, the only barrier to union, but give Bill Minick, of Arlington, TX credit for raising the issue. He is quoted in the Feb., 1985 issue of *Contending For The Faith* as saying: "Do we really believe that one will be lost eternally because he does not agree with us on divorce, Sunday School, communion cups, going to war, instrumental music, missionary associations, covenants, formula for baptism, ladies wearing pants in the assembly, etc., etc.? We need to take a good hard look at what is essential to salvation."

To this Dub McClish, of Denton, TX replies: "Did you ever see such a list of 'apples and oranges' as our brother has put together? The very idea of one's equating instrumental music and missionary associations with communion cups and Bible classes. Throwing instruments and missionary associations into the list was a subtle, but obvious attempt to place them in the same category as matters that are mere expedients." Incidentally, did you notice the euphemism brother McClish used for Sunday School? Calling them "Bible classes" makes them scriptural?

The truth of the matter is that brother Minick and brother McClish both know that when we find the scripture authorizing Sunday School and individual cups, we will find the one authorizing instrumental music in worship in the very next verse! Brethren, why not cast the mote (Sunday School and individual cups) out of your eyes, and then maybe you can see clearly to remove the beam (instrumental music) out of the eyes of those in the independent Christian Church?

I propose that we take a guarded stance toward the efforts for unity. I truly hope and pray that efforts to restore that unity for which Christ died will be forthcoming, but I wonder when I read that Alan T. Cloyd has asked for "names, addresses and zip codes of other men you believe would be able to function well in this type of setting," meaning other "restoration summits." I am not optimistic about being asked to participate, because he has qualified it by saying: "No knuckleheads please!" Some of us would probably be "knuckleheaded" enough to believe that unity can be had anytime brethren are willing to surrender the idols of innovation.

-Ardmore, Okla.

### WORDS OF ENCOURAGEMENT

"We hope to continue receiving and enjoying the "OPA"--Evans Fuller, Huntsville, Ala.

"Renew my sub. for another year, just couldn't be without the paper"--Bernell Caffey, Phillipsburg, Mo.

"I enjoy the new look of the paper, God bless you brother"--Bob Loudermilk, Derby, Kan.

"We really enjoy the paper, here are a couple of subs."--M.D. Byrd, Paris, Tx.

## ZIMBABWE AFRICA REPORT

The year 1984 is history now. We wish to express our appreciation for your continued support of the work of the Lord in Zimbabwe. We realize that without your fellowship in the gospel we could not carry on in the manner we have. The work is going well here in spite of the country's economic woes forcing many farmers to leave the country and many mines to be closed due to unprofitability; in spite of the weather; and other similar cultural problems faced by all emergent nations in Africa. The church is growing spiritually as better leadership by our preachers and congregational leaders is developed and it is growing numerically as well with new works being established at a good rate considering the above named problems.

At year's end Bro. Dzilekwa reports that we are currently working with some 86 congregations in Zimbabwe and 4 more in Zambia. During 1984, 13 new congregations were established in Zimbabwe and one new congregation was contacted in Mozambique. However, due to the virtual war situation existing in Mozambique, we have been unable to properly assess this congregation. We know only that a brother from there visited our office here and stated the desire of his congregation to follow the N.T. pattern of worship as we understand it. Since that time we have only been in touch by correspondence. During 1984 my family and I visited some 24 different churches in the 8 months we were here.

Some of you may wonder how we could establish 13 new congregations and not have any more churches altogether at year end than we began the year with. The fact is several of our churches have been located on farms whose owners have left this country in the past year. When this happens the churches usually must disband as the workers return to their bush homes or seek employment elsewhere. The faithful brethren soon show up in other established churches or start new ones in different locations. In some ways it is a very perplexing problem to which there is no solution as long as the "white exodus" continues. In other ways it aids in spreading the gospel to new areas. We face similar problems with churches located on mines. The metals market being weak to begin with and this being compounded by the powerful American dollar, many mines are being closed due to unprofitable conditions. Again when this happens our people either lose their jobs or are transferred to different areas. This largely accounts for our losses. Still it is very clear that on the overall picture the church is growing both numerically and, what may be more important, spiritually. In addition to the work in Zimbabwe we have made 3 very successful visits to the country of Zambia in the past 16 months in an effort to pave the way for Bro. Bennie Cryer's arrival there. We have a very strong connection to 2 congregations in Lusaka, the capitol. We have a good relationship with 2 other churches and contacts with numerous others. It seems to us, the preachers here and myself, that the work there has a great potential for growth. We greatly believe that Bro. Cryer is an excellent choice to pioneer the work there.

There were 3 special highlights of our work here in the past year. The first was a very successful meeting over Easter weekend. We hold this meeting annually and it was good for us to return from our visit to America in time for this meeting. Secondly, in September the Zimbabwean preachers, two of our church leaders, and I attended a big meeting in Blantyre, Malawi. Besides ourselves there were some 86 Malawian preachers present and crowds exceeding 700. Thirdly, here in Zimbabwe we were able to successfully stave off a concerted effort by the Christian church to steal the allegiance of 3 or 4 of our churches. This took a great deal of time and numerous visits to these churches by several of us, but we were able to cast out the false teachers and troublemakers. We often have problems with the Christian church but it is one seemed more significant to me than most.

Concerning the news you have been hearing about drought and starvation in Zimbabwe let me thank several good brethren who were interested enough to write and query the needs here. To my knowledge, none of our churches are suffering unduly (though after 3 years of drought sacrifices must be made by all). This year the country is generally receiving an above-normal rainfall at this point in time. We hope and pray that this condition continues. I know of no one starving or in severe straits. This is undoubtedly the condition in some remote places in the Tribal Trust Lands but virtually all of our churches are located on mines and farms or in urbanized areas where water and food are naturally more plentiful. Therefore, at this time things may not be as bad for us as you have heard. Water is rationed in the major cities (130 U.S. gallons per day per household) but we have learned to cope with that reasonably well. Please, however, keep our country in mind when you pray for rain because we need it desperately as our situation could easily become a very severe problem.

We do have need of and use of used clothing. We have government permission to import this at no cost as long as boxes are clearly labelled: NOT FOR RESALE FOR FREE DISTRIBUTION, NO COMMERCIAL VALUE and are mailed to: Church of Christ, P.O. Box 3216, Harare, Zimbabwe. We have need of all sizes and kinds of clothing: men's, women's, children and infants (for some reason we don't receive many clothes for little ones), winter and summer weights. Used blankets would also be appreciated. It is not always hot in Africa! We do have cold weather and people do not have heated or insulated houses. Many suffer chronically from malaria and other tropical diseases which make them shiveringly cold on the hottest day. We hope you will consider this request favorably.

I think this generally covers the work in Zimbabwe, but it is difficult to anticipate all of your questions. So, if I haven't answered what you need to know or are interested in please feel free to write. I will be happy to respond to your queries.

We give thanks for the goodness of our overseeing brethren at 85th and Euclid in Kansas City and thanks for all of our supporters. Please keep up the good work and we will do our best here to further the borders of Zion. Remember us when you pray.

—Alan Bonifay  
P.O. Box 3216  
Harare, Zimbabwe

### WHAT A BLIND MAN SAW By Voyd N. Ballard

The great apostle Paul is first introduced to us in the New Testament as Saul, who was consenting to the death of Stephen, and who "made havoc of the church, entering into every house, and haling men and women committed them to prison." (Acts 8:1,3) Bent on this mission he journeyed from Jerusalem to Damascus with letters of authority from the high priest, "that if he found any of this way, whether they were men or women, he might bring them bound into Jerusalem." (Acts 9:1,2) On this journey he was blinded, and in Damascus he was three days without sight. As a blind man Saul saw things he had never seen before.

1. He saw that his religion was wrong. He said later, "that after the most straitest sect of our religion I lived a Pharisee." (Acts 26:5) He was sincere in this religion, but he was wrong and he had to give that religion up.

2. He saw that thinking he was right did not make him right before God. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:9)

3. He saw that having a good conscience does not make one right before God. "I have lived in all good conscience before God until this day." (Acts 23:1)



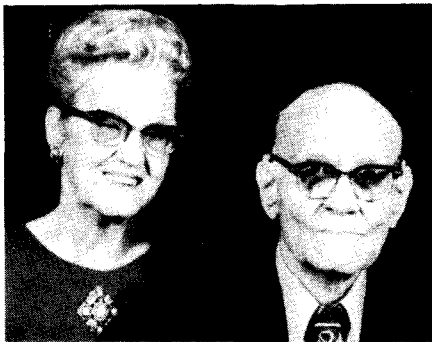
**WHAT A BLIND MAN SAW**  
**By Voyd N. Ballard**

Continued From Page 6

4. He saw that to persecute the church is persecuting the Lord. The Lord said, "Saul, Saul, why persecutest thou me?" (Acts 9:4) However, there is no indication that Saul ever persecuted the Lord personally. What he did was to the church. He made havoc of the church. He said, "beyond measure I persecuted the church of God, and wasted it." (Gal. 1:13) This shows that whatever we do to the church, we do to the Lord. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40)

5. He saw that prayer is not the Lord's plan of salvation. A lot of folk think that all you have to do to be saved is "just believe and pray to the Lord for salvation." But here we have a believing praying man still in his sins. (Acts 9:11) When Ananias came to Saul he did not tell him to "just keep on praying and you will get it after awhile" nor "You have it now just get up and tell it." No, that is not what he told him at all. What he did tell him was, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16)

6. He saw that baptism is necessary to the washing away of sins. After all it was the Lord who said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16).



**SIXTY-EIGHT YEARS TOGETHER**

Brother James R. Stewart and Sister Mary (Darden) Stewart were married February 23, 1916, at Abilene, Texas, by a Justice of the Peace.

They have three children: Anna Belle Spradley of Oklahoma City, Velma Spoontz, Waco, Texas, and James Howard Stewart of Twenty-nine Palms, California. They also have 16 grandchildren; 23 great-grandchildren; and five great-great-grandchildren.

Five of the grandchildren have preceded them in death --- three of which were down in 1960 near Waco in a tragic family outing. Their spiritual family is even more extensive. Brother Stewart has been a gospel preacher for over sixty years and has held gospel meetings from coast to coast, having baptized hundreds into Christ.

They cannot travel much now due to age and the fact that Brother Stewart had a foot amputated in 1981, but they are still faithful to the cause they espoused so long ago. Surely, there are Brothers and Sisters in the faith all across the land who would like to wish them well on their 68th Wedding Anniversary this February. Their address is: 709 Dickens Drive, Waco, Texas, 76710.

**Note:** This bit of information was handed to me recently, to which I add a word or so. Bro. Stewart baptized me in 1930. The Stewarts came to Wichita Falls, in 1924 and found the church which was then meeting on North 10th Street, where as a ten year old boy I heard him preach for the first time. May the Lord continue with them as they enter their 68th year of marriage.

—Clovis T. Cook



**NEW CONGREGATION**

This is the picture, with accompanying article, that appeared in the Frisco paper, regarding our building that is now under construction. The Frisco congregation has been meeting in a temporary location, at a learning center, since they began meeting at Frisco, 4 years ago, with plans for a permanent building as soon as funds would permit. The congregation sought the publicity locally, so that persons in the surrounding area would be aware that we are permanent, that we are establishing a permanent place to meet.

We though, our brothers and sisters in Christ, and the congregations who have helped us financially, would be interested in knowing that our building is now under way, with completion anticipated in about three months, Lord willing. Anyone who has met in a temporary location for any length of time will appreciate our excitement, thankfulness and appreciation for this first step in becoming more permanent, and hopefully, more effective, in this area we have chosen as a home for our congregation.

**THE CHURCH IN THE CHICAGO AREA**  
**John Clark**

There continues to be one faithful congregation of the Lord's people in the Chicago area. Brother Joe Rivers is the evangelist for the congregation that meets at 111th and State Street in the YMCA building. Efforts have been underway to find a modest building to purchase for the congregation to meet in.

In June of 1984, my family and I were transferred to the Chicago area by the company I work for. We accepted the transfer with the idea of establishing a second congregation in the western suburbs. Since arriving here I have been working with brother Rivers in building up the congregation in south Chicago. Two additional families have since relocated to this area and now we are ready to establish a congregation in Batavia, Illinois, a community located in the far western suburbs. The congregation will initially consist of four families (eight Christians plus children) who will begin assembling together in the near future. We will be meeting in homes at first, but desire to find a meeting place that will give us a presence in the community.

We are desirous to locate any and all who may have moved to this area but have become unfaithful to the Lord and are not assembling with the saints as the scriptures teach us. If you know of any in this condition please write and we will visit them and attempt to restore them to the faith. If any of you are considering moving to this area we would be very pleased to correspond with you as to what you may expect.

As we go forth in spreading the gospel in this area, we ask for your prayers.

—P.O. Box 717  
 Batavia, Illinois, 60510  
 312-879-0964

## THE WORK IN THE PHILIPPINES

By Don L. King

Brother Bennie Cryer and I just returned from a very profitable visit among our Filipino brethren. The work has grown tremendously during the four years we have been involved with it. The brethren have worked very hard to grow and God has blessed them. This marked the fifth trip I have made to the Philippines and I enjoyed being with Bennie again this year. He has made three trips with me and been of invaluable assistance in the work. This year, though he was getting ready to leave for Africa on Feb. 11, he still managed to go along and I was very grateful for his sacrifice.

This trip we were able to go into new territory and preach. The work has spread into the Ilocos Norte province (a northern Luzon area) and we have about seven congregations worshipping there. We spent one week there using Laoag City as a base to stay and work from. We held a gospel meeting in the evenings which was well attended by outsiders and denominational people. One whole day was spent in a study session with the brethren from other areas of the province present. The subject material covered Bible classes and individual cups questions as well as the Sabbath and covering for women. On other days we visited among the outlying congregations, preaching several times during the day and continuing the meeting at night. We preached two nights at La Paz, a suburb of Laoag City. There were eighteen baptisms during the week.

We also have a new congregation in Baguio City which is a mountain town. It reminds me of the San Francisco Bay Area in climate. I have been told the average temperature year around is 65 degrees. We spent a few days there preaching. Brother Danao's children are there studying in college and his son, Virgilio Jr. teaches some when his father can not be with them. He spoke while we were there and did very well though he is only sixteen. Virgilio Sr. traveled with us again this year, as always. He acts as a guide, translator and fellow preacher on the trips and his presence and input at the services is of inestimable value. He is a powerful preacher in his own right and commands the respect of both friend and foe. I have learned to love him very much as a friend and fellow laborer in the gospel. The work in Baguio looks promising though it is less than one year old. About thirty gathered each service, several of the m outsiders. I have been impressed with the willingness of people to come to church. We became acquainted with the young man who cleaned our hotel room each day. We gave him some tracts and invited him to the services on Lord's day. He came and brought a friend and has promised to come again.

There were two new congregations established during the time spent in the Philippines this year. One was near the Roxas area, where the work first began and the other in Cainta, a suburb of Manila. We have high hopes for both congregations. We held a short meeting at the latter place where several were baptized. There were a total of 59 baptisms during the three weeks of work, if I kept accurate account.

We also enjoyed a one day study and two nights of preaching in Roxas, Bro Danao's home congregation. They have about 90 members now. However, 150 or more sometimes attend gospel meetings. In fact, I preached to 265 on Lord's day during our 1984 trip. Bro. Danao preaches daily over the radio, a fifteen minute program, which has been responsible for the establishment of fifteen congregations over the last four years. He is on the air during the lunch hour and is heard by thousands every day. This program has been, outside of the providence of God, perhaps the greatest single asset we have had in the work. We need another program in the Ilocos Norte area very soon to help solidify the work there. Bro. Danao is willing to do all he can in making the tapes when the money is located. There is a television station in the Ilocos Norte area and air time can be purchased fairly reasonably. However, since television is not as widely found in Filipino

homes, the radio seems to be the best medium of reaching the masses at the present time.

The Lord has blessed His word in the Philippines. We have over 40 faithful congregations worshipping regularly. There are over 20 preachers who are doing their best to teach the word of God, many of them without financial support from the U.S.A. In many cases they are well educated and able to speak several native dialects as well as English. A few can read and write some in Greek. I am happy that they are able to carry on this great work on their own without the constant presence of a preacher from America. They keep adequate records of the work they are doing, handle their own discipline situations, defend the truth in debate, and establish congregations who worship according to the Bible. Certainly the work has encountered problems. Satan has reared his ugly head there just as he has in the rest of the world. However, the brethren have stood strong and weathered his attacks, emerging even stronger. We thank God for them and pray his choicest blessings on each one.

The political situation was of some small concern to us before we left this year. We had read a few things which caused us to be a bit more careful while away from the hotels. However, we were treated with the usual Asian hospitality that we had grown to expect in year's past. There are certain areas considered "critical" by the locals and we did not go unless the brethren felt it safe. I mention this only because so many ask about it. Frankly, I believe we are subjected to news stories in the U.S. which are somewhat dramatized and overdone. This is not to say there are no problems in the Philippines. However, most are far to the south of where our brethren are located. Personally, I never once felt uncomfortable.

I look forward to returning next year and being with them again. If you wish to be involved in the Lord's work in the Philippines you can be. If you will contact me I will be glad to answer your questions otherwise be of help. When and if, there are preachers needing support, you can send directly to them and we will be happy to give you their addresses.

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

### TELL ME!!

—|—

Do you see faults that I don't see  
That make you disappointed in me?

Tell Me!

If my speech isn't as a Christian  
I say things and you'd rather not listen..

Tell Me!

If my dress is too immodest  
And not as a woman professing godliness

Tell Me!

If I have become a hurtful gossiper  
And think myself too much a philosopher

Tell Me!

If my children get out of line  
And I refuse to make them mind;

Tell Me!

I myself may not can tell  
While others see where I have failed...

Tell Me!

If I'm spiritually sick; I want to be well  
You could save my soul from hell...

Tell Me!

--Gail Robison  
6/12/83

## PREACHER WANTED

The congregation at West Chester, Ohio is looking for a full time evangelist to work with the church. West Chester is a lovely suburb north of Cinn. Full support will be provided by W. Chester. This is an excellent opportunity for an enthusiastic ambitious evangelist. If you are interested in helping us evangelize our community please contact: R.H. Renner (513) 777-3031 or Ivan Mink (513) 733-1965. We look forward to hearing from you.

—Mark Robbins

## PUBLIC DISCUSSION IN APRIL

There will be a public discussion regarding the identity of the New Testament church and whether it is water or Holy Spirit baptism for the remission of sins. Brother Don Pruitt will debate Tom Keylon (Freewill Baptist) on the identity of the New Testament church for two nights, April 15, 16. Each of these two sessions will be at the church of Christ, 8th and Oak streets, Ada, Oklahoma at 7:30 P.M. Then, April 18, 19 Brother Joe Hisle will debate Kenny Cundiff (Freewill Baptist) on whether it is water or Holy Spirit Baptism for the remission of sins. These two sessions will be at the Bethel Freewill Baptist meeting house on Highway #1 east, Allen, Oklahoma. This is approximately 20 miles east of Ada. These sessions are also at 7:30 P.M. each night. All are invited. Why not make your plans right now to go and support the Bible way with your presence. A full report of the results will be printed in O.P.A. later, the Lord willing.

## BONDS OF MATRIMONY

**Evitts--Elmore**— At 6:30, on the evening of Dec. 28, 1984, Walter Albert Evitts and Kim Suzanne Elmore were united in marriage at the home of the bride's parents, Mr. & Mrs. Johnny Elmore, before a crowd of friends and relatives. Both of these young people are members of the church here in Ardmore. Kim has brought much happiness to her parents, and we truly wish for them much joy and success. We pray that they will always make Christ a welcome guest in their home. The writer officiated, assisted by the bride's brother, Stan Elmore.

—Johnny Elmore

**Graham-Hawkins**— On the morning of December 26, 1984 Lynn Graham and Alline Hawkins were united in marriage at McCook, NE. Lynn has been a faithful Christian for 6 years and Alline was baptized into Christ a few months ago at Kansas City, KS. They are making their home at Kansas City and we wish them long life in the Lord and His work. It was my pleasure to be my brother's best man.

—Cris Graham  
Hayes Center, NE

## Our Departed

**Wagonseller**— Clara Wagonseller was born Feb. 19, 1899. She departed this life Dec. 28, 1984. She was 85 years old and 10 months old. Sister Wagonseller leaves her husband, Amos, two sons, Kent of Lubbock and I.B. of Bowie, one

daughter, Le Anna Kallenback of Decatur, also three sisters and two brothers. She had ten grandchildren and eleven great-grandchildren. Sister Wagonseller worshipped at the Fruitland congregation for many years. She was one of the kindest and most loving ladies I have ever known. She was a true example of the virtuous woman in Proverbs 31:10-31. One of her sons, now deceased, was in the U.S. Congress and was serving his third term at his death. She had been ill for some time. The congregation will miss her very much. The Bridgeport congregation furnished the singing with the help of Brethren Cleo and Gary Fancher. I tried to speak words of comfort.

—James Vannoy

**Loflin**— Addie Mae Loflin, was born January 14, 1909 in Lawn, Texas and passed away Jan. 13th in Porterville, Calif. at the age of 77 years. She had been ill for several years and confined to Villa Manor Care Center for quite awhile. Addie Mae was a member of the Church of Christ in Porterville, Cal. I never knew of anyone so faithful to attend as long as she was physically able. She came when it was very painful for her to sit and then stand up. After she was unable to attend worship, she never gave up reading and talking the bible as long as she was able. She leaves as her survivors, her husband, William Loflin of Porterville; six sons and one daughter, Melba Sloan of Lamont, Cal., who is a member of the Church in Bakersfield, Ca. She also leaves two brothers, two sisters, twenty-one grandchildren and eighteen great-grandchildren. We believe she is resting from her pain and suffering and is at rest with him.

—La Vern Lum

**Bilyeu**— Irene Bilyeu was born July 17, 1909 and was taken away by a tragic automobile accident, Jan. 27, 1985. She was a member of the Body of Christ at Orange, Calif. Her body was brought to Porterville, as this used to be her home. She had made several trips home lately to attend funerals of her family. (The Loflin family). The last she attended was less than two weeks before of her sister-in-law, Addie Mae Loflin. Her body was laid to rest in Hillcrest Memorial Park in Porterville. I was asked to deliver a message of comfort and a word of warning to the large crowd of family and friends.

—La Vern Lum

**McMasters**— Charles McMasters was born December 24, 1900 in Duncan, Okla., and departed this life Jan. 17, 1985, at the age of 84 yrs. 23 days. He was a member of the Church of Christ in Porterville, Ca. and attended as much as he was able. He was a sincere man and appreciated so much what little anyone could do to make his last days as easy as possible. He suffered with pains of that dread disease, cancer, the last few weeks of his life. He leaves as survivors, his wife of Porterville, who is a member of the church here. Also one son and one daughter, one sister, eight grandchildren, and twenty-two great-grandchildren. His family was so good to tend to his needs and show their love for him. Even when he was incoherent, he talked about wanting to go to church. His family, friends, and Brothers and Sisters in Christ will miss him.

—La Vern Lum

**Russ**— Willie James Russ of Florence, SC, a member of the Claussen congregation departed this earthly life on Dec. 13, 1984 at the age of 72. He is survived by his wife, 5 sons and a daughter and many grandchildren. He believed in preaching the Gospel to one and all. He was one of two speakers at Claussen. He wanted to fill the church with people. He did at his memorial services, people even had to stand. It was a beautiful day, without worry to the wet or cold. I was privileged to speak at the services.

—Dewey G. Denton, Jr.



**Earl Helvey**,— 4825 12th Ave., Sacramento, Cal. 95820, Jan. 12— We had a good weekend meeting with Bro. Raymond Fox, Nov. 30 through Dec. 2. Two were restored and 4 confessed faults. We had good crowds at each service, preaching and the singing was excellent. If you are in this area we extend a welcome to stop and worship with us.

**Mark Robbins**,— 4806 Kilkerry, Middletown, O. 45042, Dec. 31— The mission effort in Dayton continues to make progress. Bro. Dix has gotten many of his friends and kinfolks to attend services. Brethren Leon Jobe, Hugh Milner, and James Prewitt are providing sound doctrinal instruction to their edification. Attendance has picked up somewhat lately. Dec. 16, I was glad to preach the gospel to them. Our crowd was 24. These brethren are determined to carry on despite Satan's opposition. They would like to have a gospel meeting next summer— if anyone is interested contact Hugh Milner (513) 423-9135. Please pray for this work. Here are 2 subscriptions to the OPA. (Received too late for Feb. issue.)

**K.G. Wilks**,— 528 North Main Street, McGregor, TX., 76657, January 28, 1985— Brother Randy Ballard preached for us Saturday night, January 19th and Sunday, 20th morning and evening, delivering excellent sermons to good assemblies, here at Johnson Drive Church of Christ in McGregor, Texas. Brother Ballard is a young preacher but he is no novice. He uses more scripture to substantiate his sermons than many a seasoned preacher of the faith. I wish more of our preachers, old and young would do as well. We do not understand why Randy and his brother, Glenn Ballard, also an excellent preacher, are not in the last list of preachers. Both of them gave us excellent support when we were at Woodrow Avenue Church of Christ in Austin, Texas, trying to build up a faithful congregation there. We are very fortunate to have Brother J. Wayne McKamie living in this community with us. He is a powerful man in the gospel, and the people love and respect him.

**Virgilio O. Danao Sr.**,— Dist. No. 2, Roxas, Isabela, Philippines, Feb. 2, 1985— Greetings to all faithful brethren everywhere. I am glad to inform you that the visit of Bro. Don L. King and Bro. Bennie Cryer is, once again, fruitful and successful. As they helped us in the Lord's work here, we visited different places where our works are located, conducting gospel meetings, personal evangelism and visitation. Places we visited are Baguio City - January 9-13, Ilocos Norte - January 14-20, Isabela, particularly a one day Study in Roxas - January 21-23, and Cainta (Manila), Tarlac, Pangasinan - January 24-27. While about 55 souls were baptized in these places, the brethren were edified and strengthened because of their conscience and heart pricking and challenging messages. In a report covering the period from 1981 to 1984, a chart, I submitted to Bro. King, based on verbal and written informations given by preaching brethren, most of which I have already visited, there are now about 42 local churches in the Philippines today. Bro. King and Bro. Cryer have also helped personally in the establishment of two more additional congregations: The Masigun East, Burgos, Isabela and

Cainta (Rizal) Churches of Christ. As usual, I found them both to be dedicated and capable preachers of the word of God. In this connection, I would like to thank Bro. King, Bro. Cryer and all generous brethren who made possible their trip here; for their love, concern, accommodation, etc. they bestowed on me for the time I was with them during their stay. I enjoyed the memorable moments and privilege to work once again with these beloved brave soldiers of the cross. Despite of my hearing defect which started to bother me since February of last year, God helping, I was still capable and efficient to be their interpreter. We are looking forward for their visit here again next year! In addition, Bro. Alejandro Pascual and Bro. Rodolfo Albano reported that the week before the Study in Roxas, they baptized 10 souls in Gappal and Linglingay, Cauayan, Isabela. Bro. Isidro Pataueg also informed me that the first Sunday worship service conducted in Masigun East resulted in one more baptism. We pray for the continued progress of the Lord's work everywhere, particularly here in my country. May the good Lord bless and help us all as we continue to bring the "good tidings" of salvation to all corners of the world!

**David Stands**,— 424 W. 11, Kennewick, Wa. 99336, Jan. 9— This last month has been a very busy one for us. We've had a lot of outside interest, with 16 visitors in attendance one Lord's day. This is exciting news and we are hopeful their interest will continue. We also enjoyed visiting Bro. Dennis Wilsey and Jeff Brence and their families. We invite them and others to come back anytime. Last month I held the New Years meeting in Albany, Ore. We had good crowds every night with many driving great distances to be with us. Visible results were 3 confessions of faults and one baptism. To God be the glory for the strength of His word. It was also my privilege to speak at the congregation in Salem, Ore. Our prayer is that God will bless your efforts to further His cause. (Received too late for Feb. issue.)

**Johnny Elmore**,— 419 K SW, Ardmore, OK 73401, Feb. 8— The church here is doing very well although sickness and bitter cold weather have hindered our efforts lately. We are looking forward to having Joe Hisle with us for a short meeting, Feb. 15-17. Also, we are expecting Jimmy Smith for a meeting, April 3-7. I am to be at Corsicana, TX March 15-17; Fairview, LA April 6-14; Bakersfield, CA April 21-28, Houston, MO May 12-19, and Paris, TX June 10-23. I also have some preaching and door-knocking efforts planned for this year.

**Alton B. Bailey**,— 909 Truitt Ave., LaGrange, Ga., 30240— Our last meeting was in Tucson, Az. Jan. 6-13. The interest was very good as there was outside visitors at every service. There was one baptized and some other visible results. We were honored to have preaching brethren Void Ballard and Mike Middick with us for part of the meeting also Bro. and Sis. Tom Allington were in Tucson for the winter months. At this writing Bro. Robb Hickey is with us here in LaGrange in a gospel meeting. His preaching has been very good. Our meetings in March will be at Potsville, Ark. March 15-17 and then in Texarkana, Tx. March 18-24. Lord willing we will be holding a number of mission type meetings as spring comes on. Continue to pray for the good of His cause.

**Lonnie K. York**,— P.O. Box 594, Lawrence, Ks. 66044, Feb. 11, '85— I was able to attend the study this year in OKC. It was the first time in two years, and I can say that it was most enjoyable. To be able to associate with my fellow brethren and to break the bread of life is one of the greatest pleasures I have in this life. Winter has its grip upon us in Kansas, but we still manage to get out and about. I have been able to preach at 36th and Everett and 85th and Euclid lately, and once the weather breaks, I shall be able to return to Alta Vista and preach. Currently I am looking forward to the study at Miami, Ok. in March. At the present

time I do not have anything scheduled for this summer, and will be willing to conduct meetings for those interested. We continue to do what we can in this area for the cause of our Lord. We continue to seek the prayers of all, and pray that God will bless all who strive for the good of the cause of Christ our Lord.

**Carl M. Johnson**,— 1400 Northcrest Dr., Ada, OK 74820, Feb. 7, 1985— The New Year Meeting was certainly a wonderful event again this year. It was hosted in excellent fashion by the Norman congregation. Lynwood Smith did a superb job conducting the meeting. Here at Ada, we are looking forward to two meetings coming up in the near future. Our annual March weekend meeting is rapidly approaching and we also have Wayne Fussell scheduled for our Spring meeting (Mar. 29-Apr. 7). My schedule for the next few months includes: Ceres, CA (Mar. 9-17); Garland, TX (Apr. 26-28); Fremont, CA (May 4-12); Sanger, CA (May 13-19); Cable Ridge, MO (June 1-9); Levelland, TX (June 15-23); Dallas, TX (July 5-14); Temple, GA (July 21-28); Tucker, OK (Aug. 5-11); Lawrenceburg, TN (Aug. 18-25); Columbus, GA (Southern Labor Day Meeting). We continue to request your prayers in our efforts to serve the Lord.

**Paul O. Nichols**,— 9462 Baird Road, Shreveport, La. 71118, Feb. 8— The New Year's meeting at Earlytown, AL was very enjoyable and upbuilding. The weather was nearly perfect for all the services, with mild temperatures prevailing throughout. Young Christians from far and wide attended, as well as older ones. Fifteen states were represented. Cooperation was good, the preaching was edifying, the singing was inspiring, and the fellowship was great. We were happy to be there and to be a part of the meeting. In January the South Shreveport congregation conducted a meeting with Glen Osburn of Denver, CO doing the preaching. The emphasis was on personal work. It was evident that Glen had given a great deal of attention to the subject. His lesson on Discipleship was especially good. The Lord willing, March 1-3, I will be at Weatherford, TX; March 15-24, at Hale, AR; April 19-28, Garret's Creek, WV. Greetings to all the faithful everywhere.

**Jerry L. Cutter**,— P.O. Box 966, Kalgoorlie, Western Australia 6430, Australia, January 21— My wife and I had a wonderful trip to Malaysia the last of December and the first of January. There I was able to see my old friends again, and share with them our common interests. One thing that especially made the trip a joy was being with Alfred and Diana Newberry of the 21st Street congregation in OKC. Alfred is a true yoke-fellow, and he and Diana are very well respected in Malaysia. Here in Australia things are a little slow this time of the year. School is out and it is very hot; so most hurry off to the sea to keep cool. The work was blessed with two baptisms during the last week of December. Also, Bruce Word and family are a real help to the work, and a joy to be associated with. As the new year begins, we give thanks to God for the work throughout the world. Our prayers are being answered.

**Bob Johnson**,— 2108 S.E. 15th Ave., Mineral Wells, Texas 76067— This is my first field report to the O.P.A., and I would like to begin by saying a sincere "thank you" to all of the congregations here in Texas, that are currently contributing to my support to help make this work possible. These congregations include, Trentman Ave. (Ft. Worth); Robin Rd. (Garland); Weatherford, Graham, Red Oak, and my home congregation here in Mineral Wells. I began a work here with the Lord's church back in October, and made the move to this city on November 26th. I also count it a great privilege to have Bro. Melvin Blalock assisting me in this work. Bro. Melvin's past record for personal work speaks for itself, and I know I am very fortunate to have this brother accompany me as we engage in a door to door effort to evangelize this area as well as my assisting him in

the Weatherford area. Our door knocking thus far has brought about a study with a family of six here in this city. I also have been blessed with two additional studies, with one of my neighbors, who is catholic, and a young married couple with two small children. Those among our brethren that have taken time out to read this report, can also share in this work by a remembrance in their prayers, for we know, "the effectual fervent prayer of a righteous man availeth much."

**William L. St. John**,— P.O. Box 832, Paris, TX 75460, (214) 982-6729, Jan. 9, 1985— Since last reporting it has been my privilege to hold meetings at Mineral Wells, TX and San Angelo, TX. It was a real treat to work with these brethren and I look forward to being with them again. I am also glad that I was able to attend the debate at Houston, TX where Bro. Ronny Wade did an excellent job of presenting and defending the truth. The work here at Paris is going well. Recently it was my privilege to baptize Donnie Croy and his wife, Doris and Rickey Croy and his wife, Kim after conducting studies with each of them. I believe they will be a great asset to the congregation here. I regret that we were able to attend neither the Study at Oklahoma City nor the New Year's meeting due to illness. We are doing much better now. Lord willing, we hope to accomplish much good in this area this year. Please pray for us and the work here. You are in our hearts and prayers. Thank you so much for your continued support and encouragement. I have some time available to hold a meeting in the fall.

**Joe Hisle**,— Rt. 4, Ada, Ok.; Jan. 30— We have enjoyed being home this winter. We have been busy in the Lord's work. Just recently we baptized a young man here at Ada. Following is a portion of my schedule for 1985: Mar. 9-10 Jerusalem, Ark.; May 3-12, Niangua, Mo.; May 23-26, Jackson, Miss. (Memorial Day Meeting); June 2-9, Bandy, Ky.; June 16-23, Atlanta, Ga. (Jonesboro); July 7-14, Claxton, Mo.; July 20-28, Bakersfield, Ca. (Planz Rd.); Aug. 4-11, Manteca, Ga.; Aug. 23-Sept. 1, Neosho, Mo. Also Bro. Don Pruitt and I are scheduled to have a public discussion with the Free Will Baptist April 15-19. This discussion is to be held at Allen, Ok. If you can support any of these meetings it will be appreciated. Please remember us in your prayers.

**Mike Middick**,— 5113 N. Mesa, Apt. B-334, El Paso, Texas 79912, Jan. 10— The work here at El Paso is progressing and for this we are thankful. We would like to thank all who have helped us with the purchase of our building, but we are still far short of the purchase price. If you can help, please contact us as soon as possible. Our correspondence course has really picked up, and we now have about 35 currently enrolled and from this 5 studies have been set up. I have been running an ad in a paper here with excellent results having 23 studies set up and from a result of this, there was 1 baptism and 1 converted over from cups and classes, for this we give God the glory. We have also had quite a few visitors from the area attend our services and show some interest in learning the truth. I was also thankful to have had the opportunity to speak at Lubbock, Texas and in Frederick, Oklahoma and to visit with them once again. If any are in this area, please feel free to stop by and visit with us. Please pray for us and the work here.

**P. Duane Permenter**,— 407 N. King, Henryetta, OK, 74437, Jan. 30— The New Year's meeting in Norman, Oklahoma was certainly enjoyable and spiritually uplifting. Also, the topics discussed at the study in Oklahoma were quite interesting. It was a great feast for brethren to come together reasoning with God's holy word. The work here at Henryetta continues to move along for which we are thankful. We have seen the gospel effect more results through the preaching of the Bible. Let us never forget; GOD chose; "...the foolishness of preaching to save them that believe" (I Corinthians 1:21). We have also had

several visitors from the community recently, and we are very much encouraged. Maurice Chandler and his wife from Little Rock, Arkansas came by and worshiped with us one Lord's day evening on their way to the study in Oklahoma City, Oklahoma. Our meeting with Ron Alexander will be history by the time you read this in the O.P.A. February 15th, 16th, and 17th. We continue spreading the gospel in this part of our Lord's vineyard, and we ask your continued prayers in our behalf. Since last reporting, we have also enjoyed a visit in the home of Paul and Wilma Nichols in Shreveport, Louisiana. It was an honor to preach at the south Shreveport church January 27th. It was also a privilege to get acquainted with the brethren in that area. If the Lord wills, we will be in Graham, Texas March 15th through the 17th, also we will be going to McGregor, Texas April 12th through the 14th. We welcome any passing through to our services and to visit in our home. May God bless the faithful everywhere.

**Allen Bailey**,— 631 Oak Hill Dr., Houston, Missouri 65483, 417-967-4550, February 13, 1985-- We gladly welcome the way 1985 has started off here in Houston, Missouri. The month of January resulted in responses every Lord's day. We had two baptisms, one restoration, and a number of confessions. The Lord has continued to bless this work at Houston, and we thank him for it. All the accomplishments in this area are for the Lord's great name, to him give thanks!! This year's meetings as of now are as follows: May 8-12 Harrison, Arkansas; May 31-June 9 Jerusalem, Arkansas; June 14-23 Joplin, Missouri (Leawood); July 5-14 Elreno, Oklahoma; July 28-Aug. 4 Flintville, Tn.; August 16-25 Hale, Arkansas; October 18-27 Auburn, Calif. We are grateful for the opportunities of going to these places and pray for success in the Lord's work. Here at Houston, we have two meetings this year. In May we have Johnny Elmore and September, Glen Osborn.

Locally on February 9 and 10 we had a tremendous weekend of good preaching and fellowship. Ron Wood and Gary Martin spoke for us February 9. Lord's day morning Jerry Richardson spoke for us. Sunday afternoon, seven young men from surrounding congregations spoke short talks which was very uplifting. The future looks great for the congregations in this area. Please pray for them. Please remember in prayer all those preachers who have made great sacrifices to work in other countries. We think of them often and pray that the Lord will continue to bless and keep them.

**Bennie Cryer**,— 10524 N. Davis Rd., Stockton, CA. 95209— Bro. Don King and I arrived home from the Philippines January 27. It was a pleasure to work together with him in that most successful endeavour in that country. Bro. Danao and the other preachers are doing a wonderful job over there and they are certainly to be commended. Joann and I are preparing to leave for Zambia, Africa next Monday, Feb. 11. Our goods were shipped January 8 and should arrive a few days after we do. We want to thank all of the churches and individuals that have made financial contributions toward this work that will transpire in the central part of that large continent. We are also grateful for those who have already encouraged us by letters and the many prayers that are being offered. This part of the African work is being looked after by the congregation in Edmond, OK. They have done a great work thus far in

preparing for this work. Edwin Morris, James Orten and Doug Edwards have been especially active in this. The work in Africa has a special place in our hearts. It has been almost 20 years to the month that we first embarked on a similar journey to work with Bro. Jerry Cutter and his family in Malawi. At that time there were 106 churches registered with the government there. Now, I understand, more than 400 are registered in Malawi alone and, in addition hundreds of churches have been established in neighboring countries. Bro. Bill Davis and Bro. Alan Bonifay and their families are leading the work in that part of the world now. Others have contributed to it mightily over the years. Especially the African preachers that we all are so proud of. The work in Zambia is small at the present time when compared to the number of congregations in neighboring countries. From the reports we have received it has a great future. There are two congregations in Lusaka that will provide the foundation for this future growth. We look forward to working with their leaders and members for the next three years. If the Lord blesses the work as much as he blessed the preparation for its beginning we will have a very successful endeavour. The church here in Stockton, CA. has been very patient and helpful in many different ways as we prepared for this journey. They do not mind spending and being spent for the Lord's cause. We look forward to returning here at the close of our work in Zambia. May God bless all of you.

**Robb W. Hickey**,— 5313 Cornell Dr., Irondale, Alabama 35210, Feb. 8— Our work at Birmingham has been hampered by cold wet weather. The work is challenging this winter because of the bad weather, and also we have had our share of sickness in the area. We look forward to Spring when the weather will be better. Besides our home studies, which keep us busy, we always have calls to make with members of the congregation. We are conducting several studies. We are really encouraged by some of the prospects and opportunities that have come our way lately. This past month we enjoyed a visit from Bro. George Vergara of Plainview, Texas. George spoke for us. The lesson was edifying and timely. We have had one baptism at Birmingham since our last report. Bro. Craig Benson is now a member of the family of the Lord. Craig is in his early twenties, and is a former Baptist. Soon we will try to reach more of the community through newspaper articles. It was a joy to be with the congregation at Glenco, Alabama (new congregation). We preached at Glenco last Lord's day. We appreciate the hospitality of the Patt Adkison home. Bro. Lynwood Smith will conduct a meeting here March 31-April the 7th. I might mention that the meeting here at Birmingham is an annual meeting which the brethren have over the "Easter" holidays. I would like to take this opportunity to invite all to come and be with us. You will find the people at Birmingham very friendly and hospitable. At this writing I am in a meeting with the congregation at La Grange, Georgia. These are good brethren. The meeting is going very well. I am looking forward to being at the following places: Albany, Oregon, March 30--April 7th; Yakima, Washington, April 14--21; Seattle, Washington, April 22--28; Cottage Grove, Oregon, April 29--May 5th or May 3--12. I am looking forward to a faithful year in the Lord's service. Please continue to pray for our efforts here at Birmingham and come and worship with 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

"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 Rebuilder of the Breach, The Restorer of Paths to Dwell in.'" (Isa. 58:12).

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## CHURCH DISCIPLINE AND LAWSUITS Alan Bonifay

It is most unfortunate and possibly even detrimental to the well-being of the Body of Christ that church discipline has come into conflict with the law of the land in the United States. On our visit to the States in late 1983 and early '84 we read with dismay that an Oklahoma jury had awarded Marian Guinn \$390,000 in deciding that her privacy had been invaded when the elders of the Collinsville Church of Christ publicly withdrew fellowship from her. This action was taken by the congregation's elders after they had repeatedly confronted Ms. Guinn concerning her affair with a former town mayor of Collinsville and after they had sent her a letter stating their intentions to withdraw fellowship unless she publicly repented. Ms. Guinn, it seems, wrote back to the church stating her desire to withdraw her membership. Nevertheless the church proceeded and a letter was read to the congregation asking them to contact Ms. Guinn about the "condition of her soul" and giving her a week to repent. A week later when Ms. Guinn had still failed to repent the congregation publicly withdrew their fellowship from her. A letter announcing this decision was then sent to four sister congregations in the area.

Upon returning to Zimbabwe we were even more greatly dismayed to discover two articles in the November 9th issue of *Christianity Today* discussing this case at length. We thought it worthwhile to review these articles, to consider some of Ms. Guinn's reported complaints, to determine the proper Biblical course of action in such cases, and to encourage faithful members of the church to stand for the truth of God's word even against the government if necessary.

The first article is titled "Is Church Discipline an Invasion of Privacy? Recent Court Cases Force the Question". It is written by Lynn Buzzard who is the executive director of the Christian Legal Society and the author of numerous books on the relationship between the courts and religion. His article contains a review of the Guinn case and the legal implications arising from it. He is primarily concerned that the courts should not inhibit the free-exercise clause of the First Amendment and that the courts should show great restraint in avoiding entanglement with internal church decision. Written from a denominational point of view much of his article has little bearing on the Lord's church and its work. But he does make several comments worthy of note and these we wish to share with you.

After briefly reviewing the Guinn case, Mr. Buzzard says, "Church discipline is a touchy subject. It has multiple purposes as set forth in Scripture, including the encouragement of repentance, a warning to the faithful, and the maintaining of purity in the Church. Which types of discipline most effectively accomplish these objectives and embody fairness, personal concern, and spiritual values are difficult questions to be sure. But that the believing community must, in some sense, exercise

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## "CARING FOR THE WORLD'S NEEDY"? Jimmy Smith

When we contribute into the common treasury of the church this money becomes the Lord's money in a peculiar sense. The Lord's money may be spent only as the Lord has directed, or to do the work he has authorized. The individual must give account of the use of his money, so he must not use it sinfully. But when his money is contributed it comes under the power of control of the church, and since Christ is the head of the church the money must be used only as the head directs.

God has never charged the church with caring for the world's needy, but he has charged it with preaching the gospel to the world. Benevolent organizations and works (Red Cross, American Cancer Society, March of Dimes, etc.) separate from the church, have a right to exist. But this is not true in evangelism. The church is all-sufficient as an institution to preach the gospel, (void of any American Christian Missionary Society) but as it becomes apparent more day by day, America cannot feed the entire world; and neither can the church. Because the church was never commissioned nor designed to function as a world-wide benevolence society, and material benevolence is not the mission of the church and brethren err when they try to make it thus in any country, developed or undeveloped.

The care of the needy is a duty of a general scope and nature in society. Many organizations exist for the care of the needy, and they are not interfering with the mission of the church.

### EXCLUSION!

If God has not authorized the church to care for the world, He has excluded it from the church treasury. I deny that the church can contribute to that which is not its work.

Acts 11:27-30" And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul."

This benevolence was limited to "the brethren"! Again: Rom. 15:25-26 "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem".

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### EXPIRATION DATE

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## SOME THINGS I DO NOT UNDERSTAND

By Billy D. Dickinson

I do not understand how it can be intimated that the following language leaves unscriptural impressions: "Scriptural divorce", "unscriptural divorce", "living in adultery", "scriptural marriage", and "unscriptural marriage." As far as I'm concerned, the above expressions are consistent with the teaching of God's word. If it is to be argued that these expressions cannot be found specifically (word for word) in the Bible, I readily admit this is true. But then neither can the term "unscriptural" be found specifically in the Bible! Yet, we read of "unscriptural impressions." Therefore, let me pinpoint what I believe to be the real issue before us. Do the above expressions leave an unscriptural impression? I do not believe they do and will show why.

First, who will seriously deny there is such a thing as a "scriptural divorce", as well as an "unscriptural divorce"? Our Lord in Matt. 19:9 gave one cause for putting one's mate away- fornication, which stands for, or includes, adultery in this instance. This is the only scriptural cause our Lord gives for divorcing one's mate and having the right to remarry. If I divorce my wife for adultery, have I divorced her for the scriptural cause? Certainly I have! Therefore, it would be a "scriptural divorce." If not, why not? But, if I divorce my wife simply because she is a poor housekeeper, who is willing to affirm that I have obtained a "scriptural divorce"? I affirm to the contrary because I did not obtain a divorce for the scriptural cause. It would be, therefore, an "unscriptural divorce!" If not, why not?

Is there no difference between obtaining a divorce for the scriptural cause and obtaining one for an unscriptural cause? Some say the Bible simply says divorce and does not speak of an "unscriptural divorce." It seems to me this is dodging the issue because our Lord shows in Matt. 19:9 that only ONE CAUSE for divorce is acceptable unto God! Also, who will affirm that if I divorce my wife for being a poor housekeeper and marry another this is not an "unscriptural marriage"? Now, there are either "unscriptural marriages" or there are no such marriages. If there are no "unscriptural marriages", then we are forced to conclude that ALL marriages are acceptable to God, regardless of the circumstances or the cause for divorce that might be involved! Who is willing to take such a position in light of Matt. 19:9? I do not understand how one can seriously object to the use of this expression.

Again, some say that even in Matt. 19:9, Christ says "married to another"- a marriage, and the Bible doesn't say "unscriptural marriage." But this fails to take into account what our Lord is teaching! Jesus does not deny that I can divorce my wife for being a poor housekeeper but He does deny that I can do it with His authority and approval! After I divorce my wife for an unscriptural cause, the Lord does not deny that I can marry another, but He does teach that it will not be acceptable unto Him! It will be a relationship where adultery is involved. Why is adultery involved? Because He did not recognize my divorce as a scriptural one. Who will deny this? Who will teach that I can divorce my wife for ANY reason and marry another and such constitutes a scriptural marriage in God's sight? If this is so, I tell you plainly that Matt. 19:9 isn't worth the paper it's written on or the ink it took to print it! Who will deny that where polygamy is legal a man may marry- yes MARRY- two women and have two wives? But does this mean a christian may practice polygamy with God's approval? Would they be "scriptural marriages"? (By asking these questions, it is not my intention to accuse anyone of believing something they do not believe, but I am merely trying to demonstrate why I do not believe these expressions leave unscriptural impressions.)

Also, in light of what has already been discussed, I fail to see how the expression, "living in adultery", can be

objected to. I will admit that if there are no unscriptural marriages in any sense at all, this expression ought not to be used. But in Col. 3:5, Paul mentions fornication, among other things, and says in verse 7, "In the which ye also walked some time, when ye LIVED in them."

I have explained why I don't believe these expressions, in and of themselves, leave unscriptural impressions. Those who claim they do have the obligation to show and demonstrate how and why they do. Until this is done, I will feel free to use these expressions as I deem necessary.

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

### GOD MADE IT ALL

The outside world is a beauty to wonder,  
It reaches from here to yonder,  
It lifts us with all it's beauty,  
Helps us from being so moody.

Yes the outside world is a place to behold,  
It is made from the Master's mold,  
Drink in it's beauty and never forget,  
God made it all and with never a fret.

11-15-83

### GOD SHOWS US HIS LOVE

God shows His love in everything I see,  
He brings forth fruit and restores faith in me,  
Even in the tiniest mustard seed  
He's there putting forth all his efforts, oh yes indeed.

God shows His love when we seem to be lost,  
He's there helping with out a cost  
Gaining our love with His patience of strength,  
He's there to help and go to any length.

God shows us love that is so pure and strong,  
Pushing and watching us to do no wrong,  
Guiding us on our everlasting path,  
Making us strong in all of our wrath.

God shows us love that fulfills our life,  
He's there helping in all of our strife,  
Showing us all the good things there are to do,  
Yes He's there always to help pull us all through.

Edith Enloe Durand  
8-20-84

### GOD'S SIDE IS GREATER

When I wake each morning, old Satan is there on one side,  
I turn my head and God says "With whom today are you going to ride?  
If you ride with me I'll show you everything that's good,  
But that other fellow there, I don't know if he would.

There are so many temptations along our path,  
He'll use them all and then at you laugh,  
He'll mock you and fake it all the way,  
And then tell you, it's going to be a good day."

When you wake in the morning, and have to choose between two sides,  
Turn to old satan and say to him, "I don't like your bumpy rides."

Then turn to God and say "Please stay close by"  
If you do this, he'll guide you to His home on high.

## "THE LOAF IS ONLY HALF A LOAF UNLESS IT'S SHARED"

By Paul Walker

I often wonder why Jesus chose Lazarus, Martha and Mary, a family of three, as his very special friends. Why did he select them from among so many in and around that glorious city of Jerusalem? The ancient hills in that part of the Holy Land were dotted with houses. Inside were men and women and children who would have rejoiced to hear his gentle knock at their door. Eager, friendly faces, I am sure, were often pressed against windows to see if Jesus of Nazareth would turn in and grace their humble homes with his presence. Yet he passed on by with perhaps no more than a wave and a smile. One home, though, he found mighty hard to pass by without stopping. That was the little house on a certain street in the little village of Bethany. When Lazarus and his two sisters looked out their window and saw Jesus coming over the hill down the winding path toward Bethany, they knew that very soon their front door would vibrate by his gentle knock. I can imagine the Master was always warmly greeted at that door with a love and affection which spelled--anyway you care to look at it--Christian hospitality.

One day a man wanted to follow Jesus home. So eager was he to follow the Master that he blurted out, "Master, I'll follow you where ever you go!" Jesus knew the man meant it; yet, he had to say to him, "...The foxes have dens and the birds have nests but the Son of Man has no where to lay his head." (Matt. 8:20) No house could be found anywhere with the Name "Jesus Christ" on the mailbox. Yet, in Bethany, with his special friends Lazarus, Martha and Mary, he found something sweet and rare: their home was his home. I doubt that Jesus ever found a more restful, peaceful, place to visit. In the Gospel of John (12:1-2) we catch a glimpse of that special hospitality our Master so often enjoyed in Bethany; "Then Jesus...came to Bethany...there they made him a supper; and Martha served..." Jesus was fortunate to have had such wonderful friends with whom he could feel so comfortable. For inside that house a golden principle was practiced: "The loaf is only half a loaf unless it's shared." No, I doubt that Martha or Mary had embroidered those ten words to frame and tack to the wall above the dining room table, but the "truth principle" was certainly etched in their compassionate hearts and practiced daily, which made their home a haven for the tired and hungry Traveler from Nazareth. Is it any wonder, knowing how they treated him during those relaxed times of fireside fellowship, that the Master once found himself brushing away tears when he stood by the tomb of Lazarus? Some who stood and watched the Master's miracle at Lazarus' grave were greatly impressed by his love and concern for that special family; concern so great that Jesus wept, which caused some to say, "Behold! How he loved him." I hope we'll know each other in Heaven, for I would like to have the chance some day to say to Lazarus, Martha and Mary, "Thank you for being so kind to our homeless Master while he walked the streets of Bethany."

Paul, the Apostle, like Jesus, often knew close friends who were his fellow workers. They were so close with him in spirit, that they and the preacher went forth as one. Those men and women loved Paul and they loved the Truth for which he steadfastly stood. And when he wrote letters to the churches, Paul always referred to them as "my dearly beloved." Of course. They were his friends, his fellow workers and constantly helped him in the greatest work under the sun; the work of spreading the gospel of Christ, the "power of God unto salvation." Paul was not about to forget the many men and women who stood with him; to hold up his feeble hands, to be his encouraging ones. They were the ones he could always depend on to see him through. He wrote (Phil. 4:3) "And I entreat thee also, true yokefellow, 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." Paul was a courteous preacher and made his friends feel that it was a special honor to have them by his side; knowing that they were always praying for him and ready to go gladly with him that second mile, or third--if necessary.

In the balance of this article on Christian hospitality, I wish to mention our own Brothers and Sisters in the "faith" who have been so good and helpful, especially helpful to those of us who preach the gospel. Like the runaway slave, Onesimus, who gladly ministered unto Paul when he was in a Roman jail. (Philemon 13) many "fellow laborers" today are "ministering unto" gospel preachers with prayers and financial rewards--helping, encouraging. They are the unsung heroes and heroines, always willing to aid the spread of the gospel.

Going back, reflecting on bits of memory, every gospel preacher can piece together a pretty good picture of what Christian hospitality really is. He remembers fondly those days during gospel meetings when delicious meals were served by loving hands, served in the midst of the most pleasant Christian surroundings one could ever hope to see this side of Heaven. So wonderful the food and so well-prepared that had it been served in a fine restaurant (a fancy one it would have been, too, to equal the sister's cooking) it would have cost, no doubt, a hundred and fifty dollars during a week's meeting. Yet, at his Christian Brother's house, it cost the preacher nothing! That's Christian hospitality.

Every preacher likes his books, his typewriter and writing materials. That seems to be a tradition that goes back to the Apostle Paul (except the typewriter). To have his own special, private room, with its comfortable bed, a desk, a chair and lamp--these are very special things to a preacher when he's away from home in a meeting. Yes, indeed. But do you realize what a little comfortable hideaway like I've described would cost down at City Inn? At least two hundred and fifty dollars for a week. What did the room in his Brother's home cost the preacher? Nothing--not one thin dime. That's Christian hospitality.

Space does not allow me to speak of all those good Brethren who have so willingly shared their good fortunes with gospel preachers but I do want to say a word in honor of Christian widows. How often over the years (it happens to other preachers, too) have I reached out to shake her hand after a church service to feel a wadded, wrinkled bill--a one, five, or twenty-five--stuck to my palm. It was her discreet way of saying, "I'm on your side; I love you and I love the gospel you preach--I want to help!" That's Christian love in action.

May God bless our Brothers and Sisters everywhere who have helped preachers sow the Seed; who have experienced the joy and meaning of the beautiful saying: "A loaf is only half a loaf unless it's shared."

—P.O. Box 801  
Greenville, PA. 16125

### NEW CONGREGATION

Stavanger, Norway.

Contact: W.A. Page, % Esso Expro Norway, P.O. Box 560, 4001 Stavanger, Norway. Phone-Home (47-4) 542707; Work- (47-4) 606438.

Morro Bay- (San Luis Obispo County) Cal., 2468 Greenwood Ave.- In the home of Sister Ruby Florence, phone (805) 772-7180. Sun. morning 10:30 A.M. (Please call in advance. Visitors must furnish the Leader).

**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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Chadbourne Dr. Fremont, Ca. 94539.**EDITORIAL****By Don L. King**

We are very fortunate to live in a land where prosperity, even in so-called "hard times," is so common it is virtually taken for granted. All over our brotherhood we hear brethren give God the credit and thanks for the great abundance of physical comforts we have. Obviously God should be thanked for all blessings and a degree of prosperity should be counted as a blessing. However, prosperity can be a two-edged sword.

While enjoying the many things money can provide, we must remember it can also furnish us the power to become involved in things to lead away from God. There are so many ways to fill our time now. We have the money to be mobile. We can go almost anywhere for fun and recreation. Or we may elect to stay at home and fill our time with the new electronic toys. In most cases, the things we buy, places we go are harmless in and of themselves. But when will we learn Satan can use such things to his advantage against us.

Nearly anything can be made wrong, though in itself harmless, if we exercise no restraint. Let us notice some examples:

1. **The media.** Radio and television as machines are harmless inventions. They are wonderful inventions. They can be used to preach the gospel to a lost and dying world, hear or see the evening news or be entertained by harmless programing? (if you are careful) On the other hand, with careless handling harmful things may be seen or heard. In many parts of the land pornographic programing is now available via cable. However, even if one never allows such to come into his home, he may yet allow his time to be so filled that he fails in his duty to God. Does the fact that wicked things can be seen or heard over these inventions mean the machine itself is wrong?

2. **Video Cassette Recorders.** This is a very useful machine. We can use them to record gospel sermons and replay them later in a home study situation, or filth and perversion can be recorded or played. The machine is harmless. We can use it to our benefit or detriment. Regardless of the tapes used, we must remember Satan can, and often does, tempt God's people to fill their time to excess even with wholesome things. However, I believe Satan has found a particularly powerful tool here. Over the

years, many brethren steadfastly refused to attend the movies saying they were not fit places for Christians to go. (We agree) Now, with our prosperity, we are able to afford the VCR for home use. Many who would never go watch the trash shown at the movie houses are renting the very same movies and watching at home! Satan finally won, didn't he?

3. **Books.** Some who would condemn the television, radio or movies never stop to think that a great tool of Satan is the printed page. Does the fact that this means of communication has been prostituted to his evil service mean that books are wrong? The answer to this should be obvious. God has chosen the printed page to record His Holy Word. The testimony of the Holy Spirit is impacted upon our hearts and lives through this medium of communication.

We must understand there is a difference in a machine, or modern invention, and its right or wrong use. Every means of communication can be used to our benefit and the glory of God. Or it can be used to fill our minds with sinful thoughts and desires. This is true of every means of public communication in existence. It strikes me as a gross inconsistency, however, that so many of us who really want to go to heaven and teach against "the works of the flesh" publicly, will not blink an eye at entertainment which glorifies every one of them!

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, herisies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:19-21).

It seems incongruous, to say the very least, to be entertained by some of the sins we all believe will condemn us doesn't it? "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Corinthians 2:11).

**THE 1985 CHURCH DIRECTORY**

I want to especially thank the 80% of the congregations that met the February 1st., deadline. Also the preachers and others who have helped in giving me additional information. These all show a great zeal for the cause of the church, in their letters and telephone conversations.

The other 20% had a lukewarmness and indifference, thinking someone else would send in the information, or in some cases forgot about the announcement. Some could care less, whether their congregation is listed or not. But where else can you get your home congregation advertised nation-wide for the price of a card or a stamp. I am offering the best bargain that you can find in advertising.

By the time you read this item the Directory should be in the hands of the printer, and if you are not listed, no one took the trouble to send me the information. **PLEASE DON'T SEND ORDERS FOR THE DIRECTORY TO ME. SEND ALL ORDERS FOR THE DIRECTORY TO BRO. STRAIN.** I will announce the price when they are available.

—Ray Asplin

**4TH OF JULY MEETING  
SULPHUR, OKLA.**

The time is approaching for this meeting! The dates this year are June 24 through July 4. There are some new motels in Sulphur and nearby which have made the room situation more accomodating; however, you should get your reservations made now to assure a place to stay. We will try to have some information regarding motels in the next issue for those who do not already have it in hand. June 24th is a Monday and the meeting will begin that night. Joe Norton and I will be in charge in behalf of the Sulphur congregation. We hope to see you there.

—Don L. King

## CHURCH DISCIPLINE AND LAWSUITS

Alan Bonifay

Continue from Page 1

discipline can hardly be denied. In *Guinn*... the substance of (the church's) action was in keeping with not only the biblical admonitions regarding church discipline, but with a strong tradition of the nature and responsibility of the church toward its members."

Mr. Buzzard goes on to point out that it is a mistake to think of *Guinn* as a unique case. He cites two similar cases pending -- one of which is a Church of Christ in California. He fears that *Guinn* "may actually symbolize the courts own increasing tendency to intrude into the internal life of the church by applying secular perspectives and standards with little understanding or sympathy for the special character of the religious community."

Concerning the legal implications Mr. Buzzard says, "While the church must not succumb to the temptation of viewing these church discipline issues as primarily legal, it would be a serious error to ignore the long-and-short-term legal implications of these and other cases. *Guinn* and its progeny do indeed reflect a trend--a tendency we ignore at our own peril."

"Of immediate concern is the issue of whether or not churches are legally invading a person's privacy in situations such as these set forth in *Guinn*... Courts have held that a right of privacy is invaded by 'unreasonable publicity given to another's private life.' Thus one noted legal treatise declares: 'one who gives publicity to a matter concerning the private life of another is subject to liability to the other for invasion of his privacy, if the matter publicized is of a kind that (a) Would be highly offensive to a reasonable person and (b) Is not of legitimate interest to the public (see Restatement of the Law of Torts, Section 652)."

"In *Guinn*, there may be no doubt about the privacy involved; and the disclosure was made. But was the church exempt of an invasion charge due to the spiritual implications of the transgression and its impact on the church?"

"The Collinsville church argued it was; noting that a privilege was in order because its community had a legitimate interest in these facts. However, the attorney for *Guinn* thought otherwise, allowing that even if a qualified privilege was granted, it would have disappeared when *Guinn*, prior to public disclosure, resigned from the church."

Mr. Buzzard goes on to say that the relevance of the resignation must be examined from both a spiritual and legal perspective. This, of course, is no small task for a court system already confused concerning religious issues. Mr. Buzzard's view is found in these words: "Spiritually, membership in Christ's body is not merely a question of legal membership. One does not so easily break the bond of Christian community. (The church, in fact, claims that its very doctrines do not permit unilateral withdrawal of membership.) The Collinsville church was spiritually correct in claiming a continuing duty of ministry and pastoral care of Marion *Guinn*."

The author next poses this question about the legality of the matter: Could *Guinn* legally bar any church action on the fourth of the month by resigning from the church on the third? He says in answer: "Certainly resigning from the bar association does not prevent the discipline of an errant attorney. A Boy Scout leader whose conduct is morally reprehensible cannot bar discussion of his conduct merely by quitting his post. Where the relationship has been close and recent and the conduct complained of close in time and continuing to have an impact on the association, resignation should not bar proper disclosure to the affected body."

"Thus if the actions of Miss *Guinn* were several years old, or she had resigned years or months earlier, the argument might be more persuasive; but from a spiritual and legal standpoint, it should fail." That is to say that the church does have a continuing responsibility to its

members-- both faithful and unfaithful ones. The arguments of *Guinn*'s lawyer certainly do not hold up spiritually and in Mr. Buzzard's trained legal opinion they do not hold up legally either.

In the remainder of his article Mr. Buzzard deals primarily with how the courts should judge religious institutions. Much of this section is irrelevant to us for it concerns various religious practices we know to be unscriptural and do not participate in.

For my part I appreciated Mr. Buzzard's article and I generally agreed with his view with some reservation toward the end of his article when he is discussing various unscriptural activities of religious organizations. His basic threefold premise, which was well sustained, is this: (1) the courts should exercise great restraint in becoming entangled in the internal affairs of churches. ("Only the highest claims ought to outweigh the liberty of the church.") (2) When the courts fail to exercise the restraint the U.S. constitution guarantees, the church must in spite of this continue to act in accordance with God's word. This is in support of Peter's words in Acts 5:29 "We must obey God rather than man." Thus we conclude that the church in Collinsville, Oklahoma, though digressive, acted basically as they should have. I Corinthians 5 certainly teaches the congregation's responsibility in proven cases of immorality is to publicly "deliver such an one to Satan for the destruction of the flesh that the spirit might be saved in the day of the Lord Jesus." The church must not fail in this obligation regardless of what persecution from the government might result. For sins of the flesh allowed to remain unrebuked will destroy the church (I Cor. 5:6,7). (3) Of course, in carrying out this action in accordance with the word of God the church and its leaders must conduct themselves in a manner befitting the people of God. They must be just and circumspect in their words and actions.

In our next article we shall review the second article in the November 9, 1984 issue of *Christianity Today* on this subject (p. 76, "Church Discipline Without a Lawsuit"), which endeavors to explain, with limited success, how church discipline can be exercised without lawsuits. Mr. J. Carl Laney makes nine recommendations as to how this can be done. -More Later-

—90 Blakeway Dr.  
Belvedere, Harare Zimbabwe

## OF BOMBS AND BABIES By Edward Williamson

I have followed with interest the recent blitz of attacks on abortion clinics throughout the country. While I do not condone these acts of physical violence I must respect the determination and enthusiasm of these folks who truly believe in what they are doing. Why cannot we who have the truth and respect for God's commands do more to remove the abortion evil from our land? We cannot condone or participate in the type of carnal opposition that we see on TV or hear from the radio or newspapers. For our weapons are not carnal. (2 Cor. 10:4). However, let us put on the whole armor of God (Eph. 6) and use the sword of the spirit and smite Satan and his followers a mighty blow. Surely we can educate our fellow Christians in what the Bible says about murder (which is what abortion really is). We can stand up and let people know that we are opposed to the murder of any living soul whether in the womb or out of it. Our preachers can speak out on the evil of abortion. And if we can do nothing else, surely we can go to God in prayer and ask Him for His help. I believe that we can effectively combat the abortion evil by using spiritual weapons that are available to us.

—711 S. Adair,  
Pryor, Ok. 74361

**BUT ALL THESE WORKETH THAT ONE  
AND THE SELFSAME SPIRIT,  
DIVIDING TO EVERY MAN SEVERALLY  
AS HE WILL  
1 Corinthians 12:11  
By K.G. Wilks**

In the above quotation the subject of the sentence is a proper noun, SPIRIT, and it is the antecedent of the pronoun, "he." It is a proper noun, the name of a person, the Holy Spirit, and one of the Holy Trinity. The Apostle Paul wrote in Eph. 3:3-5, "How that by revelation he made known to me the mystery; (as I wrote afore in few words: whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; But in the Old Testament, Isa. 63:10, "But they rebelled and vexed his Holy Spirit..." and in 63:14, "...the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious name." Again in the O.T., Haggai 2:4, "... (5) According to the word that I covenanted with you, when ye came out of Egypt, so my Spirit remaineth among you: fear not."

In Acts 2:4, "And they were filled with the Holy Ghost (Spirit), and began to speak with other tongues, as the Spirit gave them utterance." In 1 Cor. 2:10, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God (11)...even so the things of God knoweth no man, but the Spirit of God." (12) Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God." From the preceding scriptures and many, many more, we can see and understand that the whole Bible, old and new, was written through and by the Holy Spirit of God. The divine writers preached or wrote nothing but what the Holy Spirit gave them or directed them to preach and write.

Look again at our title scripture which reveals the power of the Holy Spirit: "But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." (1 Cor. 12:11) How that dividing by the Spirit is done and for what purpose is related beginning in verse 7, thus: "But the manifestation of the Spirit is given to every man to profit withal (8) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; (9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit; (10) To another the working of miracles; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; (11) But all these worketh that one and the self same Spirit, dividing to every man severally as he will."

The Simple English Bible (N.T.) reveals the matter like this:

(7) "The showing of the Spirit is given to each one for the good of everyone."

(8) "The ability to speak wisely is given through the Spirit to one person.

"The ability to give knowledge is given by the same Spirit to another person.

(9) "A different person receives faith by the same Spirit. The ability to heal diseases is given to another by the one Spirit.

(10) "The ability to work miracles is given to someone else.

"The ability to prophesy is given to another person.

"The ability to see the difference between what spirits teach is given to another one.

"The ability to speak different languages is given to one. The ability to translate foreign languages is given to someone else.

(11) "All of these powers are given by one and the self

same Spirit. He distributes them to each person as he chooses."

From what we have seen from the above nine examples of the directions of the Spirit, we can see that each writer and preacher of the New Testament and the Old Bible, gave that portion of truth meted out to each one according to the choosing of the Holy Spirit, allowing the whole Word of God to be written by all of the divine writers, none of which wrote exactly the same message. "Determining which gift each man is to receive requires intelligence, determination and the ability to direct the apostles in conferring these gifts upon men," wrote Roy H. Lanier, Sr., in his great work on "The Timeless Trinity."

In the case of the Ethiopian eunuch of Acts 8:27, 28 and 29, Philip, the evangelist, was sent by the angel of the Lord to go to the Gaza road on a mission undisclosed to Philip. In verse 29, we read, "And the Spirit said unto Philip, Go near, and join thyself to this chariot," which Philip did, converting and baptizing the man. In Acts 11:28, "And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world..." We read again in Acts 13:2 "... the Holy Spirit said, Separate me Barnabas and Saul for the work..." In verse 4 we read quite clearly, "So they, being sent forth by the Holy Spirit..." Again, consider Paul and Silas in Acts 16:6-7, "...they assayed to go into Bithynia, but the Spirit of Jesus suffered them not."

Consider, now, how bound to obedience to the Holy Spirit the divinely inspired writers and preachers were, yet at the same time how capable they were. They were not bound, or even allowed, to preach anything except what the Holy Spirit meted out to them as their lot; and the same was true of their writings. With that in mind consider the following quotation from the writings of Alexander Campbell, Preface to the Narratives of Matthew, Mark, Luke and John, in his Living Oracles, pp. XII, ff. (page XV), 1974 edition.

"To return to the design of these four testimonies. The immediate design of these writings is to convince men that Jesus of Nazareth is the Messiah, the Son of God; and the ultimate design of them is, to put men in possession of life! Matthew's design was, in the first instance, to convince the Jews of Judea--Mark's design was to convince the Italians or Romans-- Luke's design was to convince the Grecians -- and John's design was to convince the Asiatics in general, of this fact; and if you please, through these, finally, all nations. Now, as the Savior did not exhibit all the evidence of his mission in any one town, village, or city, or to any one people, it was quite compatible with his example, and with all circumstances, that none of his ambassadors would attempt to lay all the evidence before any one people, whether they preached as Paul, in all nations; or wrote, as those writers did, for the conviction of different nations and peoples."

(That ends the first quotation). The people of any one of four classes to whom an account of the Gospel of Christ would, or should appeal, cared not a thing about the salvation of any of the other classes, their nations, customs, and ancestry being different. We can therefore anticipate a difference and a great difference in the messages delivered by the Holy Spirit through each divinely inspired messenger, toward acceptance of Jesus, as the Messiah, the saving Son of God.

Therefore, we need not be the least bit concerned that what Matthew wrote about marriage, divorce and remar-

Continue on Page 7



**BUT ALL THESE WORKETH THAT ONE  
AND THE SELFSAME SPIRIT,  
DIVIDING TO EVERY MAN SEVERALLY  
AS HE WILL**

1 Corinthians 12:11  
By K.G. Wilks

Continued From Page 6

riage on the one exception for divorce, does not comply with the other three writers. Nor need we be concerned that any other writer, on any other subject, does not agree exactly with another writer. Everything was written as meted out to the several writers by the Holy Spirit, to fit the need of any nation, civilization, culture, or ancestry, and every one of them. Furthermore, for anyone to advise that any portion of these divine writings may be disposed of in order to make the "leavings" more savory to religious taste, puts the guilty one under the condemnation of God.

Quoting again from Brother A. Campbell, page XVII, the same preface, we find: "But, as yet, we have not called the attention of the reader to the ultimate design of these narratives (Matthew, Mark, Luke and John). We have, indeed, noticed that their immediate design is to convince the reader that Jesus of Nazareth is the Messiah, the Son of God -- and that this object is subordinate to another design, viz: that THE READER MIGHT, THROUGH THIS CONVICTION, ENJOY EVERLASTING LIFE."

—528 N. Main St.,  
McGregor, TX. 76657

**LOVE AS A BASIS  
FOR MARRIAGE  
AND  
MATURE ENOUGH FOR MARRIAGE**

These books by James Orten are still available at \$1.50 each, or four for \$5.00 postpaid. They are selling well outside our brotherhood, and at the present rate will be out of print within the year. Churches that want them for tract racks may have them for \$1.00 each plus postage in lots of 25 or more. Order from: James D. Orten, 8049 Brookshire Dr. Oklahoma City, OK. 73132.

**NOTICE**

Because of the tremendous response I have had concerning "What is Collagen" the article that appeared in Jan. OPA, so many are wanting documentation to affirm this. There is a great big bundle of information, but you need to write to "Revival Fires", P.O. Box 1707, Joplin, Mo. 64801. I suggest that you send them at least \$10.00 to cover the cost.

—Ed Ballard,  
Rt. 1 Box 26,  
Tupelo, Okla. 74572

**NEW BOOK**

"The new book, "Elders, Bishops, Overseers," has been well received. Order all you want, several for each congregation, preparing brethren for oversight of the congregations to meet dangerous times that are already upon us and shall likely grow worse before we are well prepared to meet the need. The price is \$4.00 plus 69 cents postage and 21 cents tax if the sale is made in Texas. Thanks to all of you who have ordered the book. K.G. Wilks, 528 North Main Street, McGregor, TX., 76657."

—Yours very truly,  
K.G. Wilks

**INFORMATION REQUEST**

Sometime ago we heard there was a family or two meeting for worship in their home in or near Tyler, Texas. In event you know of this and know the names and address and telephone number of the people please write: Orvel Johnson, 2832 Kay St. Ceres, Ca. 95307 or call collect (209) 537-0963 as soon as possible.

**HIS HABITS--WE ALL SHOULD  
COPY AND KEEP**

God has a habit of watching over us night and day,  
He's always there when we begin to pray,  
He seems to be there then, more than any other place,  
And God was there then, and all over in this case.

His habits I don't mind copying my life style after,  
One of His habits is the sound of beautiful laughter,  
This is copied by all who hear and enjoy it,  
It is a wonderous expression given to all by the minute.

His habits are great and so powerful and appalling,  
They protect us from harm and keep us from falling,  
The habits are rewarding, with wisdom and knowledge so great,  
Oh His habits I could mention, and go on, they never go out of date.

Yes He has habits that make us rejoice and sing out loud,  
To copy all His habits should make us all very proud,  
He watches over us and never leaves our side,  
He says 'Love others' and in you it will always abide.

Oh yes His habits will make us all forget our troubles.  
Because with Him our joys measures up in doubles,  
He's humble and loving and so full of grace,  
That's why we must keep all of His habits in our daily pace.

Edith Durand  
9-9-82

**IN THE DARKNESS--AM I ALONE?**

In the darkness of the night I awaken  
from a troubled sleep

In the darkness of the night I pray  
God your soul will keep

The flowers of beauty, the friends who mean well

Are as vague memories in the mist of time

But your Irish eyes and love of God and me  
are forever mine

Love like ours the world seldom knows

For worldly man does not understand how  
it grows and grows and grows

I must bear the burdens now alone  
in this body I call home

But am I alone? If I were, then Jesus' plan for  
our salvation would be a broken trust

So my Love, I cannot be alone, for you  
are with me and God is just.

—By Frank Plash in memory of Kathryn Plash

## "CARING FOR THE WORLD'S NEEDY"?

Jimmy Smith

Continued from Page 1

It was not the "poor in Jerusalem" but "the poor saints in Jerusalem" who were the objects of this charity, reminding one of the words of Jesus regarding "these my brethren" (Matt. 25:40), such words delimiting the obligation of the church to the poor Christians, and not to the poor generally.

"The Gentile Christians of the ancient Roman Empire were not laid under tribute for the purpose of helping to support the relief load in the city of secular Jerusalem; and, likewise, the church of the present time should plan some nobler work than that of merely carrying the bed-pan for a sick society, a role to which some sociologists would restrict the holy mission of the church." (James Burton Coffman, Romans p. 499).

The resources of the church would be exhausted before it got started taking care of all the indigent, maimed, mentally incompetent, blind, destitute, disabled, deserted dependents of society today. It could not do the work which God has assigned it if it should undertake such a burden of benevolence. God said for the church "not to be charged" with the burden of benevolence that belonged to individuals that "it might care for those" with whose care it has been charged by the divine will. 1 Tim. 5:16.

The primary work of the church is spiritual--concerned with the salvation of the souls of men--and to be discharged by the teaching and preaching of the gospel (1 Tim. 3:15).

### VICTIMS OF CALAMITIES?

Orphans?? There is no specific command or specific example of a congregation caring for orphans. There is no teaching which specifically authorizes a congregation to engage in "child care". There are some commands to individuals. But God has never expected more of a man than he can perform.

May the church contribute from its treasury to feed hungry victims of calamities (earthquakes, typhoons, and the like" who are not members of the church?")

Let us place this in its proper perspective! Suppose these children are in the home of a Baptist preacher or a Catholic priest and they are in need. Could the church relieve that need? Could the church take money from the church treasury to help anyone who is not a Christian in case of calamity, in case of typhoon, if he is in need??

The Issue is the Use of The Lord's Money! To illustrate, I know of no scriptural objection to the Red Cross (an organization) so long as it stays in its place. But if it should begin to accept funds from churches, then the organization and its method of finance--the entige arrangement--would become unscriptural.

The reason I write on this subject is because I see trends that alarm me; which I believe to be an outgrowth of a misconception of the nature and purpose of the church. It is the social gospel concept; a belief that the church was designed to serve the body and needs of man in this world. God never intended that the church serve as a glorified Red Cross or sanctified Salvation Army.

Christianity is a religion of authority! We are not compelled to prove the use of the treasury for the sustenance of non-members wrong; But those who practice such are COMPELLED to PROVE SUCH SCRIPTURAL!

Perhaps at a later day I will address the difference in the church's work and the work of an individual.

—Jimmie C. Smith  
Rt. 6, Box 199-A  
Harrison, Ark. 72601

## 1 PETER 5

Elder, exceeding another in age. You older men which are in the church, I exhort. You who have witnessed the suffering of Christ, and have also been partakers of the glory that shall be revealed. To feed the flock of God, which is among you and the ones who have also been chosen for this work. Teach them the things that are needful, provide something necessary for their growth and development, as the blood feeds the body tissues. For you know the body is the church, and the flock is the children of God. The elders are to feed the flock the kind of food that will develop the body to make it strong and able to function properly. Not by constraint-- don't be forceful or repressive of natural feelings or behavior. But do things willingly, not for money, but of a ready mind, a mind prepared or equipped to act immediately awaiting to be used. Don't lord it over God's people, but be an example to the flock, and when Christ shall appear, ye shall receive the glory that you have achieved from your love for the church.

Likewise, or in the same manner, ye young submit yourselves unto the elder, yield yourselves unto the elder, for they have the power over you. Listen to what they have to say, yea all of you be subject one to another and be clothed with humility, or be humble of mind and spirit submit yourselves to their authority. Don't be proud or haughty, don't scorn or show contempt when teaching God's word. Don't despise the ones who do bad deeds but despise the bad deed he does. For God resisteth the proud and giveth grace to the humble. Humble yourselves, don't be proud or self-assertive, but lower your pride. Humble yourselves therefore under the mighty hand of God that He may exalt you in due time. In other words, God will lift you up and fill you with joy, and make you proud to be a child of God.

Casting all your care upon Him for He cares for you. God is ever mindful of our needs, be it physical or spiritual. He really cares for you. You who are young in faith, God wants you to be sober, serious minded, grave-quiet, characterized by reason, and self-controlled. Alert and watchful, be aware at all times, because of your adversary the devil. You must be alert and awake at all times. For when you weaken he is always there to draw you away from God. Resist him, be steadfast in faith, knowing that the same trials are completed in your brethren that are in the world. For the God of mercy who called us unto His everlasting splendor by Jesus Christ, after that ye endured awhile, you become strong and complete in Christ. To Him who is our Savior, be glory and dominion forever and forever.

Written by Silvanus a faithful brother unto you as I suppose. I have written briefly exhorting and testifying that this is the true grace of God wherein you stand. Amen.

—Submitted by  
Dan F. Keel,  
Bakersfield, Cal.

## WORDS OF ENCOURAGEMENT

"Here is my renewal and one for my son, we both really enjoy the paper"--Maudie Holt, Mtn. Grove, Mo.

"Thank you for a good paper, keep up the good work"--Alta Massengale, Prewitt, N.M.

"Here are 3 subs., we really look forward to reading it every month"--Roger Bruster, Mena, Ark.

"The paper is a great thing to look forward to, hearing from preachers I have not met, but feel I've known for years. Let's remember to pray for them"--Helen Finley, Ft. Worth, Tx.

"Sorry to be late with our renewal, enjoy the paper so much"--T.J. Curtis, Troy, Tx.

"We enjoy the paper thoroughly, articles, reports, notices, and all. Thanks for your hard work, and also to all who do their part to get the paper out each month. God bless all."--Gerald Rowland, Montebello, Cal.

**A GOOD RELATIONSHIP LEADS TO GOOD COMMUNICATION**  
(1 Thess. 2:8)

**Davidson C. Kasambwe**

As husband and wife, are you as married persons, able to communicate with each other fully and freely? Or do you find there are certain limitations if not barriers, giving rise to a measure of frustration, or perhaps even to hostility at times? The story of communication, how it originated and was established on a fine foundation, is intensely interesting. For our guidance and instruction on this subject, we do not turn to myth or legend, but to God's word, the one and only source of reliable information.

First, you might ask, what does it mean to impart information from one to the other. This results in a sharing, having something in common with each other. This may be just on a mental level imparting knowledge and understanding but between husband and wife it can and should involve your heart, your feelings, and your desires, your loving interest in each other. The simple and direct way of doing this is by word of mouth, you can commune or converse with each other. In other words there is a communion established between you, a mutual understanding or meeting of minds. Besides what is said, there is the way it is said. Even a look can communicate a world of meaning and feeling as you doubtless recall from your early courting days. Is that not so? Do you not realize from this that the primary essential to good communication is a good relationship between you?

However, another means of communication is by the written word, as evidenced by what you are now reading. The printed page is conveying something to you. The best example of course is the holy Bible. True, the majority today even in christendom do not accept the Bible as being of divine authorship, though it is still used in their church services. Do not let that surprise you or put you off. The situation is similar to what it was in the days of Christ. The Pharisees and scribes stoutly claimed to stand for the law but as Jesus pointed out, they were first and foremost sticklers for the traditions of their fathers, thereby causing them to "overstep the commandment of God". Did the fault lie with God's written word or the Hebrew scriptures? No, rather they failed in the first essential, good relationship of devotion to Jesus Christ. As Jesus said of them, quoting from Isaiah's prophecy, "This people honors me with their lips but their heart is far removed from me. It is in vain that they keep worshipping me, because they teach commands of men as doctrine" (Matt. 15:1-9). Like the disciples of Christ today who have the complete Bible, these men knew well enough what the written word said, but they were blind and deaf of both the message and the spirit that it was intended to convey. However, there were exceptions then, and you can be among the exceptions of today. As Jesus said on an earlier occasion to his disciples, "To you it is granted to understand the sacred secrets of the Kingdom of heaven, but to those people has grown unresponsive, and with their ears they have heard without response, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I should heal them. However, happy are your eyes because they behold, and your ears because they hear" (Matt. 13:11-16).

Counting you among the happy exception let us look back to the story of communication and see how it got started and what we can learn from it. In the Genesis account of creation, Chap. 1, we note that on each day up to the sixth day, the action is introduced by the form of the Hebrew verb that means that something should take place. Yes God was communicating his instructions but no person is mentioned as responding to them thereto. However, when it comes to the crowning act of earthly creation we note a marked change when we read. And God went on to say "Let

us make man in our image, according to our likeness" Gen. 1:26, 27. Though in a position to issue a directive as to a subordinate, the Creator was now inviting cooperation. A friendly kindly tone. It implies a good relationship, a happy partnership. This is how it should be between married partners. If you are a husband that is how you should talk to your wife, saying "come on, let us..." Gen. 1:3-26. In these verses we can notice something which is very important, and that is "let us". While at this time we are discussing particularly the marital relationship, the same principle applies to other relationships including those between you who are elders, or overseers and others in the congregations of Jesus Christ. Though you as elders have a special responsibility, carrying with it a certain degree of authority, the general attitude and manner of communication should be by way of inviting cooperation rather than giving orders. In helping someone with a problem, such as be encountered when witnessing in certain territories, rather than just saying what must be done, it is far better to say, "Let us go and tackle this problem together." The warm spirit of unselfish and loving devotion should be conveyed, not only in what we say, but by our tone of voice and course of action. Notice, how this is clearly and beautifully expressed by the Apostle Paul when writing to the Thessalonian congregation, "Having a tender affection for you, we were well pleased to impart to you not only the good news you became beloved to us." What a fine example of a good relationship leading to good communication both in word and deed.

—Davidson C. Kasambwe,  
Blantyre, Malawi

**BONDS OF MATRIMONY**

**Maudlin-DeGough**— On the evening of February 9, 1985 James Maudlin and Robin DeGough were united in marriage at Turlock, California. Many friends and relatives gathered together to witness and celebrate this joyous occasion. The church building in Turlock was filled to overflowing with well-wishers. James is the son of Jim and Janice Maudlin of Fair Oaks, California. Robin is the daughter of Richard and Glenda DeGough, presently of Collins, Mississippi. James and Robin were both raised in the church and promise to remain faithful and raise their children in the church. They will make their new home in Fair Oaks, California, and will be part of the church there. As brother-in-law of the groom the writer was privileged and grateful to be allowed to officiate at the wedding.

—Roger Boone

**Our Departed**

**Houchins**— Brother Virgil Garner Houchins was born April 29, 1891 in Poolville, Tx. Bro. Houchins passed from this life Feb. 23, 1985, in Weatherford, Tx. at the age of 93. He had been a member of the Church of Christ for over 70 years. He is survived by 1 son, Aubrey Houchins of Weatherford, 2 grandchildren, Pearlean Houchins and Betty Blevins, 7 great-grandchildren, 4 great-great

grandchildren, 1 sister, Eva Whitecotton and 1 brother, Henry Houchins. Bro. Houchins sternly opposed all innovations in worship and he had seen many of them come to pass. There were times that he had to seek a new place of worship because of innovations introduced in his home congregation. He will be greatly missed by his family, friends, and brethren in Christ. We extend our sympathy to Aubrey, Lucille and Pearlean, who are members of the church at Weatherford. Services were held at the funeral home in Bridgeport and he was laid to rest on a hillside in a beautiful country setting next to where he had worshiped as a young man. I was honored to officiate with the brethren at Bridgeport providing the singing.

--Melvin Blalock

**Wood**— Brother Robert Wood was born Nov. 30, 1916, and passed away Nov. 27, 1984. Bro. Bob was a member of the Cable Ridge Church of Christ. He is survived by his wife, Jean, two sons, and five daughters. The large crowd present at the funeral along with many floral tributes testify to how the community in which he lived felt about Brother Bob. He was laid to rest in the Climax Springs Cemetery to await our Lord's coming and the rewards of that glad day.

--Tommy Shaw

**Skaggs**— Charles A. Skaggs was born Dec. 17th, 1892 in Missouri and departed this life Dec. 31, 1984 at Hawthorne, Ca. Bro. Skaggs had been blessed to live so many years on God's earth. He is survived by his wife, Mildred Skaggs of Sanger, Ca. who has been a faithful member of the Church here for many years. Son: Ward of Washington and a daughter: Lillie F. Keaneman of Inglewood, Ca. Bro. Charlie Skaggs loved Sanger and was laid at rest here at the Sanger Cemetery. Officiating:

--Gary Barrett

**Malone**— Bro. Ralph R. Malone was born May 1st, 1913 in Okmulgee, Ok. and departed this life Feb. 7th, 1985 at Atwater, Ca. He is survived by daughters: Alta Fields and Patty Butler. Bro. Malone lost his beloved wife to death last year. Bro. Malone was laid to rest in the Winton District Cemetery. He had been a member of the Atwater congregation for many years. His seat will be empty and he will certainly be missed. Officiating:

--Gary Barrett

**Walker**— Darrell Allen Walker was born Aug. 26th, 1959 and departed this life Feb. 13th, 1985. He is survived by his father, Howard Walker; his mother, Claudine, and a sister, Peggy Mehling all of Sanger, Ca. Darrell was born in Fresno, CA. and buried at the Sanger Cemetery. His death was a result of a climbing accident in which he fell 200 feet. Our deepest sympathy is extended to the family of Darrell. The Walker family has many friends who attended the funeral to pay their respects. The funeral home was filled with a couple hundred people, standing room only. I want to thank Don Rowland and Janet Trept as well as others who helped with the services. Darrell resided with his Mom and Dad at 16267 E. Annadale, Sanger, Ca. 93657. Officiating:

--Gary Barrett

**Pound**— Sara Madeline Pound was born March 14, 1925, and departed this life January 12, 1985, after a long illness. She was baptized into Christ at age sixteen, by Brother C.C. Thomas of West Virginia; at the East Gate Church of Christ at Roanoke, Va. Dearly loved by her family and a Christian Mother, she is survived by daughters, Sandra and Brenda, a son, Brian and daughter-in-law, Judy and granddaughter, Esther Mae, all of Gordonsville, Va., her mother, Sister Thelma Mae Prater, two sisters, Zola Isenhower and Nadine Hurd, of Jacksonville, Florida; also several nieces and nephews. I was privileged to speak the eulogy at the request of Sister Madeline.

--Bro. Carl Hurd, Jacksonville, Fla.

**Parks**— Sister Minnie Pearl Parks was born May 1, 1893 in The Grove, Texas. She passed from this life Jan. 31, 1985 at the age of 91 years and 8 months. She is survived by two sons, Dr. Archie O. Parks Jr. and Mr. Robert Eldon Parks; and two daughters, Mrs. Frances Paterson and Mrs. Dorothy Cook. She also leaves eleven grandchildren and twelve great-grandchildren. Sister Parks was a resident of San Angelo, Tx. She was a devoted member of the Church of Christ having been a member for almost fifty years. Sister Parks attended the Nineteenth St. Church of Christ in San Angelo along with her son-in-law and daughter, Vernon and Frances Patterson who are faithful members of the church. The memorial service was conducted at the church building with a large number of family and friends in attendance. The singing was beautifully conducted by members of the church. I counted it an honor to officiate.

--Melvin Blalock



**Barney Owens**,— 8782 Meadowview Dr., W. Chester, OH 45069— Since my last report I have been privileged to be with the brethren at Wynnewood, Ok. and Bedford, In. Although the season here does not speak of it now it will soon be time for meetings to begin everywhere across the country. The congregation here is looking forward to Tommy Shaw's visit in April (20-28). Our first extended effort will be with the church at Wynnewood, Ok., Mar. 3-10. Then April 6-14 we will be at Neosho, Mo; 21-28 Shreveport, La. and May 8-12 Holyoak, Co. I hope that you will help us in these places if you are in driving distance, or perhaps have not made plans for a vacation, or you need a "get-away weekend" what better to take you away from the hustle and bustle of everyday worldly affairs than a series of meetings? Pray for us.

**Edward Williamson**,— 711 S. Adair, Pryor, Ok. 74361, Jan. 22— As we begin a new year here in NE Okla. I begin my third month working with the Chateau congregation. We are few in number but zealous. We have had a few visitors from other congregations for which we are thankful, also a few who are not Christians have assembled with us. We have a radio program each Sunday morning and also have several studies set up, which we hope will be fruitful. One man from the nursing home in Pryor has been attending recently. I have been privileged to speak at Muskogee, Tulsa, and Tahlequah (Qualls Rd.) in Okla., and also were glad to attend a meeting at Neosho, Mo. It was especially good to be back home in the Ozark mountains and worship with the Ben Davis congregation. If you know of any we can contact here, please get in touch. God bless you all.

**D.C. Kasambwe**,— Box 573, Blantyre, Malawi, C. Africa— Here is a year-end report to let you brethren know how the work is going here. Family and I are well. Here in Malawi we continue to labor together for the Master. The congregations are growing spiritually and unity prevails. Since last report, many things have happened. I have visited many places conducting meetings and enjoying very much the opportunities to do so. Many souls have been baptized into Christ both here at Blantyre and other areas. We need to use every means possible to preach the gospel and I feel sure prayers are being answered. Outside interest is good and I have high hopes of more baptisms in the near future. I look forward to this coming year and am

thankful to God for His grace and love. It was also a pleasure to work with and visit in the home of Bro. W.S. Makhukwa in Lilongwe. I enjoyed traveling with and working with Bro. B.C. Tenthani. These are good men. I love the OPA, keep up the good work.

**James Phillips**,— 203 Harvard, Scott City, Mo. 63780, March 3, 1985— We closed out our meeting Feb. 24th with Brother Eugene Nichols doing the preaching. We had good attendance in spite of the rain; had 6 outsiders. We had one confession of fault of which we give God the glory. We had Brother Joel Smith and his family from Brookhaven, Miss. come to help out in the meeting for which we are thankful. Please pray for us and the work.

**Clyde Lamkins**,— Feb. 11, 1985— Today I preached the funeral of Bro. Willie Adams of Richland, Mo. He was 86 yrs. 3 mos. 30 days old. His wife Alzena survived him. In the last year I have held meetings in Alton, Mo. and baptized Todd Richardson, son of Bro. Jerry Richardson, and a number of restorations in Pottsville and Hunt, Ark. Also enjoyed meetings at Dover and Witts Spring. It was a pleasure to work with Bro. Miles King. He is a King in the work in that area. My hat is off to him for his dedication. My business was destroyed by fire in September so I am retired from the cabinet and furniture mfg. business. I am now full-time working in the vineyard of the Lord. If I can be of help in holding meetings for any one, just let me know. Phone 417-532-4526.

**Randy French**,— P.O. Box 2223, Redding, Ca. 96099, March 2— The Church in Redding continues to worship God as always in Spirit and in Truth. We praise God that thru the truth of his word we are able to show those in error the Path that God expects us to walk. In the past week five precious souls have been restored to Christ. Roy and Sue Beall, Jim and Becky Erickson, and Michele French have rededicated themselves to serving God according to his word. Our constant prayer is that others that continue worshipping in error will be convicted by **God's Word** and will bring their worship in line with God's pattern. We ask mention of these in your prayers. Pray for all of us that we may glorify God in our lives. Again we give God the praise for the power of his word.

**P. Duane Permenter**,— 407 N. King, Henryetta, OK, 74437, March 5— We are happy to report that we had some visitors from the community during our meeting with Ron Alexander. Though we saw no visible results, we were much encouraged from the preaching and the visitors from the area. We express our appreciation for all who came far and near assisting in this effort. We were blessed recently by attending one service of the annual meeting at Ada, Oklahoma. The brethren at Ada, the speakers, and brother George Vergara are to be commended for their efforts to make the weekend as successful as it truly was. We are presently conducting several studies and making quite a few new contacts. It certainly is wonderful to be of service in the Lord's kingdom. We extend our warmest thanks to all the brethren who have supported us morally and financially, for you, with the Lord's help, have made it possible to continue the work. May God bless you! Our next meeting here at Henryetta will be with Barney Owens in June. Laurie and I are looking forward to being at Graham, Texas this month where we have made many friends. We are also looking forward to meeting many new brothers and sisters in Christ at McGregor, Texas April 12-14 when we will be in a short meeting there. Peace be unto all the faithful. Pray for me and mine.

**Gary Barrett**— 420 Hawley Ave., Sanger, CA 93657— The work here at Sanger continues and God is Blessing in abundance. Here of late two more have been restored, another baptized, and some confessions of wrongs. The young men of the congregation are becoming more active

in the services and the enthusiasm level is high. We are enjoying good crowds at every service and I certainly appreciate the good support of the members of Sanger. Our Bible studies continue with a good interest being shown. In the past few weeks it has been my privilege to hear Bro. Richard DeGough in a meeting in the Clovis Church and Bro. Taylor Joyce in a series of meetings at Yosemite Church. I really appreciate these brethren for their work in Christ. Our hearts were deeply saddened at the death of Bro. Howard Walker's son this past week. My heart was touched when the brethren of the Yosemite church Friday night, after Bro. Taylor Joyce's sermon offered a special prayer for the Walker family! The Church here at Sanger showed the family how much they care and you could see and feel the closeness. Come Mar. 9, 10, and 11th, I will be in a meeting with the brethren of the Auburn congregation. I am certainly looking forward to this time. We ask you to continue to pray for us as the work here at Sanger continues.

**Don Jackson**,— 105 Foxhall Ct., Easley, SC 29640, Feb. 27, 1985— At the end of 1984, we ended our work in Alabama and Tennessee. I want to thank all the brethren that supported us during our stay there. As of Jan. 1, 1985 we are working with the Berea congregation in Greenville, SC. We were happy to see the gospel move people in 1984. It is a glorious thing to see the sinner obey the gospel in baptism and the erring child return to the fold of God. Surely these sights prompt us to work even harder in God's vineyard in the year to come. I was happy to be in Oklahoma and Texas the last part of December. It was especially nice to see many old friends I hadn't seen for several years. I was able to go to the study one day, the New Years Meeting in Norman, and preach in Wichita Falls, Texas and Ada, Okla. Recently Bro. Miles King held a weekend meeting here in Greenville. He did a good job preaching the gospel. We also were able to hear Bro. Gerald Hill in Jonesboro, GA. Meeting time in the south is about to begin and we look forward to hearing as many preachers as possible in the months to come. If you know of anyone in the western Carolinas we can visit please send me their name and address. Please note the new address and my phone number is (803) 855-5979.

**Richard DeGough**,— Rt. 2 Box 156, Collins, Mississippi 39428— Our work continues at Collins with some additions to the church. We enjoyed the stay in California the month of February, and the short meetings we held in Clovis and Bakersfield, (Planz Rd.). Enroute home we held a short meeting in Houston, Texas at Arroyo St. The crowds were good and cooperation was evident among the churches in the city. Preaching brethren Jerry Dickinson, Jim Hickey, and Jimmy Franklin have been living there, and brother Doug Young has moved to the city to help the church. We really appreciate all of them for their support in the meeting. Our thanks to the many brethren who extended hospitality to us. Lynwood Smith held a weekend meeting in Collins. The preaching was strong and the brethren from Hillcrest and New Salem supported the meeting. We thank them all. Continue to remember us and may the Lord bless the brotherhood.

**Paul O. Nichols**,— 9462 Baird Road, Shreveport, La. 71118, March 9— It was a joy to be with the church at Weatherford, TX, March 1-3. The meeting was well attended by brethren from nearby congregations. This is a young church, but they have built a nice meeting house, with no big debt for construction (which speaks well for their financial judgment). A lot of credit goes to Melvin Blalock, who helped establish the church and who works with the congregation. At the meeting we were also happy to see and visit with other preaching brethren, Joe Lee Norton, Ron Willis, and Bob Johnson. Accompanying me on the trip was Donald Coon of the home congregation. At the South Shreveport church we continue to have our

studies from house to house as well as interesting and edifying worship services. We are blessed with several good teachers. We have had several preaching brethren with us during the past two or three months, Glen Osburn, Jim Franklin, Duane Permenter, Art Lynch, and Bobby Cunningham. Next weekend we expect Gerald Hill to preach for us. We welcome visiting brethren. May the Lord bless us all.

**Robb W. Hickey**,— 5313 Cornell Dr., Irondale, Alabama, 35210, March 4— We had an enjoyable meeting at La Grange, Georgia recently. During the meeting four confessed faults. We made our home with the Alton Baileys and enjoyed the visit with them. At the meeting crowds were good, but sickness hindered some. Cooperation was splendid, the singing good, and the fellowship great. We had visitors at the meeting which helped out greatly. It was my pleasure to be with the congregation at Cinn., Ohio (Hamilton) and the congregation at Bedford, Indiana in February. In the month of February I was happy to be associated with several preaching brethren. We have outside visitors at Birmingham from time to time and members from other places frequently. Lord willing, our next few meetings will be: Albany, Oregon, March 31-April 7; Yakima, Washington, April 14-21; Seattle, Washington, April 22-28; Cottage Grove, Oregon, May 3-12. If you are near these places or wish to plan a trip, why not include our meeting and come be with us and help us spread the gospel. We solicit the prayers of the faithful.

**R.B. Roden**,— 112 Kelly Dr., Moore, OK. 73160— We closed out the year of 1984, cleaning our home after a fire. We had a lot of extensive smoke damage throughout our entire house. Then we had water damage to our central heat and air unit, due to seepage and heavy rains. We are thankful our home could be repaired and cleaned...all is clean now. Also, I recovered from my surgery, Jan. 30th, better than I expected. I will be permitted to drive full time, in about two weeks. My wife has been driving for me most of the time. I have preached at Moore, Norman, Washington and Sentinel since my surgery. I plan to go to Sulphur, Mar. 10th; Dallas, Mar. 17th for both services; and Washington, Mar. 24th. We plan to be at Monroe, La., Mar. 29th-31st. I regret very much that I had to miss so much of the study at 21st...Okla. City. Also, the New Year's Meeting at Norman... due to the smoke and water damage. The fire and smoke damage occurred Dec. 16th... the water damage occurred Dec. 30th. The painting, cleaning, repairs and etc. took about a month to complete. Our plans for 1985 are "to be busy in the Lord's work." Thanks to all of you who sent cards, for the phone calls and especially for your prayers while I was recovering from surgery.

**Paul Walker**,— P.O. Box 801, Greenville, Pa. 16125, March 1— Congregations in Western, Pa. are doing fine. My family and I enjoy monthly visits with Greenville, Indiana, Lovejoy, Flemington and Rote. We lived and worked among these fine brethren about 15 years ago; it is so good to see everyone again; to see, too, the peace that prevails among the congregations. It is also a pleasure to visit monthly with the Lakemore (Akron) brethren. Bro. and Sis. J.W. Kornegay recently moved there; the congregation will be blessed by their presence, I'm sure. Akron, Ohio is only a short drive from our home in

Greenville; so, we look forward to many visits with the Kornegays, Lord willing. Pennsylvania brethren look forward to meetings this year with Ron Alexander, Gary Barrett and Don McCord. Recently, I conducted funeral services for Mrs. Gaynell Lydic. Over the years, it has fallen my lot to speak words of comfort at two other memorial services for members of the Lydic family; Harvey Lydic and Eva Lydic Bee. Gaynell was laid to rest only a short distance from the Lovejoy community (Pa.) where she and her husband, Don, formerly lived. May God comfort the Lydic family. And, may He bless the Church around the world.

**Don L. King**,— 41931 Chadbourne Dr., Fremont, Ca. 94539, March 15— The church is doing well in Fremont. Crowds are good with occasional outside interest. The brethren get along well, work together well, and stay busy in the Lord's work. We are excited about the work in the Philippines and the congregation is solid in backing it. Lord willing, I begin at Jonesboro, Ga. March 24. This is the first time for me there and we look forward to the opportunity. April 13 we begin at Escalon, Ca. I have held a number of meetings there in the past and always enjoy being with them. We heard this week from brethren in the Philippines that they have established another congregation through contacts made by the radio program. This makes sixteen the radio work has established. We're looking forward to our meetings this year and pray much good may be done.

**Jim Franklin**,— 12579 St. Michel, Houston, TX 77015, Mar. 1— Bro. Richard DeGough's meeting (Feb. 20-24th) here at the Aurora St. Congregation was a "Gospel Meeting" at its best! He skillfully preached the Word without fear or favor, but he did so in the spirit becoming one who loves the Truth and the souls of men. We appreciate the attendance and encouragement of our sister congregations of the area, Northshore and Deer Park. I have been teaching frequently at Deer Park and will continue to do so on a more regular basis in the future. If God be willing, I will be leaving in June for another trip to India. Bro. J.B. Paul suffered a serious heart attack the latter part of last year. The latest information is that he is improving. Bro. Paul's activities have been curtailed considerably, therefore it has become necessary for others to make a special effort to encourage several young men, (one is Bro. Paul's son-in-law, Raju.), to develop as teachers. There are indications that they may have an interest in preaching the Gospel. Progress continues in the area where Bro. Michael Doss labors. He has extended his efforts into more villages and thankfully, with results. I will also be spending time in studies with him and others of that area who desire to preach. On my return trip home, I will stop in Malaysia for private studies with the brethren. Also, I will stop in the Philippines for meetings as requested by Bro. Danao and others of the Philippine brethren. Here at home, the Aurora St. Congregation continues to grow in strength. I think this is because we are blessed with a number of brethren who are very excellent speakers and outstanding teachers. Whenever they take the pulpit, they are prepared! We miss the Bill Page family very much since their move to Norway. Pray for them as they try to plant "the Seed" in that country. Visit us in Houston if you have the opportunity. May the Lord bless His people 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

"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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## WHAT IS THE GOSPEL OF CHRIST?

By: Voyd N. Ballard

Times have changed and with the changing of time man has become wiser in his own conceits. He has learned more and more about perverting the way of the Lord. A good example of this is the prevalent denominational teaching that there is a difference in the gospel of Christ and the doctrine of Christ. Denominational preachers tell us that the gospel of Christ is only the "good news" which man accepts by "faith only" and upon this acceptance is saved. Many of them add that he is saved from all sins, "past, present, and future" and can never after be lost, even if he never abides in or even walks in the doctrine of Christ.

I can remember a time when no one believed nor taught such a doctrine. Even the denominational preachers of the old days who were willing to engage us in public debates on the plan of salvation accepted the fact that the gospel consisted of the whole New Testament. That the teaching of the Lord as revealed therein, with His gospel or doctrine...one and the same. However, as these denominational preachers were pressed further and further into a corner by gospel preachers who insisted that the gospel or doctrine of the Lord is something that man must continue to walk in obedience after becoming a Christian they came up with the idea that the gospel is one thing and the doctrine is something else. Then along comes some of our own brethren who have deluded themselves into believing that they have "discovered some wonderful new truth" that all of the old pioneer preachers, and even the Apostles and other inspired New Testament writers missed, which they have boldly labeled "Unity in Diversity" and they have latched onto this idea that the gospel is the good news for the alien sinner only and the doctrine is something that we can divide over "because we can't all understand it alike, and could not practice it alike even if we could be sure about it." To me, this is pitiful, just plumb pitiful! This is not a new truth, IT IS DENOMINATIONALISM TO THE CORE and ought to be branded as such by all true gospel preachers.

There is no such thing as "unity in diversity" when it comes to the teaching of the Lord. You can have unity in the gospel, but you cannot have "unity in diversity". I think this idea stems from a failure to understand the difference between UNION and UNITY, and brother, there is a difference. Why, you can take two tom-cats and tie their tails together and hang them over a clothes line and you will have union, but I guarantee you will not have unity! Now, you can take a false doctrine and tie it to the truth and hang it out to the world and proclaim long and loud that you have discovered a new truth that promotes "unity in Diversity" but you won't have unity, because TRUTH NEVER UNITES WITH ERROR!

No man can make a Biblical distinction between the "gospel for the alien" and the "doctrine for the Christian" because the gospel of Christ and the doctrine of Christ are one and the same and are so used throughout the New Testament. Paul said he was ready to "preach the gospel to

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## THE WORK OF AN EVANGELIST IN A CONGREGATION WITH ELDERS

By Don L. King

As more and more of our congregations are able to appoint qualified elders, the work of an evangelist among such churches becomes an important matter to settle. I am convinced the work of an evangelist is somewhat more involved than might be supposed. When I use the term "evangelist" in this writing I have reference to a fully qualified man able, in both knowledge and experience, to do the work of an evangelist.

The scriptures indicate that the work of an evangelist within a congregation having elders is somewhat corrective or restorative. I am not opposed to an evangelist working within a congregation having elders in order to do mission work elsewhere, or establish new congregations near or far. Obviously, a preacher has a right to have a home congregation where there are elders. However, I do believe that his work within such a congregation and among their members, is basically corrective or restorative. We know it is right for an evangelist to visit and preach at any congregation having elders for the Apostle Paul and companions did so in New Testament days. Timothy was left in Ephesus by the Apostle Paul to do some corrective work, and it appears that there were yet elders in Ephesus at that time. However, through several weeks of study I have been unable to find any scriptural basis for a congregation at peace, having qualified elders in the oversight, calling for an evangelist to come and work among them as "the preacher."

Paul wrote, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:5) It would appear that the meaning of such a statement is further clarified in Titus 1:5: "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." Once the evangelist reaches his objective, and a congregation is "set in order" it logically follows that his immediate responsibility is finished. This would not necessarily obligate him to move away, but he must realize his responsibilities within that congregation are no longer the same.

Robert Milligan in *The Scheme Of Redemption*, says on page 310: "...that the work of an Evangelist, as it is defined and illustrated in the New Testament, is threefold:

1. To convert and baptize the people according to the teaching and example of the Apostles.

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### EXPIRATION DATE

If the date near your name and address reads 5-85 your subscription expires with this issue. Please renew promptly- D.L.K.

Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.

## OUR FUTURE HOME C.A. Smith

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19). The language of the apostle Paul implies that our present enjoyment is based largely on our future prospects, which hope we have both sure and steadfast. This was true of Christ: "who for the joy that was set before him endured the cross, despising the shame." Amidst the trials, temptations, difficulties, disappointments, and adversities of life, the bright prospect the Christian has in the future, is what encourages him to cleave unto God with a purpose of heart. Yea, it enables him to mount up on the wings of faith above the billows of life, and outride its raging storms. It puts new courage in him, so that he is enabled to run and not be weary, to walk and never faint.

On the subject of our future abode there are many different opinions. Notwithstanding the many plain scriptures which teach the utter consuming and passing away of this literal earth, there are many earthly-minded people who believe that this earth will be the place of their eternal abode. These speak of the literal kingdom of Christ finally being set up on earth (?) where they will plant vineyards, build houses, and live here forever. All such ridiculous notions are outside the word of truth.

We shall now take a positive proposition and prove that heaven will be the place of our future abode. I have met some who deny that there is such a place as heaven. They say, that all the heaven there is, is the heaven element we possess in perfect holiness. True, we are now raised up in heavenly places, spiritually, but this only prepares us to go and dwell "with Christ, which is far better." We shall give a few scriptures to prove that there is such a place. "And Elijah went up by a whirlwind into heaven." (2 Kings 2:11). Paul speaks of the "third heaven." (2 Cor. 12:2-4). "So then after the Lord has spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mark 16:19). "Jesus Christ, who is gone into heaven, and is on the right hand of God." (1 Pet. 3:22). "For Christ is not entered into the holy place made with hands; but into heaven ITSELF, now to appear in the presence of God for us." (Heb. 9:24). When Stephen was dying, it is said that he "looked up steadfastly into heaven, and saw the glory of God, and said, Behold, I see heaven opened, and the Son of man standing on the right hand of God." Then he cried, "Lord Jesus, receive my spirit." (Acts. 7:55-60). These texts, with many others, so clearly prove that there is a place called heaven, that there is no appeal from the fact. We shall now prove that the same will be our future home.

"Knowing in yourselves that ye have in heaven a better and an enduring substance." (Heb. 10:34). Thank God for this plain text. Everything in this world has an end. The grass withereth, the flower fadeth away. The sturdy oak, in whose branches the fowls of the air lodge, soon decays and is no more. All nature teaches the "end of all things" pertaining to earth. Even the great monuments, in time crumble to dust. This mortal body will soon return to mother earth. This earth will pass away! But when time has run its course, when the sun and moon no longer shine, when all things pertaining to earth and the earth itself is no more, and is forgotten, "ye have in heaven a better and an enduring substance." Yes, dear pilgrim, "in heaven," the place of God's throne and the home of the angels. "To an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God." (1 Pet. 1:4, 5). "For the hope that is laid up for you in heaven." (Col. 1:5). "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (2 Tim. 4:18). "For we know...we have a building of God, an house not made with hands, eternal in the heaven." (2 Cor. 5:1). "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." (Matt. 6:20). "A treasure in the heavens that faileth

not." (Luke 12:33). "Great is your reward in heaven." (Luke 6:23). Surely these are sufficient to establish the fact that heaven will be our future home.

Jesus, speaking of the future state, said, "in my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jno. 14:2, 3). There are some who make a present application of this scripture. But such is straining the truth! True, the "spiritual house" of God is the church, and each individual is a temple of the Holy Spirit, but in this text clear reference is made to the future. "I go to prepare a place for you," and "will come again (and not remain here with you) and will receive you unto myself; that where I am, there ye may be also." Where did he go? Answer...into heaven. (Luke 24:51). When will he come and receive us unto himself? Answer...See 1 Thess. 4:16-17. I am inclined to believe that by the "Father's house" in (Jno. 14:2, 3) is meant his vast domain, or the mighty universe of God. The "Many mansions" which made up this great house doubtless refers to the millions of worlds which make up the great universe. One of these great worlds has been prepared for our future home. The same is called heaven, and also a "new earth." Peter, speaking of that land of light and bliss, says, "We according to his promise, look for new heavens and a new earth, "after the heavens and earth which compose this globe are "burned up" and pass away. (2 Pet. 3:7-13). Also the Revelator, after describing the judgment scene, when this earth and heaven fled away, "and there was found no place for them." (Rev. 20:11, 15), says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." (Rev. 21:1). Mind you...he saw the new heaven and the new earth after the "first heaven and the first earth were passed away." When did they pass away? Answer...(Rev. 20:11, 15). How did they pass away? Answer...(2 Pet. 3:7, 12). So then after this earth has passed away we look for the new...Vs. 13. The new heaven is the "heavenly city", "For he hath prepared for them a city." (Heb. 11:16). "For here we have no continuing city, but we seek one to come." (Heb. 13:14). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

—C.A. Smith  
810 N.W. 6th

Andrews, Tx. 79714

### WORDS OF ENCOURAGEMENT

"We surely enjoy the OPA and don't want to miss an issue"  
-M.D. Byrd, Paris, Tx.

"Keep up the good work you are doing, Don, we enjoy the paper very much" -Tommie Jackson, LaVerne, Ca.

"We have enjoyed the paper so much. Keep up the good work. Here are 2 subs." -Robert Barron, Cannelburg, Ind.

"We began reading the OPA sometime before 1956 and have enjoyed it ever since. I enjoy the articles and reports, also the work in foreign fields" -Garnet Davis, Pontiac, Mi.

"Enjoy the paper so much, here is my renewal" -Marlet Howard, Collinsville, Ok.

"Wish everyone could read the OPA, so much good information" -Bertie Newman, Hamilton, Tx.

"Thank you for continuing the paper, it is so uplifting"  
-Ethel Young, Sulphur, Ok.

"I like the new look of the paper. Here are 2 subs." -Randy Meents, Greenfield, Mo.

"We appreciate "The Old Path" so much and your time and effort in publishing it" -Bill McCarley, Midland, Tx.

"Renew my paper, we enjoy it so much" -Leonard Powell, Hueytown, Ala.

## SALVATION IN THE CHURCH OF CHRIST

By: **Atanacio S. Garcia**

The church that was built by Christ in the first century is called the "church of Christ". Although there are other names of the church, such as: church of God; church of the Lord; church of the Living God, etc., these are called the church of Christ as Christ is the owner and builder. As there was no church yet established and existing before the establishment of Christ's church, it is a fact that only the church which Christ established had the promise of salvation. Denominations and/or religious bodies came into existence as a result of erring members of the church, and as restoration moved, the more denominational sects sprouted. We cannot deny the fact that their existence were existent of their own human creeds and innovations. History points it out that these religious bodies are named after their founder.

Today, many religious bodies also wear or adopt the name "church of Christ", and claim to have the promise of salvation too. To find out the truth, let us refer in the New Testament what kind of church that Jesus established, then compare them to these teachings as patterned in the New Testament Church if they conform to such.

1) - The church was established in Jerusalem on the first century (about 33 A.D.) by Jesus Christ, who also is the head of the church.

2) - The church is composed of penitent believers and are baptized into Christ. (Baptism is immersion).

3) - The church or each local congregation is to assemble to worship God in a designated place every first day of the week, and when they get together:

(a) SING psalms, hymns and spiritual songs. (No musical instrument).

(b) GIVE as God hath prospered

(c) PRAY, as the connecting link between man and God

(d) Are taught of the Word in one assembly (No division of classes) and the teachers teach one by one. Women are excluded as they are not allowed to teach in the church.

(e) Commune (sharing each other) in the observance of Christ's suffering by partaking of the ONE LOAF and drinking from A CUP, the fruit of the vine.

(4) - The church members are not allowed to join the military or engage in carnal warfare;

(5) - The church's mission is to preach the gospel; providing for its poor; and edifying itself;

(6) - Believe in the humanity and deity of Christ;

(7) - Has its own congregational form of local autonomy: self-governing; self-supporting; and self-extending.

There are many beliefs which the church upholds but the above are enough to compare with the so-called churches wearing also the name "church of Christ." Do you belong to the church whose beliefs is of the above-mentioned, or to any religious bodies also called, church of Christ whose doctrines and belief is not of the above-mentioned.

Now, let's go back to our theme, Salvation in the church of Christ. Remember that the church is the body of Christ, and He himself saves His body. If you are in His body (the church) you are among those that are given the promise of salvation. What made one be saved in the Church of Christ? "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through him." (Rom. 5:8,9). One is saved from the Wrath of God. What is this wrath of God? "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and dissolution, a day of darkness and gloominess, a day of clouds and thick darkness." It is not a famine, accident nor hardship in this life. Everyone, regardless to what religious group he belongs may suffer. One may diligently seek enlightenment in this life in exerting efforts, (survival of the fittest),

gaining success in human livelihood. So much so, in attaining salvation, he avails himself to flee from the wrath of God. We can escape the hardship of life, but no way can we escape this wrath of God. On judgment day no one can hide from God. "But the heavens and the earth, which are now, by the same word are kept in store, reserved into fire against the day of judgment and perdition of ungodly men." "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." We notice from the above statements that we are to be judged before Christ and the fire is reserved and rewarded to ungodly men. What about those that are in Christ's body? "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Here is the promise of salvation to those that are in Christ's body (the church) on that judgment day. On the other hand, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." What salvation is awaiting to the church of Christ? One may say, are those members of the church never to taste death? Well, in a sense of death in this life, some will taste death and some will not. "And it is appointed unto men once to die, but after this the judgment." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we were are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." There will be a complete change of our bodies. "For this corruptible must put on incorruption, and this mortal must put on immortality." On the other sense, the second death which is the complete separation from God, the obedient and the faithful in the church of Christ shall be rewarded the crown of life-salvation.

Remember that the kingdom of God (the church of Christ) shall stand forever. "And the gates of hell shall not prevail against it." "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consumes all these kingdoms, and it shall stand forever." God had prepared a place and He himself is waiting for the exaltation of His glorious church. The prepared place is in heaven with the everlasting God, Christ the saviour. We suffer tribulations, hardships, famine, etc. in this life but in heaven everything will be a joyous life. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrows, nor crying, neither shall there be any pain; for the former things are passed away." Are you a member of the "church of Christ, the only true church which Christ established, and whose beliefs, doctrines and teachings are based on the New Testament and patterned accordingly to what Christ teaches? "Examine yourself if you are in the faith." "There is only one faith, there is only one body", and that is the church-called the church of Christ. You may ask, what shall I do to be a recipient of the salvation, or how can I enter into Christ's body. The answer is very simple and it is not hard to obey them.

1) - Hear Him "Hear Ye Him" (Christ) (Rom. 10:17)

2) - Believe Christ, the Son of the Living God (Heb. 11:6)

3) - Repent and be converted - (Acts 3:19)

4) - Confess Christ before men - (Rom. 10:9, 10)

5) - Be baptized into Christ (Immersion) (Gal. 3:27)

Be steadfast in the faith; live according to His will till death (physical) and the judgment day.

-Atanacio S. Garcia  
100 Rizal Street  
Vira-Dist. No. 2  
Roxas, Isabela 1327  
Philippines

**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

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

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**REGARDING FOREIGN SUBSCRIPTIONS,  
ETC.**

In the March 1985 issue we revealed the need to drop all unpaid subscriptions due to the great financial load it places upon the paper. This included all unpaid foreign subscriptions. At the time we were carrying 71 names in foreign countries at our own expense. This amounted to over \$350 in subscription losses alone last year. I did not mention the cost of postage to mail them. This amounted to even more than the loss of the subscriptions. The bottom line is that we were actually out well over \$750 just in the area of foreign work. The great burden we must deal with is that our foreign subscriptions produce great dividends in spiritual growth. We hate to not be able to send the paper to those who seem to need it most, and benefit most. Surely, there must be those among our readers who will arise to this need. So far about \$75 has been sent in as donations to help in the foreign work. We have applied it to that but, of course, we are far short of what is actually needed. If you wish to be of help in sending *Old Paths Advocate* to those in foreign lands who are unable to pay their own subscription, let us hear from you soon. Many in America have renewed their subscriptions, the list is much better this month. Preachers have written and promised to do more in the future. We truly appreciate them for this, without them we would be suffering. We work continually to make the paper better. We wish it to be as effective and useful as possible. We urge our preaching brethren to report to the **field reports** when you can so that others, even in foreign lands, may know of you and your work for Christ. The field reports are not a column for bragging, as some have inferred in the past. Rather it is a column specifically designed to help our brotherhood know those who labor among us. Too, we need articles dealing with some basic and fundamental topics. We have young people who are growing up among us who need to know the basic New Testament doctrine of the church. Also, such material is of inestimable value in foreign lands. We are convinced that *Old Paths Advocate* is as needed in our modern age as it ever has been. But we cannot do the job alone. We need the cooperation and help of every preacher among us. Let us hear from you soon.

-D.L.K.

**ANNOUNCEMENT**

"2nd Annual Rocky Mountain Midsummer Meeting" - June 19-23 is the date for this meeting, again this year to be held in beautiful Boulder, Colo. at the J.C. Depot (30th & Pearl St.) with Lord's day services being held at our regular meeting place in Westminster, 8161 W. 94th (at Wadsworth Parkway). Glen Osburn will again be conducting the meeting this year, come prepared to participate in the teaching program. We welcome all those making their way to Lebanon or Sulphur meetings. Make plans to attend! Last year was great. Come help us in the Lord's work in the Denver-Boulder area. We will be happy to provide housing or other needs for those attending. For further information contact: Rod Martin (303) 422-4507; Glen Osburn (303) 424-9254; or Larry Krook (303) 449-0034.

**AN OPPORTUNITY IN PUERTO RICO****By: Bob Loudermilk**

On Tuesday, Feb. 19, brother Johnie Karr, of Wichita, Kansas, and this writer boarded a jet for San Juan, Puerto Rico. The purpose of our trip was to make contact and to study with a congregation which we recently learned was open to discussion on some issues that have divided the church for many years (mainly cups and classes). Brother Johnie had made contact with an elder of this congregation a few months ago and found him to be very open to study. On Thursday evening we had a most encouraging study with this elder and his family. At the conclusion of our study, this elder stated that he believed what we had presented was true and that the next step would be to convince the other three elders.

On Friday evening we were given the opportunity to present a message on these issues before the assembly of the church. After some opening comments by Johnie, my message was translated into Spanish by the elder we first studied with. We then opened it up for questions and open discussion. We found the people to be interested and open for further study. They have invited us back, and have agreed to allow a fluent Spanish-speaking preacher to preach several nights on these issues. The church in Wichita has already made contact with two of our fine preachers from Old Mexico (Juan Jr. and Elias Rodriguez) regarding this opportunity. A second trip is being planned for mid-April. Juan & Elias will be holding a short meeting on these issues as well as studying with these brethren in private.

**ABOUT THE ISLAND OF PUERTO RICO-**

Puerto Rico is a beautiful fertile island about 1,000 miles southeast of Florida. It forms part of the boundary between the Atlantic Ocean and the Caribbean Sea. Puerto Ricans are U.S. citizens, and can move to the mainland without immigration restrictions. But when living on the island, they cannot vote in presidential elections and do not pay federal income taxes. The commonwealth received assistance and protection from the U.S. government. Spanish is the main language of Puerto Rico, although many of the people speak English. The island reflects its ties with the United States. The island's large cities have freeways, housing projects, and modern shopping centers.

**YOU CAN BE OF HELP:** If you have friends or relatives living in Puerto Rico, please send us their names and addresses. Perhaps some of these people can be contacted during a future trip. Please also remember the opportunity in Puerto Rico in your prayers.

I want to thank the Wichita brethren for their support and encouragement during this trip. It is a real joy to work with brethren who desire to spread the gospel throughout the world.

-528 S. Lakeview  
 Derby, Kansas 67037  
 Phone: (316) 788-5957

## WHAT IS THE GOSPEL OF CHRIST?

By: Voyd N. Ballard

Continued from Page 1

you that are in Rome also." (Rom. 1:15) But these people were the saints according to Rom. 1:7. So don't tell me that the gospel is only good news for aliens, and not for the saints. Paul said he was ready to preach it to these saints, and said it was "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Based on that inspired statement, I am willing to affirm that the gospel is for every Jew out of the church and every Jew in the church, for every Greek out of the church and for every Greek in the church. That it is the "whole counsel of God" which all inspired men preached both to the saved and to the unsaved. You cannot make a distinction between the gospel of Christ and the doctrine of Christ. Please note the following:

1. The saints in Rome became such through their obedience to the doctrine of Christ. It was their obedience to this form of doctrine that made them free from sin and servants of righteousness. (Rom. 6:16, 18).

2. To these saints in Rome, saved by their obedience to that form of doctrine, Paul was ready to preach the gospel.

3. If the gospel and the doctrine are two different things these Romans were saved by the doctrine before Paul ever got the chance to preach the gospel to them! This sure upsets the denominational theory that the gospel is the good news for the sinner and the doctrine is for the child of God. Paul plainly said the Romans were "THEN" made free from sin when they obeyed the doctrine.

Please Note again:

1. The first part of Acts 18 is a record of Paul's preaching in Corinth. It was here that he "testified that Jesus was Christ."

2. "Many of the Corinthians hearing believed, and were baptized."

3. Paul said he preached the gospel to them. (1 Cor. 15:1).

4. The gospel Paul preached to them was the same as preaching Jesus as Christ and this gospel saved them.

Now, Paul said the gospel he preached to them in the beginning was the same gospel he preached to them in his epistles. They were standing in this gospel. (1 Cor. 15:1) Paul was preaching this gospel to them in this letter. He had preached this same gospel to them in the past. They had received it, were standing in it, and were saved by it if they kept it in memory. True, Paul delivered unto them first of all the death, burial, and resurrection of Christ, but he delivered more than this as he taught them to "observe all things whatsoever I have commanded you." He delivered unto them the ordinances and commanded them to keep them just as delivered. (1 Cor. 11:3).

We do not for one moment deny that there is in the gospel or doctrine of Christ instructions to the sinner telling him how to be saved from past sins, and instructions telling the child of God how to live the Christian life, but I do deny that the gospel and the doctrine are two different things.

And I do deny that we cannot be sure about the doctrine. I sometimes hear brethren say, "We cannot be sure. We cannot know that we have all the truth." Is it possible that these brethren are "Ever learning, and never able to come to the knowledge of the truth"? (2 Tim. 3:7) If we cannot be sure that we can know the truth Jesus must have been wrong for he said, "And ye shall know the truth, and the truth shall make you free." (Jno. 8:32) He said that when the Holy Spirit came to the Apostles he would guide them into ALL truth. (Jno. 16:13) I believe he did just that and I believe these inspired men preached that truth and wrote it down for us in the book we call the New Testament. And I believe, furthermore, that the person who does not think he has all truth just does not believe the New Testament.

—Empire, Calif. 95319  
P.O. Box 959

## THE WORK OF AN EVANGELIST IN A CONGREGATION WITH ELDERS

By Don L. King

Continue from Page 1

2. To collect the converts into such congregations as may be found most convenient for their own improvement and edification, and to watch over, edify, and instruct them until they are capable of sustaining themselves, when Elders and Deacons should be appointed, and the Evangelist relieved from his local charge.

3. To have a constant oversight, as far as practical, over all the churches, and to give to those that are weak and sickly such aid as may be necessary for their support and for their restoration to a state of healthfulness and usefulness."

Alexander Campbell, in the *Millennial Harbinger* (vol. 1858, pg. 330) said: "A church set in order by an Evangelist is not under him as an official. (in other words after it has elders, DLK) After organization it has its own Bishops who watch for their souls as those who must give account to the Lord." Hence, Campbell believed and taught that after the church was complete with elders, the evangelist as having directive responsibilities until that time, however. On page 331 of the same volume he wrote: "From all our premises the word 'Evangelist' applied and used by the Apostles, indicates one who preaches the gospel, baptizes the believers, plants churches, or organizes them." So it is clear he didn't go along with the modern concept of a church with elders hiring a "minister" and his being considered as "the minister." In fact, in the 1840 volume of *Millennial Harbinger* (pg. 181) he referred to such as "stall-fed" evangelists.

From Acts 18:18, 19, we learn that Paul visited Ephesus along with Priscilla and Aquila. (second missionary journey) According to Conybeare and Howson in *The Life and Epistles of St. Paul*, the year was about A.D. 54. Acts 18:19 tells us Priscilla and Aquila were left there when Paul departed for Jerusalem. Later, when he returned to Ephesus, he found about 12 men who were disciples. (Acts 19:7) Mr. Unger in his *Bible Dictionary* says they were converts to the preaching of Apollos who had known only the baptism of John at the time these 12 men had heard him preach Christ. According to Acts 19:1-7, Paul baptized them in the name of the Lord when he returned to Ephesus. This second visit seems to mark the real beginning of Paul's work with the Ephesians. It lasted for some three years according to Acts 20:21.

Apparently during this period of time there were elders appointed at Ephesus. At any rate, we do know that later, about A.D. 57 or 58 (after Paul's leaving) he stopped off in Miletus and sent for the Elders of Ephesus. (Acts 20:17-38) Upon their arrival they received warnings of later problems which would confront the church in Ephesus. Paul reminded them that he had warned them "night and day with tears." (Acts 20:31). He warned them of both exterior and interior forces which would try to harm the church.

After this occasion, Paul went his way. Later, he placed Timothy in Ephesus to correct several problems which had arisen. It follows that some of the things Paul had warned against were the very things Timothy was left in Ephesus to correct and set in order. This seems even more evident from a study of 1st and 2nd Timothy. Macknight in his *Apostolical Epistles* (pg. 437) outlines the errors Timothy was to correct:

"From the first epistle we learn, that the following were the errors Timothy was left in Ephesus to oppose: (1) Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation: (2) Uncertain genealogies, by which individuals endeavored to trace their descent from Abraham, in the persuasion that they would be saved merely because they had Abraham to their father: (3) Intricate questions and strifes about some words in the law: (4) Perverse

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## THE BOOK OF LIFE

By: Hood Wilkins

The expression "book of life" as used in the scriptures, is a figurative expression. I don't suppose that any one thinks that there is a literal book, made of material paper and glue and ink, in heaven wherein the names of the redeemed children of God are recorded. Heaven is a spiritual place, a spirit world; it is not made of material substance. But as I understand the expression, it means that there is that in the mind of God which corresponds to such a literal, material book. God does not need a record book to keep track of his children. "The Lord knoweth them that are his," Paul says (2 Tim. 2:19) and in the final day not one of God's children will be lost because God forgot about him.

The expression is borrowed from the custom of many ancient countries, particularly the Greek City States, of enrolling or registering all the citizens of the country or state so that those eligible to vote or hold office might be known. Sometimes the inhabitants of a country were enrolled for taxation purposes, as was the case in the Roman Empire when Jesus was born (Luke 2:1). The King James Version says "taxed" here, which was the ultimate purpose; but in order that all might be taxed, all had first to be enrolled, or registered. A similar custom-law, rather--prevails in many states of these United States, where only those who are "registered" are allowed to vote, as is the case in this state. The Holy Spirit borrowed this ancient custom and expression to describe the citizens of the kingdom of heaven. They are enrolled in the book of life.

If we understand the origin of this expression and its use in the scriptures, it will help us to learn some valuable lessons. Let us study briefly its use in the sacred writings.

After Israel made the worshipped the golden calf at Mount Sinai, Moses interceded with God for them, and said, "Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:31-33). We can scarcely comprehend the depth of the compassion and love which prompted Moses so to intercede and to make the offer which he did. But the point which we want to notice is that Moses here speaks of a book in which the names of God's faithful people are written.

In one of the Psalms, which is a prophecy concerning Christ's betrayal and death, the Psalmist prayed concerning his adversaries, "Let them be blotted out of the book of life, and not be written with the righteous. The last Old Testament prophet declared, "Then they that feared Jehovah spake one with another; and Jehovah hearkened and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name" (Mal. 3:16, 17). Jesus bade the seventy disciples whom he sent out to "rejoice that your names are written in heaven" (Luke 10:20). Paul speaks of certain ones as his "fellow-workers, whose names are in the book of life" (Phil. 4:3). In our text, John declares, in his description of the final judgment, that "if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:15). And in the next chapter, John declares that "only they that are written in the Lamb's book of life" shall enter into the holy city, the heavenly Jerusalem (Rev. 21:27).

Being enrolled in the book of life is a matter of citizenship in the kingdom of heaven. Just as in ancient days only the citizens of a community were enrolled, or registered, so only those who are citizens of God's kingdom are enrolled in heaven. When we become citizens of the kingdom of heaven, our names are, figuratively speaking, written down in God's book.

Paul declares that our citizenship is in heaven (Phil 3:20). The King James Version reads, "For our conversation is in heaven," which actually makes little or no sense at all. But Paul means to say that we are citizens of heaven, of the kingdom of heaven. Heaven is the capitol city of the kingdom of heaven. The church, Christ's kingdom, has no earthly headquarters; its seat of government is in heaven, and as citizens of that kingdom, our citizenship is said to

center in heaven. And in the next chapter he declares that the names of the faithful citizens are in the book of life, (Phil. 4:3). People enter the kingdom and become its citizens when they are born of water and the Spirit, born again of a spiritual birth (John 3:5). To be born of water and the spirit simply means to believe and to be baptized. What Jesus described to Nicodemus under the figure of a birth, he described in plain language in the great commission when he said, "He that believeth and is baptized shall be saved" (Mark 16:16). Thus, those who believe the gospel and are baptized are enrolled in the book of life.

The writer of Hebrews declares that the church is composed of those who are enrolled in heaven. He says, "Ye are come to the general assembly and church of the firstborn who are enrolled in heaven" (Heb. 12:23). There is some confusion concerning the meaning of the passage. Many people, and even some preachers, think the word "firstborn" refers to Christ because he is said to be "the firstborn of all creation" and the "firstborn from the dead" (Col. 1:15, 18). But the reference in Hebrews is not to Christ, for the simple reason that the writer immediately describes the "firstborn" as those "who are enrolled in heaven." Aside from the fact that Christ is nowhere said to be enrolled in heaven, note that the verb **are** is a plural verb. You cannot have a plural verb with a singular subject, which would be the case if Christ were the subject. "Firstborn" in the original Greek is in fact plural in form, though it is not in English. To exhibit plurality in English we would have to write "firstborn persons", or something of the sort. The reference, then, is to the members of the church, and the writer says that they are "enrolled in heaven". Hence, in order to be enrolled in heaven, one must become a member of the church.

Now, the Lord adds people to his church (Acts 2:47). But he adds only those who are being saved. Hence, whatever it takes to make one a saved person, that is what it takes to get into the church. And we learn that in New Testament times those who believed on the Lord, repented of their sins, and were baptized into Christ were saved. But the saved were those added to the church. Therefore, those who believe, repent, and are baptized are added to the church. And it follows then that only those who believe, repent, and are baptized are enrolled in heaven.

To the church in Sardis the Lord declared, "He that overcometh...I will in no wise blot his name out of the book of life (Rev. 3:5). In this statement it is implied that a name once written in the book of life can be blotted out of it. It can be erased from the pages of the book. And this means that he whose name is blotted out forfeits all the rights and privileges belonging to those whose names are written therein. In other words, such a person loses his citizenship in the kingdom of heaven and also all the rights and benefits of this citizenship. Let no one delude himself into thinking that because his name is in the book of life, he is forever secure in his possession of citizenship. His name can be erased.

In response to Moses' expression of his willingness to be blotted out of God's book in place of the rebellious Israelites, God said, "Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). Let us remember that this was spoken concerning God's people. They were the ones who had sinned, and God said he would blot them out of his book. This is obvious, for only God's people are written in God's book, and only those who are written therein can be blotted out of it. Hence, if any of God's people sin, and continue in sin, their names will be blotted out of the book of life.

Malachi declares that a book of remembrance was written before God for certain ones. Let us note for whom it is written. First, for them that fear Jehovah. To fear Jehovah is to respect and reverence him and to keep his commandments. Those who fear God obey him. They

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## THE BOOK OF LIFE

By: Hood Wilkins

honor him by doing his will. This is the whole duty of man; this is all that God requires of man (Ecc. 12:13-14).

Second, for them that think upon his name—to think upon the name of Jehovah is to meditate upon the qualities and attributes that make him what he is. It is to think and meditate upon God as he reveals himself to us in his word. Men do not please God when they do not think of him. Thirdly, those for whom the book of remembrance is written possess another characteristic; they speak with one another. That is, they teach, exhort, encourage, strengthen one another. We cannot live the Christian life in isolation from all other Christians. Too many of us are trying to do just that. We live as if there were no other Christians in all the world. It is a great help in living the Christian life to know what other faithful Christians are doing, to keep in touch with them, and to encourage one another to godly living and diligent service unto the Lord. God remembers all those who do these things.

It is a fearful thought that our names may be blotted out of the book of life. For if our names are not in that book at the last day, we shall be cast into the lake of fire. The book of life is the most important place your name will ever be. There may be no earthly record of you at all, but if your name is there, in the divine record, that is what counts. On the other hand, no matter where else your name may be, if it is not in the book of life, it will not count in the last day. There is a record of all of us, I am sure, somewhere here on earth, and it would be bad indeed if it were blotted out.

My name is registered as a citizen of this great country. It would be terrible to have it blotted out and to lose my citizenship. My name is written in the family Bible as a member of my father's family. How terrible it would be to know that it is blotted out of that record. My name is written on the roll of this congregation. It would be terrible to have it erased from that roll. How much more terrible would it be to find that my name has been blotted out of the book of life.

Let us impress it upon our minds that sin will cause our names to be blotted out of that book. And let us remember that the character of the church to which Jesus declared that he would blot out their names if they did not overcome. It was the church in Sardis. And what was the particular sin that they were guilty of? The church in Sardis was the "dead" church, you remember. They were not charged with being grossly immoral, or unsound in the faith, or harboring false teachers. They were simply dead. Instead of being diligent and active in the Lord's service, they just up and died. And we can do the same thing today. The point we want to stress is that our names will be blotted out of the book of life if we simply do nothing.

Picture in your minds the final judgment scene. All who have ever lived or ever will live are there. The judge of all the earth is seated on the great white throne. The books are opened, the Old and New Testaments, and all are judged according to what is written in these sacred books. And then another book is opened, the book of life, containing the names of all God's people of all the ages. And then there is the great separation; some are called to stand at the Judge's right hand and the rest are bidden to stand at his left hand. All those whose names are in the book of life are placed on the right hand.

But, lo, I am on the left hand. My name was not read out of the book. And I humbly and fearfully approach the great white thorne. "Lord, I say, "there must be some mistake. I'm sure my name is in the book. Perhaps it has been overlooked. Will you please search again?" Then the King shall say, "Your name is not there, but we will look again." And again, the pages are turned, and again I am bidden to return to the left hand. "But I am sure", I cry out. "I was baptized when I was in my youth by Brother Bigname, and I was a member of the church in Crossroads Village for

many years. I know my name was on the church roll." "Yes," comes the reply, "your name was on the church roll, but it is not in my book." Just then the Recording Angel points to a page in the book. "Lord," he says, "it was once written here, but it has been erased. See, there is still the faint tracing of the name, but it is plain that it has been erased. He was not faithful and diligent in their service. He loved the world more than he loved thee. He neglected to read and study his Bible; he was not steadfast in prayer; he did not give as he was prospered. And his name has been erased, blotted out." Then came the final sentence: "Depart from me, into the eternal fire; I know you not."

Written by the late Bro. Hood Wilkins, who prior to his death worshipped with the Escalon, Ca. congregation.

## 4TH OF JULY MEETING LEBANON, MO.

The annual 4th of July meeting will be from June 27 through July 3rd. Brethren Tommy Shaw and Edwin Morris will help the Lee's Summit congregation conduct this meeting. There are adequate accommodations. We all look forward to a great Spiritual feast.

—Edwin S. Morris

## ACCENT OF MERCY

Accent of mercy fall soft on thine ear, is there mercy for me. Now he is meeting poor sinner in grace he knock at your hearts door o' give him a place. Father, Mother, Sister and all. God and myself I have last all by my fall.

Sinner despair not. Christ stoop low to rescue the soul that is lost in sin. You would fall at his feet and asaringly sing Jesus my savior? my lord and my king. To make sinners the night of judgement turn free, he's now up in Glory a man on God throne.

Will he heed my weak prayer? O' God! in the stream that for sinner did flow. Groaning, bleeding, dying for thee the crucified hung on the cursed tree. But he is coming again, it may be quite soon he left us this message while he is above.

Wash me and I shall be whiter than snow, and him you must meet there below. It was for this cause that he died on calvarys tree, just to believe and obey God's plan of salvation. A message of mercy a message of love to tell sinner that he loves them, Adam and the hold race.

These are sweet words and wondered to tell how God in his mercy saves sinner from hell. To at the cost of God's son to be save as ungodly unrighteous to be save by faith and by my blood. This the day of my patience and grace be seek them for me be-seek by my blood.

—By Dan Holiday  
338, Division St.  
Mansfield, La. 71052

## WORDS OF ENCOURAGEMENT

"I enjoy reading the paper and do not want to miss the next issue" -Dorothy Neese, Kampsville, Ill.

"I find the paper stimulating and profitable. I share it and its good articles with others in the assembly here" -Erick Bloom, Saginaw, Minn.

"Thank you for a very good paper and the many blessings one gets from it. I truly enjoy all of it" -Nina Brackett, Norman, Ok.

"We enjoy the paper and look forward to it each month. We would appreciate your prayers for the congregation here" -Sue Long, Jasper, Tn.

## THE WORK OF AN EVANGELIST IN A CONGREGATION WITH ELDERS

By Don L. King

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disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness: (5) And oppositions of knowledge falsely so named. -- But these errors had not taken place before the apostle's departure; for in his charge to the Ephesian elders at Miletus he foretold, that the false teachers were to enter among them **after his departing...**"

From these things it appears Paul established the Ephesian church, appointed elders over them, left the church in their care and went his way. Still later, he warned the elders of coming problems to watch for. Evidently, the dreaded problems did arise and Timothy was put there to **correct** the situation. In 1st Timothy 1:3, Paul begins with just such an indication. "As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest **charge some that they teach no other doctrine.**"

Scholars place the date of Paul's first letter to Timothy as between A.D. 65-67 (at least some do). If there were, in fact, presiding elders yet at Ephesus when Timothy was left there shortly before he received his first letter from Paul, they apparently were not in complete control; for Timothy's work, outlined by Paul, emerges as corrective and reconstructive. I believe we would be safe in saying when Timothy had accomplished what he was sent there to do, and elders appointed to have the oversight, he would then be relieved of his responsibilities there. The point is: when the church is set in order (the things that are wanting are no longer wanting) the evangelist turns the oversight and responsibility to God's permanent plan of church government, the elders.

It is assumed that all understand the evangelist to have the authority to do corrective and reconstructive work within a congregation having elders. In 1st Timothy 5:19, 20 Paul said, "Against an elder receive not an accusation, but before two or three witnesses. Them that sin **rebuke** before all, that others may also fear." This word "rebuke" comes from the Greek "ELENCHO" meaning "to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove;... 1 Tim. 5:20;... contextually, to call to account, show one his fault, demand an explanation;..." (Thayer's *Grk English Lexicon of the N.T.* pg. 203) Timothy, then is told to "rebuke" (ELENCHO) those elders guilty of sin. Not only does Paul use this stronger term for "rebuke" but he further says: "...rebuke before all, that others may also fear." The picture is one of a public conviction of wrong-doing in order that all who witness the public rebuking by the evangelist may be convinced of the elder's fault; and therefore not follow his erring example.

There is a milder form of "rebuke." It is used by Paul in 2nd Timothy 4:2. "Preach the word; be instant in season, out of season; reprove (ELENCHO), rebuke (EPITIMAO), exhort with all long suffering and doctrine." Both of these terms are verbs. However, one is stronger and more severe than the other. "EPITIMAO", (milder) here translated "rebuke" means to "...put honor upon, then, to adjudge (similar to award DLK), hence signifies to rebuke." (W.E. Vine, pg. 253) Thayer adds that the word means "to tax with fault, rate, chide, rebuke, censure severely..." (pg. 245). Jesus used this word in Luke 17:3 where He said, "Take heed to yourselves: If thy brother trespass against thee, rebuke (EPITIMAO) him; and if he repent, forgive him."

We give these passages to show that the evangelist has divine authority to do both mild or strong rebuking within an officered congregation. To me, this indicates very strongly that his work is corrective and restorative, rather than fulfilling the role of the contemporary hired so-called "minister" one sees among the religious world today.

—41931 Chadbourne Dr,  
Fremont, Ca. 94539

## HONDURAS REPORT MARCH, 1985

I would like to take this opportunity to bring you up to date on some of the happenings in Honduras. It has been some time since my last report, therefore, I would like to share with you some of the progress that has been made.

First of all, I believe that the last 6 or 7 months have been the most difficult and the most discouraging that we have experienced since coming to Honduras. In my report of August, 1984, I mentioned about terminating the support of Hector Rodriguez. Some of his actions caused a good deal of damage to the work, even more than I had thought that it would. Therefore, I spent a lot of time trying to rebuild what had been lost. I am happy to report that now things are going much better. Two congregations still are not doing very well, but we pray that they will have time to recover what has been lost.

Looking back over this period of time, despite the setbacks, the work has grown. There have been several baptisms, 18 within the last 3 months. A new congregation was established in Comayagua. The congregation is very small, but we pray that it will grow. The congregation has rented a place to meet. It is small, but as the congregation grows we will look for a larger place in which to conduct services.

In December, Asuncion Arnulfo Espinal began working fulltime with the churches. I baptized him in the river near Chirina more than three and a half years ago. He is 36 years old and is doing a very good job in the preaching of the Gospel.

The congregation in Zapotillo has begun to build their new building. Building is slow because all of the work is done by hand. They are now making the adobe blocks. The wood that will be used for the roof will all be hand sawed. I am very pleased with these brethren because of the fine work they are doing. I also want to take this opportunity to say thank you to the El Cajon congregation for providing the funds for the building.

At the present time we are seeing some interest in the Gospel in some new areas. Part of this is the result of seed that was sown during our first year in Honduras and some is from recent contacts that have been made. We are always looking for new opportunities where we can preach the Word. It is too early to tell if anything permanent will develop. We continue to do the best we can and pray that the Lord will give the increase.

In February, I was invited to a small village near the El Salvador border by a preacher from the Pentecostal Church. I have spent a great amount of time studying with him and others in the community. These studies have proven to be fruitful. This preacher has obeyed the Truth along with several others. Of the 18 people that have been baptized in the last 3 months 11 have been baptized from this small village called Coray. We thank the Lord for all those who have obeyed the Gospel, and we pray there will be many more that will follow. These brethren are now faithfully worshipping which gives a number of 6 loyal congregations in Honduras.

The village of Coray is located in a very dry and dusty part of Honduras. The road to the village is one of the worst that I have traveled. It takes an hour to go the last 11 miles. When I arrived, on my first visit, I was hot, tired and thirsty. I was quickly refreshed by a lunch of eggs, goat cheese, coffee and river water. It took my stomach a little while to get back to normal after drinking the water, but when I was so hot and thirsty it tasted so good.

I ask, brethren, that you continue to pray for the work in Honduras and all parts of the world. My family and I covet your prayers also. Your brother in Christ, Murl R. Helwig, Apartado Postal 26, Comayagua, D.C., Honduras, C.A.

## FRANKLY SPEAKING

### Marion E. Frank

A hidden and unseen, but very real, distinction between the systems of "this world" and the kingdom of God lies in the realm of motives. The apostle John defined the motivating principles of this world as "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). Jesus amply illustrated and expanded this truth in His teaching and parables. Actions and conduct that are considered normal and natural, He showed to be in direct opposition to the normal in His kingdom. The rich fool, motivated by selfishness, yet acting according to the standards of the world in which he lived--and the world in which we live--accumulated more grain and enlarged his barns. But his wealth availed him nothing when God required his soul. The rich young ruler missed the kingdom because he loved his possessions more than he loved Christ. His greed and selfishness were gentle and refined and were coupled with a sensitive, religious nature, but they were far from the kingdom of God. God always has the last word.

Others, motivated by pride, received the censure of the Master. They loved the chief seats in the synagogue and the salutations in the market place. The scrambled for places of highest honor when they were invited to a banquet. Jesus suggested that in taking the lowest seats they would probably receive honor by being invited to a higher, or at least they would not be embarrassed by being requested to give up their place in favor of another.

The rules governing authority and promotion from a lower post to a higher in the world are the opposite of those in the kingdom of God. "And there was also a strife among them (the disciples), which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:24-26).

Essentially, the greed, lust, and pride that dominate this world stem from one root--selfishness. They are grounded in this world because they express the desire of the self-centered person to get all that he can--here and now. They take no account of the spiritual nature of man or of the certainty that he shall stand before God and give account of the deeds done in the body.

But the principles motivating the children of the kingdom stem from the eternal, spiritual, and physically unseen nature of the kingdom. They are rooted in the nature of God as He has revealed Himself in the person and work of His Son, Jesus Christ. They come naturally only to those who have been born again into the kingdom of God, who even then must bear the cross daily and crucify daily "the old man with the lusts thereof."

The first of these is faith. Faith, based on evidence, is defined by the author of Hebrews as a mixture of assurance and conviction. It consists simply of "believing God" as Paul described the faith of Abraham, "For what saith the scripture? Abraham believed God and it was counted unto him for righteousness" (Romans 4:3). Those who refer to faith as a "step" in conversion oversimplify the matter. Faith is more than a step, it is a path along which we travel to eternal life, it is a life principle which underlies everything that we think and say and do. But this Christian faith is not subjective only, a blind credulity pursuing a will-o-the-wisp. It is based on the same laws of evidence that govern belief and trust in any other field of human endeavor. It rests upon the best-attested fact of history--the resurrection of Jesus. Faith is personal and objective--its object is Jesus Christ, the Son of God.

Believing Jesus, the Christian believes in the God whom Jesus addressed as "Father", the God of whom the Old Testament gave glimpses, but whom Jesus revealed fully in His power, His holiness, and His love. Believing Jesus, the child of the kingdom believes the Scriptures--the Old Testament which He enroses and authenticated in every

part, and the New Testament which was written by the inspiration of the Holy Spirit which He gave to guide its authors into all truth (2 Peter 1:21). Trusting the Son of God, the Christian walks by faith, not by sight, and grows to the point where he rejoices that the life which he lives in not his own, but rather Christ living in him (Gal. 2:20). Faith followed develops into faithfulness and is rewarded by the crown of life that fades not away (Rev. 2:10).

A second motivating force in the life of the Christian is hope, described by the author of Hebrews as "an anchor of the soul" (Heb. 6:19). Christian hope keeps its possessor steadfast and calm in the midst of life's storms (Acts 27:25). By hope the Christian is able to see the rainbow of promise through the mist of tears. He can walk down into the valley of the shadow of death in confidence because his hope rests in Him who said, "Because I live, ye shall live also" (John 14:19b).

"But the greatest of these is love." (1 Cor. 13:13). Bound in a bundle with faith and hope, love is the dominant principle governing the citizens of the kingdom of God. This "royal law of love" is something vastly superior of the sick sentimentalism that often attempts to counterfeit it. It is more than mere liking for another with whom we are pleased. It rises above all the natural ties that bind human hearts together. It is a greater than affection for family or friends. It includes neighbors, and enemies, and others more than self.

Such love as this does not come easily or naturally. Its origin and inspiration is in the love which God has for us, a love so deep and wide that it includes all sorts and conditions of men, so perfect that at the greatest cost it expended itself to reconcile to their Maker the blackest moral reprobates, the most seditious rebels, the worst enemies. It is one thing to say, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:44), but it is another thing to be able to say, with the nails being driven through hands and feet, "Father, forgive them; for they know not what they do" (Luke 23:34).

Because God loves us, we love Him, and devote our lives, all that we are and have to Him and His service. Loving Him, we will not knowingly displease Him. We will revere His name, honor His Son, believe His Word, be zealous in extending His kingdom.

We love the Son of God, and we show that love by keeping His commandments (John 14:15). This is not the slavish and grudging obedience of legalism. It is the obedience that rejoices in every jot and tittle of the law of Christ because it is based on love for Christ. It would search out and keep the letter because it honors the Spirit who gave the letter. In conduct the Christian rises above the laws of men because he is governed by the law of Christ.

Christian love includes love for the brethren, for them Christ died; love for neighbors, including our particular? "Samaritans"; love for enemies; love for all men, with the greatest expression of that love being the spreading abroad of the good news whereby they may be saved. This perfect love casts out fear because it is cradled in the bosom of Him whom along we need to fear (1 John 4:18).

Parenthetically, let us state that Christian love has its shadow side. Loving God, we hate Satan; loving Christ, we hate sin that hanged Him on the cross; loving men, we hate all wrong and error that stand between them and their salvation.

Faith, hope, and love; these are the hidden forces that motivate and inspire the lives of the children of the kingdom.

## A NEW TRACT CONCERNING APPAREL SOON AVAILABLE

I have just completed a new booklet concerning apparel for Christians. By the time this issue of the O.P.A., reaches its readers the booklets should be printed and ready for distribution. This publication entitled, **Whose Daughters Ye Are**, strikes at the heart of such issues as women wearing slacks and jeans, men going without a shirt, skirt length for women's dresses, effeminate clothing for men, sports apparel, etc. An effort has been made to give logical and scriptural reason as to why certain garments are improper and why clothing is important in the lives of Christians. This 5½ inch by 8½ inch booklet has been professionally typeset in easy to read print, bound in an appropriate cover. Due to the lascivious time in which we live it is important that this tract receive good distribution. Price is \$1, (one dollar) each, postpaid. **Send all orders to Irvin Barnes, 1922 E. Turner, Springfield, Mo. 65803.**

## TENNESSEE MEETING--LABOR DAY

The brethren at Chapel Grove congregation near Lawrenceburg, Tenn. encourage you to begin making plans now to be with us at this meeting. Brethren Alton Bailey, LaGrange, GA. and Johnny Fisher, Lawrence Co., Tenn. will conduct, assisted by other preaching brethren who are making plans to work with us in this effort to exalt the Christ. The meeting will be conducted in a large tent, located in the country, adjacent to our meeting house. The South generally enjoys nice weather at this time of year, so the country surroundings with the shelter of the tent should provide a pleasant atmosphere in which to worship our God.

Adequate housing is available. Many of the brethren's homes will be open to accommodate our visitors. Hotels, motels, and state parks are within 10-15 minutes of the meeting site. We encourage you to contact us soon and let us make arrangements for you to stay with your brethren in this area.

The meeting begins Wed., Aug. 28, closing Lord's Day, Sept. 1. Housing arrangements can be made by contacting Bro. Dwight Patton, Rt. 2, Ethridge, TN. 38456, telephone (615) 829-2485.

—Chapel Grove brethren

## Our Departed

**White**— Bernice White, of Mountain Grove, Mo., was born in 1907 and departed this life March 13, 1985. She passed away after a long illness. She was the oldest child of the late Carl and Doro Smith. She left two daughters as survivors: They are Betty Jane and Louise. The services were held in the Craig-Hurtt-Hutsell-Dedmon funeral home of Mtn. Grove, Mo. The singers were members of the church of Christ. Bernice was a member of the South Side Church of Christ in Mtn. Grove, Mo. I have known the Smith family and many of the children for many years. My sympathy goes out to the two daughters who survive her passing. This writer was asked to conduct the services.

—Clevis T. Cook

**Crabb**— Lenna Pauline Crabb was born December 11, 1911 and departed this life March 19, 1985. After suffering a stroke, she become totally incapacitated and immobile for five months, during which time she received great care and love from her family, and those who attended her. Lenna was baptized into the Church of Christ, early in life,

and had been a member of the Mountain Home congregation, near Galena, Missouri, for many years. She had one daughter to precede her in death. Survivors are: Her husband Walter, of the home, three sons, Jack of Kansas City, Eddy of Springfield, and Billy of Galena, Mo. The funeral services were held in the Mtn. Home church house, where a very large crowd attended. The singing was done by members of the congregation. The funeral director was Garry Stumpff, one of the leaders of the congregation. I have known this family for many years. Lenna will certainly be missed. Bro. Lynwood Smith, who baptized two of Lenna's sons many years ago, was asked to come and assisted me in the services.

—Clevis T. Cook

**Bloomer**— Herbert Leon Bloomer, age 66, was born March 16, 1919 in Bowser, Tx., and passed away April 1, 1985 in Midland, Tx. Bro. Bloomer is survived by his faithful wife, Peggy Bloomer, of the home (2801 W. Louisiana, Midland, Tx.); one son, Kelly Bloomer, Aspen, Colorado; one daughter, Kaye Mead, Irving, Tx.; two brothers, Bill Bloomer, Colorado City, Tx. and D.D. Bloomer, Austin, Tx. Also surviving are five grandchildren. Bro. Bloomer was a faithful member of the Westway Church of Christ, Midland. He was a kind man and greatly loved by family, friends and brothers and sisters in Christ. I conducted the funeral service and the beautiful singing was done by singers from the Midland congregation.

—Paul Walker

**Satterfield**— Sister Lou Brown Satterfield was born June 25, 1910 at White Rock, Ark. to the late Serena and Kivel Brown. She departed this life Feb. 9, 1985 at her home in Upland, Calif., in her own bedroom, with her children around her, as she wished it to be. I respect her children for this, and for carrying out her wishes at the funeral. Lou was the widow of Bro. Lem Satterfield. For many years, they were among the Lord's most dependable members of the Covina, Calif. congregation; how we have missed Lem, and, now, how we miss Lou! Lou was a thoroughly converted woman; no one had to guess where she stood; she could use the blessed term "the church" with as much loyalty, and conviction to the Christ as anyone this writer ever heard. She never lost the basic friendliness and the characteristic accent of her native Arkansas. She was to this writer a most dear person, and I considered it such a privilege to stand at her grave the other day as the preacher. Lou had planned her funeral, the casket closed, at the graveside, with congregational singing; the songs—John Modgling's "My Journey Home", and "If We Never Meet Again", led by a long-time friend, Bro. Lee Kinney. Lou leaves 3 daughters, Mary Ligon, Dolories Robertson and Linda Salazar. Less than a year ago, Lou buried her only son, Dwight. There are 5 brothers, 1 sister, 16 grandchildren and 10 great-grandchildren. One of the grandchildren is Jamie McCord, the precious wife of Darnold, oldest son of this writer. Among other reasons, our family rises and calls Lou blessed because of Jamie. The funeral service was at Oakdale cemetery, not far from the meeting house here, where Lou and Lem had met for so many years. It was one of the most beautiful days I ever saw, the sun radiantly shining from a cloudless, clear blue sky, the temperature hovering between the 70's and 80's, with snow-capped mountains looming in the distance. So, we buried the 5th of our members here in less than a year's time. Our hope is that we all shall meet again some sweet day.

—Don McCord

**Thomas**— Bro. Frank Thomas, 608 Bluff St., Delta, Co. 81416 departed this life at home Mar. 18, 1985. Bro. Frank was born Aug. 27, 1914. He had a long and trying illness which he bore with patience and fortitude. To this writer, he was a dear friend, and I shall not forget him. He would

open up his heart and his home to the Lord's people, and he was unsurpassed in making one feel at home. For years he and Mary lived in California; the last few years they had lived in Colo. He was married to Mary McElroy, Sept. 12, 1953. Besides Mary, Bro. Frank is survived by 3 children: Rickie Thomas, Santa Ana, CA; Brian Thomas, Delta, CO, and Karen Ironkwe, Houston, TX; there are 3 sisters, and a host of other relatives and friends. Bro. Frank was a trusting man in a distrusting world. When this writer was staying with him once during a meeting on the western slope of the Continental Divide, one night he left his keys in his car, and I questioned him; he then told me that was his practice, as well as leaving his home unlocked for days at a time, and suffering no loss. Bro. Frank was a well-read, good teacher; friend to the down-and-out; humble man, willing to confess wrongs when he felt it necessary. His body was taken back to his native Iowa for burial. It was this writer's honor to have been asked sometime ago to conduct Brother Frank's funeral; this was his wish, and I appreciate Mary for making it possible for me to comply, being so far away. On Sat., Mar. 3, a cloudy, wet and windy day in Ottumwa, Iowa, at the Jay Funeral Home, a large crowd of friends and loved ones gathered to pay respects to our dear brother. You never heard prettier singing; how talented those young folk are. Bro. Frank would have appreciated how they sang the chosen songs; their improvisations were professional; they were Gail, Jackie, Phillip and Carol Carlo. Interment was in Memorial Lawn Cemetery, Ottumwa. This was the home of Bro. Burley Black, known to some of our readers, and said of Bro. Homer L. King to have been one of the best men he ever knew; at Bro. Frank's service was a host of that good man's descendants.

--Don McCord

**Battles**— Ollie Caroline Battles was born Jan. 27, 1898 in Mississippi. She was 87 years old when she departed this life. She leaves to mourn her death her daughters, Bonnie Stover, Adell Jensen, and Sylvia Cotner. Sister Battles was in a convalescent hospital for quite some time. As she became old and feeble it made it almost impossible for her to be properly cared for at home. Sister Battles obeyed the Gospel back in the 60's and was a member of the Sanger congregation. We had graveside services for our sister. Gary Barrett spoke words of comfort.

--Gary Barrett

**Baise**— Theodore Roosevelt Baise, 81, of Chesapeake, Ohio passed away March 22, 1985 after a long illness. Rhoda was born Feb. 25, 1904 in Lawrence County, Ohio. He was a retired farmer. It was a privilege to be asked to assist him in baptism last year while he was hospitalized. He is survived by his faithful Christian wife, Gertie, four daughters, seven sons, and twenty grandchildren. At the funeral service six brethren from Huntington and Wayne acted as pallbearers, and the singing was also rendered by Christians. It was quite apparent that the church's genuine kindness through these times was appreciated by the family. The writer was asked to speak at Rhoda's service assisted by Bro. Charles Ross.

--Richard Nichols

## From the Fields



J.W. Kornegay, Sr.— 2132 S. Arlington Rd., Akron, Ohio 44306, Ph. 216-773-5627— Our work with the church at

Roanoke, Va. for the year '84 ended in Jan. '85. We enjoyed working with them and trust they will manifest Christ always, and continue to grow in spirit and number. Our move here was during the extreme cold the nation had. We have a comfortable house and have got settled in. The work with the Lakemore Cong. is going well. We have begun evening services on Lord's Day. And we have three Bible studies in the homes and it is encouraging to see the young folks show interest in learning more about our Lord and what the scriptures mean to us. We went to hear Bro. Ron Alexander at Flemington and Lovejoy, Pa. in March. We can learn from his masterful teaching. Anyone traveling this way, stop by. We would be glad to have you. Here is my change of address and renewal for the O.P.A. We don't want to miss an issue. We enjoy it, and the updating is nice.

**Robb W. Hickey**— c/o 2312 Beachwood Drive, Ceres, California 95307, April 4th, 1985— At present I am in a meeting at Albany, Oregon. Gayland Osburn, David Stands, and Glen Arnett are preachers who have been in attendance. The crowds are good and we are hoping to have a good meeting. I will be in a meeting at Kenniwick, Washington April 8-13, Yakima, Washington April 14-21, Seattle, Washington April 22-28, and Cottage Grove, Oregon May 3-12. Come and be with us if you can. I am thankful for the opportunities extended to me to preach the gospel and I thank all our faithful brethren for their hospitality. The Lord bless all the faithful.

**Gary Barrett**— 420 Hawley Ave., Sanger, Ca. 93657— Since last reporting I have been busy for the Lord. In the past two months I've preached four funerals. It is hard seeing our brothers and sisters going down the valley one by one. The work at Sanger continues and the Church is doing good. Bro. Carl Johnson will be with us in May so we are looking forward to that time. I just heard Carl at the Ceres congregation and he did a good job. I recently held a meeting at Auburn. My family and I were privileged to stay with Fred and Donna Gamble. It is wonderful to see how the church is doing there. I remember when they first started that work with Glen and Raymond and the Lord has certainly blessed that effort. I want to thank all the sister congregations for their support and my fellow preaching brethren. My next meeting will be at the 64th St. congregation the 14th-16th of June. In July we will be at the Lovejoy, Pa. meeting house and following that at Walkers Branch, Huntington, W. Va. We should return to Ca. the end of July to start year number 3 with the brethren at Sanger. We pray the Lord will continue to bless our efforts for good.

**Terry Robinson**— 506 Center St., Apt. B-4, Grinnell, Iowa 50112, (515) 236-3999, March 21, 1985— We are happy to report two baptisms this month. Martha Smith was converted into the Newton, Ia. congregation. I was given the honor and pleasure to baptize her into Christ. Kelli Schell came to the Lord Jesus, in the Grinnell congregation as we took her confession of faith and baptized her last Saturday, March 16, 1985. She is very happy and there is much joy in the congregation here. The church in Newton is also happy to report a confession of fault from a brother of the digressive church. The Lord is working in both Newton and Grinnell, Ia. Here in Grinnell prayers for better health have been answered time and time again. We feel the church has a strong, workable faith in the Lord. We are also pleased to announce that my schedule will now free me to work as a full time evangelist. If your congregation needs a preacher on a full time basis, please call. We would be happy to work with you. Please pray for us in all our efforts.

**P. Duane Permenter**— 407 N. King, Henryetta, OK 74437, April 9— The congregation here at home continues to do well. We have had more results since last writing to the paper. Crowds at services continue to be very good for which we are thankful. We are certainly happy to be a part of a work where there is such a fine group of christians. Our meeting in Graham, Texas was very enjoyable. The crowds were some of the best we had ever seen at Graham. It was a pleasure to be associated with friends and loved ones in that part of the country. We look forward to a good meeting at McGregor, Texas this weekend. May 17-19 we will be in San Antonio, Texas (Vance-Jackson) if the Lord be willing. This will be our first effort in San Antonio, and we are looking forward to meeting many new friends in the body of Christ at that place. Laurie and the children continue doing well for which we are grateful. Pray for us. May God bless you.

**Clovis T. Cook**— 1503 E. Crestview, Springfield, Mo., April 10— We just recently returned from Arlington, Texas, where we held a ten day gospel meeting. I had not been to this part of the country for some time. We really enjoyed the meeting. I saw and visited with many old friends. The church at Arlington, like many other congregations, have had their problems, but as I view their present situation, they are so much better off than a lot of congregations. They have some good leadership, composed of both young and older brethren. We stayed in the home of John and Luvilla Spradley--we were treated with the greatest of care. The first weekend of the meeting I was very pleased to have many members of my own family present. One night all eight of the brothers and sisters were present, including several nieces and nephews. This was nice. I am grateful to the church for having me for the meeting, and I am sure that God will bless them now and in the world to come for standing for the right.

**Paul Walker**— Box 801, Greenville, Pa. 16125, Apr. 8— The congregations in western Pa. are doing well. Bro. Ron Alexander recently conducted good meetings at Flemington and Lovejoy. His sermons were powerful and uplifting. I recently preached at Jacksboro and Bridgeport, Tx. It was wonderful seeing the brethren in that part of Tex. again. While visiting our children and grandchildren in W. Tex. we visited again with brothers and sisters at Odessa. We certainly enjoyed our visit there, where we lived for several years. We just closed a weekend meeting at El Reno, Ok. It was great being with the brethren there. Our stay in the Jimmy Shaw home was enjoyable. Bro. J.W. Kornegay is now working with the Akron, O. (Lakemore) congregation. My family and I plan a weekend meeting with the St. Albans, W. Va. brethren the second weekend in Apr. Our sincere sympathy goes out to Sis. Peggy Bloomer, Midland, Tex. Her faithful husband Herb, died suddenly last Monday while playing golf with his good friend and brother in Christ, Mearl VanStavern. We are all saddened by Herb's death. He was a fine christian man. May God bless the faithful around the world.

**Tommie Jackson**— 2717 Arrow Hwy., LaVerne, Ca., 91750, Apr. 8— Terry Baze just closed a short meeting Friday through Lord's day at Orange with some fine and uplifting preaching. I had not heard him since we left

Dallas. It was a real treat. Our next meeting is to be June 9-16 with Billy Orten. If you are going to be in this area plan to come and be with us here at Covina. We were at Sanger, Cal. recently and heard a very fine sermon from Gary Barrett, then one Wed. night Bro. LaVern Lum was here at Covina. We are still going to Orange, Cypress, and Montebello one Lord's day each month. We were also at N. Hollywood and the last Lord's day in March. We enjoy the OPA. Here is a sub.

**Don L. King**— 41931 Chadbourne Dr., Fremont, Ca. 94539, April 15— We closed an enjoyable meeting March 31st at Jonesboro, Ga. There were a number who confessed wrongs. Crowds were good and cooperation from other congregations admirable. It was a great pleasure to see and visit with several old friends and preaching brethren who came from other places to be with us in the meeting. I made my home with the Don Snow family and was treated royally. My thanks to them and others who made my stay as comfortable as it was. We are presently in a meeting at Escalon, Ca. Crowds are good and other congregations are helping out in attendance. Some outside interest is also evident. I am staying with the Homer Sallee family, long-time and valued friends. I have held a number of meetings in Escalon and have always enjoyed them. The congregation at Fremont is making ready and looking forward to our meeting with Carl Johnson beginning May 4th. We anticipate a profitable meeting. Mike Fox recently held a weekend meeting for us and did a good job. I appreciated the fact that he used the Scriptures often in his preaching. We need your prayers.

**Loreto B. Pedres**— Dist. #1, Roxas, Isabela, Philip-pines, Mar. 12— I am working with 2 congregations about 40 miles apart and quite far from my residence. The congregations at Bantug and Dammao are both growing; both in in number and spiritually, in spite of the crisis and hardship that is prevailing in the entire country. Since Jan. the average attendance excluding children is 25 at Bantug and 30 at Dammao. This summer I plan to conduct a gospel meeting at both places. During Jan. and Feb., the lectureship conducted at Roxas by Brethren Don King and Benny Cryer I was able to bring one from Dammao to be baptized. There were 17 others from various places baptized also. The love of these two brethren and their sacrifice for the Philippine work is great and highly recognized. Also, in Feb. I restored a lady from the Christian church, the group we came from. Lord willing I will be working with Bro. Ceferino Guillermo in Cawayan, Isabela, first week in April. Since this place is a newly opened territory for the Lord's work, and the congregation newly organized, we will spend a week in personal evangelism. Please pray for our success. Last year in Aug. I received an amount of \$14,000.00 from Bro. Irvin Barnes of Springfield, Mo. for the construction of our building at Dammao. This was from the congregations at E. Seminole and 4860 N. Hiway H, both in Springfield. We are now using the building. Brethren Don King and Benny Cryer visited the place in Jan. To all of you who helped in this work we thank you for your love and sacrifice. I am expressing our great appreciation to Bro. Irvin Barnes for his efforts, through this publication. May God bless you 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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## RESTORATION NEEDED

By Johnny Elmore

Most people who will read this are firmly committed to the principle of **restoration**. By that, we understand the movement begun over 150 years ago to restore New Testament Christianity to the earth. We are not interested in beginning a new denomination, but it is our earnest desire to restore the church of the first century. We want the same gospel preached, the same organization, the same worship, the same mission and the same spirit that characterized that first church. If you are working toward that goal, God bless you!

## A PRINCIPLE NEGLECTED.

But there is one principle of the restoration movement to which the vast majority have not yet committed themselves. That is the neglected field of personal work - a **personal** commitment to tell the story of Jesus **personally**. Yet it is this very feature that caused the first century church to grow by leaps and bounds. We read of the church in Acts 8:1, and the writer says: "And they were all scattered abroad...except the apostles." Now notice: "Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). Who was this? The church! This commitment to "preach the word" by the church must be restored if the church is to survive this century.

If you have read this far, I know that you are concerned. Now let me ask you a serious question. Please answer this question truthfully. It is time to face up to the truth. Do you believe that **only** the preachers and evangelists are to seek the lost? Do you really believe that the great commission is **only** to preachers? If so, please read on.

D. James Kennedy in his book, **Evangelism Explosion**, suggests that the reason the church is not growing is because the devil has convinced the average church member that the preachers are the only ones who should go out and teach. He supposes a case in which the Russians spread propaganda that is accepted by the American people to the effect that "wars are very dangerous, complicated operations and the ordinary person could get hurt needlessly, therefore they should go home and let the generals and admirals fight wars." What do you think would be the outcome of this propaganda? Someone might say: "That's ridiculous. Such a ludicrous idea could never be put over on any people." Yet in the church this is exactly what Satan has done. He has convinced the average church member that it is **primarily the task of the preacher to fight the battles of Christ**.

Kennedy says: "So successful has Satan been with this stratagem that it has been estimated that probably 95% of the American church members have never led anyone to Christ. Yet, over 99% of the church is made up of laymen" (his term).

Bro. Dryden Sinclair, who is of the cups and classes persuasion, tells of visiting with a preacher among them

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## "PRIVILEGES OF CHRISTIANS"

Edwin Morris

The people of the world seem to think that Christians are denied many privileges and that they do not enjoy any special privileges. I believe that Christians enjoy privileges that God has promised them. We might ask the question "What kind of privileges do Christians have?"

First of all Christians have material blessings promised to them. In 2 Cor. 9:8 the scriptures teach "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Notice that God is able to give you abundance of temporal good, that having a sufficiency, you may abound in every good work. This refers to the sowing plenteously in vs. 6, those who do so shall reap plenteously--they shall have an abundance of God's blessings. Sufficiency refers to the necessities of life. In vs. 9 he quotes from Psalms 112:9. It is said there of the man that feareth the Lord; he does not hold tightly but dispense abroad by giving to the poor. His righteousness, or right doing in giving, remaineth forever. That is, he is supplied with means to keep it up. When it is said that his righteousness shall abide forever, the meaning is that he can go on giving from a constantly replenished supply. In verse 10 ministrereth is to supply, furnish, present. When a man sows seeds in his field, God provides him with means of sowing again. He not only gives him a harvest, but blesses him also in giving him the ability to sow again. God increases the fruits of your righteousness--God gives to him freely who freely gives to others. So God multiplies what is given and increases the means of doing good. We as Christians have a great privilege and promise made to us by God. When we give God provides more to give. In vs. 11 observe "Why does God give riches?" He gives them that they may be applied to His glory, and the good of men. "Why does he increase the riches?" That those who have them may exercise all bountifulness. When they thus apply them they cause thanksgiving to God. To me when I am blessed of God in material things the first thing I do is purpose in my heart what I will give back to him. No, payments due, new clothing, new car, etc., recreation are not first but what I desire to give God is first and then the others are taken care of. I am afraid too many take care of the material first and then out of what is left they decide what to give God. These things brethren ought not to be so.

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## EXPIRATION DATE

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Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.

## FLY FROM DENOMINATIONALISM

By Tony Melton

Have you ever heard the statements: "Join the church of your choice" or "Be saved and pick a church in which you can feel comfortable"? Such statements are commonly made among denominational churches. Often, when they are confronted with the scriptural truth that Jesus built only one church, many members of denominational churches readily admit that he did; however, they explain that members of all denominations make up the one church Jesus built. How any serious Bible student can accept such an erroneous doctrine is unknown to me. Nowhere does the Bible teach that the church Jesus built has anything whatsoever to do with man-made denominations.

The word "denomination" has nothing to do with Christ's church. It suggests a fraction or part of a whole. The church Jesus established is not a fraction or a part of anything. A denomination is nothing more than a group of people who support and embrace doctrines contrary to the doctrine of Christ. These strange doctrines keep them alienated from Christ's church.

The word of God condemns denominationalism. Paul in his letter to the Corinthian church said:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:10-13).

First, Paul commanded these Christians to speak the same thing, to be of the same mind and judgment, with no divisions. Now, does this sound like God approves of the opposing doctrines of denominationalism? Absolutely not! God wants unity, no division, no denominationalism.

Why did Paul give such a command to the church at Corinth? Paul mentioned four groups of people which had been formed in the church at Corinth: one for Apollos, one for Cephas (Peter), one for Paul, and finally one for Christ. Because Paul could not understand why they wanted to be of him and Apollos, he asked, "was Paul crucified for you or were you baptized in the name of Paul?" The Corinthians knew without a doubt that they were neither baptized in the name of Paul, nor was he crucified for them; furthermore, they understood that Paul was not pleased with them saying, "I am of Paul" or of any other man.

Paul condemned the Corinthians as being carnal or fleshly minded. Why? "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:4). Paul in Romans 8:6 said, "For to be carnally minded is death..."

If Paul were to write specifically to the religious world of our day, he would probably say, "Now this I say, that everyone of you saith, I am of Martin Luther, and I of Joseph Smith, and I of John Calvin, and I of Christ; Is Christ divided? was Martin Luther crucified for you? or were you baptized in the name of Martin Luther?" Again, Paul might say, "For while one saith, I am of the Baptist; another I am of the Methodist; are ye not carnal and walk as men?"

Denominationalism was bred and born in the fleshly mind, not the spiritual mind. God is not the author of division, nor does he approve of these ungodly organizations of men called denominations. Consequently, man cannot be a member of a denominational body and also a member of the Lord's church.

Christ built one church (Eph. 4:4). Anyone today can become a member of that one church by following the same

doctrine taught to sinners in the New testament. In Acts chapter two when the church was established, the seed of the kingdom was sown. This seed was the unadulterated word of God (Luke 8:11). While hearing God's word taught, the people cried out "men and brethren, what shall we do?" (Acts 2:37). They did not ask what church should I join! Why? Because there were no denominational churches in existence. These people in the first century were commanded by the apostle of God to "Repent and be baptized in the name of Jesus Christ for the remission of sins..." (Acts 2:38). "They that gladly received the word were baptized and there were added unto them about three thousand souls" (verse 41); then in Acts 2:47 "the Lord added to the church daily such as should be saved." If you obey this same teaching today, you can rest assured that you have been added to Christ's church, not some manmade church. On the other hand, if you obey the teaching of the Mormon church, you will only become a member of the Mormon church; again, if you obey the teaching of the Baptist church, you will only become a member of the Baptist, not the church Jesus established.

The New Testament does not produce denominations. Denominations are produced when the scriptures are twisted and mixed with the doctrines of men.

Today, if you had never heard of a denominational church and were living in an isolated place having no contact with the outside world, and all you had to read is the Bible, could you find out from the Bible how to become a Mormon? a Baptist? a Methodist? No! Why not? Because none of these human organizations are mentioned one time in the Bible.

In conclusion, we earnestly warn all people to forsake their denominations and turn to the Bible before it is everlastingly too late. Why be a member of a man-made church when you can be a member of the one Christ built?

Rt. 1 Box 59  
Caddo, Ok. 74729

### SULPHUR MEETING

The dates for this meeting are June 24 through July 4. We hope you are making plans to be with us. Bro. Joe Norton and I will be conducting it, and it begins on Monday evening, under the oversight of the Sulphur congregation. Here are the names of some motels if you have not yet made reservations: In Sulphur-Chickasaw (405) 622-2156; Howell (405) 622-3529; Preston Lodge (405) 622-6500; and Town Motel (405) 622-3010. In Davis-Canyon Breeze (405) 369-2022; Village Inn (405) 369-9038; Turner Falls Inn (405) 369-2944; In Dougherty-Lakeview (405) 993-2131. We are indebted for this information to Bro. George Hill's wife via Joe Norton. We look forward to seeing you at Sulphur.

—Don L. King

### THE CHURCH IN DURANT, OKLAHOMA

The church in Durant, Oklahoma is now meeting on 1113 N. 6th Street. The meeting place is about three blocks south of Southeastern State College next door to The Spring Creek Apartments.

### THANK YOU

We would like to thank all of you for your cards, prayers and well wishes during our recent illness.

—Dan & Mary Keel,  
Bakersfield, CA.

## HOW TO BE TEACHERS

### Richard DeGough

Brother J.W. McGarvey was a great preacher of the gospel, and an able writer. His life covered a period of time when the restoration of first century, apostolic principles of christianity was being preached fervently by such men as; Alexander Campbell, Walter Scott, "Raccoon John Smith", James A. Harding, David Lipscomb, and more too numerous to mention. He was also a great Bible scholar. He wrote a series of editorial articles on the Eldership, originally published in the Apostolic Times. This was a religious journal first published in April of 1869. McGarvey was one of the founding editors. This portion of his writing is from the book, *The Eldership*, by DeHoff publications, 1982. The book is a reprint of the 1870 edition, which was entitled; "A Treatise On The Eldership". Here are his words under the heading "How To Be Teachers" on page 45.

"The first prerequisite to teaching is the possession of knowledge. Unless a man knows something that his pupils do not, he can not be their teacher. In order to be teachers, therefore, the Elders must be diligent in the acquisition of Scripture knowledge, and must be at all times better informed in the word of God than the chief part of the congregation. We say the chief part of the congregation, because it is quite possible that a congregation may contain individuals better acquainted with the Scriptures than the Elders, even though the latter be well qualified teachers.

The work of teaching practical duties of the Christian life, necessarily implies the exposure and rebuke of such practices and teaching as are inconsistent with these duties. Consequently, Paul says that Elders should be able to exhort and to convince the gainsayers. Tit. 1:9. Gainsayers are those who SPEAK AGAINST what is taught. They are supposed to be actuated by some improper desire in their gainsaying, and are to be exhorted to abandon their course. After exhortation fails, they are not necessarily to be CONVINCED, as the common version reads, but to be convicted; that is, convicted of wrong. To convince a gainsayer might be an impossibility, and, therefore, to much to require of an Elder; but to convict one before the people is a very different and far easier task. This direction of the apostle evince an expectation, that men would be found in the churches who would speak against the practical teaching of the Elders, and need to be exhorted and convicted. No Eldership of much experience has failed to meet with such characters. They are found especially among the apologists for various kinds of popular vices which are respectable in the eyes of the world, and in which worldly minded disciples are constantly tempted to participate.

In what way the public teaching of the Eldership, as regards the mode of conducting it, can be made most effective, is an inquiry of immense interest to the churches of this generation. Various methods, meeting with various degrees of success, are now in active use. In some instances, the Eldership make no attempt whatever at public teaching, and very little at private teaching. This is an intolerable neglect of duty, for which the delinquents must eventually be called to a terrible account. If the neglect results from indifference, it is a great sin; if from incapacity, a resignation of the office should immediately take place. In other instances, an evangelist is employed to teach and preach on certain Lord's days in each month, and the remainder of the Lord's day meetings are devoted to the teaching of the Elders, who imitate as nearly as possible the matter and manner of the evangelist. In others, all the instruction on Lord's day is given by an evangelist, and a special meeting is held within the week for mutual edification and attendance to public discipline, in which the Elders are the chiefspeakers. In others, one of the Elders, distinguished by his superior ability to teach and preach, occupies the stand on Lord's day, and the other

Elders take part in the more private meetings during the week. In still other instances, especially among the churches of Great Britain and Australia, the principle meeting on Lord's day is devoted to instruction by the Elders, while the evangelist preaches at other hours on Lord's day, and on some night within the week.

If we estimate the results of these methods, we must confess that hitherto they have proved quite meagre. The efforts of the majority of our Elders are so little instructive and edifying, that not even the members of the church will attend, in good numbers, when it is expected that one of them will occupy the hour. Hence, there is constant complaint that the members will not come out to church except when the preacher is present. Again, the efforts of a large number of our evangelist, even of those with much experience, are quite ineffective, as regards the instruction of brethren in the Christian life, and the awakening of zeal and conscientiousness. Indeed, it is a rare thing to find a preacher, who is capable of speaking to edification in the same congregation for a series of years. This accounts, in a great measure, for the frequent removals of preachers from place to place. A congregation will rarely consent to the loss of a preacher who uniformly instructs and edifies them in public, and whose deportment is at all reputable.

If we turn from the work of public, to that of private teaching, we find the results still more unsatisfactory. In the great mass of our congregations there is an almost entire absence of private instruction by the Elders, or even by the evangelist, so that members of the church have to depend upon their own reading, and the weekly or monthly sermon, for all they know of truth and duty. Thanks to the activity and cheapness of the religious press, the ignorance thus resulting is not so great as it might be, but among those disciples who are too little educated to learn rapidly from print and preaching and those who are too much absorbed in other matters to read the Bible much, or to listen thoughtfully to preaching, there is a woeful ignorance in reference to some of the simplest principles of piety and morality".

So are the words of McGarvey. The question for us is; can they benefit, and help us to be stronger in this area of the Lord's cause? Think on it seriously.

—Rt. 2, Box 156  
Collins, Miss. 39428

## ZIMBABWE REPORT

### Alan Bonifay

Greetings to all the faithful in Christ Jesus.

We are now four months into 1985. We wish to express our sincere thankfulness for your continued support of the work of the Lord in Zimbabwe. We are ever aware that without your holding up of our hands we could not work as effectively as we have been able to do. As we have reported before the work here is still going forward in spite of Zimbabwe's economic woes and its common third world problems.

We have recently concluded our biggest annual Easter meeting in the past four years. We had some 550 adults in attendance and 10 baptisms during the 3-day meeting. In addition we enjoyed 3 visiting Malawian preachers (Bro. Davidson Kasambwe, Bro. Stephen Kasenda, and Bro. Sande Makhukwa) together with their wives, and 2 visiting church leaders from Kauda Square in Lusaka, Zambia (Bro. Mulongoti Mvura, and Bro. Winter Hamutombwe). Bro. Bill Davis and his family were also with us and we very much enjoyed our reunion with them. Unfortunately, Bro. Bennie Cryer and his wife were unable to be with us this year, but we look forward to seeing them next year. In

Continued from Page 7

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Don L. King 41931 Chadbourne  
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**ASSISTANT PUBLISHER**

Ronny F. Wade 707 Pearson Dr.  
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**EDITORIAL STAFF**

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

**CONTRIBUTING EDITORS**

Johnny Elmore  
Barney Owens  
Bennie Cryer

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**FOREIGN SUBSCRIPTIONS**

Several have sent donations expressly for the foreign brethren's subscriptions. We want you to know we do appreciate it! To date a total of \$220.00 has been received and used toward this end. We are still short, however, and will hope to hear from others who are interested in seeing brethren who live abroad, and unable to pay for themselves, receive the *Old Paths Advocate*.

**OUR HELPERS**

With this issue, we are reinstating the list of those who have subscribed this month. Some have suggested it be put back in the paper and that it could be a help in keeping the subscriptions current. We are more than willing to do so, and welcome any suggestions you may have for the betterment of the paper. If you have critical opinions, by all means send them to us. Be specific. Say what it is that you do not appreciate. Your opinions, even if critical, are valuable to us.

—D.L.K.

Dennis Smith-20 foreign-18 regular; Bonita Randolph-8 foreign; Chester King-6; Hedric Laney-4; Wm. Joyce-3; Lawrence McElroy-3; Betty Scott-2; Maudie Holt-2; Richard DeGough-2; Dan Wissinger-2; Johnny Elmore-2; Peggy Agnew-2; Arvel Brumfield-2; Nora Anderson-2; Donald Warren-1 foreign, 1 regular; Keith Bullock-1 foreign, 1 regular; Lucille Johnson-1; Mitchell Mize-1; Dewey Best-1; Robert Falvey-1; Billy Dickinson-1; James Edwards-1; Glenn Ballard-1; Eloise Agnew-1; Danny Powell-1; Dorcas Freeman-1; Walter Salyards-1; Marie Loftus-1; Ed Nichols-1; Wm. Dickinson-1; Alton Bailey-1; Elbert Newman-1; Leon Parker-1; Wayne Owens-1; Byron Kramer-1; R.V. Criswell-1; Dallas May-1; Dan Keel-1; Charles Jordan-1; James Moore-1; Larry Ballard-1; Versa Thomas-1; Gerald Faber-1; Boyd Billings-1; P.J. Bedford-1; John Anderson-1; Billie Holmes-1; Warren Toyne-1; Bill Giles-1; Teddy Reese-1; T.G. Wright-1; Teresa Slinger-1; J.B. Guthrie-1; Mildred Wilson-1; Paul Walker-1; Homer Early-1; Zade McClure-1; Voyd Ballard-1; Walter Hunter-1; George Vergara-1; Hollie Bruster-1; Kathryn Bukant-1; Rodney Doster-1; Lena Eubanks-1; Total-130.

**THE STANIFORD'S  
60th ANNIVERSARY**

Bro. and Sis. Floyd Staniford were honored by their immediate family on their 60th Wedding Anniversary at a reunion hosted in Fremont by their two daughters, Mildred Roth of Reno, Nev. and Jean Jackson of Vian, Ok. They also have one granddaughter, Pat King and two great-grandchildren, Kris and Lance King of Fremont, Ca. The Stanifords were married June 25, 1925 in Garfield, Ark. They were taken on a trip this year to their old homeplaces in Ark. in celebration of this special year. They moved to Lodi, Ca. in 1939 and attend the Church of Christ in Lodi. May the Lord continue to bless them as they begin their 61st year together.

—Don King

**THE 1985 CHURCH DIRECTORY**

The 1985 CHURCH DIRECTORY, should be ready for sale by now. They are still \$1.50 each postpaid. Order All Directories from: ROBERT STRAIN, 9226 South First Avenue, Harrodsburg, Indiana 47434. DO NOT ORDER DIRECTORIES FROM ME, because I will have to send your order on to Bro. Strain and there will be a delay in getting your Directory.

The following congregations will not be listed in the 1985 CHURCH DIRECTORY, because they did not meet the February 1st. deadline, and did not answer my reminder that I sent after February 1st. I don't know if some of you are still meeting, or what changes have been made. Only current information goes into the DIRECTORY. Of all the reminders that I sent out only 1 was returned because the brother had moved, the post office no longer forwarded his mail.

CALIFORNIA: LODI, (415 S. Garfield Street), SAN MARCOS, and WATERFORD KENTUCKY: BEECH FORK, CHESTNUT RIDGE, WALNUT GROVE, LOUISIANA, MONROE, (Garrett Road). OHIO: CHESAPEAKE, DANVILLE, LINVILLE, OKLAHOMA, FREDERICK, TENNESSEE: UNION HILL, TEXAS: DEER PARK, DENISON, FRUITLAND, JACKSBORO, LAKE BREEZE.

If You are still meeting, please send me the information and I will put the announcement in the O.P.A. If you are no longer meeting please let me know and I will drop you from my files. Either way I would like to hear from you. Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658. Phone (501) 499-7117.

## "PRIVILEGES OF CHRISTIANS" Edwin Morris

Continued from Page 1

Next we have spiritual privileges. In Matt. 5:16 the scriptures read: "Blessed are they which do hunger and thirst after righteousness for they shall be filled". We have the privilege of knowing more about God and the comfort of knowing that we can have a home in heaven. In the spiritual privileges we can be reapers. In John 9:31 "Now we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth." What a wonderful privilege! In 2 Tim. 2:21 "If a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." We are to purge, to cleanse out, clean thoroughly, the vessels of dishonor. Sanctified is to set apart for the worship and service of God. The reference he is to the separated life a Christian should live. **Meet** is easy to make use of, useful, usable. Prepared is in the sense of being equipped. When fitted for this use, we are prepared for every good work. Man's duty is to so live as to fit himself for the service of God, and then God will direct him and use him.

Another spiritual privilege is we are a partaker of His Divine Nature. In 2 Pet. 1:4 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, have escaped the corruption that is in the world through lust. The promises are precious because of what they mean to the human soul; and they are exceeding great because they include forgiveness, peace, the promise of eternal life and a share in the divine nature. That by these--that is the offers of the gospel. Partakers means literally sharers or partners, and points to the relationship which Christians sustain with the Lord. By availing themselves of these precious and exceeding great promises they are privileged to share in the divine nature--that is, the Holy Character which God possesses.

Another privilege Christians have is using the Advocate. In 1 John 2:1-2 "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. My beloved children is the address of an affectionate father to children whom he dearly loves. The term also refers to the Apostle's authority as their spiritual father, and their obligation to obey as his spiritual children the teachings of the scriptures. That ye sin not is the language of the whole scripture of every dispensation, ordinance, institution, doctrine or word of God. He writes to exhort them to a pure and holy life, the only life permissible to those who are born again. If any man sin there is a way of forgiveness. They must not sin, but if one sins, let him go to Christ, the Advocate. Advocate was used of a lawyer or an attorney whose function it is to represent one in court. Jesus thus represents us in the court of heaven, pleading our cause and advocating our case before the bar of God's divine justice. The mercy seat of the Tabernacle where God met man was called the propitiation. Christ is our mercy seat, where God meets us in mercy and forgiveness. Exodus 25:22 "And there I will meet thee, and, I will commune with thee above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Christians have the privilege of peace, an abundant life and in the end going to heaven. In Rev. 22:14 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter it through the gates into the city." This is a privilege that we should never lose sight of. In that day many will hear those sad words "Depart

from me". Christian friend consider these privileges carefully.

—Edwin S. Morris  
10520 N. McKinley  
Okla. City, Ok. 73114

## RESTORATION NEEDED By Johnny Elmore

Continued from Page 1

from Puerto Rico. He told Bro. Sinclair, "When we came to Puerto Rico there were about 100 members of the church and Jehovah's Witnesses were not even heard of. Now after eight years, we have had an increase of about 400%. Yet, do you know how many people the Jehovah's Witnesses have in their fellowship? The Jehovah's Witnesses have over 10,000 members; and recently they filled a 30,000 seat auditorium with people on the island of Puerto Rico." If we know anything at all about the Jehovah's Witnesses, we know that their growth in such an area is not due to television preaching, large imposing buildings, appealing doctrine or anything of the kind. It is because every person among them **must** be fully committed to get out and do personal work. As Bro. Gay used to say: "They are the ones who practice what we preach" -- at least in this area of responsibility.

Brethren, if we entertain the illusion that we are paying someone to do this work for us, or that we can pay someone to do our work, then we are living in a **dream world**. We are under Satan's delusion. We have shirked our responsibility. We cannot be saved and we cannot save others so long as we have this misconception. The latest list of preachers among us, prepared by Bro. Bob Strain, contains 126 names. I know that many of these brethren have secular jobs and cannot devote all of their time to preaching, but even if they could, what would this small number amount to when we have the whole world before us? We must rid ourselves of the clergy concept and realize that the work of evangelizing the world devolves upon every disciple.

### WHAT CAN WE DO?

If you are serious about this matter of telling the story of Jesus **personally**, let me encourage you to make a start. Don't wait for someone to "begin a program." Start by visiting relatives, friends, and neighbors. Talk up the gospel, the Saviour, and the church. Take a good encouraging tract. Find someone else in the church who is committed and get them to help you. Don't feel like you have to involve the whole church at first. If you want to learn more about personal work, and if you want to be more skilled, ask someone who has had experience to show you and to go with you. If there is no one available, buy, borrow, or beg some books on personal work. There are many books available that will give you step by step directions in doing personal work. Realize that there are prospects all around us -- at home, on the job, and in the hospital. Visit the ones who attend our assemblies. Talk to the unsaved companion of a church member. Encourage a weak member. Talk to someone who is backslidden. Make a new friend and lead him or her to Christ.

Remember that this matter of reaching the lost is **our** responsibility. Remember that when we stand before God in judgment, we will not be saved on the neglect and indifference of others. If everyone else in the world is lost because of failure to carry out the great commission of Christ, we will not be saved unless we have **personally** done right.

## HISLE--CUNDIFF DEBATE

By Carl M. Johnson

On the nights of April 18 and 19, brother Joe Hisle and Kenny Cundiff, a member of the Free Will Baptist Church, engaged in a public discussion. Both nights were held in the Bethel Free Will Baptist Church in Allen, OK. The proposition discussed the first night was: "The scriptures teach that baptism in water is essential for the salvation of an alien sinner from his past sins." This proposition was affirmed by Bro. Hisle and denied by Mr. Cundiff. The proposition the second night was: "The scriptures teach that baptism in the Holy Ghost is for, or in order to, remit sins." This was affirmed by Mr. Cundiff and denied by Bro. Hisle.

Joe proved his proposition concisely and forcefully in his first affirmative. He showed that there is just **one** baptism Eph. 4:5, just as there is one God, one Lord, and one Spirit. Joe established a premise at the outset of the discussion which stood unanswered throughout. The premise: "Baptism which is **administered by men** and in obedience to a **command must be water baptism.**" He contrasted this baptism with the baptism of the Holy Ghost which was a promise (fulfilled on Pentecost and at the household of Cornelius) not a command to be obeyed. Holy Spirit baptism was also administered by Christ, not men (Matt. 3:11). Joe then showed that the baptism of the Great Commission (i.e. saving baptism) was **commanded** of all nations, and that it was to be **administered by men** (Matt. 28:19, 20; Mark 16:15, 16). Hence, the baptism of the Great Commission is water baptism. Joe then proceeded through the book of Acts to give many examples of that type of baptism. This affirmation stood during the entire discussion and Mr. Cundiff made little effort to refute it. In fact, the first night, Mr. Cundiff made little effort to refute much of anything Joe affirmed. He spent much of his time saying he agreed with Joe that there is one God, one Lord, and one Spirit, and he read many scriptures to support that truth. It made me wonder if this time-consuming diversion was due to a lack of experience on his part in debate or due to the fact that he knew he could not refute what Joe had presented. Mr. Cundiff further stated that he agreed that there was one saving baptism (Eph. 4:5), but he contended that it was the baptism of the Holy Spirit. He then said, "After you are saved by Holy Spirit baptism, you then need to be baptized in water."

Joe pressed Mr. Cundiff throughout the debate for his reason behind that "need". Joe asked, "If Holy Spirit baptism places your sins into remission and saves you, then why must you also be baptized in water? What does water baptism do for you if you are already saved and an heir of heaven?" Mr. Cundiff steadfastly refused to answer these questions. He also failed to see that he believed in two baptisms for the saved instead of just one.

In Mr. Cundiff's affirmative, he spent most of his time reading passages where the promise of the spirit was given. He intimated that every time the Holy Spirit is mentioned that the Bible was talking about the **baptism of the Holy Spirit**. Joe repeatedly told Mr. Cundiff that he had no quarrel with the passages that told of the promise of the spirit, but he wanted Mr. Cundiff to find a scripture that told that baptism of the Holy Spirit was for the remission of sins. Mr. Cundiff answered with Acts 2:38, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins..." Joe explained that the baptism of Acts 2:38 was a **command** and was to be administered by **men**; hence, it was water baptism. Joe pleaded with Mr. Cundiff from his first speech to deal with his premise: "Baptism that is the result of a command and administered by men must be water baptism." He repeatedly asked Mr. Cundiff to deal with the way he (Joe) had applied this premise to Acts 2:38 and the many examples in Acts, with particular emphasis on Acts 8. Finally, in his last speech, Mr. Cundiff devoted 24 seconds to Joe's premise. It became obvious that the only method Mr. Cundiff had to refute the truth that Joe had presented so plainly was to evade the issues

altogether.

Joe did a splendid job throughout the discussion in defending the truth and exposing this erroneous doctrine of the Free Will Baptist Church. We certainly appreciate the wonderful support that we received from our brethren here at home. Although the two nights of this discussion were held in the Bethel Free Will Baptist Church in Allen, OK., our members who attended far outnumbered their members who attended. We are also indebted to the many preachers and visiting brethren who came and encouraged us.

## 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. 22:37).

2. 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 that 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 the 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 names to be listed in support of the above principles.

-Timothy E. Joly, 720 S. 72nd. Kansas City, Kan. 66111.

-Daniel C. Fritz, 7234 Hasbrook, Kansas City, Kan. 66111.

-Kirby D. King, 6 North 76th, Kansas City, Kan. 66111.

-Larry Broxson, 1362 S. Victoria, Columbia, Mo. 65201.

## GOD LIFTS US UP

Have you ever wondered what lies ahead,  
Well I've heard that God has for us a beautiful homestead,  
For all of us who struggle and work so hard,  
And to those who believe in Him and keep up their guard.

Have you wondered and asked yourself why,  
We sometimes fret and even cry,  
Even though we aren't suppose to do this at all,  
We even get so low we almost fall.

Then God lifts us up and makes us feel whole again,  
He puts a song in our hearts to ease the pain,  
We rise above the hassle of things,  
And we adore Him for the wonders He brings.

Edith Enloe Durand  
3-5-84



## ZIMBABWE REPORT

Alan Bonifay

Continued from Page 3

addition, of course, we had representatives of many churches scattered around Zimbabwe. The preaching was enjoyed by all and continued to show the spiritual growth of our leaders. As the years go by the increasing degree of Biblical knowledge is readily visible.

In the first 4 months of this year we have visited 11 different congregations. In mid-February we were pleased to welcome Bro. and Sis. Bennie Cryer to Africa again. The Cryers were with us about 2 weeks, during which time we conducted 2 weekend meetings and our February preachers' study. Bro. Cryer did some excellent teaching during this time. We especially appreciated his presentations from the book of James during our preachers' study. Of course, in addition to our work together in the church we had many other more mundane affairs to organize in order to help the Cryers settle in their new work in Lusaka, Zambia.

The first week of March I went with Bennie and Joann to Lusaka. During the week I was there, we encountered numerous problems with customs officials, the scarcity of houses, and even a break-in to the Cryers' car. However, the church work began on an optimistic note and we expect the work there to grow rapidly. Bro. Cryer is an excellent man to organize that work and we are happy to be working with him in this part of the world.

We have also conducted 3 preachers' studies this year. Our teaching has focused on the subjects of prayer, the nature of man, and the work of the Holy Spirit. Our studies last from Monday through Friday once each month. In these 5 days we have 12 sessions lasting about 2½ hours each. We review the work they have done at home in the preceding month as well as present new material each month. This is one of our most effective programs here as the preachers are able to take this information and disseminate it among our church leaders across Zimbabwe.

We know of 2 new congregations established this year and in general we are happy with the way things are progressing. We give special thanks to God for the good rains we have just concluded as these have eased much of the suffering in southern Africa.

A special note of thanks to all who have answered our request for used clothing and material for sewing. We ask you to remember that this is an ongoing need. If you can send clothing, we need all kinds--often children's and winter clothing are overlooked. There are also needs for blankets. Mark clearly on every box "NOT FOR RESALE--FOR FREE DISTRIBUTION--OF NO COMMERCIAL VALUE", and address to Church of Christ, P.O. Box 3216, Harare, Zimbabwe.

I believe this covers the highlights of our first 4 months' work in 1985, but it is always easy to overlook someone's specific question in a general review. If we have omitted any point of interest to you, please feel free to contact. We give thanks for the excellent oversight of this work by the brethren at 85th and Euclid in Kansas City as well as for all of our other supporters. We ask you to keep on holding up our hands and praying for us. We will do our best here to broaden the borders of Zion both numerically and spiritually. Remember us when you pray.

—Yours In Christ,  
Alan Bonifay

### HAVE YOU?

Have you smiled at anyone today and wished them well?  
Or spoken with nice thoughts you wanted to tell.

Have you shook the hand of someone who looked sad?  
And tried not to think of troubles or things that are bad.

Have you remembered the birthday of a friend?  
Or something someone needed, you could lend.  
Is there something nice you could do for the old,

Say a kind word and not be so bold.

Have you thought out a better way to be kind,  
To help this old world and give you peace of mind,  
Have you gone to church lately and prayed for the sick  
Or even held out your hand for a kind dog to lick.

Have you showed in someway, your family you love,  
Or stopped for a moment to listen to the sound of a dove,  
Have you bitten your tongue when you said something  
wrong,

Or have you carried on a conversation much too long?

Are overlooking the 'small things' in life,  
Or do you get caught up in the every day strife,  
Things seem too numerous to ask "have you, or have you  
not"

Most important is, 'Count your blessings' for what you've  
got."

Do we often think before we speak,  
Or ever think we're too big to be humble or weak,  
Have you smiled at a child and watched his eyes,  
And you knew in your heart it was no disguise.

When have you laughed out loud at a good joke,  
Or just laughed because you were a little broke,  
Have you lately, had a very good cry,  
Or do you think you'd feel better with only a sigh.

Have you forgotten the value of friends,  
Or how important it is to make amends,  
The days go by and we quickly say,  
Where are the years, months, weeks and what is today?

We sometimes forget, but quickly remember,  
Just yesterday was January, and here it is already  
December,

Yes that's how fast our lives are today,  
But we have to keep up the pace--and Pray and Pray.

### WHAT'S WRONG?

Johnny Doe's the peaceful kind --  
Nicest friend that you can find;  
Finest Christian on the block,  
Punctual as any clock.

Johnny's wife's a pretty girl --  
Fair of face with hair a-curl,  
Lovely form and lovely knee;  
Lovely personality.

Nothing ever could go wrong  
Hugging at communion song.  
Could it ever be amiss  
When the pastor said to kiss?  
Showing Christian love for her,  
I pecked her cheek and held to her.  
Next week gave a double dose --  
Kissing fondly, holding close.

Later I was called to do  
Work upon her chimney flue:  
Greeted her beside the bed  
With a kiss as pastor said.

Couldn't be so bad to do --  
For we both were willing to:  
By libido overdone  
Johnny's wife and I were one.

Never knew he had a knife  
Till he caught me with his wife.  
Buried in a box of birch,  
Aftermath of hug in church!

Kissing was a greeting when  
Men kissed only other men.  
Get the Bible now and search:  
No one ever kissed in church.

—R.O. Casey, Scio, Oregon  
2-12MP311-85M020-00

## PRUITT--KEYLON DEBATE

### By Carl M. Johnson

On the nights of April 15 and 16, brother Don Pruitt and Tom Keylon, a Free Will Baptist preacher, from Allen, OK., engaged in a public discussion. Both nights were held in the Church of Christ at Eighth and Oak, here in Ada. The proposition discussed the first night was: The Scriptures teach that the church of which I am a member (Church of Christ) is the church of the New Testament." This proposition was affirmed by Bro. Pruitt and denied by Mr. Keylon. The proposition the second night was: "The scriptures teach that the church of which I am a member (Free Will Baptist) is spelled out in the Book of God as the Church." This was affirmed by Mr. Keylon and denied by Bro. Pruitt. There was a gentleman's agreement between the two disputants that the criteria for proving which church is the church of the Bible, would be the origin, name, and worship of the church. Our anticipation for this discussion was heightened when Mr. Keylon promised Don that he would read the name "Free Will Baptist Church" in the Bible.

Don conclusively proved his proposition in his first two affirmatives. Concerning the origin of the church, he showed how the church was prophesied in Isa. 2:1-4 and Dan. 2. He mentioned the prophecies Jesus made in Mark 9:1; Luke 24:49; and Acts 1:8. He then showed how all the prophecies concerning the origin of the church were fulfilled on the day of Pentecost in about the year A.D. 33, (Acts 2).

Concerning the name of the church, Don showed the names by which the church is called in the New Testament, including Romans 16:16. He showed how that the practice of wearing the name of another man (eg. Luther), an ordinance (Baptist), or form of government (Methodist; Presbyterian), would be to exalt these men, ordinances, and forms of government above the name of Christ. This would do dishonor to and distract from Christ. Don further pointed out that the church is the "Bride of Christ" and hence, should wear His name. He also pointed out that there is no other name under heaven, given among men, whereby we must be saved (Acts 4:12).

The third part of Don's affirmative was to show that the Church of Christ can be identified as the Church of the New Testament by it's worship. Using the communion and singing as specific examples, Don showed that everything we practice in worship is found in the New Testament. He also clearly demonstrated that we are uniquely the church of the New Testament in that we do not add to nor subtract from what the Bible says about worship.

In Mr. Keylon's speeches, he refuted the idea that the Church was begun on Pentecost and insisted that it had been established from the foundation of the world. Don explained that the Church had existed "in purpose, or in plan" from the earth's foundation, but, that it was only from Pentecost that the Church had existed in reality.

Mr. Keylon stunned much of the audience when he boldly declared, "God is a Baptist!" He then cited Genesis 2:6 as his proof. "But there went up a mist from the earth, and watered the whole face of the ground." Mr. Keylon said further that, "God, being a Baptist, can... shape, mold, and completely change a man." Don did a superb job in showing Mr. Keylon's lack of logic in making such statements. Don showed that the fact that God covered the earth with a mist did not make Him a Baptist (in the sense that Mr. Keylon is a Baptist). He asked Mr. Keylon if the fact that Mormon's, Southern Baptists, and Churches of Christ baptize their respective members in water, made them Baptists in the same way that Mr. Keylon is a Baptist. Mr. Keylon's argument fell when he answered "no".

The highlight of the discussion came when Mr. Keylon said he was ready to read the name "Free Will Baptist Church" from the Bible. He conceded that the name could not be found in any "single" scripture, as could "Churches of Christ" but, he proceeded to show the word "free" in

Galatians 5:1. Mr. Keylon then said John 16:7-13 proved that God had a "will." He then reiterated that Gen. 2:16 suggested the word "Baptist". Don seized upon this in a way that I am sure made Mr. Keylon wish he had not made the statement. Don told Mr. Keylon that he agreed that Christ had made us "free" (Gal. 5:1), and that God had a "will". But, he then challenged Mr. Keylon to show that either of those words were ever used in Scripture as a "name" for the church. Don then showed Mr. Keylon that by using the same method, he could find the word "mocking" in Matt. 27:41; the word "birds" in Matt. 8:20; and the word "church" in Matt. 16:18. Using Mr. Keylon's logic, Don had found the name "mocking bird church" in the scriptures. The fallacy of Mr. Keylon's reasoning became exceedingly apparent. The danger of taking verses out of context and misapplying them also became apparent.

In all, Don did an excellent job in proving his proposition and denying Mr. Keylon's propositions. On the other hand, Mr. Keylon failed in his efforts to refute our identity as the Church of the New Testament on the basis of origin, name, and worship, because Don had "book, chapter and verse" for all of it.

Don is to be greatly commended for the clarity and force with which he defended the truth and exposed Free Will Baptist error. In tribute to Don, the moderator for Mr. Keylon said, "You people are professional, and you really have your lesson down well." We greatly appreciate the Church here in Ada for backing this particular effort. We are also indebted to the many preachers and brethren who came to the discussion. Their encouragement and moral support was a definite boost to us.

### WORDS OF ENCOURAGEMENT

"We enjoy receiving and reading the OPA every month. Please keep up the good work" -Vaden & Lois Morgan, Milburn, Ok.

"Renew my sub. I enjoy the paper so much, the interesting and informative articles and also the personal work around the brotherhood" -Art Bryant, Hamilton, O.

"Please renew our sub., we look forward to the paper each month" -Kathy Kennedy, Stockton, Cal.

"Bless you all who make it possible for us to have this fine paper" -Geo. Berry, Winters, Cal.

"Here is my renewal, we enjoy the paper very much" -Ervin Martin, Nebo, Ill.

"Here is our renewal-God bless you all" -Luther Franklin, Easley, SC.

"We continue to enjoy the OPA and hope it keeps on for many years. May God guide you through His word" -Evans Fuller, Huntsville, Ala.

"We enjoy the OPA, here is our renewal and another sub." -Martha Morris, Ft. Worth, Tx.

"Wife and I enjoy the OPA so much, wish more would write from the fields." -Troy Owen, Lodi, Cal.

"I thank God for such a publication as the OPA and pray He will richly bless the people who work so hard to get it out"-Lessie Smith, Beaver, W. Va.

"Keep up the good work with the OPA, even my teenagers read it" -Christine Allen, Okemah, Ok.

"I continue to enjoy OPA, may God bless all who contribute to making it what it is" -Robt. Falvey, Huntington Pk., Cal.

"I became acquainted with the OPA as a child, my parents and grandparents both subscribed to it. I truly enjoy reading it" -Anita Guthrie, Denham Spgs. La.

"We enjoy all the good news we get from the OPA"-Fsther Rawdon, Ethridge, Tenn.

# Our Departed

**Webster**— Laurine Webster was born April 17, 1917 in Murray County, Hampshire, Tenn. to Charlie and Lena Webster. He departed this life December 16, 1984 at St. Vincent Hospital in Indianapolis, Indiana after a short illness. Laurine leaves to mourn his wife, Marguerite Roberson Webster and one son, Billie Edward. He will be missed by the Richmond congregation. Words of comfort were spoken by David Mabry.

**Carter**— John Carter: Many Brothers and Sisters in Christ, plus several friends gathered April 4th to pay our last earthly dues to John F. Carter. Bro. John was a big man, not only in size, but in word and deed. He was one of those people you met and your life is enriched. John was one of the leaders of the congregation here in Arvin and served the congregation as the Treasurer. He loved the Church and was concerned about her well being. He labored with his own hands to help build the building we worship in today and he was concerned with the upkeep of it almost to his passing day. There were things which needed to be done and as he laid in the hospital, he made arrangements to see that they were done. I remember that passage in I Sam. 20:18 which says "thou shalt be missed because thy seat will be empty." John leaves his widow of 50 years, Velma, and two sons, Joe and Larry both of Arvin, plus 7 grandchildren and many friends behind to mourn his passing, but we said good-by to him with hope of the great resurrection, where we pray we will be reunited with him. John had been troubled with sickness for some time, but now he rests from all his pain. It was my honor to speak words of comfort and warning to those who attended the service. Singing was beautifully done by Gail Brewer, Doris & Stephanie Jordan, Doyle, Denny and Brian Elliott, Frank Sloan and Phil Kelly.

--Ron Jordan

**Baldwin**— Grady F. Baldwin of Godley, Tx. passed from this life April 20, 1985. We were shocked and saddened at his sudden passing. Grady was born March 25, 1938 at Merkel Tx. He was forty-seven years old at the time of his death. He is survived by his wife, Sister Molly Baldwin of Godley, Tx.; one son, Mickey Baldwin of Godley; and one daughter, Tricia Smith of Chico, Ca. He is also survived by his parents, Mr. and Mrs. Grady G. Baldwin of Burleson, Tx.; two sisters, Linda Ethridge of Houston and Kathleen Huffman also of Houston; one brother, Carl Baldwin of Burleson. Services were held at Crosier-Pearson Chapel in Cleburne, Tx., with interment in the beautiful Memory Garden of the Valley near Weatherford. A large crowd gathered to honor the memory of Grady and to comfort the family. The writer endeavored to speak words of comfort and warning to those present.

--Melvin Blalock

**Fenter**— Bro. Roy Milton Fenter of Jacksboro, Tx., passed from this life April 14, 1985 at the age of 84 years. Brother Fenter was born Dec. 7, 1900 in Jack County, Tx. Bro. Fenter is survived by his wife, Hazel; four sons, Roy Weldon Fenter of O.K.C., Eugene Milton Fenter of Ft. Worth, Truett Dale Fenter of Giddings, Marcus Lane Fenter of Ft. Worth; two daughters, Silvia Odell Spradling of Jacksboro and Virginia Lee Fry of Benbrook. He is also survived by two sisters, Elsie McAnear of Jacksboro and Lillian Clingman of Lubbock; thirteen grandchildren and

eleven great-grandchildren. Bro. Fenter, like our Lord, was a carpenter by profession. Bro. Fenter was well thought of by the community and by his brethren. He had been a member of the church for over sixty years. I counted it an honor to officiate.

--Melvin Blalock

**Howard**— Bro. June Howard of San Angelo, Tx., passed from this life April 17, 1985 after a lengthy illness. Bro. Howard was born in Miles, Tx., Sept. 18, 1907. He was 77 years old when he departed this life. Bro. Howard was baptized into Christ in 1950 by his brother-in-law, Bro. Bennie Cryer. Bro. Howard was well spoken of by his brethren. He loved attending all of the services of the church, but he had not been able to do so for the last couple of years. Bro. Howard is survived by his wife, Sis. Irene Howard of San Angelo and by one son, Michael Howard also of San Angelo. A large crowd assembled at the 19th St. Church of Christ to honor the memory of Bro. Howard. The congregational singing was beautiful with Bro. Dwain Morrison doing the leading. Bro. Howard's body was laid to rest in Lawnhaven Memorial Gardens. I was honored to officiate.

--Melvin Blalock

**Reynolds-Chappell**— Mary Ann Reynolds Chappel was born on August 20, 1887 in London, Arkansas. She died in Modesto, Ca. on May 7, 1985 at the age of 97 years 7 months and 17 days. Sister Chappel is survived by three daughters, two sons, one sister, fourteen grandchildren, seventeen great-grandchildren and one great-great grandchild. Sister Mary had lived in Ceres since 1942. Her long time husband John Reynolds preceded her in death in 1970. Sometime later she married to Frank Chappell who also preceded her in death. The late Bro. John Reynolds had baptized Mary into Christ in her obedience to the gospel a time after they were married. Mary remained faithful at death and was always anxious to be at the meeting house on the Lord's Day to worship God as long as she was able to go. Proverbs chapter 31 was used in the Memorial Service which so wonderfully set forth praises of this dear one. In her good years Mary was always busy with their house, yard and garden. Company to her was a blessing that just came by. She always wanted to be the perfect provider, not only in material things, but those things Spiritual. She loved the Lord and knew almost to the end that her place was to be with Him in eternity. Such a goodly number of loves ones, members of God's family and friends were in attendance at the graveside Memorial Service. The songs were so well rendered and appreciated. Mary must have joined in on the songs, In The Garden and Sweet Bye and Bye. Bo. Jimmy Winchester of Lodi assisted the writer in the services. Words of comfort were spoken as well as telling the need of all coming to God through obedience to His Word. Our sympathies are extended to the family. So good to be of help at a time like this. She was layed to rest in Lakewood Memorial Park near Ceres and Modesto.

--Orvel Johnson



**Don L. King**— 41931 Chadbourne Dr., Fremont, Ca., 94539, May 15— Our meeting at Escalon, Ca. closed with one confession of wrongs. We believe good was certainly done and thank the Lord for His blessings. Our next will be

Amarillo, Texas June 16-23 followed by the 4th of July meeting June 24-July 4 at Sulphur, Okla. We look forward to this work. Carl Johnson just closed a good meeting for us at Fremont. The congregation benefitted from his preaching and I personally enjoyed being with him. Bro. Steve Meents came with him, from Mo., and we enjoyed having him also. There were two baptisms the last Sunday of the meeting for which we were thankful. The reports from the Philippines continue to be encouraging and we ask your prayers for the continued blessings of God upon them.

**Paul Walker**— P.O. Box 801, Greenville, PA. 16125, May 9— Bro. Richard Bunner will begin a short meeting herein Greenville this week. We look forward to hearing his fine lessons. Our meeting in St. Albans was enjoyable; one young lady was restored. It was my first time in that part of West VA. and it was a real joy for my family and me to be with those fine brethren. Our stay in the home of Bro. and Sis. Lore was pleasant. They certainly know the meaning of Christian hospitality. A letter from Curtis Morrison, San Angelo, TX. informed me of the death of a long-time member there, Bro. A.L. Howard. He will be missed. All who know the Howard family send sincere sympathy to his faithful and devoted wife, Irene; and to his son, Mike. We continue our weekly visits with the congregations here in PA. and with the Lakemore congregation, Akron, Ohio. May God bless His people across the brotherhood.

**Bennie Cryer**,— P.O. Box 34757, Lusaka, Zambia, Apr. 23— We have arrived safely in Zambia and are very busy in the Lord's work here. We are not settled yet as our goods from America have not arrived and due to some complications with our furniture it has not arrived either. We have a house, at least temporarily. The owner let us use some of his furniture so we are comfortable to a degree. Our work right now is mainly with two congregations in the Lusaka area: Kaunda Square and Chelston. Since we arrived another congregation has begun about 150 miles east of here. We are in the process of beginning two more and the brethren here had several other locations where they believe congregations can be started. On our way to Zambia we stopped for a visit with the Bonifays in Harare, Zimbabwe. We preached in several locations there before driving on up here. Alan came to Lusaka with us and introduced us to the brethren. He was a tremendous help the few days he stayed with us. We are between 250 and 300 miles apart. Bro. Bill Davis and his family came by for a short visit. They had been to Zimbabwe to a large church meeting. It was a delight to be with them. I want to continue to thank those who are supporting the work over here. Some have given extra for additional expenses we were not aware of. The church in Edmond is to be commended for their extra work and attitude. I especially appreciate Bro. Edwin Morris and the encouragement and advice he has given. God bless all. Like all our workers overseas in foreign countries we would love to hear from you.

**Melvin Blalock**— Rt. 3, Box 126, Mineral Wells, Tx. 76067, April 30— We are happy to announce that we have begun a new work at Cleburne, Tx. This is a mission effort, but we are fortunate to have a nice old building to meet in. The church that formerly met at Cleburne used one cup as we do, but also used fermented wine. The building is located at 306 S. Walnut which is just about 3 blocks off of Hwy. 64 going toward Glen Rose, Tx. We worship with one cup, one loaf and unfermented grape juice in the communion. Our meeting time is 10:30 A.M. and 4:00 P.M. on Sundays. We appreciate the continuing support of several congregations in the state of Texas in this effort. The Trentman Ave. congregation in Ft. Worth has taken the lead in assisting in this work. We are grateful for their backing. They are the

nearest faithful congregation because Cleburne is only about thirty miles Southwest of Ft. Worth. Also the congregation at Red Oak, Tx. sends a family every Sunday to assist us. We are truly appreciative of their support. We continue to have the same address should you desire to make inquiries about the church at Cleburne. You may write us at the address given at the beginning of this report or call us at 1-817-325-0512. We plan to move to Cleburne this summer and at that time we will publish our new address. It has been our pleasure to work with Bro. Bob Johnson for the last several months. Bob works with the church at Mineral Wells. He has shown a great love for the Lord and His church and we commend him for his dedication. Bob has been good to help me with the work at Weatherford. We will miss the close association with Bob and Gail when we move. We have had an enjoyable work at Weatherford. We love the brethren there and trust that the church shall continue to prosper. We continue to assist them on a part time basis. We humbly request your prayers in our efforts to spread the gospel.

**Edward Williamson**,— 711 S. Adair, Pryor, Okla. 74361, 918-825-1697, Apr. 11— The work here at Chouteau, Okla. continues. We have had several visitors from the community, with some returning again. We have been blessed that no serious illness has kept anyone from services. We continue to preach the gospel over the radio on Sunday mornings. Several people have commented on it. We continue to hope for some response. Presently I am involved in several studies with people from the Christian church and also the digressive church of Christ. Last December we had a discussion at Baron, Okla. on the bread-breaking issue. At that time it did not appear that they would be willing to meet with us again, but recently I received a letter from one of their speakers stating that they would like to discuss this issue again. We are hopeful that much good will come from this. I will announce the date and place when it is set up. We have begun our objective of knocking on every door in the Chouteau area. This is to invite them to services and also to try and set up studies with the people in their homes. So far our response has been excellent with most people talking to us. We plan on having a gospel meeting May 5-12 with brother Miles King speaking. Also this summer we are hoping to hold meetings in some of the area towns to try and stir up some interest there. Since last report I have been privileged to speak at the following congregations: Okla. City (Capitol Hill) and Council Hill in Okla., Rogers, Ark., Mtn. Home, Ark., and the Bendavis and Claxton congregations in Missouri. At Okla. City a young Christian woman came forward to ask for the prayers of the church, and was reconciled back to Christ. We rejoice with the congregation there and with our sister in Christ. Brenda and I were privileged to return to Missouri to visit and also to attend a gospel meeting at Bendavis, Mo. The speaker was brother Jimmie Smith from Harrison, Ark. Jimmie presented some good lessons and strengthened the congregation there. Crowds were small because of severe weather, but several people heard the Gospel for the first time. If you know of anyone we can visit in this area please contact me. Continue to pray for us and the work here as we pray for you. God bless you all.

**Johnny Elmore**— 419 K SW, Ardmore, OK. 73401, May 10— I enjoyed being in a meeting March 13-17 at Corsicana, TX. It was good to note some gains there since the last time I was there. We had a nice little meeting but no additions. I appreciated having several preaching brethren and visitors from neighboring congregations, and I enjoyed staying with Jimmy Vannoy and family. I was at Fairview, LA April 6-14. We had a well-attended meeting, with excellent cooperation from other congregations. There was one baptism and one restoration during the meeting. It

was a joy to stay with Glen Post, Jr. Sally and I were at Bakersfield, CA. (Planz Rd.) April 21-28. We enjoyed having Foy & Inez Wade with us on the trip. The meeting was well-attended, with several from area congregations each night. We stayed with Darrell Brewer and family and we truly appreciate them and all the congregation there. Joe Hisle held a weekend meeting for us here in Ardmore Feb. 15-17, and Jimmy Smith and family were here March 31-April 7. Jimmy was successful in reaching a young couple from digression and they took their stand with us April 7. We encourage all who can to help us in our all-out effort at Paris, TX. June 14-23.

**Tom Allington**— 3249 N. Kelvin, Tucson, Ariz., 85716, Apr. 25— Please note my change of address. Bro. Voyd Ballard has agreed to come help us in an effort to reach more people with the gospel. We pray it will be successful. We are encouraged by the success in the Philippines. More evidence just how sharp and powerful the Word is.

**Barney Owens**— 8782 Meadowview Dr., W. Chester, OH 45069— Lord willing I will leave in the morning for Holyoke, Co. Of course by the time you read this the meeting will be history. Then I will be with the brethren at the following places: May 26-June 2 Springfield, Mo. June 14-16 St. Albans, W. Va. 21-30 Henryetta, Ok. July 6-14 Deer Park Tx. 21-28 Greenville S. Car. 29-Aug. 4 Walterboro, S. Car. Aug. 11-18 Birmingham, Al. 19-25 Columbia, Mo. The places I have been called on to help thus far this year have been enjoyable. I was very sorry to have been away from home while brother Tommy Shaw was here. The brethren were happy with his efforts here. Please pray for me and mine.

**Voyd N. Ballard**— P.O. Box 3586, Merced, Calif. 95344, May 9— After almost two years in the Modesto, California area we moved back to the Merced-Atwater area the first of last April to do some work with the Atwater church. We spent the month of April contacting the people of this area in an effort to get them to attend our meeting in Atwater which I conducted the first five days of May. We had an excellent meeting with good crowds every night, and some outside attendance including some from one of the cups and classes church in the area. We also had good support from sister congregations in the Valley. There was one confession of sins. Readers are asked to note my change of address. My telephone number here is: (209) 384-7096.

**Robb W. Hickey**— c/o 2312 Beachwood Drive, Ceres, California 95307, May 7— Since last reporting we have enjoyed meetings at Albany, Oregon, Kenniwick, Washington, Yakima, Washington, and Seattle, Washington. We were blessed as a result of our associations at each of these places. The brethren have treated us very well. In our next field report we will have more detailed reports and results of these meetings. I am at this writing in a meeting at Cottage Grove, Oregon. The meeting is going along very well, and I enjoy preaching the gospel for these folks. Gayland Osburn, Glenn Arnett, David Stands, and Dale Offill are preaching brethren in attendance. We make our home with good people, Gayland and Roetta Osburn. Lord willing, I will be in a meeting in Modesto, California, May 24-June 2. I need and ask for your prayers.

**Alton Bailey**— 909 Truitt, LaGrange, Ga. 30240, Apr. 15— At this writing I am in a meeting at Lexington, Ok. The interest has been very good and the visitors from sister congregations have been encouraging. Our last two meetings in Pottsville, Ark. and Texarkana, Tx. were some of the best we have experienced in these places. The interest was outstanding both from the local visitors from the community as well as surrounding congregations. Our next few meetings, Lord willing, will be May 5-12 at

Patterson, N.Y. (a congregation established a few months ago); May 19-26, with the church in Raleigh, N.C.; Bro. Wayne McKamie will be with us in LaGrange, June 1-9; June 16-23, at the congregation in Baton Rouge, La. We continue to request your prayers for us and our work. Here is a subscription.

**K. G. Wilks**,— 528 N. Main Street, McGregor, Tx. 76657, Apr. 22— The Johnson Drive Church of Christ of McGregor, Texas was blessed to have four fine sermons delivered to us by Brother Duane Permenter of Henryetta, Ok. April 12, 13 and 14th. This zealous young man forcefully delivers scripture after scripture in a way that leaves no doubt as to the meaning of God's word. On April 21st Brother Clyde Lamkins of Lebanon, Mo. delivered two very touching sermons to McGregor church. Brother Lamkins is also a devout and zealous preacher of the ancient gospel of Christ, delivered out of a pure and loving heart. Both of these men have the support of devout and faithful Christian wives. May God abundantly bless them and their wives to honor Christ the Lord of Glory.

**Paul O. Nichols**,— 9462 Baird Road, Shreveport, LA. 71118, May 9.— In March I enjoyed holding a meeting at Hale, AR. This is where Irvin Barnes grew up and began his preaching career and where his mother and father still attend. Smith Bibens is working with this church, and mainly through his efforts we had thirty-six persons from the surrounding area come to the meeting. Guy Garrison, a young preacher, also attends at Hale and is working with Smith. He also was an influence on the meeting. In April, I was at Garrett's Creek, WV. Several years ago I was the speaker in several tent meetings in this general area before a church was established. This was my first meeting in their present building. I was happy to see the crowds and interest and I enjoyed preaching here. We had preachers attend both of these meetings, and appreciated their help. It was a joy to be with my brother, Richard, and his family during the meeting. He is working with the church at Huntington. This Saturday night, May 11, I begin a meeting at Memphis, TN. June 9-16, I am to be at Pansy, AL. the Lord willing. The Lord bless the faithful everywhere.

**Tony Melton**— Rt. 1 Box 59, Caddo, Okla. 74729, May 4— Brother Tony Denton and I have been working in the town of Caddo which is about eight miles north of Durant. We have been to approximately two-thirds of the houses, and God has blessed us with many opportunities to present the gospel to the lost. A couple of weeks ago George Vergara, of Plainview, Texas, visited Durant. George and I were able to knock doors and preach to a few people. It was a pleasure working with him. We were very thankful to have the opportunity to attend the public debate in Ada and Allen, Oklahoma. Don Pruitt and Joe Hulse both did an excellent job presenting the gospel. It made us proud to be a part of Christ's church, but it also made us sad to see sincere people blinded by the God of this world. We are planning to assist in a two week door knocking endeavor in Frisco, Texas. We are looking forward to being around the Christians there. Incidentally, we finished knocking doors in Bokchito, Oklahoma. Before we finished, however, we had a Bible discussion with the Baptist preacher who threaten us with legal actions for trying to proselyte his members. His bark was much worse than his bite.

**Gary D. Weaver**,— P.O. Box 1974, Rolla, Missouri, 65401, May 10— The work here continues to look promising. Since our last report to the paper we have baptized one into Christ (for which we give God the glory). Our hearts are made to rejoice over this our new brother! We recently closed a series of meetings with Brother Dan Wissinger of Springfield. We appreciate he and Thelma and the efforts they put forth in the Lord. There was much sickness in the

area, which hindered our crowds some. However, the sermons were timely and uplifting to all those who attended. My family and I enjoyed being with the brethren of the Capitol Hill congregation at Oklahoma City in the month of February. We were also glad to be able to be back in Kansas City and speak at 36th & Everett. We are grateful to both of these congregations for their support in our work to the Lord here in Rolla. The church at Lebanon has begun supporting Brother Clovis Cook to assist us in our work in some of the smaller communities of the surrounding area. We appreciate those at Lebanon and their interest in the work at Rolla. We are especially glad to be able to work with this Gospel Preacher. We would like to thank the George Windes, Howard Meents, and Walter Jordan families who have come faithfully to help out with the services here. Since our last report, Irvin Barnes and Howard Northcutt came from Springfield on separate occasions to speak for us. We are thankful for all of these and their assistance, as well as others that have aided in the work here. As always we need your prayers.

**P. Duane Permenter**,— 407 N. King, Henryetta, OK. 74437, May 7— We closed an enjoyable meeting in McGregor, Texas in April. We were happy to see two precious souls rededicate their lives to God. We are also grateful to Wayne and Jean McKamie for opening up their home to us. It was certainly wonderful to get acquainted with the brethren in that part of our Lord's vineyard. Our next meeting here at Henryetta will be with Barney Owens June 21st through the 30th. We are anticipating a great meeting; we invite all who might be traveling to the Sulphur or Lebanon meetings to stop by and assist us in this effort. It would be our privilege for you to come and stay in our home. The church at Henryetta is just off Interstate 40 about half a mile north. We are half way between Fort Smith, Arkansas and Oklahoma City. We extend a warm welcome to everyone. Come visit our home and our services. Recently, it was our privilege to assist a woman in obedience to the gospel. Two fine sisters had been studying with her for approximately a year; she finally accepted the truth. Also, we recently have had a brother to be restored after having been away from the church for sometime. The work here at Henryetta continues to look up, and of course, to God be the glory. We had the privilege of hearing brother Joe Hisle April 26 and 27, at Okemah, Oklahoma; we enjoyed the opportunity immensely. We continue to need your prayers. God bless all the faithful.

**Edwin S. Morris**,— 10520 N. McKinley, Oklahoma City, OK. 73114, May 7— The congregation in Edmond is doing good at this time. We endeavour to have edifying services each time we meet. There are several young families in the congregation and they are really good to work with. Wayne McKamie held us a short weekend meeting April 5-7. The services were all real good and well attended. We had a Saturday morning service for the first time and were well pleased with the attendance. We are planning a mission effort in Guthrie, Ok. Sept. 23-27, 1985. Guthrie is only about 15 miles from the Church building. I was in Seneca, Mo. April 24-28 in a short meeting. I was impressed with the congregation there. The attendance from surrounding congregations was certainly appreciated. We look forward

to the 4th of July meeting in Lebanon, Mo. The dates are June 27 through July 3, 1985. Look forward to seeing and being with so many of like precious faith. Pray for us.

**Ron Jordan**,— 588 Walnut Dr., Arvin, Calif. 93203— Once again time has slipped by so quickly and I realize I haven't written to the O.P.A. in some time. The work in Arvin continues to move along, even though the congregation has been burdened with a great deal of sickness and the passing away of Bro. John Carter, a leading member of the congregation. (Please notice- "Our Departed") Also, yesterday we buried my mother. My heart cries for her now more than ever, because she wasn't a Christian. Please remember my family when you pray. It has been my privilege to hear Bro. Terry Baze preach at Arvin as well as Manteca and Bro. Johnnie Elmore at Planz Road congregation in Bakersfield. We were able to attend one night of Carl Johnson's meeting in Ceres. We have some new faces at Arvin lately and we pray they will continue to come that they may make the proper changes in their lives. It has been my privilege to preach at Escalon the last couple of months, one Lord's Day a month. Lord willing, we are to be with the good folks at El Cajon once again on May 18 & 19. We love these people so dearly and we look forward to being with them. Our summer schedule is still open for meeting work, if we can assist you, please feel free to call or write us. We are willing to spend and be spent for the cause of Christ. Our thoughts and prayers go out to all the faithful and especially those who preach the "Good News of Salvation" far and near. If you are passing our way, please stop and visit with us and if possible, we invite you to worship with us. You will always find a warm welcome here. May the Lord richly bless you all.

**Jack Cutter**,— 12321 E. 14, Tulsa, Ok. 74128, April 30, 1985— The congregation on 11th Street in Tulsa continues to progress and mature. Recently, a young couple with two children were restored. Harold and Mary King have moved here from Springfield, Mo. and they are a very positive addition to the congregation. These are recent developments. A few months ago, the congregation selected three men whom they feel are qualified for the eldership, now. However, because of the objection of a few ordination has been delayed to try and resolve the objections. Nevertheless, ordination is set for the Spring of 1986; unless, objections are overcome before then. April 19-21, G.V. Ayers and several young teachers and preachers held us a very successful meeting. This meeting is an annual affair with us which we have conducted for the past nine years. This year was the best for attendance and enthusiasm that we have experienced. I have preached at a number of places the past few months; Miami, Crescent, Oklahoma City (21), Baton Rouge, La., McAlester and Mtn. Home, Ark. In my short meeting at McAlester, there were three baptisms. (This was a family that Bill Verner had invited to services from his work). Lynwood Smith will hold our next full meeting in Oct. Also, he will conduct the annual New Years meeting scheduled to be held in Tulsa, December 26-31 at the Foster Middle School, 12121 E. 21. Motel and service scheduling information will be sent out at a later date to individual congregations.



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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## "UNITY IN DIVERSITY" AND THE GOSPEL OF CHRIST By: Voyd N. Ballard

My article in the May issue of **OLD PATHS ADVOCATE** entitled **WHAT IS THE GOSPEL OF CHRIST?** has received more comments and commendations than any thing else I have ever written for this paper.

Paul Nichols wrote me, "I just finished reading your article in the latest **OPA**. It was clearly truth, and you did a great job on it. How anyone who is honest can fail to see it is beyond me." Other similar comments have been received. Robb Hickey publicly commended and endorsed the teaching in this article before a large audience in his recent meeting in Modesto, California. Evidently alert brethren recognize the need for more teaching on this subject, and I appreciate this very much. To date, only one letter unfavorable to my article has been received. The writer of this letter sent me the following ten questions. My reply and answers follow the questions.

- 1.) Must a sinner hear, believe, and obey the gospel in order to be saved?
- 2.) Was the gospel fully preached by Peter on the day of Pentecost?
- 3.) Are the New Testament letters entitled Galatians and Jude part of the gospel?
- 4.) What is the basis of brotherhood in Jesus Christ or how do we come to be brothers in Christ?
- 5.) Is there anyone in your fellowship with whom you disagree about some doctrine or doctrines?
- 6.) Was the early church in Jerusalem in complete agreement?
- 7.) What did the apostle Paul mean when he wrote, "Receive one who is weak in the faith, but not to disputes over doubtful things." (Romans 14:1).
- 8.) Was the church in Corinth in complete agreement?
- 9.) Why do you think the apostle Paul beseeches us in the Ephesian letter to bear with one another in love?
- 10.) John, in his first letter, states that in Christ here are little children, young men, and fathers. Do you think that all three of these groups had exactly the same degree of ability, knowledge, and understanding?
- 11.) Aylett Raines was an early restorer (Alexander Campbell's time) who espoused universalism. Would you have excluded such a person from your fellowship until he renounced the doctrine of universalism and repented?

12.) What person, or group of persons, on the face of this earth fully know and understand, without error, all of God's written word as contained in the New Covenant scriptures?

1. Yes, a sinner must hear, believe and obey the gospel in order to be saved. Jesus is the "author of eternal salvation unto all them that obey him." (Heb. 5:9) He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21) The saints in Rome were once the servants of sin but they "obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the

Continued to Page 6

## FIRST COMMUNION Barney Owens

One would be hard pressed to examine all the fallacies of the Roman Catholic Church. Yet as this impossible task looms before us, it is necessary that we make an attempt from time to time lest we become complaisant in her face. In each of her false doctrines there is an interchange which leads to other corruptions. The influence of the Roman Church is so vast and widespread the imagination staggers. Not only is her power seen in the denominational world but it seeps into the body of Christ unless we are always as "watchmen on the wall." The subject of this paper is an example.

A child of my acquaintance came into my presence wearing a medallion attached to a chain about his neck. Wishing to make conversation I inquired about it. I was informed that it was a gift from his neighbor for "First Communion." To this point I had not realized him to be Roman Catholic. I began to think about this, he being a lad of 7 years. Here are some truths this doctrine treads under foot.

1. **The doctrine teaches hereditary deprivity.** He now was able to "partake of a mass" which represented something special to him as a child of God. Up to this point he had not done so, but was however a child of God, by virtue of being baptized (sprinkled) a few days after birth. In other words this lad of seven had been forgiven of his sins which he inherited from his parents, as surely as he inherited his family name. He was upon arriving into the world as mean a human being as ever existed, therefore had to be purged from sin. Bible doctrine shows that Jesus taught exactly the opposite, as he rebuked some for hindering the little children, pointing out that a sinner must be "converted and become as a little child to enter the kingdom." (Mt. 18:1-4). We can look at Jesus statement from either direction. First, we can determine the state of a little child and we will know the state of those in the kingdom. Or in the second place, we can learn the state of those in the kingdom and we have learned the state of little children. Choose the manner of examination and whichever course is chosen puts children in a glorious existence and this doctrine in a damnable position. (See also Mt. 19:14). The Lord is using the expression "Born Again" (Jn. 3:3) allows us the insight of the beauty of birth. To be saved we must be "born all over" or taken again to the place we occupied at birth. The expression "Regeneration" (Tit. 3:5, and others) even to the simple minded kills the doctrine in the same way. Note:

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## FOR YOUR CONSIDERATION

## Bruce Word

"Unity," in the New Testament, comes from the Greek word "henotees," and according to Mr. Thayer on page 217 means "agreement." "Diversity," comes from a Greek word meaning "Different." "Unity in Diversity" is nothing more than saying we can be unified even though scripturally we disagree or are different! My brethren, how can that be? The answer is that there can be no unity unless that unity is totally founded in the word of God. We can't practice truth, have someone else practice error, and have full fellowship one with another. That is foreign to everything that the Bible stands for. 2 Cor. 6:14 says, "...what fellowship hath righteousness with unrighteousness..." Righteousness means "right standing with God." How, then, can that which is in right standing with God fellowship that which is not in right standing with God? It can't!!

May I please offer an example. This I think bears out the **ultimate** end of "unity in diversity." I have in my possession a copy of "The Australian Christian," the official publication of the Associated Churches of Christ in Australia, March 2, 1985. In this paper, there is an article under the heading of "Who Is My Brother (or Sister)?" The author of this article is that from the United States and is now the Dean of one of the religious (Christian?) schools here in Australia. I quote: "Having been raised within Churches of Christ, I have often asked myself the question, 'What makes a person a Christian?' Growing weary of hearing the typical Church of Christ answer (faith, repentance, confession and baptism), I decided to do my own research in the scriptures. Over a period of about three months, I read the entire New Testament asking only, 'What makes a person a Christian?' After **careful** thought and reading, I found that I could only come to one conclusion: faith, repentance, confession and baptism. I tried desperately to avoid this conclusion, but the more I read, the clearer it became that there is a definite promise to those who 'do' the above. There are those who would like to leave out one or more of these elements, but to do so is to **ignore** the parts of scripture which we do not like. To me, that approach is totally unacceptable in seeking Biblical truths," end quote. Now my friends, that is well and good, because that is just what we all believe, but there is more. In the very next paragraph he actually contradicts what he says he believes. I quote again: "...I cannot **eliminate** as 'Christian' those with whom I disagree over other issues such as the 'charismatic movement', 'church structure,' (conference or independent), 'women in the ministry,' 'millennial theories,' or even how the inspiration of the Bible took place. Second, I cannot **eliminate** as 'Christian' those who **attend another or different movement within God's church.** (e.g. Baptists, Anglicans, and so on.)" He then goes on to say that they may not be associated with the "best" movement within the Church, "...but they are still **Christians.**" My friends, in his own words he has denied what he said he believed in the beginning of his article! He goes even further and says, "Regardless of the **label** he wears, (Baptists, Anglicans, etc.) he is still a part of God's family and, therefore my **brother in Christ.**" The only thing that I can get out of what he has said is that there are "Christians" in every denomination and we have an **obligation not only to call them such but to fellowship them** as well. This denominational concept of unity and fellowship has no place in the Lord's Church. I deny emphatically that the Bible teaches that Christians must regard as "brethren", anyone, regardless of the **label** he wears.

There are those who would carry this belief to the extreme and say that one can be a "faithful Christian" and go to heaven while being a part of a denomination. They reason that since we have differences of opinion on some matters in the Church, that the "little more" error that exists in a denomination is not going to make that much difference; and if God's grace will cover a little wrong, it

will cover a little more. However, I say to those that feel this way, "Where do we stop?" How many "little" errors do we allow in the name of unity before we call a halt to them. Paul asked, "Shall we **continue in sin** that grace may abound? **GOD FORBID!** How shall we that are dead to sin live any longer therein?" (Rom. 6:1-2) False doctrine of any kind is sin. (1 John 3:4; 2 John 9-11).

Jesus said, "...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven" (John 3:5). There is only one way into the Family of God and that is by way of the new birth: **immersion in water for the remission of sins.** Anyone who has **not** experienced this new birth is **not a Christian** and, therefore, cannot be called such by those who have and are truly Christ's disciples. One's devotion to the Lord, sincerity and personal sacrifices make no difference whatsoever, outside of the body of Christ. Jesus himself said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me." My friends, a person has either been born again or he has not; and if he has not, he is not a Christian nor a brother or sister to those who are. Just this one fact alone eliminates the vast majority of the denominational world before the vast majority of the denominational world do not immerse for the remission of sins.

We notice something else. All of the saved are added to one and the same Church, not many different churches (Acts 2:47). From this, we understand that salvation is only in this one Church. This being true, everyone outside this one Church is lost. First Century Christians were not added to denominations nor did they join them. Twentieth Century Christians are not added to denominations nor do they join them.

This idea that all denominations make up the church of Christ is man-made. Christ did not make His church denominational, and neither should we. The word itself, as well as the division it represents, is opposed to the united structure of the Church. Christians are concerned with promoting unity (Eph. 3:4) while denominationalists promote **diversity of opinion.** "Unity in Diversity". Christians contend for "the faith once for all delivered to the saints" (Jude 3), while denominationalists contend for many faiths. Every denomination was started by man, while "the church" was started by Christ (Matt. 16:18; Eph. 5:25-27). In the denominational world, people have the "church of their choice," while Christ has given only one choice (Matt. 16:18; 1 Cor. 1:10-13). The church supports "the truth" (1 Tim. 3:15), while denominations support human creeds and doctrines.

Jesus is "the head of the body, the church..." (Col. 1:18; Eph. 1:22-23). Denominations, started by man, came centuries later. Christians were added to only one church in the First Century (Acts 2:47), and Christians in the Twentieth Century are added to that same church. Therefore, those outside that one church are not Christians and cannot be called brothers and sisters in Christ by those who are in that one church. Denominations differ on all of these points!

Christ purchased His church with His own blood (Acts 20:28). The only church today which He purchased with His own blood is the church that is identical in faith and practice to the original church of the First Century. Christ gave Himself for the church (Eph. 5:25). He did not give Himself for any denomination. Finally, Jesus is the saviour of the body, the church (Eph. 5:23; Eph. 1:22-23). He is **not** the saviour of any **denomination!** Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." So, since He is not the saviour of any denomination, then those in the denominations are not to be called "brethren" nor can they be called "Christians."

I would like to answer the question of "Who is my brother

Continued to Page 10

## CHURCH DISCIPLINE: AVOIDING A LAWSUIT

Alan Bonifay

Our previous article on this subject was a review of the article by Lynn Buzzard (executive director of the Christian Legal Society) titled "Is Church Discipline an Invasion of Privacy?" (Nov. 9, 1984 *Christianity Today*). In that article Mr. Buzzard discussed at length the recent invasion of privacy trial, Marion Guinn vs. The Collinsville Church of Christ, and the legal implications arising from the court's decision. In the same issue of *Christianity Today* a second article appeared on a different aspect of this same subject, "Church Discipline Without a Lawsuit" by J. Carl Laney, associate professor of biblical literature at Western Conservative Baptist Seminary in Portland, Oregon. While admitting at the outset that "it is impossible to avoid a lawsuit if a malicious person insists on pursuing one" in cases of church discipline, Mr. Laney proposes to establish 9 suggestions given by lawyers "for reducing the chances of being sued for exercising biblical discipline." I believe that while these suggestions come from lawyers who may or may not have a background in Christianity and are reported from a denominational viewpoint they are worthy of consideration. As will be obvious, we agree with some of these, will offer alternatives to others, and must reject some as contrary to the Word of God which is our only source of divine authority.

Mr. Laney's first suggestion is "to spell out completely in your church constitution or bylaws your beliefs regarding church discipline. Specify the procedures and provide the scriptural basis (Matt. 18:15-20; I Cor. 5:1-13; Gal. 6:1; II Thess. 3:14-15; I Tim. 5:19-21)." While we understand clearly that the Word of God is our sole and only source of authority and that the church has no legislative power in the Christian system, I think this suggestion an excellent precautionary measure. Somewhere in each local congregation there should be on file our view of the scriptural teaching on matters of church discipline with specific biblical procedures stated. Then if a lawsuit arises it can be easily established just what our policy has consistently been.

2. "Also include a statement such as, 'We the members of — Church will not pursue legal action or sue the pastors, elders, deacons, or church staff in connection with the performance of their official duties.' You may want to include a general statement about lawsuits based on I Cor. 6:1-8." In my estimation this sounds a bit too much like a human creed. However, instead of this I think it would be helpful if new converts were thoroughly and systematically acquainted with the biblical teaching concerning the relationship existing between church members and their leaders. All too often when folks obey the gospel we fail to follow up as we should and new members are left to learn far too many things on their own. Consequently many important concepts are never learned, or are learned erroneously. In addition to private studies with new members on these and many other critical issues the public teaching of the congregation should periodically include a thorough discussion of church discipline as outlined in the Bible.

3. "Acquaint those seeking membership with the constitution, including the steps for dealing with sinning saints. Inform them that, as members, they will be expected to abide by this agreement." With this suggestion we basically agree as stated above under member. 2. If handled sensitively such teaching should cause no one to be discouraged or reject the gospel. In fact, new converts are generally very committed to the Christian system and are eager to learn all they can about it.

4. "Specify in the constitution that members of the church have entered a covenant to minister to one another's spiritual needs and since this relationship is entered by mutual consent with the church leaders and congregation, it also ends by mutual consent. This statement will help deter (1) resignation from member-

ship as a means to avoid discipline, and (2) lawsuits for administering discipline after resignation. Again this is a matter of instruction both publicly and privately which church leaders must not fail to engage in. Further, it might be helpful to have all of this information in writing as suggested provided that it is clear to all that such writing is not of divine authority. We must be careful to follow only the Bible but I see no harm in our establishing the biblical view of these matters in writing against the eventually of a lawsuit.

5. "When discipline is necessary be sure to follow the constitution. Strict adherence will deter charges of partiality, prejudice, and intentional infliction of emotional distress." We agree that in each case requiring church discipline strict adherence to the Bible is absolutely necessary. Secondly, it is very important that we try as much as possible to be consistent in our applications of church discipline. While we understand that each case must be weighed upon its own merits, still we must realize the importance, in order to be scripturally correct, of avoiding all prejudicial and partial judgments.

6. "If information is disclosed to church leaders in confidence, such privileged information must not be disclosed to others. Marion Guinn insisted that what she told the elders was in strict confidence. When the elders reported the details of their conversations to their own church and several other churches, they exposed private information and were legally accountable." This we must be very careful about. When leaders visit someone to establish their guilt or innocence in charges requiring church discipline or in an effort to persuade the guilty to repent they must be careful about what they agree to hear as privileged information or "in confidence." It should be stated that if established as true certain things must be revealed to the church and the biblical basis (Mt. 18:17; Rom. 16:17; I Cor. 5:4,5) for such should be made clear to the one guilty. Beyond that as few details should be mentioned publicly as possible, and what we agree to receive in confidence we must keep in confidence. It appears that one mistake made by the Collinsville church was to reveal these matters to other congregations. It seems to me that such matters should be kept entirely within the framework of the local church unless there is some compelling reason to reveal them to others.

7. "Respect the privacy of the one being disciplined. Avoid any appearance that the discipline is designed to harass or cause emotional distress. If public disclosure is demanded, word the announcement carefully, without exposing privileged information..." With this suggestion we wholeheartedly agree. Mr. Laney goes on to say that it may not be necessary to name the specific time in order to "tell it to the church." We doubt this is possible for the Bible required that the congregation be aware of why this action is being taken (I Cor. 5:4-7). One of the biblical reasons for such action is to protect the church from this evil "leaven". This cannot be done unless the church is made aware of why such action is required. However, we agree wholeheartedly with the tenor of this suggestion.

8. "Don't publicize the action outside the church family. Although the elders of the Collinsville church thought it necessary, they appear to have overextended their responsibility when they reported the situation to four neighboring congregations. There may be two exceptions: (1) when another church requests a transfer of membership for that person; and (2) when a minister's ordination is revoked. In the first situation, all that need be said is, 'John Doe did not leave our church in good standing. We cannot recommend him for membership in your church.' In the latter situation, prudence would suggest announcing the discipline only to churches within the denomination." While there are some denominational concepts alluded to here we basically agree with this

**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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**HONOR ROLL**

Listed below you will find the names of those sending subscriptions from May 15 to June 15 and opposite the name the number of subscriptions sent. Please check the following and report any errors to us:

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**AN UPCOMING DEBATE  
"CUPS AND CLASSES"**

The discussion will begin July 15th at the Northside Church Of Christ in Springfield, Mo. The respected disputants shall be brethren Irvin Barnes (I. B.) and James Wilson (J. W.). There will be four nights in all, with each brother affirming then denying one night each. On July 16th the discussion will also be at the Northside church. Then on the 18th and 19th it shall be moved. It shall be held in the building of the Noble Hill Church of Christ (on Hwy. 13 north of Springfield between there and Bolivar). The gathering will be called to order at 7:30 each night and each man will be allowed two speeches of 30 minutes each. Following are the propositions:

July 15: "The scriptures teach that when the church

comes together for the purpose of teaching God's word the people shall be divided into classes and the teaching may be done by both men and women." Affirm J. W. Deny I. B.

July 16: "The scriptures teach that when the church comes together for the purpose of teaching God's word the people must be taught in an undivided assembly." Affirm I. B. Deny J. W.

July 18: "The scriptures teach that in a local assembly of the church of Christ for communion, one cup (drinking vessel), must be used in the distribution of the fruit of the vine." Affirm I. B. Deny J. W.

July 19: "The scriptures teach that in a local assembly of the church of Christ for communion, a plurality of cups (drinking vessels), may be used in the distribution of the fruit of the vine." Affirm J. W. Deny I. B.

If possible please make plans to attend a part or all of this affirmation and defense of the truth. If more information is needed please contact brother Irvin Barnes, the brethren at the Northside congregation in Springfield, or this writer. We look forward to a profitable time of reasoning on the scripture. (Any error in this piece is the sole responsibility of the author).

Barney Owens

**THE 1985 CHURCH DIRECTORY**

The following correction should be made in the **CABLE RIDGE CHURCH OF CHRIST**, (Camden County) **MISSOURI**. The telephone company has changed the telephone numbers of Bro. **HUGH BENTCH** to (314)-345-4580 and Bro. **LEON LUGENBEEL** to (314)-345-4539. We are in a world of constant change, and that is the reason that we must continually update the **CHURCH DIRECTORY**.

The **1985 CHURCH DIRECTORY** is now available for \$1.50 each, postpaid. All orders must go to: **Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.**

**WHAT CAN MONEY BUY?**

I have a question-what can money buy?  
It can't buy Salvation-for You and I,  
It can buy a diamond-but can't buy love,  
It can't pay our way-to Heaven above;  
It can buy medicine-but, it can't buy health,  
It can't buy happiness-no matter your wealth.  
It can buy a house-but, it can't buy a home;  
It can harden your heart-wherever you roam,  
As you seek for pleasure-that money will buy,  
It can't buy the Love of the Father on high.  
People seek fortunes-in silver and gold;  
And buy for themselves-miseries un-told-  
So, seek your fortune-in Heaven on high-  
Up there is a Mansion-that MONEY CAN'T BUY.

-Ethel E. Young  
Paris, Texas

**THE BIBLE**

In the Bible we read of things we should do,  
To live ever closer to God;  
Like reverting back, from these sinful ways;  
To the path that our Savior has trod.  
In the Bible we have commandments,  
To lead us through life's rugged way;  
If, we only keep these commandments,  
We never will falter, or stray.  
If ye break any of these commands,  
In the least, ye are guilty of all;  
So study to show thyself approved;  
A workman, that need never fall,  
Pay heed to Paul (the Apostle),  
He said, take heed-lest ye fall;  
Leave these Worldly ways behind;  
Live for Christ-Who DIED FOR ALL.

-Ethel E. Young  
Paris Texas



### RECEPTION FOR THE COOKS 50th

Mr. and Mrs. Clovis T. Cook, 1503 East Crestview, Springfield, Mo., observed their 50th wedding anniversary Sunday May 19th, with a reception at the Ozark Production Credit Association office building, in Springfield, Mo.

Hosting was the couple's son, Travis L. Cook, daughter-in-law Shirley, and two grandsons, Marty and Kendall Cook.

Velma's two brothers, and her sister came and stayed several days during this time. Also, Clovis had five sisters, three brothers-in-law, who came for the observance, and stayed two days. It was so nice to have had the Cook's immediate family present.

Clovis and Velma were married May 23, 1935, by Homer L. King. Due to the nature of their work for the Lord, they have lived in many other parts of the country. Bro. Cook has been engaged in gospel preaching for fifty-three years.

The Cook's wish to thank their relatives, friends, and brother's and sister's in Christ, for their great response in so many ways.

### CHURCH DISCIPLINE: AVOIDING A LAWSUIT Alan Bonifay

Continued from Page 1

suggestion as it is given. No more publication should be given to any case than is required by its particular circumstances and what publication is required, whether within the local church or beyond, should be handled very carefully and as discreetly as possible while following exactly the Bible plan.

9. "If a lawsuit is filed, pursue an out-of-court settlement or alternative means of resolving the conflict." I suppose each case should be weighed on its own merits, but if from the initial steps through to the public withdrawal of fellowship the matter has been handled according to the Bible then I don't see how we can back down. We certainly cannot retract scriptural action. It may well be that in such an event we "ought to obey God rather than men" (Acts 5:29). If an out-of-court settlement can be reached without the church's action being retracted and without paying someone to drop their charges then this would be ideal. However, I doubt the feasibility of such. If despite all of our careful procedures we become embroiled in litigation then we must let the courts decide whatever they will. For ourselves we must obey the will of God as expressed in the New Testament.

It is or hope that you will find these suggestions and our comments thought-provoking. We must certainly rethink these things in view of the current notions of our society and in order to be sure that we are consistently following the Bible pattern without prejudice or partiality in cases of church discipline. In conclusion we cite Mr. Laney once more:

"Church discipline is risky. Despite all precautions, your church or its leaders may still be sued. But if you follow biblical procedures and administer discipline out of love and with a view to restoration, your conscience can be clear before God regardless of the outcome of the trial. These experiences add new meaning to Paul's words in II Timothy 3:12, 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.'"

In our next article we shall examine some of the complaints of Marion Guinn and others which according to them are supposed to set aside church discipline.

—A. Bonifay  
90 Blakeway Drive  
Belvedere, Harare  
Zimbabwe

### THE CONTRIBUTION - USE IT WISELY Orvel Johnson

When we contribute into the common treasury of the church this money becomes the Lord's money in a peculiar sense. The Lord's money may be spent only as the Lord has directed, or to do the work he has authorized. The individual must give an account of the use of his money, so he must not use it sinfully. But when this money is contributed it comes under the power of control of the church, and since Christ is the head of the church the money must be used only as the head directs.

The primary work of the church is spirit-concerned with the salvation of the souls of men--and to be discharged by the teaching and preaching of the gospel (1 Tim. 3:15).

"Christianity is a religion of authority! We are not compelled to prove the use of the treasury for sustenance of non-members wrong; but those who practice such, are COMPELLED TO PROVE SUCH SCRIPTURAL!"

The above is taken from the very timely article by Bro. Jimmy Smith in the April issue of the *Olds Paths Advocate*. This article was discussing "Caring For The World's Needy" and is much needed to be considered.

A heavy burden of obligation rests upon every person who is vested with spending the "Lord's money", to be sure it's expenditure is for the purpose intended according to the Bible. In this article we want to pursue what without a doubt is an unscriptural use of money contributed into the church treasury. This has to do with social and/or recreational affairs of a congregation to subsidize or support the cost of such things with the Lord's money. Quoting again from Bro. Smith's article "But those who practice such, are COMPELLED TO PROVE SUCH SCRIPTURAL!"

It is not sinful to have pot-luck dinners, ice cream feasts, picnics and things of this nature wherein a congregation or congregations may be together and enjoy each other for a time and, it is not sinful in and of itself, for the place of worship where congregations meet, to have an attached structure to use for these purposes. Sometimes the auditorium itself where worship services are conducted are used for this purpose. The problem develops something like this. A congregation decides to build a new structure in which to carry on the work of the church. Then someone comes up with the thought of building a room on the main building to use for pot-luck dinners, wedding receptions and other things of a pleasurable nature. Generally, without giving it much or any thought the money in the contribution is used for the 'total' project. This makes it a sin, where the Lord's money is used for the added room, not needed for the worship services. Sometimes buildings are purchased which already have room additions. One or more of the rooms are set aside for recreational affairs,

**"UNITY IN DIVERSITY"  
AND THE GOSPEL OF CHRIST**

By: Voyd N. Ballard

Continued from Page 1

servants of righteousness." (Rom. 6:17, 18) Believing and obeying the gospel, doing the will of the Father, and obeying that form of doctrine are terms equal to each other and are all descriptive of what the sinner must do (or has done) in order to become a child of God. These terms also show that the gospel and doctrine of Christ are one and the same thing. One would be in contradiction of himself and of the Bible if taking the position that the sinner must believe and obey the gospel in order to be saved, but could be saved without obedience to that form of doctrine.

2. Well, we don't have every word of Peter's sermon preached that day for we are told that "with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." (Acts 2:40) but I think it is quite obvious from Acts 2 that he preached the following: A. The happenings that day were in fulfillment of Old Testament prophecies concerning the establishment of the church, the coming of the Holy Spirit to the apostles, and the beginning of the reign of Christ in his church or kingdom. B. The resurrection of Christ and his exaltation to the throne of David in fulfillment of the promise God had made to David in 2 Sam. 7:12. C. The exhortation to the people to believe, repent and be baptized in the name of Christ for the remission of sins. D. Salvation in Christ as being equal to salvation in the One Body, The Church, to which God adds all of the saved. E. The importance of being steadfast in the apostles' doctrine and fellowship. F. And steadfastness in worship to God. I repeat that it is obvious that all of these were "fully" preached on Pentecost. The Lord's plan of salvation, salvation in His church, steadfastness in following the doctrine or gospel of Christ, and steadfastness in true worship. Do we desire more today? Do we dare insist upon less?

3. In my article in the May issue of **OLD PATHS ADVOCATE** I made it quite clear that I believe "the whole New Testament" contains the gospel or doctrine of Christ. In view of this it is difficult for me to understand why you would single out the Jude and Galatian letters and ask me if they are a part of the gospel. Jude describes it as "the common salvation, the faith which was once delivered unto the saints," and he exhorts us to earnestly contend for it. Paul called it the "gospel of Christ" and said he had received it "by the revelation of Jesus Christ". It is a source of amazement to me how men can read "the gospel of Christ" "the faith once delivered" "the doctrine of Christ" etc. and then conclude that there is a difference in the gospel and the doctrine of Christ. I tell you again, that such a conclusion is based upon denominationalism and not on the teaching of the New Testament. Denominationalism has perverted the Galatian letter by its false teaching that salvation is by faith only separate and apart from obedience to the gospel of Christ, just as some in Galatia had perverted the gospel by their teaching that the works of the law should be added to it. The Galatian letter is not only a part of the gospel of Christ, but was written specifically to show that man is justified by it (the gospel) and not by the works of the old law. "The faith" Paul speaks of in this letter is the gospel. It is the "truth" he talks about in chapter 3 at verse 1, and this is "the truth" that must be obeyed by the "churches" of verse two in chapter one. It does not change the meaning of this statement one iota to quote it thus, "O foolish Galatians, who hath bewitched you, that ye should not OBEY THE GOSPEL before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" "The faith of Jesus Christ" in this letter is the same "the faith" that Jude says we must contend for and which was "once delivered". It is that complete revelation, gospel, truth, or doctrine of Christ into which the apostles were guided by the Holy Spirit. When you talk about "the faith" you are talking about the gospel. When Paul insisted that we are justified by "the faith of Jesus Christ" he was teaching justification by the gospel. Look at

chapter two and vs. 16 "Knowing that a man is not justified by the works of the law, but by THE GOSPEL OF CHRIST, even we have believed in Jesus Christ, that we might be justified by THE GOSPEL OF CHRIST, and not by the works of the law: for by the works of the law shall no flesh be justified." Paul had become dead to the law and said, "the life which I now live in the flesh I live by THE GOSPEL of the Son of God." Vs. 20. The Galatian letter draws a sharp contrast between the works of the law and the gospel of Christ and clearly teaches that obedience to this gospel puts one into Christ (3:26,27) and that "running well" is dependent upon continuing to "obey the truth." "Faith only" or "Just believe in Christ" is nowhere taught in this letter, nor anywhere else in the New Testament as far as that is concerned. The whole concept of "unity in diversity" is predicted on the false idea of "faith only" in other words "just so long as you believe in Jesus Christ you are my brother, at least in prospect." I don't know whether you have gone that far yet or not, but if you keep fooling around with this "unity in diversity" thing I predict you will.

4. I think what I have written already pretty well answers this question. Paul says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26,27). The opposite of this statement is of course, that those who have not been baptized into Christ have not put on Christ and are not therefore the children of God.

5. Whether or not I disagree with someone about some teaching or doctrine has absolutely no effect whatsoever on the truth of that teaching. Truth is truth whether men agree with it or not, and as I pointed out in my article **TRUTH NEVER UNITES WITH ERROR**. There can be no **UNITY** or **UNION** (whichever one you want) between truth and error.

6 & 8. Your questions numbers 6 and 8 are the same, so one answer will suffice. The answer is that any disagreements pertaining to the teaching and practice of the truth or gospel were to be settled by the teaching of the gospel, not by the opinions of men. The 1st. Corinthian letter was written to correct wrong practices in the church there, not to cover them up and pretend that they did not exist or worse still encourage their existence and advocate "unity in diversity" in spite of them. It is quiet obvious that the apostle never once said, "I hear that there are divisions among you, but that is all right because no one can know and understand the truth anyway and besides we can have "unity in diversity" despite these divisions." NO he never said any such. What he did say was, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10) Now as far as I am concerned I am going to take that command at face value, and I am going to believe that God's people can be **ONE** in Him and that we can be **PERFECTLY JOINED TOGETHER IN THE SAME MIND AND IN THE SAME JUDGMENT** by all speaking the same thing which Peter said is the oracles of God. (1 Pet. 4:11) And I am not going to stand up in the face of this inspired command and say, "listen here Paul, don't you know that it is impossible to have unity except in diversity or division?" No Sir, I am not going to do that when he plainly says, "and that there be no divisions among you." I am just going to have to continue to believe and teach that it is possible for God's people to so live and practice that there will "be no divisions among them" and I am going to have to plead for that unity based upon the teaching of the gospel and insist that there is unity in **TRUTH** and never in **ERROR**. And its not going to make

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## "UNITY IN DIVERSITY" AND THE GOSPEL OF CHRIST

By: Voyd N. Ballard

Continued from Page 6

any difference to me if Campbell, or Stone, or Smith, or even an angel from heaven preaches "unity in division" I am still going to preach that we can all be "of the same mind and of the same judgment and that THERE BE NO DIVISIONS AMONG US." Now, if you will preach that same thing you and I will be in agreement, and what is more important we will both be in agreement with the New Testament!

7. & 9. As with numbers six and eight, your numbers seven and nine are one question in two sentences. Paul's admonition to "receive the weak in faith" and to "forbear one another in love" is not a license for bidding Godspeed to false doctrine nor to those who teach it. John, whom many of these "unity in diversity" fellows often describe as "the great apostle of love" said, "Whosoever transgresseth, (goeth onward) 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. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed: For he that biddeth him Godspeed is partaker of his evil deeds." (2 John 9, 10) Now, since the apostles did not contradict each other and since Paul said, "receive him" and John said, "receive him not" I know Paul was NOT talking about receiving a false teacher.

10. Whether or not these groups all had the same ability, knowledge, and understanding is beside the point. It is for sure they all knew the truth because they were walking in it (2 John 4) and there is no indication that John rejoiced in "unity in diversity" but on the contrary he said, "I have no greater joy than to hear that my children WALK IN TRUTH." (3 John 4) "If we say we have fellowship with him and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:6, 7) Now, if some walk in darkness and some walk in the light and both are in fellowship that would be fellowship in diversity and that is what "unity in diversity" advocates but John says is a lie. These groups consisted of those who "had known him from the beginning" "have overcome the wicked one" whose "sins are forgiven" who were "strong" and in whom John wrote must have known the truth or else they could not have walked in it and been abiding in it. This proves that God's people do have the truth in His Holy Word, and that they can know it, and this is the answer to your number 12 question.

In answer to your question number eleven, no man who believes the gospel of Christ could be consistent with its teaching and fellowship universalism.

You do an injustice to Alexander Campbell when you make him say that the doctrine of Christ and the gospel of Christ are two different things. You surely know that he strongly contended for what he termed the "Christian System" as being everything the Lord taught in "The New Covenant Scriptures." In the quotation you gave he was emphasizing the fact that the work of the evangelist is primarily the preaching of the gospel to the lost.

Thank you for reading my article in **OLD PATHS ADVOCATE**, and for your letter.

—AMEN! D.L.K.  
P.O. Box 3586  
Merced, Calif. 95344  
Phone: (209) 384-7096

## WORDS OF ENCOURAGEMENT

"We have enjoyed the OPA for about 10 years, and encourage you and your co-workers to keep up the good work"-Evans Fuller, Huntsville, Ala.

## THE CONTRIBUTION - USE IT WISELY

Orvel Johnson

Continued from Page 5

many times with no thought given to using the Lord's money as a part of the purchase price for this facility. Again, buildings may be acquired which have basements adequate to accommodate the social gatherings. Of course the room additions do not have to be removed, the basements are an integral part of the building, the auditoriums are where the worship services are held. What do we do then? What course of action may we follow to do according to the plan of God in all that we do? Some say; it makes no difference. This argument can be used for anything we want to do that is not in the Plan.

It is understood that a personal gift or donation made to the church is not the same as the church (congregation) making a set charge for the use of a facility, therefore; those desiring to use a facility may make a donation to defray the costs for its use.

We are told by at least one congregation that their "social hall" was donated without cost to the congregation. It was also noted that costs of upkeep, utility costs and other expenses for the hall was privately donated by the brethren over and above the amount of their contribution. If one congregation can do this, and be scriptural in their affairs, why cannot others do the same? Some Brethren, where their meeting auditorium or basements are used for recreational affairs donate an amount on a prorated basis for utility bills and other expenses incurred. Again, if one or more congregations can do this; why not all?

There are congregations which rent facilities during gospel meetings, Labor day meetings, etc., for the association together. Brethren donate from their pockets the cost of these facilities over and above their contribution. If some can do this; why not all?

SIN! What is sin? Sin is a disobedience to a commandment of God. How big does it have to be before it is sin? (James 2: 10) "----one point----." Brethren; if you as a leader of your congregation are using contribution money for social/recreational affairs in any way you; **are COMPELLED TO PROVE THE USE OF SUCH SCRIPTURAL.**

—2832 Kay St.  
Ceres, Ca. 95307

**Publisher's Note:** It was with great pleasure that Howard, Nola and I attended the 50th wedding anniversary of Clovis and Velma. Since it had been some time since I had seen them, I looked forward to another visit and reflection upon old times. When I was a boy we lived behind the old Lees Summit meeting house and they lived in front of it. We visited often and I learned to love them in a special way. Clovis gave me my first fishing pole and tried to teach me to use it. Travis and I fished (when he could afford the tackle I would lose) went swimming, hunting and bike riding together. When we moved away I missed the Cook family. Velma's house was always spotlessly clean and often filled with the smells of good country cooking. Perhaps it was just because I was only a boy, with none of the problems I would later face as an adult, but life seemed so simple and good in the Ozarks then. The old church house would ring with the sounds of enthusiastic preaching and singing, and after services laughter from happy folk. Clovis and Velma are a part of those great memories for me, and I hope I never forget them or the people who made it happen. Clovis was special to me as a boy. I recall hoping that I could someday grow up and be like him. Of course, I grew up and became my own person with my own identity, but he, Velma and Travis are still special to me. We still love them. It was a real pleasure to be with them in their home and with their many friends for a few days in celebration of this fiftieth year in their lives together. We wish for them the very best this year and for many more to come, if the Lord be willing.

--Don L. King

## FIRST COMMUNION

Barney Owens

Continued from Page 1

Generation is the place of birth. When we sin, we slip away from this place and are DE-GENERATED. Now how do we regain our place separate from sin? In only one way, we must be RE-GENERATED. "RE" means again, so we are brought again to the place of our generation or the place of our birth.

A word or two must be said about baptism here too. Now the Roman Catholic Church is correct about baptism being for the remission of sin. They are however, in error about the subject of baptism as seen in the afore paragraph. But more the Bible is clear about WHO IS A SUBJECT FOR BAPTISM. It must be a believer as seen in Mk. 16:16; Acts 8:36-37; etc. Now one cannot believe except by the teaching received from the Word of God Rom. 10:17. You'll remember that Jesus enjoined the apostles to teach the gospel in order to disciple all nations, upon their believing their report concerning Him Mt. 28:19; Mk. 16:15; Lk. 24:46. Without faith there is not the slightest possibility of pleasing God Heb. 11:6. This young man (I suppose according to common practice among them) was baptized a few days after birth without believing Jesus to be the Christ. His baptism was not connected with faith. Nothing connected with it pleased God. We could notice the same principle regarding Repentance and Confession of Christ, but this is enough to show the error involved.

While we would all recognize the error of the Roman Church sprinkling infants, we must be careful as preachers that we do not play on the emotions of children causing them to "come forward" when it is not possible for them to obey Christ in repentance of sin. Equally as parents we must be aware of the danger in allowing our desire to get in the way of truth, by encouraging our children in a manner that is more powerful (at that stage of their life) than the word of God.

Someone might ask: "Is it a sin to baptize babies?" The answer is yes. There is no moral wrong done, but it is contrary to the scriptures and is sin I Jn. 3:4; 5:17; Js. 4:17 etc.

**2. The doctrine that christians don't have to eat the Lord's Supper.** Now, before anyone jumps to conclusions, I am aware of a difference existing between the Lord's Supper and Catholic Mass, both of which are referred to by the Bible and Catholics as "communion. But that does not take away from the point I am making, as there is a vast difference between the Lord's Supper revealed in the Word of God and what is practiced by some of our brethren, yet we don't and I am not here going to get boughed down by terms. When this young man went seven years as a christian (according to their doctrine) without communing doesn't that teach a christian does not have to eat the Lord's Supper?

The error of this is seen when we examine the scripture. The disciples were gathered on the First Day of the Week to worship God in this very way Acts 20:7. Why in Jerusalem when the church was established one of the things immediately seen to way communing Acts 2:41-42. Disciples are to remember the death, burial, and resurrection of Christ or our faith in vain I Cor. 15:1-4. How, are we to do this? By eating the Lord's Supper I Cor. 11:23-34. It is a shame that men will neglect and encourage others to forsake assembling when the Lord's Supper is being eaten. In denominationalism there is no intention to obey Christ by assembling with others in God's family to eat, this we know. My fear is that we too are slipping in that direction. Some brethren think nothing of missing the Lord's Supper to work, play or visit. Some preachers will turn their heads as though it is a shower come up unexpectedly. Question, if I can work one Lord's Day and not assemble to eat the

Supper, can I miss two? If I can miss two can I miss four? If I can miss four how many can I miss, or how many must I eat? If I obey the gospel at age 20 and live to be 100 yrs. of age can I miss every Lord's Supper after I eat the first time? That would be 4159 misses. Now here is a problem for you. Prove I can miss one and I'll by your logic prove you can miss the other 4158. Or turning the thing around, prove I must eat the Lord's supper once and I shall with your logic prove I must eat it the other 4158. (Heb. 10:25).

Someone might ask: "Is it a sin to miss eating the Lord's Supper?" The answer is yes. There is no moral wrong done, but it is contrary to the scriptures and is sin I Jn. 3:4; 5:17 and Js. 4:17.

HONDURAS REPORT  
MAY 1985

The work in Honduras continues to grow at a fairly steady pace. During the past two months we have witnessed eight more people obey the Gospel. We give the Lord all the praise and glory for those who have obeyed the Lord. We continue to preach and hold forth the Word of Life that others may also obey the Gospel.

I am very happy to announce that the Zapotillo congregation has completed their new meeting house. The building is just right for the needs of the congregation. The brethren of the congregation wish to thank the El Cajon congregation for making the funds available to construct the building. I would also like to commend the El Cajon congregation for the fine support but, also, the members of the Zapotillo congregation for all their labor in the construction of the building. Our first service that was conducted in the new building was on May 18. That day we had a standing room only crowd. There were more than 80 people present that day, and there have been large crowds since then. We pray that the work will grow in this community.

During the month of May, Russell Townsend and Alvin Smith came down from the States to visit us and to become better acquainted with the work in Honduras. They were here for two weeks which was hardly enough time to see all of the work. My family and I enjoyed their visit so much and to be able to have fellowship with English speaking brethren. Their visit was also an encouragement to all of the brethren in the various congregations that we visited. I would like to encourage more brethren from the States to come down and visit and see the work that is being done here. When Russell and Alvin left to go back to the States, we were all sad but we know they will remember the work and us, and if the Lord wills, they will return some day.

The work in almost all of the congregations is progressing very well. We pray that nothing will impede this progress. However, we know that Satan will use any means possible to hinder the growth and development of the Lord's church.

The rains have come again to Honduras to end the dry season. They have come a little earlier this year than in some of the past years. Honduras is a beautiful place this time of the year because it seems as though everything is green and growing. However, along with the good comes a lot of muddy roads that are almost impassable except for 4-wheel drive vehicles, which at times get stuck, and swollen rivers that must be crossed with no bridges. Needless to say, that each time we go out to the camp, or country, we never know what we will find or what problems maybe waiting for us.

In closing I ask that you remember us and the work in your prayers.

Your brother in Christ,  
Murl R. Helwig  
Apartado Postal 26  
Comayagua, D.C.  
Honduras, C.A.

## SIN, THE JEWISH PASSOVER, THE LORD'S TABLE AND HIS GOSPEL

By Raney Buttler

Centuries ago the Hebrew people were under bondage in Egypt--slaves--unable to deliver themselves. That bondage is symbolic of man's bondage under sin; the sinner is not able to free himself. Such bondage leaves nothing to look forward to except unhappiness and death; separation from God. For these Hebrew children there came a time when God heard their cries; remembered their hardships and answered their prayers. Using Moses, God delivered the Hebrew children out of bondage in that land of sin and evil--Egypt. And as he did so he instituted a symbolic memorial to that great event. A memorial whose emblems and elements were symbolic of those elements and details which told the story of their deliverance. During the evening just preceding the event of their salvation, all the Hebrew people gathered together into small "congregations" and obeyed the commands of God given through Moses--commands through which they would be protected by the shed blood of a lamb. Later, God commanded the Hebrew people to observe this memorial throughout their generations in remembrance of that great deliverance when the Death Angel passed over them and they were saved. Descriptively, this memorial was known as the **Passover**. God, with divine authority, ordered the memorial, and only God, by divine authority, could remove the memorial. Throughout their generations they were to "remember" this event--in memorial to the grace of God toward them.

Then, in the end of their generations, in A.D. 33, Jesus revealed in Matt. 28:18 that "all power" had been given Him, both "in heaven and in earth". He had **all** authority. And on the very day He died (recorded in Matt. 26) Jesus was with His apostles in Jerusalem for the purpose of observing this memorial--the passover. It was to be the very last one that God would honor. (Heb. 10:26) "There remaineth no more sacrifice for sin" and (1 Cor. 5:7) "even Christ, our passover, was slain for us." During this passover observance by Christ and His apostles, after they had fulfilled **all** the law concerning it, Jesus exercised **divine** authority. There in verse 26 & 27 of Matt. 26 it is recorded "and he took bread"... "and he took the cup". This refers to His use of a divine power to put away the passover and to establish a new memorial.

Jesus used those symbols from the passover table which symbolized His mission and sat them upon his communion table for a memorial to His kingdom. No one had that authority except the Son of God. And as he did so he commanded (Lk. 22:19) "This do in remembrance of me". Paul said "As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). How long are we to continue to observe this memorial? "Till he come". How oft are we to observe this memorial? "Upon the first day of the week" (Acts 20:7). That is **every** first day of **every** week.

Like the <sup>Q</sup>T. passover, the Lord's supper is symbolic of God's grace toward man. Each symbol represents very important elements in the story of grace. By noticing the symbolism of each element, every person, any person, can also "read" the **good news** of Jesus Christ. In the same way as the Passover memorial "remembered" the time when God delivered the Hebrew children from bondage, the Lord's supper "remembers" when God delivered us from the bondage of sin. We, too, were not able to deliver ourselves. We too needed a Savior. We were lost and without hope; having nothing to look forward to except death and separation from God, "but grace and truth came by Jesus Christ..." (Jno. 1:17).

Like the Hebrew people in Egypt, the only way we can escape the death angel in the day of judgment is if we are covered by the blood of the Lamb of God.. Jesus Christ. He gave **His Body** as a sacrifice for us. He gave **His blood** to be shed for our sins. He is our passover lamb. (1 Cor. 5:7). In Lk. 22, Jesus said as he picked up the bread, "This is my

body". Then as he picked up the cup, He began by saying "This cup...is my New Testament..." and in Mk. 14 as he picked up the cup, he began by saying "This is my blood...of the New Testament..." In each reference the inspired writer connected the symbols "cup" and "blood" to show them to be inseparably linked together. Both the container and the contents are symbols of important elements in the gospel of Jesus Christ. **Both are necessary to the Lord's supper**. And **both** must be recognized and understood by each participant. And **each** emblem is a **singular** entity, for example, there in **one** body of Christ...physically, spiritually, and symbolically. There is **one** blood of Christ...physically, spiritually, and symbolically. And there is **one** New Testament...physically and symbolically. One Testament is force; One gospel. There is **one source** of his blood, and that is his New Testament, His gospel. Only by, through, in that vessel may we receive his blood...physically, spiritually, or symbolically. Symbolically these emblems show his death. And as long as we observe it, **as he gave it**, we show **his death**...and that **till he come**.

As we view those emblems our Lord placed upon his table let us notice this symbolism, first that his blood being separated from his body is symbolic of his death. Next, his blood being contained **in** his New Testament shows the gospel truth concerning salvation and is symbolic of the terrible price he paid for that one cup. Then notice the one cup symbolizes what Jesus said in Jno. 14:6, "I am the way"; and what Paul said in Gal. 1:6,7 and 2 Cor. 11:4, "There is **one** gospel". The blood...through the New Testament...reunites with the body which symbolizes hope and life. It symbolized God's promise through Jesus Christ...**resurrected life**. In 1 Cor. 11:23 through 32, we read Paul's record concerning our Lord's giving of this memorial and in verse 29 we are told that damnation results from "not discerning the Lord's body". What this means is simply that we are to make this distinction, and that we must consider these things, and understand these things as we partake of this memorial. And in the next verse Paul said, "For this reason many are weak and sickly among you and many sleep".

—8941 Sunset,  
Fair Oaks, Ca. 95628

### NOTICE

At South Shreveport, 659 Fluornoy-Lucas Road, the time of our Lord's day evening service has been changed from 6:30 to 5:30 PM. The time remains the same for the other services, 10:30 AM and Wednesday, 7:30 PM, but we will be meeting an hour earlier Lord's day evening. Please note and come and worship with us.

-Paul O. Nichols

### SOUTHERN LABOR DAY MEETING

We are announcing the 1985 Southern Labor Day Meeting to be held in Columbus, Georgia at 1043 31st Street.

The meeting will run from **August 28 thru September 1** with Brother Carl Johnson of Ada, Oklahoma conducting.

Many of the brethren's homes will be open to accommodate our visitors, also there are plenty of hotels and motels available in the area.

For more information please contact Brother J.D. Chandler at (404) 561-6821 or write him at 5607 Valleybrook Drive, Columbus, GA 31907.

We urge all who can to attend this meeting and help make it a success.

**Yours in Christ Jesus,  
The Brethren of 31st Street Church**

## FOR YOUR CONSIDERATION Bruce Word

Continued from Page 2

or sister" with the words of David in Psalm 119:63: "I AM A COMPANION OF ALL THEM THAT FEAR THEE, AND OF THEM THAT KEEP THY PRECEPTS." My "Brethren" and my "Sisters" in Christ are those who have obeyed from the heart that form of doctrine and have been made free from sin and have become the servants of righteousness and have, by virtue of their obedience to the gospel plan of salvation, been added to the church that Jesus died for. They obeyed that form of doctrine by doing exactly what the author of the afore mentioned article said must be done in order for one to become a Christian. They believed, repented, confessed, and were immersed in water for the remission of their sins and are true disciples of Christ by virtue of the fact that they keep his commandments. (John 8:31).

My friends, we cannot have unity in religion on any basis but the word of God!

There is only one church where salvation can be found and in which is contained all truth. To truly be "Brethren and Sisters" is to be in the Lord's church and no other.

—P.O. Box 966,  
Kalgoorlie W.A.  
Australia 6430

## BONDS OF MATRIMONY

**Weigburg-Callaway**— On the afternoon of March 16, 1985 Theodore Weigburg and Patricia Callaway were united in marriage at Paris, Texas. Many friends and relatives were present to witness and celebrate the exchanging of their solemn vows on this joyous occasion. Theodore and Patricia are both members of the congregation at Paris. It is their prayer and ours that they will have a long and happy life together in the service of God. The songs for the occasion were beautifully sung by members from area congregations. It was the writer's privilege to officiate at their wedding. May God richly bless them.

--William L. St. John

## Our Departed

**Shelton**— Sister Rena B. Shelton was born May 22, 1901 and departed this life May 6, 1985 at Sacramento, CA. She moved to Sacramento and started going to the 64th St. congregation in 1970. Rena was a devoted child of God who was loved very much by her brothers and sisters in Christ. She will be missed by all who knew her. I conducted her funeral services which she asked me to do in 1971. The beautiful singing was done by members of the 64th St. congregation.

--Ed Powell

**Offill**— We, with sadness and regret, chronicle the passing of Brother Elzy Coleman Offill and his companion of nearly 69 years, Sister Ada May Montgomery Offill. They were both born in Georgetown, TX; he on April 15, 1898; she on Nov. 14, 1899. She passed away Feb. 20, 1985; he passed away less than 2 months later, April 18th. They were

married Oct. 21, 1916. To them four children were born; the three living are Ruby Mason, Donald and Elzy, Jr. There are 4 grandchildren and 9 great-grandchildren. The Offills moved to the Imperial Valley in Calif. in 1922, where Bro. Elzy worked for the Imperial Irrigation District for 40 years. They moved to the San Diego area upon retirement, and were members of the church at El Cajon for several years; they had previously attended at El Centro. Brother Floyd Lechner, long-time close friend and faithful brother, conducted their funeral services. The Offills and the Carl Nichols were close friends in their declining years, and would worship with us on occasion at Covina, where I call home. It was always a joy to see these four enter the Lord's house with us; such sweet memories, compensations of Providence, linger. May the Lord bless the Offills' children, and all of us.

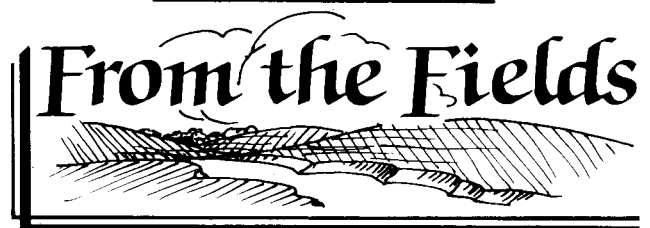
--Don McCord

**Harper**— G.C. Harper was born August 22, 1904 at Moore, Oklahoma and departed this life May 10, 1985 at Sapula, Oklahoma. Funeral services were conducted at the Mobley-Dodson Funeral Chapel in Sand Springs, Oklahoma May 13, 1985. Burial was at Oak Hill Cemetery, Mannford, Oklahoma. Beautiful singing was done by members of the Twenty-first Street Church of Christ in Oklahoma City and the Eleventh Street Church of Christ in Tulsa. Brother Harper married Della Wright at Imperial, California, April 3, 1925. In their sixty-plus years together they raised 3 daughters and one son, all of them still living. They also have 12 grandchildren and 15 great-grandchildren. He has one sister living; Eva Bell of Arroyo Grande, California. They provided for their family by farming and dairying. Much of their life was spent in California--moving to Mannford, Oklahoma only a few years ago. Sister Harper is a faithful member of the Jennings, Oklahoma Church of Christ. If you would like to send condolence you may contact Sister Della Harper at: Route 2, Box 1550, Mannford, Oklahoma 74044. It was an honor to be asked to officiate.

--Vance Ayers

**Sharp**— It was indeed a sad journey back to Winthrop, Arkansas to say goodbye to Bro. T.E. Sharp of the Oak Grove congregation. On the morning of May 26, 1985 he succumbed to a long and painful illness, (over two and a half years), at the age of 42. We will miss him sorely, but in view of his suffering and his preparation to meet God, our sorrow was for those left behind. These include his wife and two young daughters, his father, brother and other relatives. He earned the deep respect of those who knew him both inside and outside the church. He demonstrated such unwavering faith, even during the months of agonizing pain, that we were all touched and inspired. It was my privilege to baptize and train him years ago and my life was blessed and enriched by the fellowship we shared. Bro. Leon Klitz and I tried to speak words of comfort to the large crowd gathered for his service but he had already preached his own sermon.

--Bob Chancellor



**Paul Walker**— P.O. Box 801, Greenville, Pa. 16125, June 8— Our meeting with Richard Bunner was a good one. Ronny Wade begins a gospel meeting with the Flemington, Pa. brethren Sunday. We are happy to have Ronny in this part of Pa. again. All the congregations here in Pa. and Ohio are doing fine. We look forward to the 4th of July

meeting in Lebanon. May God bless our efforts for good.

**Carlos B. Smith**— Rt. 1, Box 149, Wesson, MS 39191— We were glad to have Bro. Gillis Prince the 3rd weekend in April. His health has failed, but his preaching has not. He did some good preaching. He still believes in baptizing in the name of the Father, the Son, and the Holy Ghost. That is a plain statement from Matt. 28:19. We are looking forward to Bro. Wayne McKamie holding our meeting July 19-29. I enjoy the OPA and look forward to it every month. I have been a subscriber since it first began.

**Ronny F. Wade**— 707 Pearson Dr., Springfield, Mo., 65804, June 5— We have just closed an excellent meeting here in Springfield with Barney Owens. Preaching was superb. We have been privileged to hear Wayne Fussell and Billy Dickenson of late. In the recent past we held meetings at Cassville, Mo., and Tulsa, Ok., both were enjoyable. The Lord willing we go to Flemington, Pa. June 9-16, Bunners Ridge, W. Va. June 17-23, Chapel Grove, Tn., July 7-14, Fairview, La. July 20-28, Shreveport, La. (Flourney-Lucas) July 28 (PM)-Aug. 4, and Wichita Falls, Tx. Aug. 5-11. We look forward to working with old friends and meeting new ones, in an effort to advance the Cause of our Lord.

**Samuel B. Aguinaldo**— 404 M. Cruz St., Cainta, Rizal, May 19— I am glad to report regarding the Cainta church of Christ here in Manila that it is growing in number. We now have 30 in attendance during Sunday worship including non-baptized and 20 have been baptized and are members of the local congregation. I also visited 6 brethren in the Manila area who were not able to attend our services because of the distance, these members are from different provinces, mostly from Ilocos Region. I am encouraging them to attend. Our brother, Virgilio O. Danao came and visited us, preaching May 12 on the subject, "Why Jesus Came to this World". We were so encouraged by his message; he came also to strengthen our faith in the Lord. We also visited Bro. and Sister Robert Wilson at Gotesco Towers, Manila, and 2 sisters in Qulapo, and a sister in Sampaloc, Manila. Bro. Danao left Manila for Baguio City, May 14 to visit the work there. Pray for us that the Lord will bless us in His Vineyard.

**Don McCord**— Box 1773, Covina, CA 91722, June 4— Summer has come, reminding us once more how times moves so swiftly. My meetings, Lord willing, follow: Golden, Okla., July 6-14; Medina, TX, July 15-21; Arlington, TX, July 22-28; Napoleon, AL, Aug. 4-11; Mt. Home, MO, Aug. 12-18; Indiana, PA, Aug. 19-25. Since last reporting, I have preached here at home, at El Cajon, and Orange all in Calif. A meeting was held at Salinas, CA over the Memorial Day weekend in the interest of young people; it was my honor to be included. It was to say the least a spiritual wayside well. We have such a fine host of young folks in the West and all across the land. May their tribe increase and increase. We here at home are at peace, sweet peace, and are growing. Our meeting with Bro. Billy Orten begins Sat., the 8th; how we look forward to the man and the message! I have just received sad word of the passing of Bro. Gillis Prince; he was my friend and I loved him as I do every Prince I know, and there is a host of them. I, and mine, need the prayers of the Lord's people all over this world; please so favor us and we will be blessed thereby.

**Paul O. Nichols**— 9462 Baird Road, Shreveport, LA 71118, June 6— Several of us from Shreveport attended a part of the Memorial Day meeting at Jackson, MS. It was good to see old friends again and to see several of the preachers, including Joe Hisle, who was the chief speaker. The meeting was well arranged and there were people there from several states who enjoyed the preaching and the fellowship. The church is blessed to have LaDon Croom working with them there. In May I was in a meeting at Memphis, TN. I enjoyed being with these brethren again

and to see the progress they have made since I was last there. They are blessed to have three preachers, B.B. Cayson, Jimmy Cutter, and G.V. Ayres. In the meeting we had one restoration, and two families decided to make the church on N. Watkins their home congregation. At South Shreveport (Flournoy-Lucas Road) we have several good teachers and song leaders and the services are edifying. We are striving for quality in spiritual service, and truth to us is more important than numbers. We have changed our Lord's day evening service from 6:30 to 5:30 at South Shreveport. Come and worship with us.

**Bruce Word**— P.O. Box 966, Kalgoorlie, WA., Australia 6430, April— By the time this article appears in this publication, we will have been here in Australia for a period of about 6 months. We enjoy the work of the Lord in this area and one of the great benefits to me personally has been my close association with Brother Jerry Cutter. He has done a wonderful work here and I count it a very real privilege to be associated with him. He is much loved and respected here and one only has to work along side of him for awhile to know why. Thank God for men like Jerry. He and Pat have gone home for a time, and my family and I miss them both very much. In this work, we still fight to overcome some very unscriptural practices in the church. Space does not allow me to tell in detail what all we have come up against. However, I could not report on this work without mentioning 2 things. The **charismatic movement** has forced its way in to the Associated church of Christ, (Christian church), and also the **unity in diversity** doctrine is rampant in all religions in this country. These things, my brethren, cause real trouble and are cause for great concern. Those who would press the **unity in diversity** doctrine need only to look as far as this country to see where such false beliefs can and will lead if not stopped. I do not have space to go into all the details, but you can get some idea of what I am talking about in another article elsewhere in this paper. Since last reporting, we have one new family now attending with us. We are very thankful to have them. We are doing what we can to make new contacts and study with those we already have. Our studies continue with a family about 2 hours from here and we continue to hope something will develop from this study. Also, we are studying with the local male members, trying to strengthen them and encourage them to become more involved in the local work. Our ads in the local paper continue, and we have added to our ads an invitation to send for a free correspondence course. This is an effort to generate even more leads. The Lord's promises are sure and as He has blessed this work in the past, He will continue to bless. I take this opportunity to thank everyone involved in this work. To all the supporting congregations, my sincere gratitude for your generosity. We ask you all to pray for the work, and for the workers. You are in our prayers and we send our love to the faithful wherever they are.

**Edward Williamson**— 711 S. Adair, Pryor, Ok. 74361, June 4— Greetings to everyone. The church here at Chouteau continues, with some visitors lately from the community for which we are thankful. Our meeting with Bro. Miles King was a blessing to all. We had a total of 16 visitors. We appreciate the efforts by Bro. Miles and also of those who came to help. I was able to be a part of the discussion held in Goshen, Ark., May 25 on how we should break the bread in the communion. Other speakers who upheld the scriptural practice were Gary Weaver from Rolla, Mo. and James Morgan from Tahlequah, Ok. Crowds were good. This was the second such discussion and we pray much good will come from the efforts. Since last report I have been privileged to speak at K.C., Kan. (36th & Everett); Okla. City (Capitol Hill); Tulsa and Muskogee, Ok.; and Ben Davis, Mo. I was happy to baptize a young man into Christ at Tulsa, May 15. We rejoice with him, his family, and the church in Tulsa. We continue to

spread the gospel here in northeastern Okla. Please let us know if you know of anyone we can visit here. Continue to pray for us as we pray for you.

**Billy D. Dickinson**— 215 Forrest Hills Dr., W. Monroe, La. 71291, May 13— It's been awhile since I've sent in a report. I continue to stay busy preaching the Gospel with my monthly appointments. The first Sunday of every month I preach for the Fairview congregation, while on the third Sunday I preach for the Conway congregation and at Strong, Ark. The work here at home continues to go forward; recently we've had one restoration. Our attendance, especially on Sunday Morning, has improved lately and seems to be picking up. We are now looking forward to our summer meeting, June 8-16, with Ron Alexander. May 24-June 2 I am to be at Aurora, Mo., which is where Roy Lee Criswell labors. Also, June 21-23, I look forward to a short meeting at DeQueen, Ark., where Delmar Lee lives and preaches the Word. Too, Lord willing, my family and I look forward to attending the big annual meeting at Lebanon, Mo. the first part of July. We covet your prayers.

**Isidro Pataueg**— Bacnor West, Burgos Isabela, Philippines, Apr. 30— We are glad concerning the work in Tarlac. We went with Bro. Pascual, Apr. 16-21 to help in this growing work. While there we made a Bible study first in Malabubo Mangatarim Pangasinan where we won a soul to Christ by immersion in water. This brother was a leader in the church Philippine Mission of San Clemente, Tarlac, but now belongs to the true gospel in Christ. The following day we went to Cabarabuan Pangasinan, where we made another Bible study to the UCCP, the United church of Christ in the Philippines. Praise the Lord, we won 9 souls in immersion in water in Christ's pattern, Matt. 3:16, I Pet. 1:21. These 9 brethren who received water baptism were members of the UCCP before but today we are one in spirit, one faith, one baptism. Eph. 4:4,5; I Cor. 12:13-27. Yes, on Sunday we worship inside their chapel building using one cup, one bread, for the communion. No Sunday school, no instrumental music. We thank God He opened our way to this place so we can preach the true gospel to lost souls. We pray for these new christians that they grow in christian living. In Lao-Ang, Tarlac, we won in 1984 five souls to Christ. They continue active following the pattern in the New Testament. It is 2½ Kilometers from the highway, but we enjoy the spiritual work everywhere we go. Even if the place is critical we go ahead preaching the good news of Christ. Please remember us in your prayers. Bro. Don, extend our warmest christian greetings to you most and the family circle and to our christian brothers there.

**Allen Bailey**— 631 Oak Hill Dr., Houston, Missouri 65483 (417) 967-4550, May 28, 1985— It has been a busy spring here in the Ozarks. The work here in Houston, Missouri continues well. Recently, there was another baptism locally and confessions of fault by several. We were however saddened by the loss of a brother who passed away within this congregation. Br. Bill Wilson passed away leaving four children and several grandchildren. Br. Wilson's grandchildren who have reached the age of accountability are all members of the church plus all four of his living children. This speaks high of this dear brother in the faith. Recently, we have been in meetings in various parts of the country. We have enjoyed working with brethren and sisters in Grinnell, Iowa; Alton, Missouri

(Oak Forest congregation); Harrison, Arkansas. It was indeed my honor to have been associated with these congregations. The congregation here in Houston sent me to Patterson, New York to assist my Father in a gospel meeting with this new congregation. The congregation has been worshipping in Patterson for several months. The meeting concluded with one baptism. There have been positive signs of potential in this state. Br. Tim Bowen and others within the congregation are busy answering Bible Correspondence Courses. The last I heard they had over 70 enrolled. Anytime you can plan a trip to the East, work your schedule out to stop and visit these christians. Some of the members have never met any other christians except for those who have visited Patterson, N.Y. Please pray for them and all of the fruitful everywhere. Our upcoming meetings will be Jerusalem, Arkansas May 31-June 9; Joplin, Missouri (Leawood Village) June 14-23; July 4-14 El Reno, Okla. Recently, Br. Johnny Elmore concluded a meeting here at Houston. We had community visitors nearly every service. Some potential leads were favorable and we pray that conversion of these people can be obtained. Please pray for our efforts in the service of the Lord. We will continue to pray for all of God's children everywhere.

**Don L. King**— 41931 Chadbourne Dr., Fremont, Ca. 94539, June 13— Recently it was my privilege to preach two sermons at the Fremont and Seminole Sts. congregation in Springfield, Mo. Also spoke once in Lebanon. Since this was once my home, it was a real pleasure to see so many I have known for so many years. If the Lord be willing, we will leave this Saturday for Amarillo, Texas. We begin there June 16 to continue through the 23rd. Then on to Sulphur, Oklahoma to begin the 4th of July meeting the night of the 24th along with brother Joe Lee Norton. We anticipate good being accomplished from both efforts. The work in the Philippines continues to progress. We receive regular letters from many of the preachers there who tell us of baptisms, restorations and new congregations being established. Yes, there have been setbacks; there have been problems to solve, etc. However, the Filipino brethren are determined to press the work to its fullest and they have made great strides with God's help. Too, it has all been done by a Scriptural method. They handle their own discipline problems. They make their own decisions regarding the work. They often ask our advice, which we gladly give, but the work is theirs. All money sent to the preachers is sent directly to them. We have no "missionary fund", plan none and believe in none. Neither does a preacher in the Philippines receive funds intended to be distributed to others as he sees fit, or as the need arises. If you have questions regarding the work, we will be happy to hear from you. Better yet, write one of the preachers in the Philippines. They are fully aware of what their Scriptural responsibility is regarding the Lord's work. I believe you will be satisfied with their answers which will be based on a "thus saith the Lord." I have known Bro. Danao for several years now and have found him a fully capable man. He has seen the dangers and wrongs of denominationalism, innovations and unscriptural funds for he came from a group where such was common. I make these statements, not because the work has been called into question, (it hasn't) but because we want you to know about the work. Pray for it.



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

# OLD Paths Advocate

"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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## NOT DISCERNING THE LORD'S BODY

Bennie T. Cryer

The Lord's Supper is a sacred institution because of its origination and relationship with Jesus. He had divested himself of his Deity body and come to this earth in "the form of a servant" and "in fashion as a man." Phil. 2:7-8. This body of flesh and blood was to play an important role in God's great scheme of redemption. Heb. 2:14. The defeat of Satan and man's salvation was to come through the giving of this body on the cross of Calvary. Because of the accomplishments of this body it was necessary to properly discern or make judgments concerning these things in order to properly observe The Supper. This the church at Corinth had not done and their practice occasioned the instructions found in I Cor. the 10th and 11th chapters. These instructions are important for us today because it is so easy for us to follow them in their errors. In other words, in the proper discernment of the Lord's body" that will help us qualify to properly partake of this feast we must understand some things about the accomplishments of the physical body and blood of Jesus and the fact that the cup of blessings and the bread stand for that blood and body. Nor does it stop there for the members themselves made up the body of Christ (I Cor. 12:27) and their relationship with each other was an indication of their attitudes toward the body and the blood. A proper relationship with each other is dependent upon the accomplishments of the body and blood of Jesus. An improper relationship indicates someone has not properly discerned the body and blood of Christ and hence, when they partake of the sacred feast they are eating and drinking condemnation unto themselves. This paves the way for erroneous views and practices relating to the elements and the church itself.

### THE ONE BODY

Paul declared that there is but "one body." Eph. 4:4. This body is the church. Eph. 1:22-23. Someone asked a man, "Do you believe in the many different kinds of churches?" His reply was "No." "Why?" he was asked. "Because there is only one Christ and the church is his body." Now, that is a rather simplified approach to the problem but it states a truth we best not forget.

### ONE UNDIVIDED LOAF STANDS FOR THAT ONE BODY

Because of this fact Christ chose to use only one loaf and keep it in one unit. Each member that shared this loaf was declaring his oneness with all the other members of that community of Christians. I Cor. 10:16-17. This stood for the treatment each was to receive from the others in all mercy, righteousness and justice. Even the prejudices between Jew and Gentile was removed by the giving of the literal body. Thus, both could be together in the one body and this was pictured to them by partaking of the one bread or loaf.

Some of the members at Corinth manifested that their discernment of "the body" was faulty by refusing to show consideration toward other members who were lacking in food. I Cor. 11:21-22. Also, there were divisions existing among them. 1:10-13, and they seemed to have lawsuits before courts of this world. Ch. 6.

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## HE WAS LACKING

By Homer L. King

The Bible tells us of a young man coming to Christ and asking "What good thing shall I do that I may have eternal life" (Matt. 19:16). The young man was also a "ruler" (Lk. 18:18). He was unlike most of the people of this day and time who think they have to do nothing "good" to obtain eternal life. He understood there was something to be done. Jesus did not tell this man nor anyone else there was nothing to be done or that there was nothing he could do. Instead, He said, "But if thou wouldst enter into life keep the commandments". Christ named six of the commandments and the young man readily replied, "All these have I observed...what lack I yet?"

From the foregoing it is obvious the man was good morally, peaceable, truthful, respected his parents, very rich and religious also. Today if a man possessed these qualities many would wonder how he could possibly be lacking in anything, he would be esteemed a fine Christian man. But the Lord told him he was lacking and also what to do about it. "And Jesus looking upon him loved him and said unto him one thing thou lackest, go sell whatever thou hast and give to the poor, and thou shalt have treasures in Heaven and come follow me." But so often we think more of our possessions than we do of Christ and this rich young ruler was no exception. The Bible says "he went away sorrowful for he had great possessions". When he was called to meet his Lord in judgment, how much did his possessions amount to? Jesus said in Matt. 16 "For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" This man was told to keep the commandments not just a part of them. But when it came to a test between his possessions and keeping the commandments wholly, he chose his wealth, "for he had great possessions".

Martha is another example of "lacking" that should be observed. Evidently she showed hospitality, the Bible says she "received" Jesus into her house. But while her sister, Mary, sat at Jesus feet to hear the wonderful words of the Master, Martha was "cumbered about with much serving". She was concerned with housework and cooking and this was taking first place in her life. She finally complained that her sister had left her to serve alone and asked Him to bid Mary come help her.

Would you assume He rebuked Mary for being lazy and not doing her share of the household chores? But He did not. Instead He showed Martha what was lacking in her life, "thou art careful and troubled about many things but

Continued to Page 5

### EXPIRATION DATE

If the date near your name and address reads 8-85 your subscription expires with this issue. Please renew promptly- DLK.

Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.

## SCARS

William L. St. John

The stately oak can tell a gripping story. If we look at a cross-section of its trunk, we see its life history in the rings. Once the tree was tiny. Each year a circle of new wood grew. During ideal years there was much growth leaving wide rings and during poor years there was little growth leaving narrow rings. Also in the history of the tree we see scars, some large and some small. A small branch pruned off leaves a small scar that is quickly covered by the next years growth. Decay might enter through a broken limb. If the tree is strong and healthy in a few years the wound will be healed leaving a large but covered scar. An automobile accident might leave a deep gash in the side of the stately oak. Time and effort can heal even this, though it may take many years. The oak is able to overcome all these things and still show the evidence of health and vigor. Even so, in our lives there are wounds, some small and quickly covered; others large and deep, taking years to overcome.

There are different kinds of scars in the lives of Christians and the first type that I want to consider are scars of sin. The worldly habit that we promptly dispose of leaves almost no mark. The bad habit that is allowed to fester in our lives is much more difficult, much more damaging. It may take many years to overcome its damaging effect. Consider the scars in the life of King David of Israel. In Samuel 11:1-5, we read of David committing adultery with Bath-sheba, the wife of Uriah the Hittite. The Bible further relates that David tried to hide his sin, even to the point of having Uriah killed. Nathan the prophet is then sent to David and reveals his sin. In II Samuel 12:9-14 we learn the results of the sin of David. David would not die because his sin had been put away; but, notice the results of his sin and the scar that would remain. II Samuel 12:10, "Now therefore the sword shall never depart from thine house..." and verse 14, "...the child also that is born unto thee shall surely die." Though David was forgiven, the scar would remain. Hear his plaintive cry in Psalm 51:3-4, "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only have I sinned, and done this evil in thy sight..."

Consider also the scars in the life of the Apostle Paul. Acts 8:3, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Paul never forgot the things that he had done to the church of Christ. I Corinthians 15:9, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." I Timothy 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Dear Brothers, Sisters and Friends, and especially those of you who are young: you are doing things right now that are going to scar you for life!

Many today have the attitude that "we can continue to sin because grace abounds". It is true that God can forgive you if you can repent; the question is, Can you repent? can you really have godly sorrow for what you are doing. Some in Paul's day had the same attitude that many today have: Notice what God has to say concerning this. Romans 6:1-6, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." I realize there are things in life that you want to do. And I realize that you are only young once and you have a burning desire to live it up; but, **AT WHAT COST?** The moth earnestly desires the light

of the flame, he is drawn to it; but, **AT WHAT COST?** Many of you are toying with the flames of evil desires, the result is you are going to be **scarred for life**, that is, **IF** you live through it! As Peter said, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Peter 2:11). As John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:15-17). As Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:1-3).

The second type of scars that I want to consider are scars of service. The Apostle Paul not only had some scars of sin, he had scars of service. We read of such in Galatians 6:17, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." The source of such scars are revealed to us in II Corinthians 11:23-31. We are told, among other things, that Paul has been beaten with rods, suffered shipwreck, stoned and had many stripes laid upon him. Notice Paul's attitude toward such things, "Most gladly therefore will I rather glory in my infirmities, that the powers of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong (II Cor. 12:9, 10). How different was Paul from many today! All too often when Christians today are asked to extend themselves, they sound like the children of Israel, murmuring and complaining. The scars that Paul received for his service to Jesus Christ were more precious to him than any honor or medal that men could ever bestow. These scars are not the scars of sin, they are the scars of pruning. Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:1-4). To bear the best fruit, a plant must be pruned. Even so, if we would be fruitful, we must allow God's word to prune us. Rather than let our harse experiences weaken us, we must use them to grow stronger.

The greatest scars revealed to us in God's word are the scars of Jesus. In John 20:24-29, we learn that Jesus' hands were nailed to the cross and his side was pierced, leaving scars. In Psalm 22, we learn that his feet were pierced also. The scars of Jesus were scars of love. What are your scars from?

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## EASTERN LABOR DAY MEETING

The Harrison and Blaine St. and Pleasant Grove congregations of Brazil, Indiana would like to extend a warm welcome to all who can come and fellowship with us during the Eastern Labor Day Meeting. It will begin August 28 and go through September 1 with Brother Ronny Wade and Brother Brian Burns conducting the meeting. For inquiries or reservations, contact these brethren:  
 Bill Stallcop (812) 448-3734  
 Mike Dardeen (812) 448-2085  
 David Evans (812) 448-1843  
 Joe Loughmiller (812) 448-1286

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## "WHEN OUTNUMBERED... PRAISE THE LORD!"

BY: BOB LOUDERMILK

What do you do when you are outnumbered? How do you handle the situation when you realize that a multitude is against you? What hope do you have when you are surrounded by the enemy? In this study we will go back into the pages of the Old Testament and find a man who went through these very things. We will discover a man who had no way to turn but up; a king who called upon the Lord in the most trying situation of his reign, and who received a most unusual answer! Perhaps you can identify if you have ever wondered where to turn? Then consider carefully this fascinating story!

### THE STORY OF JEHOSHAPHAT

The Old Testament introduces us to Jehoshaphat. He was the son of Asa and became the fourth king of Judah. He was 35 years of age when he became king and he reigned for 25 years. The history of his reign is contained in I Kings 22 and II Chronicles 17. The reign of Jehoshaphat appears to have been one of unusual religious activity. He served the Lord with all his heart. He took away the idols that had arisen in the land and he called upon the people to serve the Lord only. He sent princes and priests throughout all Judah to read to the people the law of the Lord and to teach the people how to serve the Lord. The Lord was with Jehoshaphat because he walked in the Lord's commandments (II Chronicles 17:3-4). The Lord blessed him with riches, honour and power. He ruled over the land of Edom, over the wilderness in the south, and over the cities of the Philistines upon the coast.

The day came that Jehoshaphat was given some frightening news. Some of the nations on the east, south, and north (the Moabites, the Ammonites, and the Syrians) had banded together against him and were camped with a great army near the Dead Sea. Jehoshaphat knew that Judah didn't have a chance in its own might against this "great multitude" of enemies. The Bible says that he "...feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah" (II Chronicles 20:3). They simply put their lives into the hands of God and pleaded with Him to save them from their enemies. About that time the Spirit of the Lord came upon a Levite named Jahaziel, and he prophesied, "...be not afraid... for the battle is not yours, but God's... Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you... tomorrow go out against them: for the Lord will be with you" (II Chronicles 20: 15 & 17).

The next morning Jehoshaphat gives the orders to his army. The Bible says, "...he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever" (II Chronicles 20:21). This scene took place right in front of the massed ranks of the enemy. Jehoshaphat sends a small band of singers out on the battlefield and instructs them to sing praises to the Lord. Can you imagine the reaction of the captains among the enemy troops as they witness these singers coming toward them? Can't you almost see them scratching their heads and asking, "What is going on over there in Jehoshaphat's army? Don't they realize they are about to be killed? Why are these men singing?" One author commented on this, "I've been a chaplain in the army for many years, and I've seen men prepare for many battles. But I've never seen a commanding general order his troops to stand still right in front of the enemy lines while a special band of singers went out ahead singing praises to God." Sounds like a far-fetched idea, does it not? In this kind of situation our understanding is most likely to balk. "It's all well and good to praise the Lord when you are in a tough spot", we may say, "but let's not be ridiculous. After all, God helps those who help themselves so let's get out there and fight as hard as we can then we will leave the rest to God." But, THAT WASN'T GOD'S WAY! God said, "Ye

shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord..." (verse 17).

What happened to Jehoshaphat and his men? In verses 22-25 of II Chronicles 20, we learn that while the singers were praising the Lord, the Lord set ambushments. A fight began among the enemy troops and they began to kill one another until they were self-defeated. When the men of Judah came to view the vast army they saw only dead bodies on the ground. Not one person had escaped! God had fought their battle for them while they stood still, watched his salvation, and praised Him.

This interesting story will serve to introduce the subject of PRAISE. Before we consider various aspects of this subject let us first notice several spiritual principles which we can learn from the story of Jehoshaphat. First, we learn that Jehoshaphat walked in the Lord's commandments BEFORE the trouble came. Too many people today give God no glory whatsoever; they don't worship Him, don't praise Him, and don't keep His commandments. Yet, when they see trouble coming (financial trouble, family trouble, sickness, or a death in the family) they suddenly cry out to God for help. There is nothing wrong with calling upon God in trouble but the tragedy is that after the crisis is over their "dedication to God" is also over. They feel they no longer need God. We should be like Jehoshaphat, who walked in God's commandments BEFORE THE TROUBLE came to his life. Second, when Jehoshaphat did see trouble coming, he went to God in prayer. He knew where to turn for answers. We need to learn to fervently pray. Remember the old song we sometimes sing, "Are we weak and heavy laden, cumbered with a load of care; We should never be discouraged, take it to the Lord in prayer." Notice Jehoshaphat's prayer, "We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee" (II Chronicles 20:12). Have you ever reached that point in your life where you just don't know where to turn? You don't know what to do? You don't see how things can possibly work out in your life? Everything seems to be against you? What are you to do? Let us learn from Jehoshaphat. Here is a king surrounded by enemies. There is no way out and it looks like sure disaster. He cries out, "We don't know what to do: BUT OUR EYES ARE UPON THEE." Friend, when the OUTLOOK doesn't look good, try the UPLOOK! Look up to the Lord. Keep your eyes upon Him. Keep on believing, keep on studying the Word, keep on praying. God was with the army of Jehoshaphat and He has promised to be with us. In "fighting the good fight of faith" He has not left us empty-handed. He is with us. The battle may look hopeless but keep your eyes on the "author and finisher of our faith". (Hebrews 12:2). Look up to Him who "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

While there are many spiritual principles that can be gained from the story of Jehoshaphat, the main one we want to consider is the principle of PRAISE! Jehoshaphat appointed singers to praise the Lord. Even in the midst of what originally looked like a tragedy, they praised the Lord. God still desires our praise today. He is still worthy of all praise.

The purpose of this study is to take a closer look at the various aspects of praise. We are living in a time when thousands of people of various religious backgrounds are talking about praise. The phrase, "praise the Lord" is more frequently used today by those of the denominational world. In this study we hope to answer several questions, such as: "What is praise?", "Why is it essential?", "How do we praise the Lord?", "Should the Church be active in praise?", and "When should we give God praise?"

### WHAT IS PRAISE?

Continued to Page 5

**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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**FRANKLY SPEAKING**

Why The Church?

"Upon this rock I will build MY Church" (Matt. 16:8).

It may seem incredible to ask the question stated in the above caption, nevertheless, it is asked over and over again and thousands of people do not know what the Word of God says about it. Let us examine the following scriptures. The Church is the Body of Christ.

"And He is the head of the body, the church" (Col. 1:18). The church, being Christ's body, with Himself as the head, establishes a divine relationship known in no other area or sphere. "We are member of His body, of His flesh, and of His bones" (Eph. 5:30). This means that Christians have privileges, opportunities and OBLIGATIONS to serve the Lord that no other people may enjoy. It is a pleasure, a joy, a "Divine permit" to represent the family of Heaven in the BODY, THE CHURCH, under the control and supervision of the **one and only head**, the Lord Jesus Christ. Are you a member of the Body of Christ?

The Church is the pillar and ground of the truth.

"But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth (1 Tim. 3:15). The Lord has made His church the STAY or support of the truth. No other organism or organization is privileged such an assignment. If the church neglects this sacred and important duty, the anathema of God rests upon her. Elders, deacons, evangelist are committed to this trust. This is the obligation of every obedient follower of Christ to manifest.

The Church is God's vineyard.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (John 15:5). Children of God must bear Christian fruit or perish in sin. Jesus taught us that "by their fruits ye shall know them." He made it clear that there must be that "spiritual connection" between vine and branches to sustain spiritual life. To be "disconnected" from the VINE means spiritual DEATH, (John 15:6). I will work, pray and labor everyday IN the vineyard of the Lord. Is this your desire? (Sorry to say that many believe the parable of the Vine and branches refers to denominationalism; all churches "joined the Christ".

Carefully re-read the fifteenth chapter of John and you'll see that it has to do with "individual" Christians, the branches, who are joined to Christ, from whom they "draw" spiritual sustenance and strength). It is so IMPORTANT to be a "plant" or a "branch" in God's vineyard, the church. Without doubt Jesus knew that men would divide the church and this would become one of the world's greatest sins. Read John 17 which is the Lord's prayer for the unity of all His followers.

The Church is where all of the saved are NOW.

"And the Lord ADDED to the church to the church daily, those who are being saved", (Acts 2:47). They didn't join because the Lord ADDED THEM. He added only the ones who "obeyed the gospel" (Acts 2:38). He is still the only one who can add to the Church. Think of the importance of the church; its real value. It cost the actual life's blood of God's only begotten Son. Remember Calvary? How can preachers proclaim to their hearers the unimportance and insignificance of the Lord's church? Only the misinformed, misguided could do such a thing. If we gave all of our money for a possession, would this not support the appraisal we placed on its value? Jesus gave His very all for His church. He has made it a "haven" of rest, a fellowship and communion for all who will follow Him in obedience. There is not a "saved" person upon this earth who is not a member of that divine institution, the church. God sees to this because He "adds" them to it.

The Church is where sinners are reconciled to God.

"And that He might reconcile both unto God IN ONE BODY..." (Eph. 2:16). No one can go to Heaven without making peace with God. We all have sinned against Him; have really become His enemies. Read Rom. 3:23. We must make all things right with Him, on His terms, be reconciled to God. Actually, the church stands before the "new-born" child of God as a "recovery room", in which the struggles of an infant child are seen and heard by a merciful Heavenly Father, who knows and understands all of the involvement and adjustments necessary in presenting our bodies as "living sacrifices" in His service. It is in the church that we learn to walk, as "living sacrifices" in His service. It is in the church that we learn to walk, talk, live and "follow after those things that make for peace"; buffet the body and bring it into subjection, preparing for that "eternal" peace when we must "walk the valley" to the other side. Apart from the church we cannot have peace with God.

The church is all that is going to Heaven.

I do not have reference to the "rapture" idea as espoused by "millennial" teachers. It will be a day of joy, rapture and relief when the Lord calls the church home, but, there is no "rapture" theory taught in God's Word anywhere. "That He might present it to Himself a glorious church" (Eph. 5:27). The Lord is NOT COMING FOR INDIVIDUALS but for the church. No individual, from this earth, is already in Heaven or Hell, because: (1) There must first be the second coming of Christ and (2) the bodily resurrection of every corpse in the ground and (3) the judgment of God. NONE OF THESE EVENTS HAVE OCCURRED but are all pending. If you want to go to Heaven it will be necessary to go with the Lord's church. Nothing else is going.

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

**IT'S ME GOD**

It's me God, one who gets weak at times and frets,  
Please don't think me bad if at times I go over my regrets,  
It's me God, who needs you every minute and every hour,  
To make me stronger in your wisdom and your power.

It's me God, who wouldn't hurt or want to judge,  
I need your guiding hand, and now and then a much bigger nudge,

It's me God, who wants to do the right thing,  
To help others and much joy to them bring.

**"WHEN OUTNUMBERED...  
PRAISE THE LORD!"  
BY: BOB LOUDERMILK**

Continued from Page 3

The English word "praise", comes from the Latin (pretium), "price" or "value" and may be generally defined as an ascription of value or worth. True praise consists of a sincere acknowledgment of a real conviction of worth (The International Standard Bible Encyclopedia, Vol. IV, p. 2429). An English dictionary has the word simply defined: Praise-- 1. to bestow (commendation) upon. 2. to honor; worship; glorify. Therefore, when we speak of "praising the Lord" we are talking about honoring the Lord, glorifying the Lord, and worshipping the Lord. (More Next Month)

**THE 1985 CHURCH DIRECTORY**

In the June issue of O.P.A. I listed, not having received information from **CHESTNUT RIDGE** and **WALNUT GROVE, KENTUCKY**, and that they would not be listed in the **1985 CHURCH DIRECTORY**. But that information was sent direct to Bro. Strain, and they are in the Directory. Please send all the Directory information to me, and all orders for the Directory to Bro. Strain.

The congregation meeting in **DURANT, OKLAHOMA**, has moved from South 9th Street to -1113 North 6th Street, 3 Blocks South of the Southeastern State University - Next Door To The Spring Creek Apartments.

Please send me any information on **ALASKA**, as I will be having calls about **ALASKA**, and I need to have something to tell them.

If your home congregation is not listed in the **1985 DIRECTORY**, please let me know giving any corrections or changes from the 1983 Directory.

The **1985 Directory** is \$1.50 each postpaid. Order all Directories from: **Robert Strain, 9226 South First Avenue, Harrodsburg, IN. 47434.**

Please send all Directory information to me: **Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas, 72658.**

-Ray Asplin

**THE 1985 CHURCH DIRECTORY**

**MODESTO, CALIFORNIA:** Same as the new 1985 directory except Bro. Marvin Fitzgerald's zip code is 95355 instead of 95335.

**HONOR ROLL**

Listed below you will find the names of those sending subscriptions from June 15 to July 15 and opposite the name the number of subscriptions sent. Please check the list and report any errors to us, please:

Fred Lay-20 foreign; Don King-18 regular, 2 foreign; Dan Keel-10 foreign; Mrs. W.C. Braden-1 regular, 9 foreign; Hugh Hinton-1 regular, 4 foreign; Clovis Cook-4; Joyce Hammond-3; H.E. Holloway-3; Mrs. A.S. Rollins-3; Miles King-3; Alfred Deatherage-3; Len Martin-2; Lola Dunlop-2; Alfred Newberry-2; Clifton Dougherty-1 regular, 1 foreign; Robert Smith-2; Lois Stephens-1 regular, 1 foreign; Johnnie Batson-2; K.G. Wilks-2; J.W. Pendergrass-2; Geo. Powell-2; R.A. Perkins-2; Jessie Tobey-2; Jack Burkett-2; James Mason-2; James Winchester-1; A.H. Cutter-1; Frances Kubena-1; Linda Winger-1; Clifford Thomason-1; Hardie Lindley-1; Rodney Nelson-1; Doug Edwards-1; Mearl VanStavern-1; Randy Tidmore-1; Helen Finley-1; Greg Gay-1; Lowell Hill-1; Homer Dye-1; Verna Erbele-1; Alton Bailey-1; Floye Elmore-1; Steve Bowen-1; Ray Pate-1; Pearl Wilson-1; Helen Jones-1; Pearly Marshall-1; Janice Taylor-1; May Triplett-1; Loyd McAnear-1; James Erickson-1; Roxie Dean-1; Chuck Walling-1; Louise Klitz-1; James Albert-1; Geo. Lockard-1; Hallin Lockard-1; Sam Grissom-1; Phil Kelley-1; John Smith-1; L.M. Crouch-1; Elaine Unger-1; Russell Lofton-1; Neva Kuykendall-1; Carol Bolles-1; Laura Jiwa-1; Joe Norton-1; Julie Branch-1; Brian Burns-1; Sybil Smith-1; E.N. Bullard-1; Paul Walker-1; Total-159.

**HE WAS LACKING  
By Homer L. King**

Continued from Page 1

one thing is needful, and Mary hath chosen that good part which shall not be taken away from her". Martha gave too much time to temporal things of this life and neglected the spiritual things.

It is not enough just to have a clear conscience as Paul had when he persecuted the Christians. He thought he was doing what should be done, but how sadly he was lacking!

Herod's lack was when he heard John, knowing he was a just and holy man, he still did nothing to change his way of life. Again, when the Apostle Paul was brought before Felix and spoke to him concerning the faith in Christ, reasoning of righteousness, temperance, and judgement to come, Felix trembled. That was not enough, we have no record that he ever did anything about it, he was lacking.

Those of us who stop short of the goal are in the same predicament. It is not enough just to be God-fearing as was Cornelius in Acts 10. He was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always". Yet, he lacked something, and when the Lord appeared to him in a vision he was told to send for Peter who would tell him "what thou oughtest to do". (First printed in **The Stockton Record** under the heading "**Sermon of The Week**" during the early 1960s.)

**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. 22:37).

2. 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 that 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 the 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 names to be listed in support of the above principles.

-Jeffery S. Broxson, Columbia, Mo.

-Jim Smith, 38315 Cty Rd. R.R., Otis, Colo. 80743

**IT'S ME GOD**

It's me God, asking another favor of you please,  
That you will guide me, and your love for me will never cease,  
It's me God, and I'm hoping you will understand,  
When I get out of sorts, you won't let go of my hand.



## WHAT SHALL I DO TO BE SAVED

By: Atanacio S. Garcia

Our theme is based on the occasion of Paul and Silas imprisonment in Philippi. In prison, Paul and Silas sang hymns, God sent an earthquake. The prison keeper when he saw the incident went near them, saying, "Sirs, what must I do to be saved." (Acts 16:30) A similar question was also raised by a rich young man, saying "...Good Master, what shall I do to inherit eternal life?", and the penitent believers on the day of Pentecost, saying, "...Men and brethren, what shall we do?" (Luke 18:18; Acts 2:37) People who value their lives seek salvation on times of distress; so much so in spiritual sense, those who love God seek salvation.

Speaking of salvation, let us first know that man composed the soul, the spirit and the body. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes. 5:23) The spirit is distinctive from the soul, and the soul to the body, and vice versa. When a man dies these three are separated. Now, look that upon death, the spirit returns to God, who breathed in his nostril during its creation. The body also returns to dust as it was in the beginning. (Ecl. 12:7; Gen. 2:7; 3:19) Now, where does the soul go? Let's look up in Luke 16:20-31. This event relates about the rich man and Lazarus. The soul goes to paradise, the intermediate state of the just awaiting resurrection. In Hades which is also the intermediate state of the lost, waiting judgment. In these passages, we learn of a soul rejoicing in Abraham's bosom, and a soul suffering torture in Hades (a place of souls that await final judgment). Brethren, this is what we will concentrate on in our subject. The soul which is the subject for judgment is important, therefore, we focus our concern to it. "...Redemption of our soul is precious", "...but of them that believe to the saving of the soul", "...shall save a soul from death." (Ps 49:8; Heb. 10:39; James 5:20).

Jesus said, "I am the way the truth and the life" and "I am the door; by me if any man enter in, he shall be saved..." (John 14:6; 10:9). Here, every man is admonished to enter the door - the body of Christ which is the church in order to be saved. (Col. 1:18, 24; Ef. 5:23). The Lord teaches us the necessary measures/steps how to enter into His body-the church. The apostles whom He entrusted and given the authority relate to us how to do it. We must hear Him. The voice during Jesus' transfiguration (Mt. 17:5) said, "...Hear Ye Him". And when Jesus said, "If you love me, keep my commandment" (John 14:15), hear Him and keep His words. The apostle Paul in his letter to the church in Rome, said "So there faith cometh by hearing and hearing by the Word of God". Of course, we hear the preaching of the Word through His messengers. We love to hear news over the radio and television that pertains to this life. We love to hear stories by our old ones and so many other things that give satisfaction to our human lives. All of these things will come to pass. But, here brethren, do you have time to hear the Word of God, the living sword? "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Revelation 1:3) When you hear Jesus, through His words (the scriptures) expounded by His messengers you will produce faith. It is said, "So then faith cometh by Hearing" "Faith is the substance of things hope for, the evidence of things not seen." (Heb. 11:1) "Blessed are they that have not seen, and yet have believed" (John 20:29) Have faith in Christ and believe the things which are commanded by Him. Believe Him, being the Son of the Living God; the builder of a church in which every one is enjoined to enter in order to have the promise of salvation; believe Him that He can cast you in hell (Mt. 10:28) if you resist to His call; and believe Him when He said, "Come unto me, all ye that labour and heavy laden and I will give

you rest." Mt. 11:28); and believe Him when He said, "...In my Father's house are many mansions..." (John 14:2). After you have faith in Christ, you will come to realize that you are far from God, that you and I is a sinner. "There is none, no, not one"..."For all have sinned, and come short of the Glory of God." (Rom. 3:10, 23) So, there is a need to repent. Jesus said, "I tell you nay, except ye repent, you shall likewise perish" (Luke 13:3) "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9) When the gospel was first preached on the day of Pentecost, the Apostle Peter said, "Repent and be baptized" and he added, "Repent and be converted." (Acts 2:38; 3:19) God commanded all men to repent (Acts 17:30). The next step after we have repented is to confess Christ. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32) Apostle Peter confessed Christ saying, "Thou art the Christ, the Son of the Living God." After Philip preached the gospel to a certain Eunuch while on his way home to Ethiopia, he confessed saying, "I believe that Jesus Christ is the Son of God." (Acts 8:26-40). The Apostle Paul in his letter to the church at Rome said, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:9-10) After you have made your confession, you are ready to be baptized, which seals man that he has already heard, believed, repented and confessed.

The Bible is filled with examples of believers who were baptized in water. These records point to its importance. Jesus gave us the example (Matt. 3:13) when He was baptized in Jordan river. He submitted himself to the humiliation of this act and thereby testified of His subjection to the Father. His baptism was a public one which many people witnessed. (Luke 3:21,22) The New Testament proves that new converts were baptized in water; the three thousand (Acts 2:41); Paul (Acts 9:18; 22:16); Cornelius and his household (Acts 10:48); Lydia and her household (Acts 16:15); the Philippian jailor and his household (Acts 16:33); Crispus and Corinthian believers (Acts 18:8) and the Ephesian believers (Acts 19:1-7).

The New Testament teaches only one baptism. (Ef. 4:5). We are to be baptized in the name of the Father, Son and the Holy Ghost. (Matt. 28:19), and the penitent believers are to be immersed as an example shown by Jesus when immersed (Matt. 3:16) "And Jesus, when he was baptized went up straightway out of the water..." When Philip baptized the eunuch (Acts 8:38-39), they went down **both into and came out of the water**. Baptism is a sign that we have been saved. It is a symbol or figure of our salvation. It is symbolic of our death to the old ways of life, our burial and our resurrection to a new life in Jesus. It is a way of getting into the body (the church) of Christ (Gal. 3:27) and saved (Ef. 5:23). Jesus commanded that believers are to be baptized. Now if we really love Him; if we really honor Him, let's obey His commandments (John 14:23) Our obedience in our entrance to heaven (Matt. 7:21) Remember that Jesus is our example in obedience (John 8:29, Phil. 2:8). After you have been baptized, you belong to His body; you are in the church, then you are saved. Sometimes, we hear from denominational preachers telling people to receive Christ as their personal savior. Well, of course, Christ is our saviour but His saving power is only done in the church. Salvation is in Christ and to be saved is to be in His church (the "church of Christ") (Acts.

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## A REPLY TO BRO. C.W. MICKEY By Edward Williamson

In the May through August, 1985 issues of the "Reasoner", I read an article written by Bro. C.W. Mickey entitled "Blind, He Leads The Blind." This article was an attempt by Bro. Mickey to justify the breaking of the communion loaf before it is passed to the congregation. Earlier this year I engaged Bro. Mickey in written discussion on this issue, he has since discontinued this discussion, but I feel that the article he wrote needs to be reviewed since there is much untruth contained in it. We are in agreement with him on what he states in his first paragraph that Jesus took only one loaf when He instituted the Lords' supper. However, from this point on we have many differences.

Paragraph 2- Bro. Mickey gives us the definition of "break" from Websters dictionary which says "to separate into parts as a result of concussion or stress". And as far as the common, everyday definition of break is concerned I would agree, but we are far more interested in the Greek word translated "break" in the English translation of the Bible. That word is **Klaoo**, the Greek word used in Mt. 26; Mk. 14; Lk. 22; 1 Cor. 11 and several others. It is used in every instance where the institution or observance of the Lords' supper is recorded. Thayer gives his definition of this word on page 348 under number 2806 as "to break, used in the N.T. of the breaking of the bread". W.E. Vine adds under "break", "to break off pieces". We all agree that the bread must be broken for Paul tells us in 1 Cor. 10:16, 17 that we break the bread. The point of difference with Bro. Mickey is that he requires "an official breaking" before the loaf is given to the congregation. The Greek word **Klaoo** does not permit us to break the loaf in many pieces before it is passed, however it does give us the authority to break off in order to partake as Jesus commands by saying "this do". There is no scripture nor authority for an "official breaking" of the loaf as Bro. Mickey calls it.

Paragraph 3- Bro. Mickey tells us that all congregations of the Lords' church broke the bread into pieces before individual cups were introduced. And then he says that "the one cup faction" began to break the loaf as we do now. I have asked him before for documentation of this charge, however either he can't or won't back up his claim. To say that we do not break the loaf is in error, because we break the loaf in the exact manner that the Greek word **Klaoo** requires. He further states that we believe the eating of the loaf is the breaking, this I emphatically deny. I know of no one who teaches this. When the loaf is passed to me on the Lord's day I break the loaf (**Klaoo**) so I might partake of the loaf as the Lord commands. Everyone else in the congregation also breaks the loaf (**Klaoo**) so that they can partake. Again, there is no scripture for an "official breaking" of the loaf into pieces as Bro. Mickey teaches.

Paragraph 4- He states Alexander Campbell taught that the bread must be broken before the members ate. I do not know whether he did or not, however I do know that Alexander Campbell believed that missionary societies were acceptable to God, which is absolutely refuted by the scriptures. Whether or not Alexander Campbell broke the bread officially before he passed it to the congregation is immaterial since we are following Christ and not man. And when Christ broke the bread he did so in order to eat, and then He commanded His disciples to do likewise. Again, the Greek word for this was **Klaoo**.

Paragraph 5- Bro. Mickey states that we do not officially break the loaf, because we wish to be consistent with using one cup containing the fruit of the vine. He tells us that to say one cup cannot be divided in a false position. This article is concerned more with the breaking of the loaf than with the cup. However, to say that observing the Lord's supper in the same way as Jesus did and commanded us to do is a false position is preposterous. Many good tracts and articles have been written showing the scriptural observance of the Lord's supper. Many digressive preachers will

affirm that Jesus used one cup only when He instituted the Lord's supper. We break bread in the only scriptural way that being each Christian breaks (**Klaoo**) the loaf as Paul told us to do in 1 Cor. 10:16, 17. For we are all partakers of that one body. That one body (the loaf) is whole when we partake of it to symbolize the one body of Christ, not shattered into pieces as Bro. Mickey teaches.

Paragraph 6- He shows he has not studied enough on this issue. He directs us to the Greek text and tells us that the word "brake" that is found in Mk. 14:3 is the same word found in 1 Cor. 11:24. This is absolutely not true. The word for "brake" in Mk. 14:3 is the word **Suntriboo**, which is defined by Thayer on page 606 number 4937 as "to break, to break to pieces, to shiver" which is exactly what the woman did with the alabaster box in Mk. 14:3, she broke the box in pieces. But the word for "brake" found in 1 Cor. 11:24 is the Greek word **Klaoo** which means to break off a piece. No, these two words are not one and the same. Bro. Mickey tells us that we are being deceived into believing that eating is the official breaking of the loaf. For one thing, we all break before we partake, and for another as I've stated before, there is no scripture for an "official breaking" of the loaf. Yes, there are people being deceived, but I am afraid it is Bro. Mickey and those like him who teach that the loaf must be broken into pieces first.

Paragraph 7- Bro. Mickey again misuses the word of God by saying that the word used for "brake" in Jno. 19:32 is the same word used in 1 Cor. 11:24. This again is untrue, the word for "brake" as found in Jno. 19:32 is the Greek word **Katagnumi** which according to Thayer page 562 number 2608 means "to break, denotes the destruction of a things unity or completeness." As I have said before the Greek word used in 1 Cor. 11:24 as well as Mt. 26:26; Lk. 22:19; Mk. 14:22; Acts 2:46; Acts 20:7; and 1 Cor. 10:16 is the Greek word **Klaoo** which means to break off. If the Lord had wanted the loaf broken as Bro. Mickey teaches then He could have used the word **Katagnumi** which means to destroy a things unity. Yet, the Lord used the word **Klaoo**. Will Bro. Mickey accept this? In this paragraph he tells us that we are blind, yet it is Bro. Mickey who has misused the word of God.

Paragraph 8- Here we have a weak attempt by Bro. Mickey to try to compare our practice with Rom. 11:17 where the apostle Paul uses these words, "And if some of the branches be broken off..." Here Bro. Mickey states that this is what we do and says that this is the word that describes our practice. The only problem with his argument is that the passage here does not refer to the Lord's supper. And also the word for the phrase "broken off" is the Greek word **Ekklaoo** which although it looks quite similar to **Klaoo**, has a different meaning. Thayer says on page 195 number 1575 "to break off, to cut off". Again, the word used in the Lord's supper was **Klaoo** not **Ekklaoo** even though if **Ekklaoo** was used in the Lord's supper it would still condemn Bro. Mickey's practice of breaking the loaf into pieces.

Paragraph 9- He directs us to Mt. 14:19 and also Mt. 15:36 where Jesus broke the loaves for the multitude. The word that Matthew used for "break" in these scriptures is the Greek word **Klaoo**. However, in Marks account of the same occasion in Mk. 6:41 and also Lukes account in Lk. 9:16 these two writers use the Greek word **Kataklaoo**. This word is defined by Thayer on page 331 number 2622 as "to break to pieces". This word has the prefix **Kata** before **Klaoo**, Thayer tells us on page 329 number 2596 as referring to **Klaoo** thusly "to denote separation and dissolution". This clearly shows us as does the context in Mt. 14:19 and also Mt. 15:36 how that Jesus broke the loaves into pieces. And they gathered up the pieces that remained, however as pertains to the Lord's supper where the word **Klaoo** is used



June 10-14, front row, from left, Bill Ferguson of Miami, Okla.; Doug Edwards of Edmond, Okla.; Johnny Elmore of Ardmore, Okla.; and Brian Burns of Fort Smith, Ark. Second row, from left Donnie Cole (local member) of Powderly, TX; Randy Tidmore of Valliant, OK; Bruce Roebuck of Soper, OK; Randy Starks (local member) of Blossom, TX; and George Battey of Plainview, TX. Third row, from left, Brett Hickey of West Point, GA; Richard Boyer (local member) of Blossom, TX; Jackie C. Lee of Broken Bow, OK; Smith Bibens of Berryville, Ark.; and William St. John (local member) of Paris. (Not shown are Tim Byrd, Donnie Croy and Ted Weiberg).

### PERSONAL WORK

The congregation at Paris, Texas has just concluded an intensive effort to reach the lost in this area and to teach the members how to do personal work. During the two weeks, June 10-24, there were twelve preachers (nine the first week and seven the second), two young men considering becoming gospel preachers, and seven local members who assisted in the work. There were two baptisms and several confessions during the meeting. Bro. Johnny Elmore's preaching was excellent even though he was sick both weekends. He is certainly willing to spend and be spent for the cause of Jesus Christ. Studies were conducted with over 100 people and the congregation now has several leads to follow up. There were many visitors from surrounding congregations and several visitors from the community. The congregation advertised the meeting extensively with newspaper articles, handbills, radio announcements, and signs all over town. May I say a word here about advertising meetings. The Holy Spirit instructs us in Romans 12:11 to be, "Not slothful in business; fervent in spirit; serving the Lord." Brethren, it is a **shame** when we ask men to come hundreds of miles to preach the gospel, costing hundreds of dollars, often leaving their families behind, and then we do not spend anything to let people know about the meeting. In addition to ads in the paper, the newspapers will often print information about your meeting as a religious news item for free. Not only were the pictures of the preachers and local members who helped here put in the paper for free, the picture was even taken by the newspaper photographer for free as well. Radio stations make free public service announcements. Inexpensive but attractive signs can be put up. Members can pass out handbills. We believe that the effort here in Paris was successful in many ways and we expect more fruit to come from the efforts put forth. Our special thanks to all who assisted in the work.



June 17-21, front row, from left, Bruce Roebuck; Tony Denton of Durant, OK; George Vegara of Plainview, TX; and Tony Melton of Durant, OK. Second row, from left, Donnie Cole (local member); Marion Byrd (local member) of Paris; Randy Starks (local member); and Ted Weiberg (local member) of Paris. Third row, from left, Brett Hickey; Richard Boyer (local members); Randy Tidmore; Tim Byrd (local members) of Deport, TX; Jackie C. Lee and William St. John (local members). (Not shown are Johnny Elmore and Donnie Croy).

### LOOKING BACK OVER THE YEARS

By E.H. Miller

I have before me many very old records that my father and mother bought years ago when I was a young boy. I still enjoy hearing those records of my childhood years. A few women had started bobbing their hair, and many people were condemning them. Then a song was put out, and recorded on one of these old records. I feel sure some people my age would like to have a printed copy of the song: "Why Do You Bob Your Hair Girls?"

Why do you bob your hair girls? You're doing a mighty wrong.

God said it is your glory and you should wear it long.  
You spoil your lovely hair girls, to keep yourself in style.  
Before you bob your hair girls, just stop and think awhile.

Why do you bob your hair girls? It is an awful shame  
To bob the head God have you and bear the flapper's name.  
You're taking off your glory, it is an awful sin.  
Don't ever bob your hair girl's your hair belongs to Him.

Why do you bob your hair girls? It does not look so nice.  
It's just to keep in fashion, it's not the Lord's advice.  
And every time you bob it, you're breaking God's command.  
You cannot bob your hair girls, and reach that glory land.

Why do you bob your hair girls? It's not the thing to do.  
Just wear it, always wear it and with the judge be true.  
And when before the judgment, you'll meet the Lord up there.  
He'll say well done for one thing, you never bobbed your hair.

—P.O. Box 538  
LaGrange, Ga. 30241

## WHAT SHALL I DO TO BE SAVED

By: Atanacio S. Garcia

Continued from Page 6

2:47; Ef. 5:23; Romans 16:16). Remember that being in the church is the beginning of your life in Christ, the beginning of your career of attaining the crown of life. The apostle Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:1,2). Also remember that the church is God's agency, therefore, you are a part of its mission: preaching the gospel; providing for its poor and edifying itself. And, you are a part in the worship "In Spirit and in Truth", in Communion, Singing, Praying, Giving and Teaching.

Are you a member of the church of Christ, the church which Christ promised salvation? There's no other way to gain salvation, except to accept Christ and get into His body (the church- "church of Christ"), and in so doing, one must hear, believe (faith), repent, confess and be baptized. Prepare to meet the Lord on judgment day and to be with Him forever and ever. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10).

—100 Rizal St.  
Vira Dist. No. 2  
Roxas, Isabela, Philippines

## ANNUAL KANSAS CITY LABOR DAY MEETING

The annual Labor Day Meeting will be hosted this year by the Church of Christ, meeting at 1400 N. 36th Street (36th & Everett) in Kansas City, Kansas. The brethren have asked Bob Loudermilk to conduct the meeting, with the help of various preachers in the area. DATES: August 28-Sept. 1. Wed.-Fri. services will be at 7:30 p.m., Sat. at 10:30 a.m. & 7:30 p.m., Sunday at 10:30 a.m. & 6:00 p.m. THEME OF THE MEETING: SPIRITUAL POWER: Help for Christians in today's troubled world!!! The following preachers have been assigned topics that deal with this theme: Bob Loudermilk, Lonnie York, Bill Ferguson, Chester King, Allen Bailey, Ron Alexander, Terry Baze, Jimmy Crouch, and Richard Frizzell. Other preachers attending the meeting will also be used. You are cordially invited to attend. For more information contact: Darrell Fritz at (913) 371-2512 or Lavern Fritz at (913) 299-6059.

## STUMPED TOE AWARD

In the June issue, page 7 appears a poem by a R. O. Casey titled "What's Wrong?" Only one person has mentioned it to us personally, but perhaps others have read it and wondered why we would run such in the paper. The answer is simple: I didn't read it before hand. We often receive poems from various brethren and these are used as "filler". When an article is a bit short in length, the printer has on hand several such "filler" pieces to insert into the needed space. Last month, I was too pressed for time to read them all. I hurriedly gathered up a few and sent them off for the printer to use as needed. Mr. Casey's poem should not have been included and would not have, had it been read before hand. It is my fault and I take full responsibility for the blunder.

—Don L. King

## A REPLY TO BRO. C.W. MICKEY By Edward Williamson

Continued from Page 7

we can see that he broke off a piece of the loaf. And that Jesus did not break the loaf into pieces as **Kataklaoo** demands.

Paragraph 10- He again states that we say eating is the official breaking. Again, I must deny that anyone teaches this. I believe as the Bible states in Lk. 22:19-20 "And he took bread and gave thanks and brake it (**Klaoo**) and gave unto them saying This is my body which is given for you, this do in remembrance of me". When we gather to remember the Lord's death, the brother that waits on the table takes the loaf, offers thanks for the loaf, breaks the loaf (**Klaoo**) (which means to break off a piece) and passes the loaf to the congregation so that each one of them can break (**Klaoo**) and eat as Jesus commands "This do". No one can deny that we break bread. We break the loaf as Jesus broke the loaf, so that we can partake. Breaking the loaf into pieces before it is passed to the congregation is unscriptural and does not represent the body of Christ.

The rest of the article states that "not officially breaking the bread is not scriptural, it is error". How can doing the things the Lord commands in the way the Lord commands be unscriptural? Surely we can see by a study of God's word that when Jesus broke the bread He broke in order to partake, to give us an example to follow. I contend that the breaking of the loaf into pieces before it is passed is unscriptural because it is not based on the word of God. The title of Bro. Mickey's article is "**Blind, he leads the blind**". I think we can all see who is blind in this matter. Those who will misuse the word of God and those who will not accept the truth are the ones who are blind. I sincerely hope and pray that Bro. Mickey and those who follow him will open their eyes to the truth before it is everlastingly too late. Let us not uphold doctrines and commandments of men. When we can see the right path let us be faithful enough to change to conform our lives to the commandments of God.

—711 S. Adair,  
Pryor, Ok. 74361

## POSSIBLE! NEW BOOK--JUST OFF THE PRESS "MARRIAGE IN A CHAOTIC WORLD" By: James D. Orten

This new, hard-back book is just off the press and now ready for distribution. "Marriage In A Chaotic World", contains 13 chapters of excellent reading on this most relevant theme. Included are discussions on: "The Natural Basis of Marriage", "Whatever Happened To The American Family", "God's Regulation of Marriage", "Contributing To The Mental & Spiritual Welfare of a Spouse", "How To Know If You Are Ready For Marriage", and "Preparing For A Good Sexual Relationship". The book also includes chapters on "Maturity", "Discussions With Young People", "Getting Professional Help", and "What A Parent Can Do". Dr. Orten combines his experience as a professional therapist with the principles of God's Word to produce a most practical and helpful book. This beautifully bound, 282 page book should be read by all married couples, young and old alike. Our children also need this book in preparing for marriage. The cost is \$10.00 (plus \$1.25 postage & handling).

—Robert C. Loudermilk  
Publications  
P.O. Box 625  
Derby, KS. 67037

## NOT DISCERNING THE LORD'S BODY

### Bennie T. Cryer

Continued from Page 1

We therefore need to properly discern the body and blood of Jesus. This will assist us in maintaining the right relationship with God and our fellowmembers in the local congregation where we worship. When problems arise within that body of believers a special effort should be put forth to maintain that proper discernment so we can all partake of that feast in a way that is pleasing to God and that will edify the body of Christ.

## BONDS OF MATRIMONY

**Costa-Bowman**— On July 5, 1985, at 7:00 p.m., in Derby, Kansas, Ivan Mark Costa was united by marriage to Gina Kay Boman. It was a beautiful wedding, the singing was outstanding, and numerous friends and relatives were in attendance to give the couple their best wishes. As the new husband and wife made their exit from the auditorium, the audience sang, "God Bless You, Go With God"—several eyes were filled with tears of joy.

This writer felt very honored by being asked to officiate, and he tried to impress on their minds that vows--promises--were being made to God on high, as well as to each other.

May God richly bless their life together, in Christ, is our prayer.

—Randy Tidmore

**Denton-Joyce**— Saturday afternoon, Mar. 9, 1985, Tony Denton son of Dewey and Theresia Denton of Raliegh, N.C., and Deborah Joyce, daughter of Wm. and Charlotte Joyce of Ft. Smith, Ark. were joyously united in holy matrimony before God and many friends and loved ones at the Ft. Smith church of Christ building. The singing was beautiful, performed by the Glad Tidings quartet and The Singing Grace Cousins. Tony, a full time preacher and his new bird, Debbie, are currently laboring together with the Durant, Ok. congregation and planning to move to Raliegh, N.C. to begin working there near the first of 1986. They appreciate very much Bro. Taylor Joyce who performed the ceremony.

## Our Departed

**Thompson**— Brother Elgie S. Thompson Sr., of the Piney View congregation at Beckley, WV was taken away suddenly June 11th of a heart attack. Born Jan. 11, 1911 at Lanark, WV., he was the son of Spencer H. and Dema Bell Thompson. Brother Thompson was a retired coal miner. Being the son of a gospel preacher Brother Elgie was also a capable man in the pulpit and staunchly held to the **Old Path**. The little congregation suffered a severe blow last year when Brother Thompson's eldest son, Elgie Jr., passed away. Brother Elgie is survived by his wife, Margaret; two sons, David and Kenneth both of the Beckley area; two daughters, Alma Ruth Sampson of Catoosa, Okla. and Carolyn June Cook of Shady Springs, WV.; a sister, Lorene Walker of Clearwater, Fla.; a brother Melvin Thompson of Niles, Mich.; nine grandchildren and two great-grandchildren. Realizing the great struggle of faith against error, at the memorial service for this old soldier of the Cross, 2 Tim. 1:7,8 was read as an

encouragement to the Christians at Piney View. Brother Elgie will be sorely missed in this part of the country. The singing was rendered by members of the St. Albans and Huntington congregations and the funeral service was conducted by Brother Laurence Lore and the writer.

—Richard Nichols

**Hellums**— Sister Christine Hellums was born December 8, 1931 in Gorby, Arkansas and passed away June 10, 1985 in Yakima, Washington, at the age of 53 years. She had been a member of the church since the 1970's and had a fine reputation for godliness in the Oregon, and Washington, area. Her parents preceded her in death. She is survived by her husband Ray, three sons, and a host of other relatives and friends. Her funeral was held at the Shaw and Sons funeral home in Yakima, Washington. Beautiful singing was contributed by brothers and sisters locally and they did a wonderful job. Since I was holding meetings in Oregon, and Washington, I had the joy of visiting with Christine a few weeks before she passed away. Though she was very ill and tired she was still able to wear a smile. I was glad to speak words of comfort and warning to those gathered at her funeral.

—Robb Hickey

**Lanham and Bradshaw**— Our prayers go out to the family of Sister Peggy Ann Lanham, and her Father Bro. J.D. Bradshaw. Peggy was killed in a car accident May the 20th, age 47. She was on her way to visit her Dad in the hospital. Her Father died May the 27th., and was buried May the 28th. Both services were held at the Oyster Bay Congregation in Crawfordville, Fl.; in which they both were members. Peggy was the niece of Bro. Bob and J.W. Kornegay and J.D. was their brother-in-law. Peggy and J.D. spent most of their lives in the Crawfordville, Fl. area. There were large crowds at both services. Brother J.W. Kornegay and the writer spoke words of comfort from God's word, and Bro. David Willis led the Congregational singing at both services.

—Bobby J. Pepper



**Don L. King**,— 41931 Chadbourne Dr., Fremont, Ca. 94539, July 13— Pat, Lance and I made it home safe from the Sulphur, Oklahoma meeting. The meeting went very well and we enjoyed seeing many we have known and loved for years. Joe Norton proved to be agreeable and a good fellow to work with in the meeting. Just prior to Sulphur, I held a meeting in Amarillo, Texas. I enjoyed my stay with the Wrights, I could not have been treated better by anyone. We hope the congregation enjoyed the meeting as well as we did. I plan to be at home for much of the summer and spend sometime working among the brethren at home. These brethren have been so good to us over the years. They have backed us in the Lord's work "to the hilt." They have been, and still are, friends indeed. They have been there when the going was tough as well as in the sunshine. God bless them for always trying to do right. The church is growing both in number and strength spiritually. Last Friday evening our daughter, Kris, who had been away from the Lord for several months made things right with Him and we are so happy to be able to report this. We ask your prayers for us that we may be useful in the Lord's work.

**Miles King**,— Route #1 Box 96, Scotland, Ar. 72141, July 9— The doctors seem to think the surgery on my eye was a success. I seem to be gaining a little better sight each day. They tell me it will be a gradual thing and then a lot better when the stitches are removed and when I get my new glasses. Thanks for all the prayers that have been offered up in my behalf. I still have Bro. Mark Fender from San Antonio traveling with me. He has been a great help with the driving and also seems well accepted by the brethren wherever we go. We are looking forward to meetings coming up this month at Witt's Springs, Ark. Bro. Clyde Lamkins of Lebanon, Mo. is to be with us for these meetings. We also plan mission meetings in this area during August. We enjoyed the good fellowship with brethren during the meetings at Sulphur, Ok. and Lebanon, Mo.

**Robb W. Hickey**,— 6160 Terminal Ave, Riverbank, California, 95367, July 2— Since last reporting we have held meetings at Albany, Oregon (March 30-April 7). At Albany three confessed faults. April 8-13 we were at Kenniewick, Washington. At Kenniewick two confessed faults. April 14-21 we were at Yakima, Washington. At Yakima six confessed faults. April 22-28 we were at Seattle, Washington. At Seattle two were baptized, and eleven made confessions. May 3-12 we were at Cottage Grove, Oregon, at Cottage Grove there were thirteen confessions. May 24-June 2 we held a meeting here at Modesto. Two made confessions at the Modesto meeting. In the month of June eight have confessed wrongs here at Modesto. For all these results we give God the glory. Our next meeting will be in Ceres, California, Sept. 27-Oct. 6. I preached at Salinas, California, June 30. It was good to be with these brethren. Lord willing, I am to preach at Stockton, California, Sunday, July 28.

**Clyde Lamkins**,— Lebanon, Mo., Apr. 22— I am writing this report in the state of Tex. in the home of Bro. and Sister Choice Baker, a wonderful place to be. I am assisting Bro. Miles King in his meeting at Hoyte church of Christ. Bro. Miles asked me to drive him down and assist in the meeting, as he has had eye surgery and is limited in his work. I preached Sun. morning and night at McGregor (Johnson Dr. congregation). Had an exceptionally good welcome and a wonderful visit in the home of Bro. & Sister Coleman where I stayed. It was good to get acquainted with Bro. & Sister K.G. Wilks and also had a good visit with Bro. Wayne McKamie. Bro. Coleman filled me in on lots of the business of the Mexican work I was not aware of and I was very impressed as I have been interested in the work for a long time. The meeting was a good one though there were no visible results. Miles did some good preaching. I also preached at San Antonio (Vance Jackson congregation), which I enjoyed, staying with Bernice & Golda Burns; and at Sand Grove, a small congregation but large in spirit. Lord willing, Miles and I plan a trip to old Mexico in Aug. to visit the brethren and attend their preacher meeting with Brethren Wayne McKamie and Coleman. Brethren, I strongly believe we need to get behind the work in Mexico, the fields are ripe for harvest so let us start the reaping while it is yet day for soon the night cometh when no man can work. Here at home, Bro. Wayne Fussell is in a meeting and we look forward to lots of good preaching and to visiting with him in our home. Pray for us.

**Alton B. Bailey**,— 909 Truitt Ave. LaGrange, Ga. 30240, June 10, 1985.— All things continue well in the deep south with gospel meetings all around in the area. Bro. Wayne McKamie held our summer meeting in LaGrange June 1-9. It was one of the very best. Lord willing I will begin a meeting in Baton Rouge, La. June 16-23 and then to the 4th of July meetings. July 5-14 we are to be at the Earlytown congregation in Alabama and July 26-28 in Mena, Ark. The meeting in Patterson, N.Y. was a most enjoyable one. We had visitors from the area every day but one during the week. I greatly appreciate the brethren of the Houston, Mo.

congregation for sending Allen Bailey to help with this meeting. This was the first time I have had the opportunity of working with Allen in a meeting since he left home. Needless to say it was a real pleasure. There was one man baptized the last day of the meeting and we received word yesterday there was another lady to obey the gospel after the meeting. These are some of the ones Bro. Tim Bowen had studied with before the meeting. The work in Patterson looks very promising but they need someone to work full time in the area. If there should be a preacher or any other family who could move there to help assist in building this congregation up, please let them know. Tim and the other members do all they can with the limited time they have after work hours. They surely are to be commended for their efforts. It seems the field is ready for harvest. They have 75 taking the correspondence course, along with some home studies through the week. We also appreciated those who came from the Boulder Dr. congregation in Dallas, Tx. to help carry on the services and help with the door knocking, passing out flyers on the street and putting them on cars in parking lots, etc. The advertising was also done in the newspaper and over the radio several times each day. We were all very impressed with the little church and pray that it will continue to grow. We encourage all who go that way to plan to worship with them and pray for their success. Continue to pray for us and our work everywhere.

**Randy Tidmore**— P.O. Box 301; Valliant, Ok. 74764 (405) 933-7113, July 9, 1985— This has been a fast and busy year for me. I was able to help in several personal work efforts this spring—two weeks in Frisco, Tx.; one week in Plainview, Tx.; one week in Red Oak, Tx.; and two weeks in Paris, Tx.—all of these were very enjoyable works, and the brethren at these congregations are greatly appreciated for their efforts and their hospitality. What a pleasure it is to be allowed of God to do the most important work in the world, with some of the greatest men on the face of the earth! Too, this spring, we began to find more and more people who speak only Spanish, and because of this, some of us have begun to study Spanish as best as we can, on our own, and with the Walton Walker Brethren in Dallas, Tx., a very humble and warm group of Christians. Due mainly to the help we received from these brethren, Brother William St. John and I were able to conduct some studies in Spanish—they had given us a Spanish Bible, and they had written out a door presentation for us to memorize, and we were able to learn quite a few phrases from sitting in on studies in Spanish conducted by Brethren John Esquivel and Johnny Herrera. It was a great thrill to learn of the baptism of one member of a family we had studied with. We need more preachers and teachers in the U.S. to take the time and effort to learn Spanish. Why should the work in Mexico need to suffer in order for a native preacher to be brought in to do our work, when we have the things needed to learn Spanish ourselves? Brethren, we found these Spanish speaking Americans very open to Bible teaching and we wondered how many Spanish speaking congregations are needed—now! We have such feeble efforts in the U.S. to reach these lost souls, due mainly to the fact that in the U.S. we have such a few (two or three, that I know of) preachers that are able to speak Spanish. Maybe there is some justification to the charge that; "If they are going to live in the U.S., then let them learn English", but in the meantime precious souls are dying without Christ that want to know Him. The pleasures of studying the Bible with an eager audience will more than repay you for the effort it takes to learn the language. It was good to see those that we were able to see, and to hear the sermons that we were able to hear at Sulphur. Brethren Don King and Joe Norton are to be commended for their efforts to make the meeting a success. Presently, we are enjoying the preaching of Brother Don McCord in a gospel meeting at Golden, Ok.—so good to see and hear him again! May God richly bless all the faithful! Pray for us and our efforts, please.

**Terry Baze S.R.**— Box 12-A, Niangua, Mo. 65713, July 7, 1985— It has been quite sometime since I have reported to the paper. As of Feb. 1, I began working part time with the Lee's Summit congregation near here, as well as continuing my work in Niangua. The work in Niangua has begun to blossom with much interest. We recently concluded a meeting with Joe Hisle and had 27 different outside visitors from this community. We are presently engaged in some excellent studies that we hope will produce fruit in the near future. We had one precious soul added to the church this spring and look forward to a harvest of souls this summer, God willing. The Lee's Summit work is developing rapidly with studies, leads, outside interest and much support, interest, cooperation and unity among the brethren. This year I have held meetings in Jacksonville, Fla., Collins, Ms., Birmingham, Ala., Orange, Sonora, Turlock and Manteca, Ca. I also preached in Midland and Amarillo, Tx., Arvin, Fair Oaks, Auburn and Stockton, Ca. We immensely enjoyed the Lebanon and Sulphur meetings. It is such a great joy to be with our beloved brethren and we thank the Father for such blessings. Pray for us for we need your prayers.

**Miles King**— Route 1, Scotland, Ark. 72142, June 10— I have just closed a meeting at Jennings, Ok. with two baptized. The congregation is small but seems to have a lot of zeal for the Lord. It was so good to have Bro. and Sister Clyde Lamkins work with us during this meeting and also Bro. Mark Fender a young Brother who is traveling with me this summer. Also during the past month I held a meeting at Chouteau, Ok. where we had a good meeting. It was good to work along with Bro. Eddie Williamson who seems to be doing a good job in this area. At both of these meetings we had good cooperation from the 11th St. congregation in Tulsa. It was good to be associated so much in these meetings with Bro. Jack Cutter and family. We appreciate the congregations who support our work in Arkansas. The work seems to be going well with our radio programs at Marshall and Morrilton, Ark. We have received word from and made visits with one woman who desires a faithful congregation in her area. We do plan to do some personal work and maybe hold a mission meeting in her area. She seems to have several interested in studying with us. Thanks so much to Bro. Jimmy Smith (Harrison, Ark.) and Bro. Clyde Lamkins (Lebanon, Mo.) who have been such a great help during my eye problems. I go back to New Orleans this week for surgery, the implant of a live lens for my right eye. I hope to be able to attend parts of the 4th of July meetings at Lebanon, Mo. and Sulphur, Ok. Much of our Arkansas work in the next few months will be at Witts Springs, the Lord willing. I would like to express my appreciation to brethren Richard DeGough and LaDon Croom for who has assisted us while in New Orleans for eye surgery. And also I am thankful to all the brethren who has helped us with expenses in going back and forth to New Orleans. I just read the article by Johnny Elmore in the **Old Paths Advocate**—Restoration Needed. It was so good and I hope we will all "take it to heart" and do a lot of this personal evangelism.

**Bobby J. Pepper**— Rt. 2 Box 382-23, Crawfordville, Fl. 32327, Ph: 1-904-926-6275, June 12, 1985— We moved to Crawfordville, Fl. June the 7th. to begin the work with the

Oyster Bay Congregation. I am so thankful to have this opportunity to work here in this area. We have some very good leaders with the understanding of this kind of work, and with the Lord's help we are going to build the number of this congregation and grow together in Jesus Christ. I have at this time a weekly paper article, and enjoying meeting the people in the community. Oyster Bay Congregation is carrying my full support in this work, and they are not that large in number but are willing to do what they can for the Lord's work. They have agreed for me to hold three meetings a year, if I can be of help to you in this work please let me know. Crawfordville is about 25 miles from Tallahassee on Hwy. 319 and 61, if you know of any one that I could visit in this area please let me hear from you. If you are in this area make it in your plans to worship with us, Sunday's 11:00 & 4:00 Wed. 7:30. I would like to thank all of the congregations that have been so good to me in supporting me in the Lord's work in the past years, greatest people on earth is the Lord's people and may God continue to bless each of you so richly, and please continue to pray for me in the Lord's work. Note my change of address.

**Ron Jordan**— 588 Walnut Drive, Arvin California— The Labor Day meeting is right around the corner and we here at Arvin are honored to hold it. The meeting begins August 28, here in Arvin for the Wednesday and Thursday evening worship and then we will move the meeting to Bakersfield for the weekend. We are looking forward to a great spiritual feast. We will be using visiting speakers each evening, so if it's possible please come and be with us. Our work with the congregation here in Arvin will come to a close with this meeting. The Lord has blessed our efforts here the past three years and we will truly miss our brothers and sisters in this area. At the present time we do not have any work scheduled, but the Lord will provide. We do however ask for your prayers. Since last report it's been my privilege to speak for the brethren at Escalon once again. May the Lord bless the faithful everywhere.

**Paul Walker**— P.O. Box 801, Greenville, Pa., 16125, July 5— Just returned home from the Lebanon, Mo. camp meeting. My family and I, along with brothers and sisters in Christ from Pa., W.V. and Ohio took a chartered bus and certainly enjoyed every minute of the trip. How wonderful the preaching, singing and fellowship; thanks to Edwin Morris and Tommy Shaw for a job well done in conducting the services. On our way home from Lebanon, we stopped in Richmond, In. and were served a very good meal prepared by the kind sisters there. The brethren met us in the park and we all had a great time together. It was especially great seeing Bro. John Roberson again and I'm happy to report that he's much improved after his recent illness. The kind Christian hospitality shown us by the Richmond Christians was one of the highlights of our trip. I recently preached at Chapel Grove, Tn. The congregation there continues to grow. Ronny Wade held a fine meeting in Flemington, Pa. in June; preaching the old-time, gospel way. Gary Barrett will be in a meeting this month at Lovejoy, Pa. and Don McCord will be at Indiana, Pa. in August. My family and I plan a move to El Reno, OK this month to work with the congregation there. The past year in Pa. has been a good one. We love and deeply appreciate the brethren here and in Ohio and thank them for their love and support. May 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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## WHY SHOULD WE PRAISE THE LORD? Bob Loudermilk

Why should we be interested in giving God the praise? First, we should praise Him because of who He is! The very fact that HE IS GOD should bring forth praise from His creation. Consider Jeremiah 9:24 - "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Let us take a look at some of the attributes of God. God is omniscient; He knows everything. This is proven by His works and by the scriptures. Only a God who knew all things could have created this great universe. God is omnipotent; He has all power. He can bring to pass whatsoever He pleases, whatsoever his infinite wisdom may direct. Paul stated that his works show that He has all power in Romans 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse". God is omnipresent or everpresent. Man cannot flee from his presence. It is recorded in Jeremiah 23: 23-24, "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." We cannot run away from God. He is everywhere! An atheist once gave this challenge to a young Christian girl: "Just show me one place where God is?" She thought it over a few minutes and replied, "You show me one place where God isn't!" We should praise the Lord because of WHO HE IS. Doesn't a God with all of these attributes deserve our praise and adoration? A God who is all-knowing; all-powerful; a God who is everywhere; a God who is holy, just, good, eternal, faithful, and patient; a God who loves us and who shows us mercy -- He deserves to be praised. He is surely worthy of our adoration. We should praise the Lord because of who He is.

We should praise the Lord because of what He has done. That beautiful verse of scripture found recorded in John 3:16, tells us that God gave us Jesus. "Jesus" should cause praise on our lips to the Father. Oh, that we could have the thankful attitude of the shepherds who, after realizing they had seen the Christ in the manger, "returned, glorifying and praising God for all the things that they had heard and seen..." (Luke 2:20). "Jesus" should cause us to "glorify and praise God."

We should praise the Lord for that is our reason for existence. Many people reach a point in their life where they ask the following questions: "Why am I here?", "What is my purpose in life?", and "Why was I born?". The word of God makes it plain that the entire reason for our existence is to serve, praise, and glorify the Lord! If you sum it all up, that's it! We are here for one reason and that reason is GOD. Isaiah 43:7, states, "Even every one that is called by name: for I have created him for my glory, I have formed him; yea, I have made him." In Deuteronomy

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## "AND HE THOUGHT WITHIN HIMSELF" Richard DeGough

In Luke 12:17 the passage says; "And he thought within himself"...

This narrative is given by the Lord to show the futility of trusting in material things, and of being covetous. Jesus said: "...for a man's life consisteth not in the abundance of the things which he possesseth" (verse 15). The parable Jesus spoke of this "certain" rich man, tells us of his prosperity, the decisions he made, and the end results of his life. The teaching of the Lord on this occasion came as the result of a request by one of the company that followed him, who said: "Master, speak to my brother, that he divide the inheritance with me" (verse 13). The Lord explained that his mission was not to be a judge or divider over material things, but, that he should take heed and "beware of covetousness."

The rich man had great prosperity, and, because of such prosperity he had to make a decision concerning his goods. As he thought within himself, the mistake he made was failing to consult the will of the Lord in this important Decision. The record reveals the choice he made was strictly from a selfish, human viewpoint, and not a spiritual one.

Do we often make the same mistake in many decisions of life? Do we realize our inability to "direct our own steps"? (Jer. 10:23). Do we believe that God's "thoughts" and "ways" are not ours, and, his ways and thoughts are higher than ours? (Isa. 55:8-9). Can we trust in our own heart? If so remember, "He that trusteth in his own heart is a fool: but who so walketh wisely, he shall be delivered" (Prov. 28:26). I want to believe that Christians will always want, and follow a "thus saith the lord" to direct them, whether in poverty or riches.

The rich man was not termed a fool because he was rich, nor because he was unscrupulous, guilty of fraud, or a grafter. He simply did not make the right decision regarding the things he possessed. His downfall can be determined thus: First, He left God out. He spoke of "My goods", "My fruits", "My barns", and failed to give God his due. James said: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning" (Jas. 1:17). Second: He left his fellowman out. He talks in terms of "I" and "My", giving no thought to the needs of others, whether poor or desolate. The main object of his thoughts was himself. Third: He mistakenly thought

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### EXPIRATION DATE

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## THE CHURCH DIRECTORY

The **SOUTH SHREVEPORT CHURCH OF CHRIST** 659 Flournoy-Lucas Road has changed their Sunday Evening Service to 5:30 P.M., Please correct Directory.

The following Congregations were not in the **1983 Directory**, and are not in the **1985 Directory**. I would like to know whether they are still meeting or not. If they are no longer meeting, please let me know and I will drop them from my files. If they are still meeting, I will need to know of any changes in location, time of services, or leadership from the 1981 Directory, and I will list them in the **O.P.A.**

**JAMESTOWN MOUNTAIN CHURCH OF CHRIST**, (Independence County) **ARKANSAS**, formerly the Mc Hue Church of Christ. The **UNION STAR CHURCH OF CHRIST**, (Washington County) **ARKANSAS**. **ANDERSON**, (McDonald County) **MISSOURI** **HEBBRONVILLE**, (Jim Hogg County) **TEXAS**, **SEGUIN** (Guadalupe County) **TEXAS**, **BUNNER'S RIDGE CHURCH OF CHRIST**, (Marion County) **WEST VIRGINIA**. Please send all Directory Information to me: Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658. Phone (501) 499-7117.

The **1985 CHURCH DIRECTORY** is available at \$1.50 each, postpaid. **Order All Church Directories From:** Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.

—Ray Asplin

## CHURCH DIRECTORY 1985

The church in Lodi, Cal. is alive and well. Please add to your 1985 church directory: **Lodi, Cal.**- 415 S. Garfield (corner of Flora & Garfield); Sunday at 10:30 A.M. and 6:00 P.M., 7:30 P.M. on Wed. Floyd Staniford, 409 S. Garfield, Lodi, Cal. 95240, Phone (209) 368-1041; Dwight Williams, 260 Mulberry Cir., Lodi, Cal. 95240. Phone (209) 334-9250.

## BARNES-WILSON DEBATE

A public discussion was announced in this paper (July issue, which see for specific propositions) between Irvin Barnes and James Wilson to take place in and around Springfield, Mo. The discussion is now history and any good accomplished will be seen, soon we hope. The debate was conducted from both brethren in a hearty fashion, and Bro. Irvin is to be commended for accepting the challenge. There were people from 7 states present. Preachers of the gospel both young and older came to assist, listen and learn. There were 23 preachers present at least one time during the course of the debate. It would be impossible to mention all of these now (due to space) it does seem good however, to commend some: Bro. Delmar Lee for taking care of the charts; Bro. Ronny Wade for assistance in answering questions and pointing out various things which were said to entrap; Bro. Clovis Cook, who by his very presence demonstrated the abiding nature of the truth, encouraging in every way possible, if I might recall a statement from his pen "there is a way which is right and cannot be wrong." The debate showed ample reason to keep on keeping on, as we saw again to our amazement the lengths men will go to keep from accepting the simple truth of the Lord and His Apostles.

—Barney Owens

## DEBATES ON CASSETTE TAPES

I am closing out my current supply of various debates I have on cassette tapes. The following are available:  
 Debate on Baptist Doctrine (Wade-Powell) 4 tapes.  
 Debate on Miracles, Speaking in Tongues etc. (Wade-Eddings) 4 Tapes.  
 Debate on Sunday School (Wade-Morgan) 6 Tapes.  
 Debate on One Cup and One Loaf (Wade-Payne) 4 Tapes.  
 All debates are \$10.00 each postage paid. Send all orders to Ronny F. Wade P.O. Box 10811, Springfield, Mo. 65807.

## RECOMMENDED LISTENING

I would like to recommend two a **cappella** albums that I think every Christian family would enjoy. These are produced by Brother Larry Bradford, of Kansas City, who has his own studio equipment, and does a good job with the engineering.

**Reach Out And Touch Someone** is the name of an album of songs from the 1982 and 1983 New Year Meeting. There are fourteen songs rendered by a few of the many good singers who were at the meeting. All of the songs except one are in the latest songbook, **Pilgrim Praises**, so this is an excellent way to learn some new songs. This album is \$6.00 plus \$1.00 postage. If ordering, please specify record or tape.

**What Is Man** is an album of fourteen songs by **Higher Ground**, the name chosen for a male quartet composed of Stan Burd (bass), Larry Bradford (tenor), Stan Elmore (tenor), and Jimmy Bradford (tenor). I was pleasantly surprised when I heard this album. The harmony is good and the selection is good and varied. A sense of optimism and cheer pervades and encourages me when I listen. This album is \$7.00, plus \$1.00 postage, either record or tape. Please specify. Order from: Rejoice Records, 16006 Hight Ave. Belton, Mo. 64012.

—Johnny Elmore

## HONOR ROLL

Glen Post-19 (foreign); Ronny Wade-10; Louis Hopkins-5; Charles Morris-1 (regular), 3 (foreign); Robert Melton-4; J.W. Kornegay-3; Kate Arnette-3; Barney Owens-3; Ronald Lankford-3; David Pence-2; Cathy Tull-2; Arvil Baker-2; Jackie Lea-2; Don McCord-2; Irvin Barnes-2; Clifford Arney-2; Norman Lankford-2; Jewell Brown-2; Ben Williamson-2; Wanda Butler-2; J.J. Bennison-2; L.M. Laird-1; Lee Trigg-1; Alice Moyer-1; Dwight Smith-1; Fern Jenkins-1; Ray Grider-1; Marlene Shirey-1; Fred Pryor-1; A.R. Coldiron-1; Buck Thetford-1; Kris Gordon-1; Ethel Donaldson-1; Darlene Faulkner-1; Betty Stroud-1; Bruce Caskey-1; Lowell Floyd-1; Alan Lindley-1; Vaden Morgan-1; Thelma Smith-1; Allen Barefoot-1; Emanuel Key-1; Norris Sloan-1; Ola Fielder-1; Nina Newman-1; Roy Scott-1; Dale Garrison-1; Thomas Crouch-1; Dan Rutherford-1; Lloyd Sartain-1; Dwight Williams-1; Clovis Cook-1; J.H. Lancaster-1; F.L. Snider-1; Becky Lasater-1; Tandy Allen-1; Tina Goodson-1; Mamie Young-1; Raney Buttler-1; Jewell Berry-1; Carl Johnson-1; Bob Hanson-1; Susan Long-1; Paul Walker-1; Ray Asplin-1; Claud Barnes-1; Lois Mullican-1; Darrell Newman-1; Jimmie Smith-1; Richard Frizzell-1; Eugene Broughton-1; Kenneth Mitchell-1; Troy Owen-1; Judy Staton-1; David White-1; Mrs. Ernest Gilley-1; E.M. Bullard, Jr.-1; John Stidham-1; Buel Lindley-1; Oris Cooksey-1; Mary Miller-1; Jean Jackson-1; Jack Wilson-1; Vera Powell-1; George Battey-1; Larry Parker-1; Total-143.

**PLEASE NOTE:** Beginning the first Wednesday night in September (Sept. 4, 1985) we of the McCluer Rd. congregation in Jackson, MS will begin to have Wednesday night services. Services will be at 7:30 p.m. Our other services will remain the same Sunday 10:30 a.m. and 6:00 p.m. At anytime you have opportunity to be with us we would love to have you.

—LaDon Croom

## WHAT IS CHARITY?

It is silence when your words would hurt;  
 It is patience when your neighbor's curt;  
 It is deafness when a scandal flows;  
 It is thoughtfulness for others woes;  
 It is promptness when stern duty calls;  
 It is courage when misfortune falls.

—Selected by Pearl Wilson

## X-RATED RECORDS

By David Gergen

"Washington", Mrs. Oliver Wendel Holmes, Jr., once lamented, "is full of famous men and the women they married when they were young".

Perhaps that was true in her day, but no longer. Many of the women married to the power brokers in today's capitol are bright and sophisticated, as eager to reshape the world as their husbands.

Consider two who are married to men highly ranked in this year's survey of "Who Runs America": Susan Baker, wife of the Treasury Secretary, and Mary Elizabeth "Tipper" Gore, wife of the junior senator from Tennessee.

They are among the leaders of a group of Washington wives launching a campaign to wipe out a new pestilence in our midst: The surge of hard-pornographic songs in popular teenage record albums.

"Some of these lyrics reinforce all the wrong kinds of values for children at a very tender age", observes Susan Baker. For many adults, as she notes, the beat of such songs is so heavy and the words so indistinguishable that it takes awhile to catch on. "One of my friends had been exercising to this music for hours before she became aware of the lyrics".

Yet there is no doubt that the words- and increasingly, the scenes that accompany them on video recordings- break through all of the old barriers. Members of the women's group cite the hot-selling album "Purple Rain", in which Prince sings of a girl using a magazine for erotic acts. In "She Bop", the new craze, Cyndi Lauper, sings an ode to female autoeroticism. In another lurid number, the group **Judas Priest** (sic) carries on about forcing a girl to commit unnatural acts at gunpoint. Violence and sex are a potent mix for the new pornographers, to the point that in another song a man kills a woman and commits necrophilia.

Why do we allow this filth? Of course, it's true that rock music has always been pushed at the edges of social acceptability, first with sex and then with drugs.

Many of us grew up as avid rock fans and still prefer much of today's popular music to the junk that is often spewed out over the radio. But the difference between the music of yesteryear and that of today is the leap one makes from swimsuits in **Sports Illustrated** to the centerfolds in **Hustler**.

Like most kids, my own (Christopher, 14, and Katherine, 11) airily dismiss the matter. "We just listen to the beat, never the words", they insisted the other night. My wife and I backed off for 24 hours and then snuck up from behind: "Have you ever heard of the song 'Relax'?" we asked sweetly. Spontaneously, they both broke into the number performed by **Frankie Goes to Hollywood**, a group that advocated gay sex.

Some sociologists say the music doesn't make an impression on teenagers. Others think nothing can be done. Nonsense.

Fortunately, an increasing number disagree, and among them are the Washington wives now calling public meetings, writing articles, appearing on television and posing exactly the right question: Why can't the record industry show self-restraint?

Seventeen years ago, another powerful Washingtonian, Jack Valenti, had recently become head of the **Motion Picture Association** and started asking that same question about films. Valenti soon took the lead in working with the industry and movie houses to set up a voluntary rating system for films. It has been a wondrous success.

"I'm not sure that kind of system would work for the record industry, but it might", says Valenti. Susan Baker, "Tipper" Gore and their allies, such as writer Kandy Stroud, intend to find out. They also want to explore whether record albums, in addition to carrying a public rating, should carry a printed version of the lyrics, too. Presumably, if an album were X-rated, most radio stations and video programs would drop the worst offenders.

A growing army of parents is ready- and anxious- to join the campaign.

-(David Gergen is a Contributing Columnist for **U.S. News & World Report**). Reprinted from **U.S. News & World Report** issue of May 20, 1985. Copyright, 1985, **U.S. News & World Report, Inc.** (By permission).

### PUBLISHER'S NOTE:

Some weeks ago while on a flight home from Springfield, Mo., Howard King and I happened to read the above article regarding "X Rated Records." We both felt it would be good for our readers. Upon receiving written permission to reprint it we have done so. If you have had reason to hear some of the modern rock type lyrics recently, you can identify with the writer's concern. It is certainly possible some hear only the beat, or rhythm, of the music. However, one wonders how we could avoid damage by a steady diet of such garbage as the writer speaks of. As we look about us and note the steady decay of morals among the world, we should be ever watchful and concerned of the inevitable effect upon God's people should they be so foolish as to be a good neighbor to the Devil and his devices. It bothers me no end that some of our young people have as their heroes the modern Rock Stars who apparently have the morals of an alley cat. It is little wonder that the Bride of Christ could be affected when some of her members have such for heroes.

-D.L.K.

## WORDS OF ENCOURAGEMENT

"Keep up the good work, send our **OPA** to our new address" -Ray Grider, Climax Springs, Mo.

"The Loyd McAnears of Bridgeport sent the paper to me as a gift subscription shortly after my parents and I changed from digression. I appreciate the paper and them for all their support" -Joe Lambert, Paradise, Tx.

"I want to keep getting the paper, look forward to each issue" -Zelda Whigham, Kinston, Ala.

"I enjoy the paper, read and re-read it. Keep up the good work" -Christeen Richburg, Odessa, Tx.

"As we grow older we appreciate more and more our hope in Christ. We don't want to miss an issue of the **OPA**" -Tom Allington, Tucson, Ariz.

"I look forward to receiving the **OPA** each month with the usual fine articles" -Doris Bunner, Fairmont, W. Va.

"I love the paper and don't want to miss any. Here is my renewal and two others" -Urbane Sutton, Doniphan, Mo.

"Renew my paper, enjoy it so much. Keep up the good work" -Henry Fields, Livingston, Cal.

"I think the Jan. issue was the best in a long time, keep up the good work" -John Stidham, Valliant, Ok.

## A COMMENDATION

Brother Richard Frizzell, Rt. 5, Box 376, Ada, OK., has a burning zeal and desire to preach the gospel whenever and wherever needed. I can without reservation vouch for our brother's faithfulness to the Lord and His cause. I have known him for nearly 40 years, and have found him to be one of the best of men. He has the blessings and confidence of faithful brethren with whom he worships and works, those who know him best. Brethren, why not use Brother Richard Frizzell for your spiritual benefit, and for the Lord's glory? Call him; try him. Please see his field report in this issue.

-Don McCord

Cooperation will solve many problems. Even freckles would make a nice coat of tan if they'd only get together!

-Selected by Pearl Wilson

**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****THINKING ALOUD Phil. 4:8  
By Barney Owens**

**Justice** is to be a part of the Christian character, which according to Thayer means in our text: "that which regard for duty demands, what is right." Being a Christian certainly does not free one from the demands of righteous dealings with the people of society, whether individual or various groups. What that in mind it appears to me that some serious "thought" should be given to the propaganda coming from pen and pulpit regarding cosmetic companies and a substance found in various products from shampoo to make-up called "collagen". This is a protein of animals forming the chief constituent of the connective tissues and the bones. Since we human beings have many of the characteristics of members of the animal kingdom, we too possess this substance. For years this product has been extracted from animals and put in various cosmetics. It is now being asserted that such is being done with "aborted babies," and since this is true we should not buy products that fail to show on the label "animal collagen" rather than simply "collagen" which would prove (?) it to be human collagen.

First let it be said that I am against abortion of babies, and if it is **proven** that these children are used in the ways indicated above I oppose that as much as the next fellow, however, to accuse or to assert does not make it so. And while I have heard it preached and read some of the indictment about the practice, the proof is lacking. Why should a company label animal when it can by law assume that everyone will assume this.

Second, and along the same line are the charges made against the Wendy and McDonald hamburger chains a few years ago, that they used "red worms" instead of "beef" in sandwiches, costing them thousands of dollars in revenue. Charges that were unfounded and wrong. Again, currently the **Proctor and Gamble Co.** has spent thousands to deny that their company symbol is a part of satanic worship. They are now at the point of changing it as the charge (false charge) continues to pop up, notwithstanding their denial. Personally I have spent parts of three days in libraries trying to research this "collagen" affair and have found no

substance to the charges being levelled. Is it possible that because everyone is hopping on the wagon that we are desirous of riding too?

The proof that I have seen was sent to me and was published by the "**Revival Fires Ministries**" of Joplin, Mo. Actually it contains a lot of statements and charges plus quotes from some officials who are against "trafficking of aborted babies," etc. But does this prove them in cosmetics? It does not. I admit that I am a bit of a skeptic when I remember that it was this group which plays always on the "emotions of people" that talked about the "watergate experience" of this country being prophesied (Nehemiah 3,8, 12).

Again, we are all against abortion and anything connected with it, yet we must be fair or JUST in dealing with any person or company. Think about it.

**"Publisher's note: I appreciate Barney contributing this for our thought. I too have done a bit of searching lately, to get at the bottom of the controversy. While it is admitted by some in the cosmetic industry that isolated occurrences may take place in some foreign countries, it is adamantly denied that any U.S. companies are or have been involved. In fact, I have been assured that the products we have access to on the shelves of our stores contain only animal collagen and we need not fear otherwise. Our readers may be assured that when we learn otherwise, we will speak out against it loudly and often. D.L.K.)"**

**"AND HE THOUGHT WITHIN HIMSELF"  
Richard DeGough**

Continued from Page 1

his soul could be satisfied with material things. His words: "And I will say to my soul, Soul...take thine ease"...(Lk. 12:19) Fourth: He thought he had a lease on life. "...Soul, thou hast much goods laid up for many years", (verse 19) He was borrowing tomorrow with his soul as the stake. I am sure he expected the morrow, the future, but God said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided". (verse 20) There are times when we might, as the rich man did, anticipate tomorrow or a longer time. But we have to realize that God says today, yes, even tonight our soul can be required of us. "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." (Jas. 4:13-15).

What can we learn from this? Simply, to let our thinking and our decisions be directed by the word of the lord, and to use what we have that we might benefit the spiritual man, relegating the outward fleshly man to his rightful position in life.

Some questions for us: Are the poor, the destitute, and the lost known to us? Are we aware of their circumstances whether of the household of faith, or of the world? If the need is before us the responsibility is ours. The opportunity is certainly there. What shall we do? What are we doing? Paul's instruction to Timothy are timely. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to distribute, willing to communicate;" (I Tim. 6:17-18).

Where will the Lord categorize us? Will it be with those that, "...layeth up treasure for himself, and is not rich toward God", (Lk. 12:21) or, as I always hope and pray in respect to my brethren, among those that are "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (I Tim. 6:19).

—Rt. 2 Box 156  
Collins, Miss.  
39428

## WHY SHOULD WE PRAISE THE LORD?

Bob Loudermilk

Continued from Page 1

10:12,13, 21, we find life's purpose summed up as follows, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?... **He is thy praise, and he is thy God...**" Regardless of how much you accomplish in this life if you fail to serve God, you have missed the whole purpose of life.

### HOW SHOULD WE PRAISE THE LORD? (THE MODES OF PRAISE)

We should praise the Lord in singing. God desires our songs of praise. You remember in the story of Jehoshaphat that he appointed singers unto the Lord to "praise the beauty of holiness." They went out to meet the army with a song on their lips. Have you ever tried singing to the Lord when you feel out-numbered? Paul instructs us, "And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5: 18-19). The spirit of praise is truly the spirit of song!

Praise may find expression in other ways besides singing. We should praise the Lord when we pray. When Jesus taught his disciples to pray, he began the prayer with these words, "...Our Father which art in heaven, Hallowed be thy name" (Matthew 6:9). With these words, Jesus taught his disciples to praise the Father. The word "hallowed" means holy. In prayer, let us take time just to praise the Father. Let us exalt His Name and express how great and holy we realize He is.

The Lord's name is to be praised as we worship him together in the assembly. What a delight! What a privilege it is just to gather ourselves together and offer up praise to the Father; to exalt him; to delight ourselves in him. The early church continued in praise. In Acts 2, we find that they continued, "**Praising God**, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).

### PRAISE IS THE DUTY AND PRIVILEGE OF THE CHURCH

"We might think of praise as a duty as well as a natural impulse and delight. To fail in this duty is to withhold from God a glory that belongs to Him; it is to shut one's eyes to the signs of His presence; to be forgetful of grace and love. We should earnestly cultivate the spirit and habit of praise."

We need to point out that God receives our praise **AFTER** we become his children. In order to give God the praise that He desires a person must first obey the gospel of Jesus Christ. His sins will then be washed away by the blood of Jesus Christ and he will be added to the church, the body of Christ. It is then that he has the privilege of praise. There are many people in the religious world who walk around with the phrase, "praise the Lord", repeatedly on their lips and they have never even obeyed the gospel of Jesus Christ. It reminds us of the scripture found recorded in Luke 6:46, "And why call ye me, Lord, Lord, and do not the things which I say?". Space will not allow us to go into detail but let us briefly notice the scriptures showing that praise is the duty and privilege of the church; the body of Christ.

We encourage the reader to study each of these passages. Ephesians 1:1-14, states that God has adopted us as his children that we might praise and glorify him. Ephesians 3:21, shows how God receives glory "in the church". Study also: I Peter 2:5-9, Romans 15: 5-13, and Hebrews 2: 9-13.

### PRAISING GOD WITH OUR LIFE

I think we can understand that there is more to praise than just walking around saying the phrase, "praise the Lord." This is a scriptural phrase and can be used in praise

to the Father. The statement, "praise the Lord" should never be used lightly or in jest. As Christians, let us use those 3 words in sincerity and reverence. Are there other ways to give God praise?

The life we live should praise the Lord, Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Our faith should be "found unto praise" (I Peter 1:7).

The Lord should be praised with thanksgiving. How can a person truly praise God if they are not thankful. Paul wrote, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Are you in the habit of only thanking God for what you want and perhaps grumbling when things do not go as you desire? For example, have you ever found yourself stepping outside the door on a beautiful, sunny day, taking a deep breath of fresh air and then thanking God for his wonderful creation. Then, the next morning it is rainy or cold and perhaps, rather than giving thanks, you began to grumble and felt depressed. God deserves the same praise on rainy days as He does on sunny days! He is the same God and still deserves our thanksgiving.

The Lord should be praised with joy. Praise, thanksgiving, and joy belong together. Joy should fill our hearts. Peter wrote, "...yet believing, ye rejoice with joy unspeakable and full of glory." Paul put it this way, in Philippians 4:4, "Rejoice in the Lord always: and again I say, rejoice."

### WHEN SHOULD WE PRAISE THE LORD?

Should we only give God praise when everything is running smoothly and going good? Jehoshaphat would answer, "NO", for he gave God the praise in the midst of a great trial. The book of Job teaches us that God deserves our praise in the midst of great temptations and tragedies. After loosing about everything that he had in this life, Job, "arose, and rent his mantle, and shaved his head, and fell down upon the ground, and **WOSHIPPED**. And said, Naked came I out of my mother's womb, and naked shall I return; **BLESSED BE THE NAME OF THE LORD**. In all this Job sinned not, nor charged God foolishly" (Job 1: 20-22). Notice how he gave God direct praise even in such a tragedy. Many people, after loosing a loved one in death, turn their back on God, and foolishly say, "I'll never believe in God again for my loved one died even after I prayed." Friend, here is something we must learn: **GOD IS THE SAME GOD THE DAY YOUR LOVED ONE DIES THAT HE WAS THE DAY YOUR LOVED ONE WAS LIVING IN GOOD HEALTH... AND HE DESERVES THE SAME PRAISE!** God hasn't changed. He is still the same. If He was worthy of our praise before the death (or tragedy or whatever) then He is still worthy of our praise afterwards. We still need Him and He is the same loving God.

The scriptures teach that God is to be praised continually; at all times. Ephesians 5:20 states, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Paul wrote to the Philippians, "Be careful for nothing; **BUT IN EVERYTHING** by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4: 6-7). David, realizing God was worthy of praise at all times, wrote, "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (Psalms 113:3). It is further recorded in Hebrews 13:15, "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."

Praise is our response to a loving God. Dear reader, in the midst of your deepest valley, your trial, your tempta-

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**WHY SHOULD WE PRAISE THE LORD?****Bob Loudermilk**

Continued from Page 5

tion, your heartache, or even your loss of a loved one remember that God is still God. Remember that He is still worthy and desires your praise. Remember that, as a Christian, you will never walk alone.

When you walk through the storm,  
Hold your head up high,  
And don't be afraid of the dark  
At the end of the storm,  
There's a golden sky,  
And the sweet silver song of a lark.

Walk on through the wind,  
Walk on through the rain,  
Though your dreams be tossed and blown.

Walk on, walk on, With hope in your heart,  
And you'll never walk alone;  
You'll never walk alone!

—6709 Greenfield Dr.  
Arlington, TX. 76016

**FOREIGN SUBSCRIPTIONS**

As of July, 1985 the 1984 debt incurred by **Old Paths Advocate** for foreign subs has been repaid by various brethren who donated it. This is over \$750.00. Our thanks to all who have helped us take the paper to many foreign lands last year. Much good has been done in this effort. What a thrill to enter a humble home on the other side of the world and see **Old Paths Advocate** lying about. We still have almost sixty who want the paper in various lands but have no money to pay their own subscription. The usual rate of \$5 per year does not begin to cover the cost of most foreign subscriptions. The postage alone, in many cases, is considerably more than the \$5 subscription. If you are willing to help us in this endeavor let us hear from you. The money received thus far, and reported above, **has replaced funds actually spent by the paper last year (1984)** to keep these subscriptions active. We still need your help to send the paper to these sixty individuals **this year**. Every penny received will be noted and used for foreign subs. However, if and when you so send, please state the purpose you intend it to be used for.

D.L.K.

**IN THE BEGINNING**

GOD CREATED THE HEAVEN AND THE EARTH,  
THE WHOLE WORLD REJOICED AT HIS HOLY BIRTH,  
HE DIVIDED THE DAY AND THE NIGHT,  
BY GIVING LIGHT IN THE FIRMAMENTS OF THE  
HEAVENS TO BE BRIGHT.

HE GATHERED THE WATERS TOGETHER IN ONE  
PLACE,  
AND THEN THE DRY LAND HE MADE APPEAR ON  
THE EARTH'S FACE,  
HE BROUGHT FORTH GRASS AND FRUIT TREES  
FROM THEIR SEED,  
HE SHOWED MANKIND THE WONDERS AND ON  
WHAT ANIMALS COULD FEED.

HE GAVE US OUR SEASONS THE DAYS AND YEARS,  
ALL MOVING CREATURES AND OUR THOUGHTS AND  
FEARS,  
GOD CREATED IN HIS OWN IMAGE, LIKENESS OF  
MAN,  
THAT IS WHEN THIS WORLD BEGAN.

GOD SAID, BEHOLD I HAVE GIVEN YOU PLENTY TO  
EAT,  
THE HERB BEARING SEED AND FRUIT, TO YOU IT  
SHALL BE FOR MEAT.  
GOD SAW THAT EVERYTHING WAS GOOD THAT HE  
MADE,  
AND HE NEVER HAD THOUGHTS, THAT ONE DAY HE  
WOULD BE BETRAYED.

THEN GOD FORMED MAN OF THE DUST OF THE  
GROUND,  
BREATHED INTO HIS NOSTRILS THE BREATH OF  
LIFE SO SOUND,  
THIS MAN WAS ADAM AND INTO THE GARDEN HE  
WENT,  
GOD SAID MAN SHOULDN'T BE ALONE, FROM HIS  
RIB A WOMAN WAS SENT.

ADAM GAVE NAMES TO ALL CATTLE AND FOWL OF  
THE AIR,  
TO EVERY BEAST OF THE FIELD, TO THE SMAL-  
LEST PAIR,  
THE LORD TOLD ADAM AND EVE NOT TO EAT FROM  
THAT TREE,  
BUT THE SERPENT SAID EAT, AND GOOD THINGS  
YOU'LL SURELY SEE.

THEY ATE OF THE TREE AND WERE ASHAMED OF  
WHAT THEY DID,  
WHEN THE LORD CALLED HIM, THEY BOTH RAN  
AND HID,  
ADAM SAID THE WOMAN GAVE TO HIM OF THE  
TREE,  
THE WOMAN SAID, BUT THE SERPENT BEGUAILED  
ME.

THE LORD TOLD THE SERPENT TO CRAWL IN THE  
DUST,  
THE REST OF IT'S LIFE FOR THINKING OF LUST,  
THE SORROW OF WOMAN WAS MULTIPLIED AND  
THY CONCEPTION,  
THE HUSBAND SHALL BE THY RULER OVER THEE  
WITH NO EXCEPTION.

THEN TO ADAM THE LORD SAID, BECAUSE YOU  
LISTENED TO YOUR WIFE,  
THE REST OF YOUR LIFE THERE SHALL BE SOR-  
ROW AND STRIFE,  
FOR OUT OF THE GROUND THOU WAST TAKEN,  
DUST THOU ART AND DUST SHALT THOU RETURN  
FORSAKEN.

THE LORD SENT ADAM FROM THE GARDEN THE  
GROUND TO TILL,  
BETWEEN GOOD AND EVIL HE CHOSE TO BE  
GREEDY, HIS EYES TO FILL  
NOW LEST MAN PUT FORTH HIS HAND AND TAKE OF  
THE TREE OF LIFE,  
HE IS EVIL AND LIVES HIS DAYS IN STRIFE.

NOW THAT WAS THE BEGINNING OF EARTH'S TUR-  
MOILS AND TRIALS,  
MAN THOUGHT HE WAS STRONGER THAN GOD'S  
DENIALS,  
MAN ATE OF THE FORBIDDEN TREE WHICH WAS  
AGAINST THE WORKS OF GOD,  
AND IF WE DON'T FOLLOW HIM, 'IT WILL BE A  
ROUGH AND ROCKY ROAD TO TROD.'

EDITH DURAND

1-9-83



## BONDS OF MATRIMONY

**Newman-Gosnell**--On the afternoon of December 29, 1984, Darrell Newman and Shaleen Gosnell were united in marriage at the church house in Ceres, California. Darrell is the son of Alvin and Virginia Newman of Manteca, Ca. Shaleen is the daughter of Jerry and Ila Gosnell. Many friends and relatives were present to witness their exchanging vows and celebrate their first day of life together. Songs were sung by members of the Manteca congregation. Brother Bennie Cryer officiated. My wife, Wanda, and I had the privilege of giving the bride away.

—Bill Turner

**Young-Evans**--On June 20th, 1985 Brother Jerry Young and Sister Randy Evans were united in marriage in Seattle, Washington. It was a very joyous occasion for the relatives and friends who came to witness their vows. Beautiful and fitting songs were sung by members of the church in Seattle and from Forest Grove, Oregon. Both Jerry and Randy are faithful members of the congregation meeting in Seattle. Brother Jerry is a fine teacher and leader for the Lord's cause. It was my privilege to officiate and my prayer is the Lord will bless them in their walk together with Him.

—David A. Stands

## Our Departed

**Shores**--Gladys Minerva Shores was born Sept. 27, 1904 and departed this life July 10, 1985. Sister Gladys was a member of the church, her home congregation was at Legal, Ok. She was laid to rest at Ashland cemetery near her home. It was my honor to be asked to officiate. This I attempted to comfort and warn the living.

—Ed Bullard

**Hisle**--Hallie M. Hisle, of Ada, OK. was born June 30, 1889 in White County, TN, and departed this life July 26, 1985, having lived among us over 96 years. She was married to Roland Earl Hisle on Dec. 25, 1907 near Ada, and she had been a member of the church since she was a young woman. She is survived by three sons, Walker J., Roland, and Joe Jackson Hisle, all of Ada; one daughter, Jewel Ray, Ada; one sister, Sue Spencer, Tulsa; six grandchildren, and 12 great-grandchildren. I was called to conduct funeral services for our sister on July 29 from the church in Ada. I knew Sister Hisle a long time and found her to be loyal and dependable, a Christian who weathered adversity, yet remained strong in purpose and determination. It is a testimony to such determination that she lived to see all her children and grandchildren obey the gospel and to our God who so abundantly blesses. We have hope of meeting in the land of unclouded day.

—Johnny Elmore

**Sifford**--Hosea Amos Sifford was born at Alton, Mo. April 21, 1895 and departed from the same town June 18, 1995. He was the son of Jack and Mary (Hollis) Sifford. He was united in marriage to Rosea Richardson at Alton on Feb. 4th, 1917. Sister Rosea survives, along with several nephews and nieces. His daughter Bernice Moody pre-

ceded him in death, as well as his brothers Willie and Johnnie, and sister Martha Quillen. He began serving the Lord more than 73 years ago. He worshipped with the Oak Forrest congregation near Alton. I first met Bro. Sifford in 1966 and grew to love him greatly. Being unable to accept innovations in worship it was necessary for him to endure, along with his wife the trial of serving God without others nearby to lend help. Today the church prospers at Oak Forrest because he "contended for the faith once delivered to the saints." It was an honor to be called upon to warn the wayward and encourage the faithful at a service in his memory. I shall miss visiting him. May God bless sister Sifford.

—Barney Owens

**Prince**--Brother Gillis E. Prince, Napoleon, Ala., passed into eternal existence May 20, while doing what he loved best--conducting a gospel meeting in Kentucky. A memorial service was held in the building of his beloved home church in Napoleon. The building was overflowing as loved ones, friends and neighbors came to pay their respects to this man. Gillis was well known across the United States as he had devoted the greater portion of his life to preaching the truth. The writer first saw this man when only 9 years of age as he held his first of several "protractive meetings" at the Early Church in south Alabama. He stayed in our home for five consecutive years as he continued to hold the summer meeting at Early. The writer obeyed the gospel call when 11 years of age at one of these meetings. The Prince family became part of my family through the years. Gillis spent his last night in Alabama in the writer's home and wife Linda was the last one to hug and tell him goodbye. He had stopped by to visit and attend the meeting in Gadsden, being conducted by Don Pruitt, while enroute to Kentucky. The writer was asked many years ago by Gillis to conduct his memorial service, along with another brother he loved dearly, Charles Hurst. Both Charles and writer felt it a great honor to be the ones to conduct this service. Our love and sympathy goes out to the wife, Mattie, and the six children of this man we loved. God bless them in his absence and also bless his memory.

—G. Pat Adkison

**Harrison**--Sister Ina Ruth Harrison of the Robin Rd. congregation in Garland, Tx. was born June 5, 1919 in Como, Tx. and departed this life July 1, 1985. She was preceded in death by Bro. Harrison almost one year previously. She leaves to mourn her passing, 2 sons, 7 daughters, 16 grandchildren, 4 great-grandchildren, 2 sisters, and a brother. Sister Harrison will be greatly missed by all for her christian life and faithfulness. Beautiful singing was done by members of the Lord's church in the Dallas area. The writer endeavored to speak words of comfort as well as warning to all.

—Roy Lee Criswell

## From the Fields

**Mark L. Under**,— P.O. Box 209, Lytle, TX. 78052, July 10, 1985— I am a young man studying to be an evangelist and this summer, I am traveling with Miles King. We are having a very good summer, and I feel that I am learning much that will benefit me in my future work for the Lord. I am deeply indebted to the many congregations across the brotherhood who have given me encouragement and support for this trip. Aside from the preaching of Brother Miles, I have had the privilege of attending meetings held by Bro. Ron Alexander, Bro. Lynwood Smith, Bro. Alton Bailey, and Bro. Wayne Fussell, all of which have been true

blessings to me. Brother Miles and I will now be concentrating our efforts at Witts Spring, Arkansas for the remainder of the summer, and of course, we solicit the prayers of all as we continue in that work.

**Roy Lee Criswell**,— Rt.2 Box 142, Cassville, Mo. 65625, July 18— Since last report we remain busy in His vineyard. In April it was a pleasure to be with the congregation at Mozier, Ill. for a 10 day meeting. We had visitors almost every service, crowds were excellent, there were 5 confessions. Here in Aurora, Mo., Bro. Billy Dickinson held a 10 day meeting in May. Cooperation from sister congregations was good and we had several visitors from the community. We had laid the groundwork for the meeting by passing out handbills, and advertising in 3 newspapers and over the radio. Billy did some excellent preaching and it was a pleasure having him in our home. In June I was privileged to preach in the Cinn., Ohio area and it was good to see the brethren there again. There was one confession at the Goshen congregation. The annual meetings at Lebanon and Sulphur were great spiritual feasts. Good to hear such wonderful truths presented. We are presently attending a discussion in Springfield, Mo. with Brethren Irvin Barnes and James Wilson. Lord willing, our next meeting will be at Olney, Tx., Aug. 18-25. Our first time there and we are looking forward to it. Please pray for the congregation at Aurora and the efforts being put forth.

**James Phillips**,— 203 Harvard, Scott City, Mo. 63780, July 15, 1985— We baptized our son Stanley into Christ the 8th. We give the glory to God. We just closed a weekend meeting with Brother B.B. Cayson from Memphis doing the preaching. And preaching he did! We had more outsiders than at any other meeting we have had. They expressed interest in seeing the film strips and Brother Cayson has agreed, Lord willing, to return the 16th, 17th and 18th of August to conduct another weekend meeting and show the filmstrips to those who want to see them. Time for the meeting: 7:30 Friday and Saturday night, 10:30 and 3:00 on the Lord's Day. Pray for us and the work.

**Barney Owens**,— 8782 Meadowview, W. Chester, OH. 45069— The summer is now drawing to a close and our prayer is that the harvest has been bountiful for the Lord. My next meetings will be with the congregation at Burkheart, Mo. Oct. 5-13, then Paris, Tx. Oct. 26-Nov. 3, then my final meeting with Bunner's Ridge, W. Va. Nov. 28-Dec. 1. I am looking forward to each of these. We here at Sharonville are looking with anticipation to our meeting Nov. 2-10 with Bro. Paul Nichols? Also to having Dwayne Permenter Sept. 25. May the Lord bless all who have named His name.

**Jimmie C. Smith**,— Rt. 6, Box 199-A, Harrison, Ark. 72601— The work continues to prosper in this part of the Lord's vineyard. We conducted meetings this year in Ardmore, Miami and Galey, Ok.; Ben Davis and N. Springfield, Mo.; Cedar Creek and Mountain Home, Ark.; Harrodsburg, Ind., and by the time you read this report we will have concluded a meeting in Strong, Arkansas. We have assisted souls in obeying their Lord, and labored with many fine brethren and fellow gospel preachers. Allen Bailey conducted our meeting here in May and did a good job. It was our privilege to attend parts of both the Sulphur and Lebanon camp meetings. Here is a sub.

**Paul O. Nichols**,— 9462 Baird Rd., Sreveport, La., 71118, Aug. 9— In June I was with the church at Pansy, Al., 13 responses. In July, at Miami, Ok. with outsiders at every service. This is where Bill Ferguson and Richard Frizell work. There were six responses, including three from digressives. (One was an active Sunday School teacher, who had to return her supplies after her change.) At present I am at San Antonio (Vance-Jackson). Some non-members are attending the meeting, mainly through

the influence of the young people. Later this month, the Lord willing, I am to be at Holyoke, Co.; Oct. 5-13, at Jonesboro, Ga. Let us be about the Father's business.

**Mike Middick**,— 4433 N. Stanton, #266, El Paso, Tx. 79902, Phone (915) 542-2741— Please note my new address— this address change will also affect the preachers list, and the new church directory, the El Paso congregation. Since my last report there have been a few things happened. In May I was able to go to Denver, Colo. and speak there. It was a pleasure to visit and study in the home of Glen & Reba Osborn. In June, Bro. Bill Roden came to El Paso to help with the work. We knocked on doors and held studies and visited with people in this area. We visited and studied with a man in Alamogordo, N.M. and I believe we made progress with him. I believe he could be a great asset to the work in this area. Also in June, 2 were baptized and 2 have taken their stand from cups and classes for which we give God the glory. I was very thankful to be able to attend the 4th of July meeting both in Lebanon and Sulphur, and it was very uplifting for me. Please pray for the work here and stop by and visit us any time you can.

**Don L. King**,— 41931 Chadbourne Dr., Fremont, Ca., 94539, Aug. 15— The church at home continues to do well. The work in the Philippines is doing very well and we thank God for His blessings. I enjoyed a brief visit with Jerry and Pat Cutter July 30th at the San Francisco International Airport as they stopped enroute to Australia. Our prayers are for their success in that land. It is thrilling to think of the tremendous growth the church is making around the world and at home. The brethren in the Philippines are experiencing real opposition now from digression on all fronts. However, this will only strengthen the brethren and enable them to grow even faster. This has always been the case. I recently preached at Stockton, Ca. and am scheduled to preach at San Pablo (in the Bay Area) this next Lord's Day. We are scheduled to hold a meeting at Lodi beginning Sept. 8th. I have held a number of meetings there in the past and have always enjoyed working among them. We would like to say a word of thanks to all who have sent field reports this month. It is one of the best months I can ever remember. The brethren really appreciate reading your reports. It helps them realize they are not alone in the fight for right. The truth will prevail against all foes, we know that, but it is so gratifying to actually know the time and place it is doing so! Get in the habit of sending a regular report of your work brethren. We want to hear from all of our preaching brethren often. Your prayers, please.

**Benny Cryer**,— P.O. Box 34757, Lusaka, Zambia-May 22— The work in Zambia is progressing in a good way. We have opposition here from the digressive people but we expected that. We have been able to send two brethren out to outlying villages this last month. We have just received a report from them that they had begun a new congregation. Five had already been baptized. They reported that malaria was very bad in the area where they were staying. In ways the work is going much slower than I would like. There is so much work to do. Yet our basic need right now is to train men to be preachers and that takes time. When we find a man capable we plan to send him to another area to work. There are many places where the Church of Christ is not known and we plan to work in those areas as well as with the brethren here in Kaunda Square and the Chelston area. We have good leaders in these two congregations and without them the work here would be impossible. They are willing to learn. More than that they have already demonstrated their willingness to stand behind us even though the opposition threatens them and us. Our goods have finally arrived from America and that has made living a bit more tolerable. Right now the weather is cool and will be that way for the next two months. Our health is still good and all of you are in our thoughts. Pray for us.

**J.J. Bennison**,— 205 E. Lee, China, Tx. 77613, Aug. 9— We enjoyed a three day meeting the first weekend in Aug. with Bro. Mark Fender from San Antonio doing the preaching. Bro. Mark is making a fine preacher. Here are 2 subs.

**Voyd N. Ballard**,— Box 3586, Merced, Calif. 95344, July 10th— So far as I know the only sound congregation we have in the entire state of Arizona is the one meeting at 1602 So. Country Club Road in Tucson. They are small in number but seem to have faith and zeal. They are in need of help in teaching the members and also in reaching the unsaved. My wife and I spent a month with these brethren last winter and we were very favorably impressed with this little group and promised to do what we could to help them. The Lord willing we plan to start work with them the first of August, so if all goes according to plans we will be in Tucson by the time this appears in the paper. As soon as we get there and get a mailing address established I will send a report in time for the September issue. In the mean time any mail addressed to me at the above address will be forwarded on to Tucson. (Received too late for Aug. issue. -D.L.K.).

**Ronny F. Wade**,— P.O. Box 10811, Springfield, Mo. 65808 Aug. 6— The meeting at Chapel Grove, near Lawrenceburg, Tn. closed with four baptisms and six restorations. It was a great meeting which we enjoyed thoroughly. Crowds were large and attentive throughout. Our next effort was at Fairview, near Marion, La. Although I have held a number of meetings here in past years, this has to be one of the best. The house was full most every night. Four were baptized into Christ. Seven preachers blessed us with their presence, and numerous brethren from afar came to help. I made my home with the Glen Post family my dear friends for over twenty years. From Fairview we went to the South Shreveport, La. congregation. Brother Paul Nichols lives and labors among them. We had a good meeting, with one confessing wrongs. I believe they have a bright future. They are dedicated, hard working, and united in their efforts. Presently we are in Wichita Falls, Tx. at Gardens Edge, we hope and pray for a successful effort here. May the Lord bless all as we work for his Cause and Glory.

**Ronny F. Wade**,— P.O. Box 10811, Springfield, Mo. 65807, July 8— During June I had the privilege of conducting meetings at Flemington, Pa., and Bunners' Ridge, W. Va. It had been years since I had been at either place. We thoroughly enjoyed seeing old friends and meeting new ones. We had a number of visitors at both places, which encouraged us and was an added plus to our efforts. The meeting at Lebanon this year was the best yet. We began on Thursday night June 27, with an attendance slightly less than 400 and continued from that point upward to around 850. Over 50 preachers participated with brethren from all over the nation in services to God. It was truly a spiritual feast. This year we had so many young Christians who enjoyed the entire meeting visiting together and cooperating in the Lord's work. The Lees Summit church selected Barney Owens and Terry Baize to conduct next years meeting. Why not make your plans now to attend? Presently, we are in a good meeting at Chapel Grove near Lawrenceburg, Tn. We hope for lasting good to be accomplished. Our appointments take us next to Fairview near Marion, La., then to Shreveport, La., and thence to Wichita Falls, Tx. Aug. 5-11. Aug. 28-Sept. 1 we look forward to working with Brian Burns conducting the Eastern Labor Day Meeting at Brazil, In. This promises to be a large and successful get-together of Christians. We hope you will plan to attend. Please note my change of address. (Received too late for Aug. issue. —D.L.K.)

**P. Duane Permenter**,— 407 N. King, Henryetta, Ok., 74437, August 5— Recently we had the privilege of being at

Capitol Hill in Oklahoma City to preach. It also was a pleasure to hear William St. John preach two nights at Moore, Oklahoma. We are continuing to spread the gospel in our part of the Lord's vineyard. The Lord has been good to us in many ways, and we are truly appreciative for His goodness. We look forward to a visit with friends and loved ones while in California during the months of November and December for meetings. We will put dates in the paper later on. I recently recovered from about with pneumonia. Family and I are doing grand at this time. We are grateful to the brethren at this place for their assistance during the illness. We deeply appreciate the efforts of all involved in preparing the paper for the printers. The Old Paths Advocate certainly is an asset to all Bible believing people. May God Bless all the faithful.

**Lonnie Kent York**,— 1930 Maple Lane, Lawrence, Ks. 66046, July 9, 1985— I have been busy the month of June. I have conducted a weekend meeting at the Hillside congregation near Pocahontas, Ark. It has been a number of years since I have been to this congregation. Many of the young people have grown up, married, and are continuing in the faith. Lord willing I will return in July and August for two more weekend meetings. I also conducted a weeks meeting at Waco, Texas, at the Monte Vista congregation. While there I stayed with Cyrus Holt, who extended to me fine hospitality. The whole of the congregation showed Christian hospitality and a keen interest in the truths as revealed in the scriptures. We feel that much was accomplished during this short meeting. From there I was able to preach at the evening service at Trentman Ave., Ft. Worth, then on to Sulphur. It had been several years since I have been at this meeting, and it was good to see brethren that I had not seen in a long time. I still have time for some meeting work this year, and am open for meetings next summer. The work continues here in western Kansas. Pray for us in our efforts for the truth. God bless the brethren.

**Carl M. Johnson**,— 1400 Northcrest Dr. Ada, OK. 74820, Aug. 1— Since my last report we have conducted meetings at the following places: Fremont, CA (two baptisms); Sanger, CA.; Cable Ridge, Mo. (6 baptisms, 7 confessions); Levelland, TX. (one baptism, 2 confessions); Dallas, Tx. (one baptism, 12 confessions); and Temple, GA. (one confession). It was a genuine pleasure to work with the brethren at each of these congregations. It is my prayer that God will continue to bless them. My schedule for the next few months includes: Tucker, OK. Aug. 5-11; Lawrenceburg, TN. Aug. 18-25; Columbus, GA. (Southern Labor Day Meeting) Aug. 28-Sept. 1; Rogers, AR. Sept. 11-15; Okemah, OK. Sept. 22-29; Cedar Creek, AR. Oct. 5, 6; Lubbock, TX. Oct. 18-20; Springfield, MO. (Northside) Nov. 1-10, and Olney, TX. Nov. 15-17. I certainly enjoyed the annual Sulphur Meeting this year. Don King and Joe Norton did a splendid job in directing the meeting. My family and I are especially looking forward to the meeting next year, as Bro. Don McCord and I are scheduled to conduct the services. We were saddened here at home recently by the death of Sis. Hallie Hisle. Sis. Hisle was 96 years old when she died. One of the greatest testimonies of her strong Christian influence is that all of her children are faithful members of the Church here in Ada. Our sincere sympathy is extended to the family.

**Jackie C. Lee**,— P.O. Box 447, Broken Bow, Ok., 74728, Aug. 7— It has been a very busy time so far this year being involved in door-to-door type works in Frisco, Red Oak, and Paris, Texas. There were good sermons preached: Ron Willis and Joe Hisle in week-end meetings during the work at Frisco, Don Pruitt in a tent meeting during the work at Red Oak, and Johnny Elmore in a ten day meeting during the work at Paris. It was so good and uplifting to be associated with so many dedicated young preachers during these efforts in the Lord's Cause. Too, enough cannot be said concerning the hospitality and support given to us by

the brethren during these works. The Fourth of July meeting at Lebanon was one the best yet. Brethren Edwin Morris and Tommy Shaw are to be commended for the very good job they did in conducting it. I know, I was there from the very first service to the end and the preachers were listed to preach as they arrived! It was good to be able to visit with and to hear some good preaching from Don McCord during his meeting at the Golden congregation. **Bro. Irvin Barnes** did a fine job defending the truth in a discussion with James Wilson on cups and classes recently at Springfield, Mo. Bro. Delmer Lee and I were able to attend all four nights. We appreciate so very much Kent and Philis May for making us feel at home during the discussion. Too, we enjoyed being able to visit all the brethren in the Springfield area during this time. This past week I was able to attend several nights of Jerry Dickenson meeting at McAlister, Ok. Jerry did some fine preaching and it was good to see so many dear brethren in Christ that I haven't seen in sometime. The work continues to go forward here with a weekly T.V. program on cable that covers both Broken Bow and Idabel. We hope to be able to generate some interest, but so far we haven't received any questions or remarks. Love to all those in Christ. Pray for me and mine.

**J.W. Kornegay**,— 2132 S. Arlington, Akron, Oh. 44306— We have just returned home from meetings held at Pottsville, Dover, Lone Rock and Iuka, Arkansas. Interest was good, attendance could have been better. We enjoyed working with these fine congregations. The fellowship and working together in unity righteousness and love helps in answering our Lord's prayer. That we all may be one as he and the Father is One. There were four restored, four confessions and two baptisms. We pray they may always walk the straight and narrow way. While in that area, I was privileged to hear an old Soldier Bro. Edwin Morris. So good to see him still able to be in the preaching field. Also a young Soldier for our Lord Bro. Stan Elmore, we heard him at Cedar Creek in Ark. and at the 4th of July meeting at Lebanon, Mo. He has zeal and stamina and may he ever reap many souls for our Lord. We enjoyed the Lebanon meeting. The Christian spirit manifested in song and praise, so good to see many old friends again. Back home to Lakemore, Oh. July 7th we had Bro. & Sis. Rhoads from Summertown, Tenn. also visitors from Love Joy, Pa. It's always good to have visitors, and we trust our work will be fruitful for our Lord. We went to Love Joy July 9 & 10th to hear Bro. Gary Barret. We'll be glad when he can move back to these parts of the states. Laborers seem to be so few in these Eastern States there is so many congregations barely surviving. Many homes have failed to manifest Christ and teach and live Christian lives and a sad result, few who are willing to put Christ first in their lives. We need an AWAKENING to our need to follow close to our Lord and to Pray and be ever watchful.

**Paul Walker**,— P. O. Box 1385, El Reno, Ok. 73036, Aug. 7— My family and I now live in El Reno, Ok. It is a real joy working full-time with the congregation here. Our meeting with Allen Bailey was a good one; his preaching was with great power and conviction. We recently heard Wayne Fussell in Lubbock, TX. His lessons on "Attitudes In Religion" are great. Also heard William St. John give a wonderful sermon during his Moore, Ok. meeting. Last month, we enjoyed seeing Christian friends and relatives at Chapel Grove and Odessa, TX. While in TN., we heard Ronny Wade at Chapel Grove. The past year in PA. and Ohio was a very enjoyable one. The Christians there are some awfully fine folk. We have loved them for many years; have been loved in return, too. We will miss them a lot. While living in PA., I reported several names of friends who passed into Eternity: one name I failed to report in the OPA, though, was that of Sister Ruby Hamilton. Sis. Hamilton was a faithful member of the Indiana, PA. congregation. She was a very kind and sweet Christian

lady. Her sons, Roger and Glenn are faithful members of the congregation in Indiana. May God bless the faithful around the world.

**Edward Williamson**,— 711 S. Adair, Pryor, Oklahoma 74361, July 27— Greetings to everyone. The church in Chouteau, Okla. is doing well and striving to spread the gospel in this area. Our attendance has improved with several visitors from the community coming to the services. We are very happy to report that on June 16 of this year, an elderly man from Chouteau took his stand for the truth and was restored to fellowship with God and the church here. He had worshipped in digression for many years, and had been attending with us for about three months. We thank God for giving the increase and we continue to hope and pray that many will accept the truth of the gospel and the church will continue to grow in number as in spirit. We have had several studies with people from the community. It seems we are finally making some headway in getting the people to talk with us. I enjoyed the meeting at Lebanon this year, it was good to see everyone again. I was privileged to speak at the following congregations since my last report: Bendavis, Mo., Rolla, Mo., Mtn. Home, Ark., Tulsa and Muskogee, Okla. I appreciate the opportunity to speak at these places. I would also like to thank the congregations that support me to do the work here at Chouteau. We appreciate the concern you have for spreading the gospel. For those of you who don't know, my wife had our first child on July 2. We named him Clint Edward. Let us know if there is anyone we can contact here, and please pray for us and the work here as we pray for you.

**K.G. Wilks**,— 528 N. Main St., McGregor, TX., 76657, August 15, 1985— We were fortunate to have Brother Steve Bowen preach for us here at McGregor four times while he was working on a new house for one of our good brothers in Christ. He is good. Fortunate again we were to have Brother Ted Warwick preach for us one night. I had forgotten how good a preacher he is. The sale of the book, "Elders, Bishops, Overseers" is going well; 200 of them are now in the nation, orders running mostly ones, twos, threes, on up to ten, and one church ordered 23 of them, one for each family. Nothing like it heretofore. Any quantity available. For Johnson Drive Church of Christ.

**Voyd N. Ballard**,— 5255 So. Park Ave. #62, Tucson, Arizona 85706, Phone: (602) 746-1818, Aug. 3— We arrived safely in Arizona and started our work with the church meeting at 1602 South Country Club Road on Sunday, July 28th, at which time I preached in both the morning and evening services. I noted that on that day we had a total of 21 people present for the morning worship. This number included four visitors from the state of Pennsylvania. You can see from the above that the church is small in number here, but they seem to have zeal and a determination to do more for the Lord. They are all happy that we have come here to help them, so we hope and pray that we will be able to do much good in this area. We want to do as much personal work as we can in an effort to reach the lost. As noted in a previous report, this is the only congregation of our people I know about in this entire state. Arizona is truly a mission field. I have been told that there are people here in Tucson and also in Phoenix who were once faithful members of the church but who have drifted away. I would like to find and contact them. If any of our readers know of people I could contact will you please write and send me names and addresses and phone numbers if possible. Perhaps you know of people that have moved into this area (either wayward members or non-members) that I could call on and try to get them interested in the truth. If so, let me hear from you. I need help in making contacts here and in Phoenix. We also need your prayers. Pray for us and for this work we are trying to do. My address and phone number is at the beginning of this report.

**George Berry**,— Box 408, Winters, Cal. 95694— The congregation meeting at 5 Main St. here in Winters continues on, hoping some day a leader will come and live here. God's will be done. We have been enjoying some visitors. Please pray for us that we will grow in spirit and number.

**Jim Hickey**,— 517 Boulevard, LaGrange, GA., 30240, July 18— Since my last report my family and I have moved to West Georgia. We really enjoy living in this beautiful part of the country and seeing many dear friends. It is a joy working with Bro. Larry Parker and the brethren at West Point, GA. In the fall I will also be working as a teacher with the Harris county school system. My son Bart is beginning to help in the work through song leading and teaching. Last week he gave a good lesson on why we should study the Bible. Brett is spending most of the summer with Bro. William St. John in Paris, TX. I am grateful for the training that Brett is getting in the work of the Gospel. The Lord has blessed the church at West Point with a new member. Last week Bro. Mark Buckner, formerly with the cups group, took his stand for the truth with us. He is a very studious and zealous older brother. The church here dwells in peace and is cooperative and loving. We look forward to great things from the Lord.

**Johnny Elmore**,— 419 K. SW, Ardmore, OK. 73401, Aug. 8, May 12-19— I was in a meeting at Houston, MO. where I enjoyed staying with Ervin and Mary Baker, and visiting with Allen Bailey, and in fact, the whole congregation. They are "given to hospitality." We had a good meeting although there were no additions. It was my pleasure to return to Plainview, TX., May 27-31 for a week spent in daily door-knocking and nightly preaching services. Before, during and after the meeting, four were baptized and two were restored, and a good number of people attended nightly services. I commend the preachers who helped that week and the week before, especially George Battey and George Vergara. I enjoyed my stay with Willie and Lita Lopez. June 10-23, it was my privilege to have a share in the great effort at Paris, TX., which has already been reported by Wm. St. John. I can't say enough about the love, hospitality and zeal of this congregation. We truly learned to love each one for their works' sake. I enjoyed making my home with Wm. and Denise St. John. I was able to visit the meeting at Sulphur, OK. and Lebanon, MO. this year. At Lebanon, my family and I stayed with Clyde and Maxine Lamkins which was truly a joy. I was in a meeting at Lexington, OK. July 20-28. We had consistently good crowds, and four confessions and restorations. Thanks to Irv and Leora Tomkins for their hospitality. I look forward to these efforts: Aug. 9-11, Capitol Hill, OK.; Aug. 16-25, Mtn. Grove, MO.; Sept. 16-19, Guthrie, OK.; Sept. 22-29, Collins, MS; and Oct. 13-20, Harrodsburg, IN. I am thankful to hear of the congregations who are appointing elders.

**Gary Barrett**,— 420 Hawley Ave., Sanger, CA. 93657— Since last reporting much has taken place here at Sanger. Bro. Carl Johnson held us a real good meeting and the attendance was excellent. Also a word of appreciation to the sister congregations who also helped make the meeting a success. Teresa and I really enjoyed having Carl in our home for the duration of the meeting. Since last reporting, another has been baptized into Christ here at Sanger. Church attendance is still good and interest is high. We just concluded our summer meeting and had an enjoyable time preaching God's Word. We had a good meeting at the 64th St. Sacramento church and enjoyed seeing everyone again. Shortly thereafter, we made our way to Lubbock, TX. for a week-end meeting. I want to thank George Hogland for his kind hospitality. It was also most enjoyable to visit with L.G. Butler and wife. I want to thank the folks from the Levelland congregation for their good support during the

meeting. After this meeting we were privileged to attend a night of the Sulphur meeting then on to the Lebanon, Mo. meeting which we also greatly enjoyed. My next meeting was with the good brethren at Lovejoy, Pa. It was a wonderful meeting and well supported by the Indiana, Flemington, and Greenville congr. I made my abode with Bro. Gene Lockard and wife and was treated as one of the family. At the conclusion of this meeting I returned to my old home state of W. Va. Preaching Wed. evening at 18th St. then starting a meeting Friday night at 12 Pole. I was honored to have Bro. Lynnwood Smith and Bro. Richard Nichols in the audience. Bro. Lynnwood was there ready to start a meeting at the 18th St. cong. which we were able to attend. The 12 Pole church is doing wonderfully. The building is packed every Lord's Day and the singing is real good. Of course for Teresa and I returning to 12 Pole is returning home. 12 Pole in the past few months have realized a couple of baptisms which to me are rather heart touching. Bro. Jim Leonard's two sons have obeyed the Gospel and I've known these boys since they were babies. It is so good to see these kids grow up and then obey the Lord. I want to thank the St. Albans, 18th St. and Wayne congregations for their good support during my meeting at 12 Pole. My next meeting will be at Stockton, CA. in Sept. and then Atwater, CA. in Oct. I am looking forward to these meetings. Brethren continue to remember us in your prayers.

**Allen Bailey**,— 631 Oak Hill Drive, Houston, Missouri, 65483, 417-967-4550, July 25, 1985— All things here in Houston, Missouri are continuing well. It has been our busiest year ever in the preaching of the gospel across the country. It has been very encouraging to me to see all the responses of baptisms, restorations, and confessions of faith. The church is definitely a solid influence on many communities and we ought always lift the banner high. Since last reporting, we have been engaged in meetings at Jerusalem, Arkansas and Joplin, Missouri. These two meetings were extremely busy with good being accomplished. Praise to God and the congregations for their hard work. The Lebanon meeting was absolutely the best I have ever been to. The fellowship, association, and tremendous gospel preaching was good spiritual food for me. Thanks to everyone who made this meeting what it was!! During July we also went to El Reno, Oklahoma for eight days. We appreciated all the visitors from the Oklahoma City area, so many young people turned out and that is truly admirable. Br. Paul Walker is scheduled to move to El Reno soon. He was present the last weekend of our meeting looking for a house. We wish his family the very best along with the growth of the El Reno congregation which should be seen as a result of the eagerness and anticipation from the members about the work locally. The church in Houston on June 30th of this year finally reached "SCRIPTURAL ORGANIZATION" Three men were ordained as Elders and Two as Deacons within the congregation. We appreciate the encouragement from many who have heard the good news. Br. Ronny Wade and myself have been working on this endeavor here for a long time. Thanks to Ronny for his assistance to this congregation. The congregation in Joplin, Missouri equally reached a point of church government with the ordination of Two Elders and Two Deacons on July 21, 1985. I appreciated the invite to Joplin to assist the congregation in this accomplishment. These congregations will be greatly benefited by doing things God's way, please pray for them all. I would like to inject a thought here to all congregations, look within the congregations and see what changes needs to be made before Elders and Deacons can be ordained. This is God's way!!

**Jerry Dickinson**,— 8611 Sherrywood, Houston, Texas 77044, July 25, 1985— Since last reporting, I have held meetings in Hoyte, Texas, Pleasant Hill, Missouri, and Marietta, Georgia. All these meetings were refreshing to

me and my prayer is that I in some way helped these brethren in their efforts for the cause of the Lord in their areas. I was treated grandly in each of these places. Several preaching brethren came by the meeting in Marietta. We were blessed by having Don Jackson and Barney Owens in attendance the last Saturday night of the meeting. Barney dropped by on his way to his meeting in Greenville. The first weekend of the meeting we were happily surprised by the presence of Bill Davis and his family. They are just back from Malawi and it was good to see them again. Of course, Rick Martin lives and preaches at Marietta and it was great to be with him during the meeting. The meeting was a bit nostalgic for me as I recalled and relived so many precious memories in Marietta. The first church I worked with as a preacher was here in Marietta some 12 years ago and the meeting took me back in time to those days. Presently, I am getting ready to leave for a meeting in McAlester, Ok. and I am looking forward to being there, as usual. May God bless you where you labor. Please pray for me and mine.

**Richard L. Frizzell**— Rt. 5, Box 376, Ada, Ok. 74820, Ph. (405) 436-4634.— The first half of this year I have preached one or more times at the following places: El Cajon, Montebello, Orange, Fresno, and Clovis, all in Calif; Durant, Davis, McAlester, Tulsa, Miami, Wynnewood, Galey, and Ada, in Ok.; and Bridgeport, Texas. During this time three have confessed their sins, for which we are thankful. Jimmy Smith held our summer meeting at Galey, June 22-30. Two were baptized into Christ. Jimmy preaches the gospel with power, and love for the souls of people. The Sulphur meeting was very good as usual. Joe Norton and Don King did a good job conducting the meeting. I was at Paul Nichols' meeting at Miami, Ok. for two nights. It was good to hear Paul preach again. Then I went to Golden, Ok. where Don McCord was in a meeting. It was good to visit with Don and to hear his powerful preaching. Don and I visited several people in that area. This was the first time for me to be in this part of Ok. The hospitality of the brothers and sisters at Golden, Valliant, and Broken Bow was outstanding. Brethren, there is evangelistic work to be done in the state of Alaska. We need some congregations to get behind this work and send two or three preachers. I have a sister at Kenai, Alaska; this would be a good place to start a congregation. Anchorage is a good place to get one and maybe two congregations started. Brethren, how can we preach except we be sent? We need your prayers, please.

**Virgilio O. Danao Sr.**— Dist. No. 2, Roxas, Isabela, Philippines, July 10, 1985— The Lord's work in my country continues to fare well, despite of some obstacles it encountered during the previous months, which is but natural to almost all Mission works everywhere. But our consolation is that we know God has been helping us to overcome these seeming problems. One of these is the termination of Bro. Loreto Pedres' support. This is necessary to safeguard the work here. If no disciplining is imposed, his case will lead to the demoralization of the preachers which may cause the possible downfall of the Lord's work, the work we all love so dearly. We regret and it aches our heart that this happened, but it must be done if we want our work to continue toward progress. Several baptisms and restorations have been made during the

previous months in different places as reported by our preaching brethren. In Roxas, I were baptized on June 30, while 2 more were baptized on July 1. A new congregation was started in Iloilo, San Gallorin through the aid of our Radio Program. Our payment for our program ever since March 15 has gone up two times or more. Our radio program is indeed a great help in the rapid dissemination of the Truth in my area. At present, I am using our program to answer a pamphlet distributed by the Christian Church in Northern Luzon, attacking our stand on the Communion, instrumental music, etc. The Lord's work in my country also needs a printing machine, even a second-hand mimeographing machine. At present I have completed the compilation of our Hymnal which is composed of 76 hymns translated from English to our own dialect, Ilocano, which almost all the brethren speak and understand. This is now ready for printing. But we lack the necessary financial means to print it. I would like therefore to appeal and request all generous brethren to help in the above-enumerated worth-while project for the Lord's work in my country. Do not send money or check to me. Please inquire and write to Bro. Don L. King, or the brethren at Fremont, California for details. Whatever amount you will invest for the above said needs of the Lord's work here, God will recompense your love to His work, and make you prosper, physically and spiritually. Please mention us in your prayers!

**P. Duane Permenter**— 407 N. King, Henryetta, Ok., 74437, July 8— Our meeting here at home was very enjoyable. Bro. Barney Owens did some excellent preaching; he was a great encouragement to the work in this area. There was one family and two young men restored to the faith during the course of the meeting. Another young man also made a confession of faults. The two years of extended work here at Henryetta will come to a conclusion by the end of October, and we look forward to moving into other fields of labor. Our address and telephone number will remain the same until January 86. We have not decided where we will move. Of course, this with much consideration and prayer will be the place my wife and I feel the most good can be done. We were truly blessed with the opportunity of attending both the Sulphur and Lebanon meetings. We appreciate the brethren in hosting these meetings, and those who coordinated the services to make them the success they were. Also, it was a pleasure indeed to hear the gospel preaching produced by many proclaimers of God's word. August 28, family and I plan to leave for Pleasant Grove, Indiana for the Eastern Labor Day meeting. September 4th., we will be at Hamilton, and the 5th. at Goshen both in the Cincinnati, Ohio area. September 6-15 we will be in Bandy, Kentucky; then the 18 we will be at Huntington, West Virginia; the 25th., Sharonville, Ohio. The 27-29th. we are to be in Brazil, Indiana. October 2, we are to be at Seminole and Freemont Streets, the 6th., Northside both Springfield, Missouri. On the 9th we are to be at Lees Summit congregation, the 11-20th Cable Ridge, Missouri. My wife and I express our deepest appreciation to Bro. Paul Nichols and the Brethren in these areas for allowing us the opportunity of getting better acquainted while in these particular places for protracted meetings. Please pray for us in these efforts. May the God of peace 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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## INCREASING OUR FAITH By Johnny Elmore

A father once brought his demon-possessed son to Jesus, earnestly desiring help. Jesus told the distraught father: "If thou canst believe, all things are possible to him that believeth." The father cried out, with tears, "Lord, I believe; help thou mine unbelief" (Mark 9:23,24). Jesus told his disciples that faith "as a grain of mustard seed" would enable them to move mountains (Matt. 17:20). There is only one faith, but there are degrees of that one faith. Jesus spoke of "little" faith and "great" faith. The lack of faith results in a barren and unfruitful life. As Alexander Smith said: "The saddest thing that can befall a soul is when it loses faith in God and woman. Lost I these gems, though the world's throne stood empty in my path, I would go wandering back into my childhood searching for them with tears." Each of us should be eager to know how we can increase our faith. Let us notice some things in which we should have a strong and active faith.

### FAITH IN GOD

The Bible has said that "he that cometh to God **must** believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). (1) We need to have faith in the **person** of God. Stop thinking of God as simply an abstract influence in the universe, and believe in him as the imminent, transcendent person which the Bible abundantly declares him to be. (2) We need to have faith in the **power** of God. God asked Abraham, "Is anything too hard for the Lord?" (Gen. 18:14). The answer is "NO". He is able to save to the uttermost, Heb. 7:25; keep us saved, II Tim. 1:12; enable us to give," II Cor. 9:6-8; change our vile bodies, Phil. 3:19-21; and to do exceeding abundantly, Eph. 3:20. (3) We need to have faith in the **providence** of God. Although the age of miracles is over, the age of providence is not. In working miracles, God suspended natural laws, but in providence, he works through natural laws. God's dealings with Joseph, Esther, and the eunuch reveal his providential hand. In this present world, he blesses his people, Luke 6:38; Matt. 6:33, and cares for them, I Pet. 5:7. (4) We need to have faith in the **promises** of God. Abraham did, Rom. 4:20-22. Moses did, Heb. 11:26. His promises to us are many, and he is not slack concerning them, II Pet. 3:9. (5) We need to have faith in the **precepts** of God. We must come to the point that we can say with Paul, "I believe God, that it shall be even as it was told me" (Acts 27:25).

### FAITH IN OTHERS

We need to have faith in others. Jesus did. He took some childish, unlearned, self-seeking disciples, who failed him in his hour of deepest need, and entrusted them with the Great Commission, Matt. 28:18-20. Just as Luther Burbank saw potential in every noxious weed to bear flowers or fruit, so we need to look for potential in others.

Continued on Page 6

## THE LAW AND THE KINGDOM Irvin Barnes

### Part I

### THE CHURCH IS A KINGDOM

Various terms are used in both the Old and New Testaments to refer to the church of Christ. The church is called the whole family in heaven and earth, Eph. 3:15. This describes the spiritual ties that exist between the members as brothers and sisters in Christ. In I Tim. 3:15, the church is called the house of God. This portrays the church as an institution in whose members God dwells (read I Cor. 3:16-17 and 2 Cor. 6:16-18). Many such descriptive terms could be cited. However, it is the purpose of this treatise to emphasize the church as a kingdom. When the church is called the kingdom, the type of government that God intends for the church to have is emphasized. Please note the following quotations from the scriptures which show that the church would come into being as a kingdom over which Jesus would rule as King. **Isaiah 9:6-7**, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

**Daniel 7:13-14**, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

**Matthew 16:18**, (the words of Jesus) "...Upon this rock I will build my church." (verse 19), "And I will give unto thee the keys of the kingdom of heaven."

**Mark 9:1**, "And he said unto them, Verily I say unto you, that there shall be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

**Luke 22:29-30**, "And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

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Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.

## THIS AND THAT

### By Don McCord

**Unity -- a worthy, worthwhile pursuit** --- Since the kingdom came to bless the earth (Mt. 16:19); since the church was built as the Christ promised (Mt. 16:18), unity has been pursued, preached and practiced; sadly, too, it has been compromised, abused, misused and misunderstood, neglected and rejected. That its pursuit is worthy and worthwhile here and over yonder, no one doubts or questions; that those who pursue it are to be commended, and respected no one disagrees. However, the idea that it can be attained without all committing themselves to "a thus saith the Lord", "to the law and the testimony", in faith and in practice, is an elusive, frustrating, and fruitless dream. This is brethren's trouble today, and has been all my adult life, I can surely humbly attest to that -- they try to attain unity without the Bible, the word of God, as the grounds, the basis, and thus they have failed, still fail, and will always fail, so long as they disregard what the Bible says about those things that divide us. There is no such thing as "unity in diversity" scripturally, as is propounded by preachers in today's pulpits, and promoted in popular publications; it sounds good, it appeals to man's compromising nature, it makes some things real easy, it solves problems without valid solutions, it blinds the eyes and dulls the ears of the unwary; it is not only unsound Biblically, it is not even good sense. Certainly, in matters of liberty, this is possible; but we are not divided on matters of liberty; we are divided on matters of law-- and there is law (Jas. 1:25).

The cry, "unity in diversity", is not a new one; it has been made in times long since past; historically, it has not worked scripturally, now or ever. Some years ago, brethren practicing innovations in the public teaching (Sunday School, Bible classes, so-called), and in the communion, met in Los Gatos, Calif. with those who go one step further in public worship by using the instrument to accompany the singing, and call themselves, too, the church of Christ, and the Christian church. The objective again was "unity in diversity", how unity could be achieved, and as I reflect, how this could be done with both sides doing just as they pleased, with little or no regard for what the Bible teaches on those matters dividing them. Some of us preaching and practicing none of the aforementioned innovations were invited; as I recall, Brethren Homer A. Gay, Paul Nichols, Ted Warwick, Ervin Waters, James Russell and this writer. As I look back, I am reminded of Nehemiah's day (Neh. 6:2-4) when those opposing the re-building of the walls of Jerusalem, and the restoration of things as revealed in the word of God, invited Nehemiah, to "Come, let us meet together -- in the plain of Ono", and four times he answered, "I am doing a great work, so that I cannot come down; why should the work cease, while I leave it, and come down to you?" Back in the '50's, we were spending our time and energy on the "plain of Ono", and this writer has humbly determined that I will never do that again. I do not mean I am not willing to talk unity; I am willing to talk unity when people are willing to lay aside those practices that prostitute unity, and in good faith want to meet, and not just preach unity which is being done all across this land, but practice it, which is **not** being done all across this land. I am at the age now that I heard enough preaching of unity by my brethren responsible for the divisions that separate us; I am ready now for them to start practicing it!!

In the last year or so, there have been meetings of the above description to my knowledge in at least two locations, maybe three; at Joplin, Mo. and Tulsa, Ok., called "Restoration Summit" and "Restoration Forum". They have said and written a great deal, and preachers numbering in the scores, have met; all these folks would have to do to achieve unity in all its Biblical dimensions, is to lay aside all the practices, innovations that separate the Lord's people, and the objective is achieved -- just that

easy. I am unceasingly amazed and appalled that well-read, well-meaning, educated, honest, capable, intelligent men find this so difficult. I predict, dear reader, that the meetings at Joplin and Tulsa in the 1980's will be no more productive of unity in the one body than was the one at Los Gatos in the 1950's, and all others that have convened in the intervening years. Why? Again, men still refuse to do what the Bible says: when it mentions a practice, and teaches how it is to be carried out, they refuse to do it. Men, I do not doubt, are looking, but they are not looking in the right place; and when they are told how to arrive at their quest of unity of believers, they are not willing to listen.

It is admitted that different practices in the public assembly of the church are at the root of much or most of the division that hurts us so. Bear me out, please, as I bare my soul in this matter: Dear reader, if I could not prove by the Bible that singing and singing only in the assembly is the kind of music authorized, I would have to have it that way anyway, because the practice has never divided the body of Christ (practicing otherwise has caused the division); no one says singing is wrong, violates the conscience, is divisive, so I would have to have it that way anyway. Too, if I could not prove that public teaching of the Bible is to be in one assembly with one man teaching at a time, I would have to have it that way anyway, because the practice has never divided the body (it has been when men practiced otherwise that division has come, meeting houses locked, brethren mistreated; I am old enough to know whereof I speak; this is not just some rumor handed down); no one says one assembly, undivided, one man speaking at a time is wrong, violates the conscience, is divisive, so I would have to have it that way anyway. Again, at the Lord's Table, if I could not prove by the Bible that of necessity there is on the table one loaf and one cup of the fruit of the vine, I would have to have it that way anyway, because the practice has never divided the body (practicing otherwise has divided the body, a historical, documented fact); no one says the use of one loaf of unleavened bread and one cup of the fruit of the vine is wrong, violates the conscience, is divisive, so I would have to have it that way anyway. The Lord's way, dear reader, never divides the Body of Christ; when a practice divides the body, you can use that as a good measuring stick in determining what is right and what is wrong. The Lord's way does not divide us; it unites us. Herein is unity found, not an elusive dream, but a blessed reality. I challenge all men to put their practice on the line, and let it conform to the infallible rule -- the Bible, the word of God.

**The Church in the Bible** --- this is the title of an excellent book, that I have had in my library, sometimes on a shelf, sometimes packed away as are too many of my books, for over 25 years. Its very capable author is Bro. Don DeWalt who was at the meetings mentioned above, at Los Gatos, Calif., in the '50's and at Joplin, Mo. and Tulsa, Okla. in the '80's. If Brother DeWalt and all those involved in this unity-pursuit would practice what he writes in his book, they would achieve their goal, for Bro. DeWalt in **The Church in the Bible**, does pretty much just that, simply tells how it is: that is, just what the church is in the Bible; after all, that is the bottom line; **The Church in the Bible** - a commendable title, no digression, no innovations, no division promoted, practiced; therefore, unity!

**Singing, a new twist** -- this is at least a new twist to me, and apparently to others, too: "When we gather as a group to sing, we do so without a New Testament command, example, or necessary inference". Please get that, dear reader. Congregational singing is being called "a totally non-Biblical practice". It is argued that Eph. 5:19 and Col. 3:16 do not teach congregational singing, therefore the use of an instrument is permissible based upon silence as relates to congregational singing; both are right, so the

Continued to Page 5

## A WORLDLY LIFE By Stephen Mauldin

(The following is a speech given by a young brother one afternoon as the young men spoke at the 4TH OF JULY meeting held annually at Lebanon, Missouri. Even though he spoke without emotion, I, along with many in the audience, was deeply touched as he related to us his worldly life with its lasting effects. We wish to thank Bro. Mauldin for allowing this to be run in the Hillcrest Bulletin and hope it will be read with great concern. (S.V.S.)

In Gal. 6:7 it says, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

I was not raised in the Church. I just about was not raised. Discipline was not used very often on me and I am reaping my past. This sermon is mainly to the young people in the Church who might think they are missing something by being in the Church. I will give you a brief history of my past and the consequences of what Ga. 6:8 is talking about, which reads: "For he that soweth to the flesh shall of the flesh reap corruption." Also, I do think I know what Paul meant by I Tim. 1:15, "That Christ Jesus came into the world to save sinners, of whom I am chief."

Now about my past. I rebelled against my parents at age 11 and by 12 I was drinking (alcohol). At age 15 I started drugs and age 27 I quit. Now let me give you a few more details. At age 11 I studied the effects of alcohol before I ever drank a drop. From my studies I found that if you did not drink regularly you would not get liver damage - if you did not get drunk there was no brain damage and the chances of your becoming an alcoholic were great only if your parents or grandparents drank. Of course, my sources for this information dated back to 1965 or earlier and doctors then did not know what they know now.

My intention was to sample alcohol and never become dependent upon it. By age 13 I drank almost every day and became drunk almost every weekend. I did not plan to be an alcoholic but I was on my way. By 14 I was researching marijuana or pot. At that time there was no conclusive evidence against it. By 15 I was smoking pot. I knew I would smoke but would never take pills. Pot has a couple of amazing side effects besides getting high. Pot makes your short-term memory go away so that you do not feel guilt for very long and its strongest effect is it makes you not care. After I didn't care, then I was taking pills by age 16. You name it, I have taken it! And I still didn't care. Another thing I knew was that I would NEVER EVER use a needle. By age 17 I was using a needle. Before starting drugs I was almost a straight "A" student - at age 17 I just barely graduated from high school. I got a good paying job and then I bought more drugs and alcohol. I, later, by my own dissatisfaction in life, tried college. I cut back on drinking, and went full-time on pills. My pills kept me so wired up I had to use pot to go to sleep. The "I don't care" attitude came back and my grades, which were not very good, got worse. Since age 16 I have attempted suicide more times than I can count. I was about to attempt it again during college but I decided to see a psychiatrist instead. After 3½ years of therapy I was at a level so that I could think somewhat rationally and I was in the process of seeking God. Well, I am here so I know the verse which contains, "Seek and ye shall find" is true.

Now let me tell you the corruption I get even though I have been forgiven. Occasionally, I grit my teeth or my jaws lock uncontrollably because the LSD manufacturer put rat poison in the pills to increase his profits - and, on top of that, we knew the rat poison was in the pills and we did not care. The abuse of speed and other drugs caused me to have nerve damage which is revealed by severe pains in different parts of my body for no reason. They come and go as they please, sometimes lasting only four seconds but sometimes up to 10 minutes. Speed abuse also makes a person age faster. I am 31 and sometimes I feel like I'm 60. PCP or angel dust has damaged a part of my brain that accepts what my eyes see in movement. I can scan across

this audience and if I go too fast, my eyes will start watering. I will get a headache, and lose my balance all because part of my brain has been turned to gel by PCP and can no longer accept information that fast. Another effect from drugs is that I can look at objects that are still and yet see them move. This is all physical damage, but there is more.

Since pot does not destroy long-term memory, I can remember things I did. My dad tried to discipline me at age 13. I was a weight lifter and very strong. He tried to whip me and I knocked him backwards over a couch. Really tough, huh? My dad only has one leg. I get to remember the look on his face as he fell. Publicly, I hesitate to give a lot of details, mainly because of my shame, but privately I will give more details if this sermon is not convincing enough. At times I remember horror shows in my mind where I was the main character and all of it was real. Now four years later I am still trying to overcome the "I don't care" attitude and I am trying to discipline myself to become a better person. Believe it or not, discipline is a wonderful practice. I have to fight for it because it was never given to me. I am now beginning to slowly gain control of my thoughts, priorities and actions as I should have at least 15 years ago. If the revealing of my past saves one person from the same, then all of it was worth it - If not, then a total of 15 years of my life has been wasted.

In I Tim. 4:12 it says, "Let no man despise thy youth, but be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." My sin has not stopped even though I have. My parents, friends, relatives and fellow employees had to harden themselves to tolerate me. I have had no success in trying to convert them. My sin will cause many to burn in hell for an eternity and I must live with that. It's not worth it! Learn from my mistakes and save yourself and countless other heartbreak. Thank you.

## A PRICELESS CONTRIBUTION

Under the caption, "A Wordly Life" we are including in printed form the talk made by Stephen Mauldin, which this writer considers to be one of the most valuable contributions ever made to our society, and more especially to our young Christian boys and girls. This article was printed in the **Hillcrest Church Bulletin**, by Sam Smith, Brookhaven, Mississippi.

I am very much impressed with Stephen and his wife, who have attended our fourth of July meetings in Lebanon, Mo., from the very first one. Our people, both young and old were deeply moved. I saw tears streaming down the cheeks of our people both during and after Stephen had made his talk.

Stephen has turned his bad beginning into a useful finish. When Paul prayed that the thorn in his flesh might be removed, God, said, "MY grace is sufficient for thee..." Then Paul said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9). Stephen, is making a priceless contribution to all who will heed his advice, though he still suffers, in the flesh, yet he like Paul, can take pleasure in his infirmities, "for when I am weak, then am I strong" said Paul.

Our thanks and gratitude goes out to Stephen for a very timely and earth-shaking discussion of a very badly needed subject, and, may I add, who is more qualified, and who could have delivered with more poise and deliberation than one who has first hand experience. May God bless Stephen for his courage and conviction.

—Clovis T. Cook

**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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**CHRISTIAN PEN PALS**

Many young people enjoy having pen pals. If you would be interested in writing to a young Christian from another part of the country or the world, please contact Ed Gamble, 1120 Slade Lane, Auburn, CA. 95603. He is willing to start a list and match the names. This could be an interesting and encouraging experience for many young people.

**THE SIMPLE ENGLISH BIBLE AVAILABLE**

In the September 1984 issue of OLD PATHS ADVOCATE Bro. Don McCord gave a brief review of the Simple English Bible (New Testament). He recommended the translation very highly as do I. Some have difficulty in finding the book; as all book stores do not carry it. If you want it, I have it. The blue hard cover edition retails for \$12.95 plus tax, postage. In some areas some are paying up to \$15. I have them for \$10. postage paid. Order from Robb Hickey, 6160 Terminal Ave., Riverbank, Calif. 95367, or call (209) 869-4258.

**THE CHURCH DIRECTORY**

The following corrections need to be made in the 1985 CHURCH DIRECTORY. CALIMESA, (Riverside County) CALIFORNIA. 1195 Calimesa Boulevard. Is **NO LONGER MEETING**. They are attending nearby congregations.

CHICAGO, (Cooke County) ILLINOIS, has **MOVED** from 4 East 111th. Street 8 blocks north to their own building at 140 West 103rd Street, between La Salle and Wentworth Streets.

Send all Directory information to me: Ray Asplin, Star Route 2, Box 67-A, Norfolk, Arkansas 72658, Phone (501) 499-7117.

The 1985 CHURCH DIRECTORY is available at \$1.50 postpaid. **ORDER ALL DIRECTORIES**, from Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.

—Ray Asplin

**DIRECTORY CHANGE**

Colorado--Westminster, (Adams County) 8161 W. 94th Ave. has moved to 7901 W. 120th Ave., Broomfield (Crescent Grange Hall) (call for directions). All other information, addresses and phone of Rod Martin, Joe Gonzales and Larry Krook, are the same. MORE information call: Glen Osburn, 9071 Dover St., Broomfield, CO. 80020 -- PH: (303) 424-9254. This information is for those who do not have directories with the sticker.

**TENT MEETING IN WICHITA, KANSAS**

The church meeting in Wichita, Kansas, desires to spread the gospel to more and more souls in the area. They have decided to make their "fall meeting" a mission effort. They plan to erect a tent in North Wichita for the meeting which is scheduled **October 13-19**. The meeting will be preceded by an all-out door knocking effort with the goal of conducting an open Bible study with all who are willing to study. Several young preachers and teachers from various areas will be taking part in this effort. The door-knocking will begin on Thursday, October 10. Any other young men who desire to take part in this effort should contact Bob Loudermilk, 528 S. Lakeview, Derby, KS. 67037, Phone (316) 788-5957, **OR** Mike Whitworth, 1454 Hornecker, Wichita, KS. 67235, Phone (316) 722-0895. Brethren planning to attend the meeting from other areas should call one of these men for directions to the tent.

**SULPHUR, OKLAHOMA MEETING, 1986**

It is this writer's honor and privilege to be asked by the Sulphur brethren, along with Bro. Carl Johnson, Ada, Okla., to work with them in this meeting in 1986. More than one has indicated to me that likely this meeting, that has been such a blessing to so many for so long, will finally dwindle and die. Surely, we will not let this happen; I do not believe the Sulphur brethren and others will let it die; this surely is no one's wish. There is surely a place for a meeting like this at Lebanon, Mo. and at Sulphur, Oklahoma, and anywhere else that brethren choose to have a meeting. We hope now that as many as possible over this great land will plan to attend at least a part of both of these great meetings. I think I can presume to speak for both Sulphur and Lebanon, you will be expected; if you can possibly come, please do. I humbly beg every brother and sister, young and old, to seriously consider, and come. I cannot promise you much, but I think I can promise you at both places you will not be disappointed, and thereby receive a needed blessing.

—Don McCord

## THIS AND THAT

### By Don McCord

Continued from Page 2  
 argument goes, so neither is wrong, the use or the non-use of the instrument. To assume that Eph. 5:19 and Col. 3:16 do not include congregational singing is to assume too much. These passages teach that Christians whenever, wherever make "melody (music) in your heart to the Lord", and "in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord", it is to be singing, nothing more. Brother, no instrument here; I repeat, **whenever, wherever** Christians make music in their hearts to the Lord, it is singing; and this includes congregational singing.

"**The One Hundred Greatest Books Ever Written**" -- not long ago I received a beautiful brochure with this imposing title, colorfully, attractively done. Naturally, I expected the Bible at least to be on the list of these "greatest books ever written", since the Book is **the greatest**. To my dismay, I am unable to find it. I do find Darwin's **The Descent of Man**, Paine's **Rights of Man**, Bunyan's **The Pilgrim's Progress**, Livy's **History of Early Rome**, and Homer's **The Odyssey** -- all of these and many more, but not the Bible. In the world of men and books, I am reminded once more that the Bible has little or no consideration in the mind of man generally. Shame! Shame!!

"**This cup is the New Testament in my blood**" -- this is Christ's statement in Lu. 22:20 and I Cor. 11:25, and I believe it with all of my heart, and consider it to be the strongest statement argument there is for one cup of the fruit of the vine on the Lord's Table. I am concerned though when I hear well-meaning brethren say or leave the impression that the **empty cup** is the New Testament or New Covenant. Christ does not teach this for the following reasons: The cup on the Lord's Table is **never empty**. The Lord took the cup, but the Lord did not take an empty cup. Therefore, the Lord did not mean the empty cup is the New Testament. What did He mean then? In **A Greek-English Lexicon of the New Testament**, Joseph Henry Thayer says, "The cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the new covenant". So, the cup of the fruit of the vine, not the empty cup, is the New Testament ratified by the blood. We no more separate the cup from the fruit of the vine on the Lord's Table than we do the covenant from the blood that ratifies it. The covenant is not the blood, by the same token the cup is not the fruit of the vine on the Lord's Table; we do not separate them however.

**Acts 2:42** -- The following are titles of two booklets that I have been glad to receive of late; others have received them, too: **The Ancient Order of Christian Worship**, and **Order: The Commission and the Items of Worship**. They are neatly, nicely done, and this is commendable. The thrust of both is that Acts 2:42 supposedly teaches the order for what we do in the public assembly of the church. If, indeed, this is what Acts 2:42 teaches, we would do well to practice it. On occasion, I preach at places where brethren believe and practice this to a point, preferring the practice as a congregation, binding it in no way upon others. I in no way would suggest that a congregation so convinced and convicted change the order in which they do things in the assembly: this is the prerogative of any congregation to be dictated by no preacher or anyone else. As I humbly see it, the real issue in Acts 2:42 is whether or not Luke has under consideration the public worship and assembly of the church, and is teaching an unvarying order as to how we do things. It is my firm conviction that Luke does not have in mind the order in which we do things when we come together in the church. "The order of worship" is a phrase we have read into Acts 2:42; Luke nowhere mentioned this. Our reading into verses things that are not there by inspiration misleads us, and this is serious business. It is my firm conviction that Luke has in mind, not what we do in the public assembly, but how we live our lives, and how the

early Christians lived theirs - not what they continued in when they assembled, but what they did as a matter and manner of life; what they "continued steadfastly in". Certainly, everyday they continued steadfastly in the Apostles' doctrine (their teaching), not just at meeting time; certainly, the fellowship they continued in is broader than the contribution attended to on the first day of the week. Prayers were not limited to the assembly surely; a practice of steadfast continuance it must be. They no doubt continued steadfastly in breaking the loaf, limited to the first day of the week. If Acts 2:42 is an unvarying order, then it is unvarying. Some pertinent questions are: When and where would we sing; that singing can be classified as teaching is wide of the mark, and still does not answer when and where do we sing. Where is the place for public confession of sins, and surely there is a place; where is the place for confession of faith in Christ, and surely there is a place? If Acts 2:42 is an unvarying order, of public worship, there are some most important matters left out, and Inspiration does not work that way. Please think on these things.

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## ZIMBABWE REPORT

### Alan Bonifay

**Dear Brethren,**

Greetings to all who are faithful in Christ Jesus. Time has rolled around again for us to report on the work here in Zimbabwe. First of all we wish to express once again our heartfelt thanks to all who have supported us in our efforts here and a special thanks to all of you, too, who have responded so well to our need for used clothing in the work.

In May we enjoyed a very refreshing visit with Brother Jerry Cutter who had come over to assist with the work here and with the work in Malawi. During his visit we were able to discuss many things and this was helpful. We also welcome his stated intentions of moving to this area (i.e. Zimbabwe or, if possible, South Africa) sometime in 1986. The work in this part of the world is growing rapidly and we need all the help we can get to keep things moving along on the right track. During Jerry's time here we visited churches at Etina Mine and Caesar Mine. Both of these churches are struggling due to the depressed conditions in the international metals market which has caused many brethren to be laid-off or transferred. However we had good meetings at both places. Also in May we attended a large meeting at a small place not far from here called Bryn Store. Several churches were represented and the crowd numbered well over 100.

In June the first 2 Lord's Days we visited churches in the Harare area (Dzivaresekwa and Tafara). These churches are 2 of our fastest growing and strongest congregations in the city. Both of them have capable and qualified leaders to guide them. Then on 16 June we visited a church about 110 km southwest of Harare on Hampon Farms. These brethren had agreed to hold our annual meeting conducted over the local Heroes Days holidays in August, and we wanted to be sure that arrangements were being made and to see if we could provide any assistance. The last week of June I visited Malawi in order to arrange with Brother Bill Davis some bush studies which he had asked Brother Bennie Cryer and myself to conduct in his absence. (I am sure most of you realize that after 12 years of hard work in Malawi during which time our congregations have increased in number from 200 to over 700, Brother Davis has returned to America for a few years.) During my visit we arranged 4 studies each this year for Brother Cryer and myself. This is only about half of Bill's usual schedule but at least we can visit the 6 major centers of work and keep the program going.

In July the first Sunday we visited the congregation of

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**THE LAW AND THE KINGDOM**  
**Irvin Barnes**  
**Part I**  
**THE CHURCH IS A KINGDOM**

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The church was established on the day of Pentecost as the record shows in the second chapter of Acts. Jesus now reigns as a single monarch over his church. The following scriptures show Jesus over all as King of Kings and Lord of Lords.

**Ephesians 1:19-23**, "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

**Acts 10:36**, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)"

**1 Timothy 6:13-15**, "I give thee charge in the sight of God, who quickeneth all things and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of Kings and Lord of Lords;"

A kingdom is not a democracy. Many differences exist between the two. A kingdom is ruled by a king. A democracy is governed by the people. In a kingdom, the citizens are subject to the "will of the king." In a democracy, the people are free to establish their own laws and governmental systems. In a kingdom the people are not free to govern themselves. They are answerable to the king, as a single ruler or monarch. Nowhere in the scriptures is there even so much as a hint that the government of Christ's kingdom would be left to the majority rule of its populous.

The church is to be governed by an arrangement established by King Jesus, not by some system or method of self-rule "by the people and of the people." Self rule implies self will which suggests a government structured according to human ideas. The matter of church government will remain unclear throughout the brotherhood as long as some of the members of the body of Christ have their minds set on seeing the affairs of the church managed like a free democratic society, rather than by a scriptural system of monarchy.

**THE AFFAIRS OF THE KINGDOM  
 HAVE BEEN LEFT TO MEN**

On various occasions Jesus reminded the apostles that he would go away, speaking of His ascension into heaven. Such statements as, "Yet a little while, and the world seeth me no more." (John 14:19), and, "...It is expedient for you that I go away." (John 16:7), indicate that Jesus planned to leave the world, and, in so doing, leave the work of the church in the hands of the apostles and those would follow them down through the stream of time. This concept is even more clearly set forth in the parable of the talents and by the great commission.

**Matthew 25:25-14-15**, "For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

In this parable, the man travelling into a far country represents Christ in His ascension into heaven. The kingdom of heaven is, of course, referring to the New

Testament church, the kingdom of Christ. The servants represent church members, disciples, or New Testament Christians. Delivering unto them his goods represents the fact that Jesus left the affairs of the kingdom, or the work of the church, in the hands of his followers. In other words, he committed the work of the church into the hands of mortal men upon his final departure into heaven. This is in keeping with the great commission which Jesus gave directly before his ascension, Matthew 28:18-20.

Jesus, having all power in heaven and earth, delegated the responsibility of teaching the lost, baptizing the ones who would obey, and teaching those who were baptized to observe all of the teachings of Christ. This apparently was to extend beyond the lives of the apostles and was intended as a perpetual mandate to the church thereafter; for he stated, "I am with you always, even unto the end of the world." It should be noted that the talents in the parable were given to every man according to his individual ability, showing that, in the kingdom, all would not be able to accomplish the same levels of service, nor be able to perform the exact same duties in caring for its affairs.

**Part II Next Month.**

—1922 E. Turner,  
 Springfield, Mo.  
 65803

**INCREASING OUR FAITH**

By Johnny Elmore

Continued from Page 1

**FAITH IN OURSELVES**

Although we are not to think more highly of ourselves than we ought, Rom. 12:3, we are to have faith in abilities and talents which God gave us. Knowing the great resources of God's power, we can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

**SUGGESTIONS FOR  
 INCREASING FAITH**

(1) Recognize that fear of failure will keep us from succeeding. Solomon said: "The wicked flee when no man pursueth" (Prov. 28:1). Fear is the antithesis of faith. A simple illustration will show this to be true. Suppose I were to take a 4x12 inch timber, 20 feet long and put it on the floor, and challenge all to walk the length of it? Would there be anyone who couldn't do it? Surely anyone who could walk could do it. But suppose I take that same plank and put it atop two 20 story buildings just 18 feet apart? Could you walk that plank? WHY NOT? You would be afraid of falling. Can't we see how fear cancels faith?

(2) Realize that we can get faith from reading and studying God's word. The Bible says: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Someone said: "There is not much that needs to be done for the person who reads his Bible, and there is not much that can be done for the person who won't." One of our preachers has a practice of asking the person who continually spins out a tale of woe: "Are you reading your Bible?" The answer is usually "No."

(3) Know that prayer is another way to increase faith. Jesus told his disciples who failed to cast out an obstinate demon in a child, "This kind can come out by nothing, save prayer" (Mark 9:29, ASV). Evidently they had tried everything but prayer. Let's make prayer our first resort rather than our last resort.

(4) Another faith-builder for me is reading about the

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## ZIMBABWE REPORT

Alan Bonifay

Continued from Page 5

Grange which is in the Harare area. On 14 July we visited a congregation about 60 km north of here at Tavydale Farm. These brethren had stopped meeting for several years due to several problems, but thankfully this was a re-organizational gathering of that church. Then from 15 July to 26 July I conducted 2 four-day studies in Malawi and a weekend meeting. This was a new experience for me. At Chikwawa we had about 26 participating in the studies which run all day as well as the evening. At the Sitima Study we had almost 50 preachers present and it was a very interesting time. This introduction to Bill's work went well but it certainly increased my respect and admiration for the tremendous effort he has put into the work in Malawi over the years. It is no light effort to spend 16-18 weeks out of the year camping in the bush teaching people all day and late into the night. We look forward to our return for 2 more studies in early October of this year. The last Lord's Day of July we visited the church of Rugare which is the congregation nearest our house and one of the first churches Brother Cutter contacted back in 1971.

In August thus far we have visited the brethren at Bryn Store again for the purpose of distributing some much needed used clothing. This past weekend we conducted our 4th annual meeting over the Heroes Days weekend. The meeting was large (approx. 200 from some 25 or 30 churches). A tremendous amount of work and sacrifice goes into these big meetings, both on the part of hosts and visitors. The brethren holding the meeting must prepare temporary shelters and toilets. They must purchase and butcher a cow as well as large quantities of other food staples. Firewood must be cut. If possible electric lights must be rigged up. It is a considerable undertaking all in all. Visitors travel far on hopelessly overcrowded buses and trains and this year most had to walk the last 10 km or so carrying their luggage on their heads. On arrival there are no hotels and no money to pay for rooms if there were. The brethren sleep on the ground in and around the buildings - close to a fire if possible. Services are about 2 hours in length during the day at 10:00 a.m. and 2:00 p.m. and about 5 or 6 hours in the evening. This year we had one service Friday evening and 3 on Saturday and closed the meeting after the Lord's Day service. There were 16 speakers. Listeners sit on low benches made of mud which have no backs. Yet for all the difficulties and primitive setting these meetings are much like ours in America - a time for brethren from all over the land of like precious faith to gather and share their faith with one another and encourage one another in the good fight of faith.

One of the speakers this year was Brother Arnold from Venice Mine. Arnold is an old leader in our work. Over the years he has laboured for the church on 4 different Mines. Always he leaves the congregation stronger and more firmly grounded than when he found it. He is a very capable leader and an excellent teacher. This year he arrived on Saturday evening having been several hours on the bus and having walked the last 10 km to find he was scheduled to speak first. His sermon began with a parable, a method of which Zimbabweans are very fond. The difference being that Arnold knows how to tell such a story and correctly supports his point from the Scriptures. He told of the king of the animals who called all the antelope together at a time long ago when none had horns. He offered horns to them and proceeded to give backward curving horns to all. However, there were some proud and ambitious youngsters who demanded horns curving forward. The king told them that was a serious mistake and would cause them many problems later on. But they insisted, saying they could handle any problems that might arise. So, the king granted their desire. In the course of time a great drouth struck the land and eventually all of the rivers and dams were dry. The animals began to suffer and die: so, the

great king travelled far in search of water. After a long search he was successful in finding a very shallow pond and brought the animals to safety. All of the animals with backward curving horns were able to kneel and drink, but those who had been proud and demanded forward thrusting horns had great trouble. As they knelt to drink they could not reach the water as their horns thrust into the bottom of the pond and held them fast a few inches away from the life-giving water. Before they died the king reminded them of his warning when the horns were given. Surely Bro. Arnold's point is clear. If we would be blessed we must humble ourselves and follow God's will; but if we insist on following our own will despite the Lord's warning of the consequences involved we are free to do so. For a time all may seem to go well but in the end our pride will cause our destruction. Arnold then read from II Chron. 7:14-20 which teaches the same lesson to Israel. Of course, this principle is maintained throughout God's word. Bro. Arnold concluded by admonishing all to read and study and obey God's word that we might be blessed. I enjoyed his message very much and hope you do as well. Bro. Arnold is not our most knowledgeable student of the Scriptures but he is above average. Above all he is a faithful and tireless worker in the Kingdom of God.

Lastly a word concerning our used clothing distribution. Response this year to our need has been good and we thank you all. We have received about 80 or 90 boxes of clothing from several churches and we know of more on the way. However, we wish to point out that this is a continuing need here. Since the beginning of June Tonya has distributed clothing to 7 congregations and several individuals from various churches. When she does this we speak to each sister in the church to get the sizes and sex of all her children. Then we give 2 or 3 items of clothing in the appropriate size range to each family member. In this way she estimates we have helped about 500 people in the past 2 months. Records are kept so that the distribution is as fair and even as possible. Currently we are down to less than 20 boxes of clothing in stock. We have heard that some is on the way, but if you haven't sent clothing this year we ask you to consider it. Most Americans have numerous articles of clothing they no longer wear and our brethren here need it desperately. It only costs about \$25 to send 22 lbs. of clothing. We hope you can help. Please see that all boxes are marked Used Clothing. (DO NOT ITEMIZE THE ARTICLES IN THE BOX AS THIS OFTEN RESULTS IN THEFT OR CUSTOMS CHARGES - NEITHER OF WHICH WE CAN AFFORD). FOR FREE DISTRIBUTION - NOT FOR RESALE. Send it to the:

**Church of Christ**  
**P.O. Box 3216**  
**Harare**

Most needed categories are childrens, baby's, men's suits, winter coats (men's and women's) and blankets, but all kinds are welcomed. Please do not take up space and money sending ladies' pants as Zimbabweans will not allow their women to wear them as a general rule.

Thanks very much for your prayers, your support and your held concerning the clothes. We will acknowledge the arrival of clothes as they come in.

—In Christ  
Alan Bonifay

**WORDS OF ENCOURAGEMENT**

"We all enjoy reading the OPA and pray God's blessings on all for their efforts in publishing such a fine paper"—Clayton McDavitt, Pleasant Hill, Mo.

"We appreciate the paper and your efforts in this worthy cause"—Kent Crouch, Bentonville, Ark.

"Thanks for the paper, we really enjoy it"—David & Diane Smith, Monroe, La.

## INCREASING OUR FAITH

By Johnny Elmore

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lives of victorious men of God. Some years ago I resolved to read books each year that I would not normally read. This occasioned me to read such books as the **Life Of Elder John Smith**, and **Crying In The Wilderness**, a biography of David Lipscomb. The way these great men faced hardships and difficulties has increased my faith and determination. Longfellow said: "Lives of great men all remind us we can make our lives sublime."

(5) Ask yourself some questions, and answer truthfully. Do you feel that you are in a rut as a Christian? (If so, what have you done to change it?) Each day do you put your feet on higher ground? Are you accomplishing more for the Lord this year than ever before? Are you working diligently and faithfully for self-improvement every day? Are you really expecting the Lord to say to you, "Well done, thou good and faithful servant?"

## WORDS OF ENCOURAGEMENT

"I have been receiving the OPA for 20 years and enjoy it, don't want to miss a copy"-Lula Bullard, Ada, Ok.

"Please renew my sub. and send one to my daughter. We enjoy the paper very much"-Calvin Crews, Leoma, Tn.

"Here are 3 subs. We look forward to the paper each month"-Eugene Lockard, Starford, Pa.

"We enjoy the paper, keep up the good work"-Mrs. C. C. Moore, Kinston, Ala.

## BONDS OF MATRIMONY

**Jones-Stevenson**— On the evening of August 16, 1985, two young Christians were joined in marriage by this writer. Sister Tonya Annette Stevenson and Brother Richard (Dick) Lee Jones exchanged vows and committed themselves to one another. This was done before God and many friends and brethren who came to witness the ceremony and wish them well. We pray the Lord will bless them with many years to work together in His service.

-Brian Burns

**Bradford-Middick**— On Saturday, June 29, 1985 in Lebanon, Missouri, Larry Neil Bradford and Barbara Louise Middick were joined together in holy matrimony. A host of relatives, friends, brothers and sisters were present to witness the beautiful ceremony which united this fine couple. If kept, the vows that they made to each other before God could only lead to a blessed christian home. The singing was beautifully done, especially when the bride and groom sang a duet to each other. I was certainly honored to be asked to perform this ceremony and pray that these two will always remember the promises made that day. May God ever bless this union and their lives together as they live for him.

-Kenneth R. Middick

## Our Departed

**Vaughn**— Olive Berry Vaughn was born September 27, 1926, in Greenville County, South Carolina, and died June 28, 1985, in Greenville, South Carolina. She was 58 years

old. Sister Olive was a faithful member of the Berea Church of Christ in Greenville. She leaves her loving husband, Lester; two daughters: Mrs. Brenda Tollison and Mrs. Terri Brooks; three sisters: Evelyn Cureton, Judy Hart, and Miriam Sprouse; one brother: Oliver N. Berry, Jr.; and three grandchildren: Mike and Lisa McLeskey and Julie Brooks. Sister Olive suffered with cancer for about three years, especially so in the final six months. She was a very special person, and had the rare ability to "touch" those with whom she came in contact. Throughout the course of her illness she remained cheerful and she remained studious of God's Word. Her attitude was much like Paul's as he wrote to Timothy in II Tim. 4:6-8. She was ready to "go home." She will be missed by all who knew her, but we have confidence she is now at peace. The writer conducted the memorial service which was held at McAfee Funeral Home Chapel in Greenville. Interment was in Graceland Cemetery, also in Greenville.

-Don Jackson

**Addison**— Isaac Addison was born March 7, 1916 in Wagnes, OK to William and Salathia Addison. He departed this life Aug. 19, 1985 after a short illness. He had lived in Kansas City, MO since 1925. He obeyed the Gospel in 1955 and remained faithful to the Lord until he departed this life. Isaac married Elzater L. Edwards on March 18, 1968, and to this union one son, Duane was born. Evangelist Douglas J. Young of Houston, TX conducted the service. Our deepest sympathies go to Sister Edwards and the family. He is survived by his faithful wife, Elzater of the home; his mother, Mrs. Salathia Beatty of K.C., Mo.; Dolores Hall of N.Y.; Gwendolyn Addison, and Vernice Addison of L.A.; his son, Duane; a granddaughter; and 3 other grandchildren; 2 step-children; a step-daughter-in-law; 2 foster children; 6 sisters; 2 brothers; and aunt and a host of other relatives and friends.

**Owens**— Brother Evrard Bernard Owens was born on March 9, 1922 in Izard County, Arkansas and entered into rest on August 31, 1985 in Neosho, Missouri at the age of 63 years. He moved to this area in 1933 from Arkansas and was a member of the West Highway 60 Church of Christ. He is survived by his wife, Ilene; four sons: Jerry, Roger and Eddie of Neosho, Herbert of Columbia, Missouri; two step sons: John Faules of Kansas City, Missouri, Jerry Faules of Neosho; one brother, Gerald of Maryland; two sisters: Mildred Cash and Irma Cash, both of Neosho; nineteen grandchildren; one great-grandson; other relatives and many friends. Brother Ron Lankford conducted the service and did an excellent job. The singing which was done by young people of the Neosho congregation was beautiful. Brother Owens was a saint whom I have a great deal of respect for as he was a leader of the Church here for many years. He will be greatly missed by his brothers and sisters in Christ in this area.

-John W. Anderson

**Walker**— William (Bill) Walker was born Dec. 2, 1901 in Earth County, Tx. and departed this life Aug. 12, 1985 in Porterville, Cal., after a lengthy illness. We here at Porterville have lost another good soldier of the cross. Bill was baptized into Christ when a young man and remained faithful. He is survived by his faithful wife, Lillian of Porterville; a son, Howard of Sanger, Cal.; a daughter, Darla Judt of Washington; 5 grandchildren; 7 great-grandchildren; 3 brothers; 5 sisters; and a host of other relatives and friends. Bill was a strong quiet man, not just a Sunday morning christian, but he and Lillian were there every time the church met if at all possible. We, as his friends, will miss him, his family will surely miss him, and the

church will miss him greatly. But we believe he was gone to a far better place and hope to meet him there someday. I was asked to speak words of comfort at the funeral.

-LVern Lum

**Anderson**— Francis Herman Anderson was born March 23, 1917 at Zinc, Ark., a son of Alvie and Glessie Jenkins Anderson. He departed this life August 15, 1985 at the Leisure Lodge Nursing Home in Mountain Home, Ark., at the age of 68 years, 4 months, and 22 days after a lengthy battle with cancer. He was united in marriage to Vida Osborn on Dec. 4, 1937. He was a leader in the Wade and Cross St. congregation in Mountain Home, and had spent 16 years earlier in the Yakima, Washington area and labored with the brethren there, having obeyed the gospel with his companion in 1938. He was a master carpenter and had taken the oversight in the construction of the church buildings in Mountain Home and in Harrison, Ark. He was a hard worker, an excellent finish carpenter, and whatever he undertook, he "did it with all his might". He sometimes appeared "blunt", but only because he believed the Bible allowed no altering by man. He strove to teach with all his fervor even after his illness had taken its toll on his strength and thinking ability. As he often prayed, he had a "peaceful passing" and his faith sustained him in his dying hour. He is missed by his wife, Vida of the home in Flippin, Ark.; one daughter, Rebecca Mersereau of White Salmon, Washington; three brothers and five sisters; two grandchildren and a host of friends and brethren in Christ. His remains were laid to rest at Keesee, Ark. on August 19, 1985. The singing was rendered by members of the Lord's church from Mountain Home, Harrison, and Springfield, Mo. I was assisted by Irvin Barnes.

-Jimmie C. Smith



**Paul Walker**— P.O. Box 1385, El Reno, OK. 73036, Sept. 6— The work here in El Reno is progressing nicely. Everyone here has a willing mind to work for the Lord. It's a genuine pleasure being associated again with Jim Shaw, a long-time friend. My family and I were with the congregation in Norman, OK. recently. We enjoyed two great services. Their meeting with Bro. Richard Nichols was good; he did some excellent preaching. It was great seeing Jerry Harris again; he and Beverly are fine Christian workers. The Tennessee Labor Day Meeting at Chapel Grove was a great one. We certainly enjoyed the Christian fellowship with Christians from several states. The services were held underneath a big tent adjacent to the church building. The pastoral beauty surrounding the tent was breathtaking. We were all built up and made stronger by the sweet singing and powerful, edifying preaching. John Fisher and Alton Bailey did a fine job directing the meeting. Since moving to El Reno, I have baptized our daughter, Becky, into Christ. We rejoice with her. May God bless his workers.

**Brian Burns**— 3323 Furman Avenue, Fort Smith, AR. 72903, Sept. 4, 1985— It has been a long time since I have reported to the paper. Here is a summary of our past years work and future plans. Here at home in Fort Smith we have worked door to door setting up studies and offering correspondence courses, visiting the hospitals to meet and gain prospects, and contacting members who have strayed, as well as regular studies with members. We have

six regular speakers in Fort Smith so we feel we are blessed. We have also been involved in other works away from home. In February we took part in the Wichita, KS young people meeting and in April we enjoyed a weekend meeting at my home congregation, Vance Jackson, San Antonio, TX. In May we were in Miami, OK for a weekend meeting and were also involved in a week of door to door work in Plainview, TX. We worked in another door knocking effort in Paris, TX in June. This is hard work but the Lord blesses it richly. We enjoyed the Sulphur meeting again this year as we always do. We were invited to the Cedar Creek congregation in August and enjoyed being with these brethren in Jerusalem, AR again. We have just returned from the Eastern Labor Day meeting hosted by the congregations in Brazil, IN, Blaine & Harrison and Pleasant Grove. These brethren are to be commended for their planning and hard work that made the meeting such a great success. There were 18 preachers who spoke, with 14 states represented and over 400 people in attendance. It was my privilege to be a co-worker with Bro. Ronny Wade in this meeting. Lord willing we will assist in a mission effort in Guthrie, OK, Sept. 16-22. We plan a meeting in Valiant, OK on Oct. 4-6 and look forward to having Bro. Randy Tidmore here in Fort Smith Oct. 11-13. We express our thanks to God for these works and the fruits thereof. And our thanks goes to the brethren for their support and hospitality. May we always give God our loving Father the glory. Pray for us.

**Bob Loudermilk**— P.O. Box 625, Derby, Ks. 67037, July 18— We look forward to working with the Kansas City brethren during the Labor Day Meeting that is now just around the corner. We have been back in the Wichita, Kansas, area one year this month. This past year has been filled with various activities in the Lord's work. We have held one "mission meeting" in this area; conducted our first "annual Young People's Meeting"; and have made two trips to Puerto Rico due to the opportunity that we learned of there. At present, we are making further plans for Puerto Rico, and are preparing for another mission effort. We plan to conduct a tent meeting in north Wichita, October 13-20. We look forward to having many young men in that we have worked with through the years during these dates. We will spend our days conducting home studies with families that we find are interested. **PRATT, KANSAS AND THE MARRIAGE ISSUE**: A division has taken place in Pratt, Kansas, over the "Marriage Issue". Two families have taken the position of "no-exception" and have drawn the line of fellowship. Some in the congregation did not agree with this position nor with the line of fellowship being drawn. Unfortunately, the line of fellowship was drawn anyway, and the brethren who disagreed with the no-exception position are now meeting with the brethren in other areas. I mention this because of the questions that have arisen in the minds of some of our brethren who knew I had been active in the Pratt effort from the beginning but did not know the division had occurred. We have had studies with those families who drew the line in an effort to affect unity. Unfortunately, we have not been successful in achieving this goal. The new book, "**Marriage in a Chaotic World**" by James D. Orten, is now off the press and ready for distribution. This beautiful, hard-back, 282 page book will be a valuable tool for every couple, young and old alike. The cost is \$10.00 (plus \$1.35 postage & handling). Order from me at the above address. My next meetings include Kansas City - 36th & Everett - Labor Day Meeting (Aug. 28-Sept. 1); Oklahoma City, Ok. - Capitol Hill (Sept. 27-29); and Lubbock, Tx. (Nov. 29-Dec. 1). Lift Him up!!!

**Clovis T. Cook**— 1503 E. Crestview, Springfield, MO 65804, Sept. 7— We have had a very busy summer here in the Ozarks of Missouri. We have had good gospel meetings this year—several baptisms, confessions, etc. It has been my good fortune to have attended some of them. In my opinion, the annual fourth of July meeting in Lebanon, Mo.,

was one of the best I have ever attended. Among the approximately sixty preachers who attended one or more times, I heard one of our preachers who was there for the first time, say publicly, "This is the best singing I have ever heard." I think he was right, for what else could one expect, when from four to eight hundred of our best singers blend their voices together in song. Our people are really appreciated in Lebanon, for they put out the welcome signs by the business people all over town. One afternoon during the meeting, the young people decided they would take a canoe ride down the picturesque Niangua River. It required seventy canoes to take care of the one hundred and forty young people who showed up for the trip. We really appreciate our young people. We have just returned from the Labor Day meeting in Brazil, Ind. What a meeting! This was their first time to host the meeting, which is referred to as the Eastern Labor Day Meeting. I have never seen better organized and arranged plans which went off with perfection. Several states were represented and several preachers as well. I love these brethren so much. I have never seen such hospitality as was shown by them--Loughmiller's home looked like a hotel, and I heard of other brethren who took in many visitors. Well done brethren!

**George Powell**— 1509 Laguna, Farmington, New Mexico, 87401— The Church here is struggling to keep the doors open. I am the only male member...there are four women. We have tried in vain to get someone in this area "to work" - YES, that is right - "to work for the Lord and His Church". We have many good preachers and teachers in the brotherhood, BUT do we really have Evangelists? When I read in the Bible what the work of an Evangelist is; I think I could count them (Evangelists) on one hand. Now, if you are doing the work of an Evangelist; this does not apply to you. Are you holding one meeting after another and visiting with members of the Church every night, or just preaching three times a week? If so, you are not doing the work of an Evangelist. Christ said, "he did not come to save the righteous". We have just come from the Sulphur Meeting and what a great meeting it was! We heard about the work in Mexico, Africa, Scotland, England and others....and some places they were needed to work quickly to baptize people. NOW are you truly converting these people - or, just baptizing them? What is wrong with Mission Work in the U.S.A...places like New Mexico, Arizona, Nevada, Utah, Colorado and others?! If there be one among you willing to come into this area of 35 to 40,000 people, we would like to hear from you. I can not tell you the harvest is ripe....the seed has not been sown! We have had a lot of meetings and enough Gospel preached to save the world; BUT what good is it to preach to a bunch of empty seats? I would like to mention Albuquerque, New Mexico. There is a building there that is falling down - a town of over 400,000 people! Also, a building sitting empty in Delta, Colorado....and I am sure other places. WHY is no mission work done in these areas?! Did you know if you left Amarillo, Texas traveling West, you will have to drive to Bakersfield, California before you find a Church?....Unless you detour from Albuquerque, New Mexico to Farmington. Please write or call 1-505-325-3204. Note---The Powells can furnish you with the King James Bible Tapes, by George Sarris, if you're interested. The N.T. \$20.00 - The O.T. \$60.00....Postage Paid.

**Paul O. Nichols**— 9462 Baird Road, Shreveport, La. 71118, Sept. 7— I have just been reading some old issues of the O.P.A. and have noticed that years ago there would appear in one issue of the paper more than thirty reports of the Lord's work being done in various parts of the brotherhood and world. In these days there appear nearly two thirds fewer. What is wrong? The reports are an outstanding feature of the paper, and I know the work is being done. Are we just not interested, or too lazy to report?

We had a good meeting at South Shreveport with Ronny Wade recently. Our meeting at San Antonio (Vance-Jackson) was very enjoyable. In attendance were both outsiders and those who disagree with us on the cups and Sunday School issues. I preached one sermon on each issue, announcing ahead of time what the lessons could be. A good atmosphere prevailed after each service. No one seemed to be upset or angry. One man never exposed to the truth before obeyed the gospel right after the meeting. The young people in the area deserve lots of credit for many who came to the services. We attended the Eastern Labor Day meeting in Indiana, which was hosted by the Brazil and Pleasant Grove congregations assisted by Harrodsburg and Bedford. It was held at Terra Haute, and was a great meeting. My next meeting will be at Holyoke, Co. I leave tomorrow night. After that I am to be at Jonesboro, Ga., Oct. 5-13; Blue Springs, Ky., Oct. 18-27; then Sharonville, Oh., Nov. 2-10. We would like to see a lot of our friends at all these meetings. We need you. Come help us.

**David B. Cole**— 1304 Hampton St., Walterboro, S.C. 29488— It has been a few months since I last reported to the paper. These last months have been good for us here in Walterboro. We've had 2 baptisms as well as several confessions of fault. One couple here were united in holy matrimony. As always we were looking forward to our meeting, with Barney Owens. He did a wonderful job while he was here. We appreciate him and his son Stan very much. Kate and I hope to attend several meetings in the near future that are going to be taking place in our area. I'd like to thank our visitors who have come to worship with us: Bro. and Sis. Oestman from Texas, The Butlers and Parkers from Mississippi, The Brantleys again from Texas, Ricky Taylor from Louisiana. We've had several visitors from Greenville, S.C. that we love and appreciate very much. Last but not least I want to thank my Mom and Brothers for coming up to be with us and certainly anyone else that I might have forgotten to mention. Brethren keep us in your prayers and please come and worship with us. We love you all.

**Billy D. Dickinson**— 215 Forrest Hills Dr., W. Monroe, La. 71291, Sept. 9— Because I haven't made a report in awhile, I'll be commenting on some things that transpired a few months back. The last part of May I held a meeting at Aurora, Mo. and stayed in the gracious home of Roy Lee and Zelma Criswell. They are some of the finest people on earth and my love and respect for them has only grown that much more! Roy Lee is doing a good job at Aurora and we had several visitors during the meeting. The first part of June we had an excellent meeting here with Ron Alexander who edified us with his sermons. We had about 16 visitors from the community. The last of June I held a short meeting at De Queen, Ark. and enjoyed being associated with Delmar and Diane Lee. In the meeting we had some outside interest. The middle of July my father and I attended the debate in Springfield on cups and classes between Irvin Barnes and James Wilson. James Wilson was the preacher where my family and I once worshiped in digression many years ago. As a matter of fact, he baptized Jerry and I. My father's presence must have bothered him somewhat because there wasn't a night he didn't say something about him being there. It was sad to hear the weak arguments he put up for his unscriptural practices; at times he was even VERY-crude in his manner of speech. In a few days, Sept. 11-15, I'll hold a meeting at Oak Grove, Ark. The work here is going well and I have reasons for being real optimistic for further growth. On Aug. 4, I baptized a young man and restored his wife to the faith. Presently, I'm engaged in a written debate with a digressive who lives in Monroe with the hope of putting it into print. We are discussing the class arrangement of teaching and fellowship. He believes in "unity in diversity." Please remember me when you pray!

**Ron Jordan**— 1446 Mitchell Ave., Escalon, Calif. 95320— Phone: 209-838-7246— Please note new address and phone number. The California Labor Day Meeting for 1985 is now history and it was truly a spiritual feast. A total of 17 different speakers spoke and encouraged all who attended. Crowds numbered somewhere around 250 people and this made the singing so very beautiful. The joint effort between Arvin, Planz Road, and Brundage Lane was outstanding. No one left the meeting hungry for spiritual or physical food because both were supplied in abundance. Our work with the Arvin congregation ended with this meeting and tears filled our eyes as we said good bye to people we have learned to love and appreciate the past three years. We will treasure these precious memories for years to come. At present time we are back home in Escalon looking for secular work - but will continue to labor for the Lord in anyway we can. If I can assist you with a Lord's Day appointment or a meeting, please let me hear from you. If you are considering a work program, please keep us in mind. We ask for your prayers. May the Lord bless the faithful everywhere.

**Voyd N. Ballard**— 5255 So. Park Ave. No. 62, Tucson, Arizona 85706, Sept. 2, '85— I am happy to report that our work with the church meeting at 1602 So. Country Club Road here in Tucson is off to a good start. During the month of August we have been able to make numerous calls on both members and non-members. Digressive people abound in this city and we are hopeful that some of them may be brought back to the Truth. We have been able to meet and get acquainted with some of them and we are hopeful that we will have opportunity for further study with them. During recent weeks we have had members of the church from Kansas, California, Pennsylvania, and Louisiana visit our services. They have encouraged us. Brother Arthur Lynch and family from Shreveport, Louisiana plan to move to the Phoenix area in October, and we hope that we can get a work started in that area of the state. We need the help of our readers. If you know of anyone (member or non-member) that we can contact here in Tucson or in the Phoenix area please send me the information. Our mid-week service is on Thursday night at 7:30. Please mark this change in your Directory. Our telephone number here in Tucson is: (602) 746-1818.

**Bob Johnson**— Rt. 3 Box 126, Mineral Wells, Tx. 76067, Sept. 11, 1985— Next month will have already ended one year's work with the church here. The brethren have expressed a desire for me to continue on here for at least another year. For this, we are grateful, as some positive happenings have taken place in recent weeks. A brother who had been out of duty a year or so made confession of faults. I baptized a young local woman in August, who along with her sister had been previously attending one of the Sunday School and cup's churches here in town. We look for further development in that area. We also have been blessed to have gained a family of five who live out of town a ways, but for the most part have made this their home congregation. The husband is a member of the church, and has been good to help in services. His wife has not obeyed the gospel yet, but has attended services faithfully and is seriously contemplating her spiritual condition. My mother-in-law moved to this city from Nevada back in May. She has been attending with us fairly regular, and our hopes and expectations are that she will eventually obey the gospel. Bro. Melvin Blalock who had been good to assist me in the work here this past summer, has now moved with this family in Cleburne, Texas to work with the church there. He will be greatly missed. The wife and I are now occupying his former house here, the address listed at the head of this report. I take one Sunday a month to preach out, and thus far this year I have been glad to speak at the following congregations, San Angelo, Tx., Bridgeport, Tx., Olney, Tx., and Garland, Tx. This resulted in meeting lots of new christians, and seeing growth among the Lord's

church, to God to the glory! Let's all be fervent in prayer in the coming months, letting God know our utmost concern for the brethren everywhere, and especially for all those lost precious souls out there, and let's go get 'em!

**James Phillips**— 203 Harvard, Scott City, Mo. 63780, September 5, 1985— We returned this Saturday from the Labor Day meeting at the Chapel Grove congregation near Lawrenceburg, Tenn. What a spiritual feast it was! It was conducted by Brother Alton Bailey and Brother Johnnie Fisher. They are to be commended and the leaders there. The preaching and singing was great. The hospitality was great. "By their fruits you shall know them." The work of labor and love is there. There are many of us in the small congregations could learn from this. They started out small too. It was a pleasure to meet some old soldiers of the cross there. Pray for us and the work.

**Don L. King**— 41931 Chadbourne Dr., Fremont, Ca. 94539, Sept. 9— We just began a meeting at Lodi, Ca. yesterday morning. Crowds are good thus far with some outside interest being shown. The church at home continues in peace and we enjoy it very much. We attended the last few days of the Labor Day meeting at Arvin, Ca. and appreciated all the hard work so many put into it. A good spirit prevailed among the brethren during the meeting and we all came away feeling glad to have been there. The meeting is to be hosted by the Lodi congregation next year and we anticipate another good one.

**Roy Lee Criswell**— R. 2 Box 142, Cassville, MO. 65625, Sept. 5— Our meeting at Olney, Tex. was one of the best I have held in several years. We had wonderful crowds, some driving a great distance to help. The Christians at Olney are such wonderful people and their hospitality couldn't have been better. We had two baptisms and 2 restored to duty during the meeting. It was good to have brethren Geo. Battey and Ted Warwick help several nights. Here at home we are looking forward to Bro. Ronny Wade's meeting the last of this month. It is good to have Bro. Smith Bibins near to help one another in personal work. During the summer we have been blessed in hearing some wonderful sermons by various preachers. Here are 2 subs. for OPA. Please pray for the Lord's work everywhere.

**Kenneth R. Middick**— P. O. Box 236, Goshen, Ohio 45122. Please notice the new address. We have been laboring here in the Goshen area for over a year now. It has truly been a blessing to work with these brethren and I have thoroughly enjoyed it. I foresee a long lasting relationship with these brethren. There has been a great deal of spiritual growth in the small congregation here at Goshen and I am sure that God will give the increase. I would also like to say that I have enjoyed the fellowship of Brother Barney Owens and family, and I am looking forward to acquainting with Brother Orville Lee Smith who has just recently moved into the Cincinnati area. I would like to extend an invitation to all who may be passing our way to please stop by and see us, our doors are always open. Pray for us in our endeavors.

**Clyde Lamkins**— Rt. 1, Box 381, Lebanon, Mo. 65536, Aug. 21, 1985— We just finished a month's work in Arkansas with Bro. Miles King and Bro. Mark Fender who is traveling with Bro. Miles and training to preach. He is doing some fine preaching and is studying and learning fast. I held 3 weekend meetings at Witts Springs with one restoration. The work there is very promising, with good attending and many outsiders. We did some remodeling; Bro. Jack Reed donated a new roof and other needed materials for the job. They are looking forward to a meeting next year, and we hope to do more remodeling by that time. If anyone has some good used seats for the building, please let me know. The brethren are the kind we

like to be around; very hospitable and kind. Bro. Miles King is doing a fine job at Witt Springs and the plans are to stay for at least a year and we hope two. I feel we should get these small congregations that have need of help built up and strong before leaving them.

**Mark L. Fender**— P.O. Box 209, Lytle, TX 78052, August 19— I have been enjoying a very uplifting and beneficial summer while traveling with Bro. Miles King. During the past month, I have been blessed with opportunities to conduct my first two gospel meetings. We are very grateful to the congregations of Beaumont, TX and Witts Spring, AR for inviting us to hold these meetings. We also enjoyed the chance to hear some very good preaching from Bro. Paul Nichols in a meeting which he held at my home congregation in San Antonio, TX. His preaching and his company was a real blessing to us all. I am looking forward to spending my next summer traveling with Bro. Miles King again, the Lord willing. He and I plan to close out our summer together this year with the Eastern Labor Day Meeting in Indiana. We have appreciated so much the hospitality and fellowship that we have enjoyed this summer with our brethren throughout the nation. May God bless you all!

**Bennie Cryer**— P.O. Box 34757, Lusaka, Zambia, August 20, 1985— The work in Zambia continues to grow as more congregations are being started by the Zambian church members. For example, last Sunday, August 11, Joann and I visited a new congregation east of Lusaka. 74 people attended the service. 15 were baptized. This congregation is about two months old now. The day before we visited a new congregation west of Lusaka. This was on Saturday. We had no service but did have some studies. Two were baptized. New work is now opening up in the extreme eastern part of Zambia. Some of this will be within a few miles of congregations in Malawi. In September we plan to visit Malawi and help with two meetings. One in the Luchenza area and the other in Balaka. We are looking forward to seeing and working with many of our old friends there. Joann and I want to thank all the congregations supporting this work over here financially. The church in Edmond, Oklahoma is coordinating this effort and they have been behind us 100%. We appreciate the help that Bro. Edwin Morris has given us in so many different ways and the way he is handling the correspondence and business end of the work. Our thanks too for the many letters and telephone calls. These really encourage us and help make our day. So many of them seem to come at just the right time to help us in difficult times. God bless all.

**Bill J. Ferguson**— P.O. Box 46, Miami, Ok. 74355, September 9, 1985— We are very happy to report that the work here is doing very well. This summer there have been five people who left the cups and classes persuasion - four of whom are doing excellent. This summer I had the privilege of conducting meetings at Ft. Smith, Arkansas and Lubbock, Texas. I was honored to work together with several Gospel preachers in the extensive personal work efforts in Plainview and Paris, Texas. I have also visited and preached one or more times at Goshen and Hamilton, Ohio; Joplin, Anderson and Lebanon, Missouri; Wichita and Kansas City, Kansas; Tulsa and McAlester, Oklahoma. I am looking forward to working with the brethren

and other Gospel preachers in the personal work effort in Wichita, Kansas next month. I too am eagerly looking forward to conduct the "Thanksgiving Day" meeting in Brazil, Indiana and once again be associated with some fine and hospitable brethren in that area! Mark your calendar and makes plans to attend the meeting!! The dates are November 27 - December 1. Brother Allen Bailey, Dale Wellman (from Houston, Mo. and Rogers, Ark.) and I, beginning in October, will meet together once a month for a couple of days to study, knock doors, and engaged in various other efforts of reaching the lost in the areas of Miami, Houston and Rogers. We hope to share ideas and practices that we individually believe to be beneficial in our work and perhaps could equally be profitable elsewhere. Please pray for us as we labor for the Master!! We're praying for you.

**Jerry L. Cutter**— 228 Crimea Street, Noranda, Western Australia, 6062, Australia, August 26— My wife and I arrived back in Australia from our trip to the States on the morning of August 2nd. We had a happy reunion with the Bruce Word family from Boulder. Boulder-Kalgoorlie is 375 miles from here; Bruce is doing a good work there. Soon after we arrived here we found a nice house to rent in one of the areas of Perth called Noranda. Moving was not much of a problem inasmuch as we already had our car also. We believe the prospects for the church are good. Only time, though, will tell what can really be done. Twenty-first Street congregation in OKC continues to support us in our work around the world. We are so thankful for their help and encouragement as well as that of all the brethren. For those who are interested, our phone number is: 61-9-275-6110. From most exchanges one can dial direct by dialing 011 and these numbers. We are so thankful for all the Lord's work throughout the world. Remember, prayer avails much.

**Don McCord**— Box 1773, Covina, Calif., Sept. 6—Once more, summer meeting time has almost gone. What a blessing mine have been this summer. I appreciate more and more the confidence that brethren put in me by inviting me to work with them in meetings over this land. Mine, this summer, took me to Golden, Okla.; Medina, Tex.; Arlington, Tex.; Napoleon, Ala.; Mt. Home, Mo., and Indiana, Pa. I found at all these places so many encouraging things for the Kingdom; among other things, so many young people showing such an interest in spiritual things. We have another generation of young people, brethren, who are intelligent, insightful, incisive and decisive, and we preachers need to increasingly keep that in mind; they are lovers of truth, and have high expectations of themselves and others; envies, resentments, a spirit unbecoming of a Christian are readily and disdainfully spotted by them; a double standard is repulsive to them, and needs to be. May the Lord bless them. I do not remember seeing young children in the assembly any more self-disciplined, respectful of the preacher and others. Our next meetings here at home will be this fall with Bro. Tommy Shaw, and in the spring, Bro. C.A. Smith; to these we look forward to with fond anticipation. This writer's next will be in the spring at Atwater, Calif. I, and mine, need your prayers, and I am not just saying that; I mean that!



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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## PURITY OF SPEECH

Clovis T. Cook

In the November issue of Gospel Broadcast 1944, appeared an article contributed by Floyd H. Horton, The Christian System pp. 125-127 which I found to be of unusual interest.

Quote: "We choose to speak of Bible things by Bible words, because we are always suspicious that if the word is not in the Bible, the idea which it represents is not there: and always confident that the things taught by God are better taught in the words and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches."

There is nothing more helpful and essential to the union and unity of the disciples of Christ than purity of speech. So long as the earth was of one speech, the human family was united. Had their speech been a pure speech as well as being one speech, they may not have been separated. God in his just indignation, dispersed them: and before he scattered them he divided their language. One of the prophets who lived in a degenerate age, who prophesied against the corruptions of his day, spoke of better times which would all be brought about by returning the people to purity of speech. The prophet was Zephaniah. In 630 B.C. He said, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one accord." David said, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Zeph. 3:9 and Psa. 12:6). To have pure speech we must choose the pure words of the Lord, and abandon that of Ashdod. And if we wish to be of one mind, we must speak the same thing. This was Paul's scheme and plan for unity (Phil. 3:16), and no man can suggest a better one.

If therefore, we are to be like-minded, we then should be as the people were in the beginning: Notice! "And the whole earth was of one language, and of one speech" (Gen. 11:1). In my Bible, for the purpose of clarification, they have added "used the same words." Paul said, "Now I beseech you brethren, b the name of the Lord Jesus Christ, that ye all speak the same thing..." (1 Cor. 1:10).

### SOUND WORDS

The adjective form of the word "sound" is: 1. "Free from defect or damage" 2. Normal and healthy. 3. Firm and safe. 4. Based on valid reasoning. 5. Agreeing with established views, beliefs" -Webster Paul told Timothy to "Hold fast the form of sound words, which thou hast heard of me..." (2 Tim. 1:13). In showing himself to be a pattern of good works, Paul told Timothy to include, "sound speech that cannot be condemned" (Tit. 2:7-8). This is why we should call Bible things by Bible names and do Bible things in Bible ways.

### ASHDOD OR AZOTUS

Ashdod, was one of the five confederate cities of the Philistines. It was situated thirty miles from the southern frontier of Palestine, three miles from the Mediterranean Sea—midway between Gaza and Joppa. It was assigned to

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## "JESUS TOOK BREAD"

By Paul O. Nichols

When Jesus introduced the Communion, the scriptures teach He took bread (Matt. 26:26). The bread, no doubt, was unleavened, because that was all that was available in the house of a Jew where He and the apostles were assembled for the "feast of unleavened bread" (Matt. 26:17). However, I have met two Church of Christ preachers (disgressive) who informed me that as far as they were concerned the bread on the Lord's table does not have to be unleavened. One even claimed we could use light bread, a biscuit, or corn bread. He also said we could use any juice that come from a vine (tomato, watermelon, blackberry, or grape), and use it in combination all on the same table. Horrors! Who would think of doing such a thing?!!!

But what I have been seeing at various places may not be much better in the eyes of the Lord. From one congregation to the next among us we cannot know what to expect. The scriptures inform us that "Jesus took bread" - not dough rolled thin and "cooked" in the refrigerator over night, nor dough that strings from insufficient baking when one tries to break. And Christ did not take piecrust that shatters or crumbles when it is broken. And I am sure the bread our lord took to be an emblem of His body was not like a piece of shoe leather -- so tough it could hardly be broken. I am just as sure the bread did not look like a lump of dough that had been slapped flat with the palm of a hand, with little concern for appearance. Yet, these things have been witnessed from time to time among us. Such things distract from the beauty and significance of the Lord's supper.

A sister who accepts the responsibility for making the loaf for the Communion is to be commended. Some are too lazy to do it, and some do not want the responsibility. Others just do not want to be bothered.

But any good sister who does take the job of preparing the bread should take it seriously. She should have a desire to do her best to make the loaf as near perfect as she can. She should be ready to make a second or a third in order to produce one that is suitable to represent our Lord's body in the Communion. If the first is not good enough, then make another, and another, and another, until one is baked that is acceptable for the Lord's table and will not distract the minds of the communicants. And it does not make it better to mark it or salt it to make it taste good.

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### EXPIRATION DATE

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**THE LAW AND THE KINGDOM  
PART II  
Irvin Barnes  
THE KING HAS PROVIDED A LAW BY  
WHICH TO GOVERN HIS KINGDOM**

Hundreds of years before the church came into existence, the prophet Isaiah foretold its coming, and gave several prophetic characteristics of its establishment, followed by the statement, "...for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:2-3). This law, or word of the Lord, would be revealed to the apostles, for Jesus had promised them that if he went away, he would not leave them comfortless, but would send the Holy Ghost unto them to guide them into all truth (John 16:7-13). The apostles received the baptism of the Holy Ghost on the day of Pentecost (Acts 2), and began to speak forth the law and the word of the Lord. The New Testament law had its beginning in the world on that day, and is still present today in the New Testament scriptures. The following passages clearly show that the kingdom is bound by New Testament law.

**1 Cor. 9:21**, "To them that are without law, (being not without the law of God, but under the law of Christ,) that I might gain them that are without the law."

**1 John 3:4**, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

**James 2:12**, "So speak ye, and so do, as they shall be judged by the law of liberty."

**James 1:25**, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

**1 Cor. 15:56**, "The sting of death is sin; and the strength of sin is the law."

These passages suffice to prove that Christ, in leaving the affairs of His kingdom in the hands of His servants, also left a law by which and through which the kingdom is to be governed. The next question to reasonably follow is: "Who then shall administer the law and manage the affairs of the Lord's church?"

**WHO THEN IS TO ADMINISTER THE LAW  
IN THE KINGDOM**

Some have argued that when an individual is baptized into Christ he becomes a king and a priest in his own right. He has a copy of the New Testament law from which to learn and study, and, therefore, he is answerable only to God, having as much authority in the church as any other member. This is an extreme position which has neither logical nor scriptural merit. While it is true that Revelation 1:6 refers to Christians as kings and priests, it is not true that the passage can be used to support this erroneous belief. The passage under consideration has little or nothing to do with the oversight of the affairs of the church, but, rather, calls attention to Christians being heirs and joint-heirs with Christ, and equal with him in Sonship. To say that a new born babe in Christ should have as much to do with the oversight of the kingdom as anyone else is equivalent to saying that a king could go outside his kingdom and leave the affairs of state in the hands of small children and babies while he is away!

Others point out that evangelists and elders have been given the responsibility of oversight and authority in the Lord's church. It seems to be the position, or perhaps the fear, of some that elders are to exercise absolute authority in every minute detail regarding the affairs of the church, while excluding all others from inputting their ideas into the decision making process. Others seem to think that elders have the right to rule coercively in the smallest of matters, to interfere in the personal lives of the members, to apprehend others in their faults and failures, and to constantly shame and scold them for their mistakes.

This, too, is an extreme and unscriptural position. Paul, in 1 Peter 5:3, teaches against such, "Neither as being lords over God's heritage, but being examples to the flock. **Part III next month.**

--1922 E. Turner, Springfield, Mo. 65803

**THE CHURCH DIRECTORY**

The following corrections and additions may be made to the **1985 CHURCH DIRECTORY**.

The **MCCLUER ROAD CHURCH** in **JACKSON, MISSISSIPPI**, has added a Wednesday night service at 7:30 P.M.

A new congregation to be listed is: **CLEBURNE**, (Johnson County) **TEXAS**, the **SOUTH WALNUT CHURCH OF CHRIST**, 306 South Walnut Street, 3 blocks off highway 67 going toward Glen Rose, Texas. Sun. 10:30 A.M., & 4:00 P.M., Melvin Blalock, 214 Pearl Street, Cleburne, Texas 76031, Phone (817) 641-1668, Robert Loftin, 2416 Walden Estates, Joshua, Texas 76058, Phone (817) 645-5496, S.L. Gahagan, Rt. 2, Box 111-B, Cleburne, Texas 76031, Phone (817) 645-6942.

**ROCKPORT, TEXAS**, Bayview Church of Christ, in the Corpus Christi Area has changed their Sunday morning services to **9:30 A.M.**, and have added a **Wednesday evening service at 7:00 P.M.**

Please send all Directory information to me: Ray Asplin, Star Route 2, Box 67-A Norfolk, Arkansas 72658.

The **1985 CHURCH DIRECTORY**, is available at \$1.50 each, postpaid. **Order All Directories From:** Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.

—Ray Asplin

**THE CHURCH AT BATAVIA, ILLINOIS**

John Clark

The first Sunday in March marked the start of a new congregation in the Chicago area. Brother John Clark has been presenting the lessons with brother Norwood Dennis assisting. The congregation has embarked on a program of advertising that the church of the Lord is meeting in this area. We are also offering free Bible correspondence courses. This area is predominately Catholic and Lutheran but we believe that there are people here who are seeking the truth.

We continue to be desirous of locating any and all who may have moved to this area but have become unfaithful to the Lord and are not assembling with the saints as the scriptures teach us. We will visit them and attempt to restore them to the Lord. But we need your help to find them. Write and let us know of any in this area that we can visit. If any of you are considering moving to this area we would be very pleased to correspond with you as to what you may expect.

The work here needs a man who can devote full time effort to spreading the gospel. The congregation desires to find an evangelist who is strong in the faith, speaks as the scriptures speak and is silent on those matters where the scriptures are silent. If you are an evangelist, why not consider this area, the work is plentiful and opportunity abounds for one who wants to do the work of an evangelist. If you are interested, please write or call me for information.

As we continue to go forth in spreading the gospel in this area, we ask for your prayers.

—P.O. Box 717  
Batavia, Illinois, 60510  
312-879-0964

**“MARRIAGE IN A CHAOTIC WORLD”  
A REVIEW  
By Don McCord**

This writer considers it an honor indeed to be asked to review this outstanding book, **Marriage in a Chaotic World**, by Brother James D. Orten. Its author has impeccable credentials; what kind of a man the author is determines to a great extent the kind of a book it is. James Orten is first and foremost a Christian, a first-class gentleman, one who enjoys a spotless reputation in both his vocation, that is, the life of a Christian; and his vocation, a renowned professional in the mental healing arts. He has been married for more than 32 years, and is the father of 4 adult children, who all justifiably rise to call him blessed. He is the son of parents, stalwart Christians, who have enjoyed way over one-half century of marriage, too, in this chaotic world. The author knows whereof he speaks, and is well qualified in giving to the church and the world this most worthy book. Academically, no one can question his qualifications; his baccalaureate degree is from Northeast Louisiana University, Monroe; the Master's from the University of Tennessee; the doctorate from the University of Alabama. To know him as a Christian, or professionally, is to admire and appreciate him greatly.

I should have had the privilege of reading this book 40 years ago; other men and women will attest to the same for themselves. I would have been a better man, better husband, son, daddy, Christian. I read in this book principles of life that I can use at home, at school, in the pulpit, in the church. Specifically, this book is on the marriage relationship; but it, too, is a book on human relationships. One does not have to be married or anticipating marriage to need this book. The book commends itself as easy reading. The reader has a difficult time putting it down; you want to read on and find out what is coming next. There is no verbal redundancy; wordiness does not burden the reader. One does not have to read paragraph after paragraph or page upon page to get the author's point; one gets to thinking in the final analysis that every word is important, and the message would not be complete without every one of them; a mark of an excellent book.

The author does not “preach” to you or at you; he does not talk down to you. His wise use of “I”, the first person, is so effective. James magnifies and glorifies the institution of marriage; its sanctity and perpetuity are emphasized throughout. This book is indeed a manual for marriage partners, one you can recommend to anyone without fear of their being misled or misinformed. It is one that every preacher needs at hand for ready reference; every parent needs it for those times that sensitive questions need a sensitive and sensible answer; every engaged couple needs to read it together; newly-weds would do well, and very well, to read it carefully, prayerfully as they get down to the serious business of seeing to it that their marriage works for life in their chaotic world. The author underscores like this: “--preparation for marriage is just good preparation for life”.

One of the most appealing and valuable characteristics of the book is its Biblical documentation and orientation. It will appeal to all Christians. As one reads he cannot help but become increasingly impressed at how the psychological foundation of marriage is deeply rooted in what the Scriptures say. The author so astutely, sensibly, plainly makes this come alive.

Alarming divorce statistics are faced head-on without the author making the reader feel that marriage is a lost cause, that there is no hope; listen to him on page 36: “We can train strong moral consciences into our children. We can help them build stable, committed personalities that will enable them to live by the beliefs they hold. We can teach them realistically about marriage, and we can learn how to help them prepare for it. In doing these things, we

will be giving them the greatest gift of their lives and the greatest chance for present and future happiness.”

The author deals with the natural basis for marriage with such sensitivity, as he does with sexual identity confusion where he points out that homosexuality as a rampant sexual identity problem is really learned and can be changed. Listen to him: “It is equally important to keep in mind that even though the individual did not voluntarily choose his sexual orientation, it was in most cases learned; and because it was, it can be changed, if one wishes to do so and is willing to work at it”.

“The romantic myth” is soundly dealt with; two do not marry and live “happily ever after” necessarily; it takes work, long and hard, a lot of give and take. Just because a young man and young woman are members of the church does not mean they are necessarily fitted for marriage to one another. As the author observes on page 195, “All relationships have to be worked at, cultivated, and fine-tuned by rational discussion and prudent compromises on both sides”.

The sexual aspect of marriage is emphasized, and is pictured as a wholesome and sacred trust, but it is put in proper perspective; it is not, by far, everything. The author emphasizes that the “sexual ability is a potential, not an instinct” (page 210).

On page 274, the author expresses the sentiment of, I daresay, most of us, if not all of us, on the subject of divorce. Hear him: “As a therapist and a Christian, I would rather that churches were too strict, rather than to lenient, in their teaching on divorce.”

If I could wish for something to have been added to the book, I would wish for more case studies from the files of this competent author and therapist. This book can be obtained from Bro. Bob Loudermilk, 528 S. Lakeview, Derby, KS 67037. The price is \$10.00 plus \$1.35 postage. This is indeed one of the best book bargains of this day. Everyone needs it.

**THANKSGIVING DAY MEETING  
KENNEWICK, WA.**

The annual meeting will be held at 215 E. 4th, Kennewick, WA, November 27-December 1, 1985. This year Bro. Greg DeGough from Chico, CA. will be our speaker. Please make plans to attend.

**THE 1985 OKLAHOMA  
NEW YEARS MEETING**

The 1985 New Years Meeting will be held in Tulsa this year. The location is the same as in 1981 (the same as the last time this congregation hosted the meeting). The location is: Foster Jr. High School, 12121 E. 21. The meeting is to begin on Thursday night, Dec. 26. Thereafter, as usual, there will be morning and evening services through Dec. 31. Nearby Motel accommodations are numerous. We would like to send out to most of the congregations in the U.S. a list of several of the nearest motels with rates, as well as, directions to the meeting place. We will try to do this the latter part of November.

**STATEMENT OF OWNERSHIP**

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Monny F. Wade                707 Pearson Dr.  
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**EDITORIAL STAFF**

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

**CONTRIBUTING EDITORS**

Johany Elmore  
Barney Owens  
Bennie Cryer

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But remember, Paul emphasized the need of gospel preaching! Hear him: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21) Notice Paul didn't say it pleased God by the foolishness of home studies to save them, he said "PREACHING."

According to authorities the word "preaching" includes that which is public in nature. The word in Greek is "kerugma" and of it Thayer says: "That which is promulgated by a herald or public crier, a proclamation by herald; in the N.T. the message or proclamation by the heralds of God or Christ:..." (see page 346).

It is very distressing to be away from home and family, doing your best to preach the gospel of Christ and have a brother (perhaps another preacher) keep a number of outsiders away from the meeting to "study" with them. This has happened far too often in my own personal experience. Sometimes other brethren will miss the preaching services of a gospel meeting to attend a "study." What are we thinking of? God's plan cannot be improved upon. There is no substitute for plain oldtime preaching! It is small wonder gospel meetings often have less than oldtime results these days, if we have brethren keeping sinners away so they can "study" with them.

Personal evangelism has its place and certainly we are all for home studies, (as long as they do not run afoul of Paul's regulations in 1 Cor. 14) but let us never think they can take the place of public preaching of God's mighty Word. We must not be guilty of thwarting a very powerful means God has given us for saving the lost.

We need brethren who teach "...publicly, and from house to house," (Acts 20:20) But, brethren, when you are studying with people privately and an opportunity to take them to a gospel meeting presents itself, take them with you to hear the gospel preached.

# Editorial

By Don L. King

When "personal evangelism" is mentioned it may bring several things to mind, depending upon the person to whom you speak. Most agree that winning souls for Christ is the general idea. However, one may think of formal studies while another envisions inviting someone to services.

It is amusing to hear all the ideas expounded by those who feel their particular approach is the very best. If the subject is home studies, one follows a rigid outlined course while another believes it is best to use no notes or outline and be as informal as possible. There are others who fall somewhere in between with their ideas. Yet, it seems that all who really put forth an honest effort to help the lost find the Saviour are somewhat successful. In other words, a brother who studies his Bible and works diligently to teach a sinner the truth is often rewarded for his efforts by the person deciding to obey the gospel. This suggests that the conversion results not from a particular approach at all, but from the power of the written Word of God coupled with an honest effort on the part of the Christian.

One should, therefore, use an approach with which he can be himself. It is likely a mistake to think "mine is the best" and all should use it. For instance I have not had success with film strips, tapes, records or prearranged printed lessons. It has always seemed natural to simply study the Bible with people for me. Others, however, have found great success by using such things. Far be it from me to suggest that they should do as I like. I have had reasonable success with my approach but you may do better with something else. Find a way to be comfortable and successful in presenting the Bible, be sure you have studied well, and then make an honest effort to do it often.

**HOME STUDIES MUST NOT  
TAKE THE PLACE OF PREACHING**

It is sad some have forgotten or overlooked the value of gospel preaching. Home studies are wonderful tools for an individual; souls may be won for Christ by utilizing them.



**61 YEARS**

On July 12, 1924 Carl Jones and Clara Shelley were married in McKinney, Texas, beginning a union that has lasted, up to the present time, for 61 years. Both have been members of the Lord's Church for the largest portion of that time. They presently worship with the congregation at Valliant, Oklahoma. Eight children were born to them, seven of which are still living, the firstborn having died accidentally at the age of eight. Of these seven children, six are also members of the Lord's Church. There are 20 grandchildren and 13 great-grandchildren. It was my wish to pay this small tribute of appreciation to them and to share with other brothers and sisters in Christ the recognition of these many years together, the influence of which is great in this age of divorce and the taking of marriage so lightly.

—Submitted by a daughter:  
**Pansy Hundley**

## PURITY OF SPEECH

Clovis T. Cook

Continued from Page 1

the tribe of Judah (Josh. 15:47), but never subdued by the Israelites. Its chief importance arose from its position on the high road from Palestine to Egypt. In Acts 8:40 the Bible says: "And Phillip was found at Azotus." We are told that it was the same place that was formerly called "Ashdod."

### THE LANGUAGE OF ASHDOD

In Neh. 13:23-27, we read: "In those days also say I Jews that had married wives of Ashdod... And their children spake half in the speech of Ashdod, and could not speak in the language of the Jews, but according to the language of each people." Inter-marriage between the Israelites and the Philistines, displeased the prophet very much. "Did not Solomon king of Israel sin by these things?" I am of the persuasion that there is great danger, even now, when Christians marry non-Christians in bringing about a mixed language used by the children speaking half in the language of the sinner and half the language of the Christian. The children of Ashdod could not express love in a pure language--nor could they understand the law. The prophet lashed out against this practice with great severity (verse 25).

### WHAT IS THE LANGUAGE OF ASHDOD NOW?

It was a mixed language then, so it is now. It is a language half in the language originated by men's wisdom, and half (more or less), the language of the Bible. Let us suggest a few words that are misused by the religious world.

(a) "Pastor" is one such word so misused. It means Elder, Bishops, Overseers ect. (Eph. 4:11; Acts 20:28) Not only is the word the language of Ashdod, but the practice of the "pastor system" used by the denominational world (and far too often by some of our congregations) is just as wrong. The word "Pastor" is a Bible word—but often misused.

(b) "Reverend" as used by David, which referred to God in Psa. 11:9, but misused in religious realms to refer to preachers, is not purity of speech.

(c) "Sabbath" for the Lord's Day (Rev. 1:10). To speak of the first day of the week as the Christian's sabbath is not sound speech.

(d) "Sacrament" for the Lord's Supper (1 Cor. 11:20). The word is of human origin, and so is the word "Eucharist."

(e) "Join the Church" for added to the Church (Acts 2:47).

(f) "Rabbi, Father, & Master" is in violation of the Scriptures, when used as many modern day religionists uses them (Matt. 23:7-10).

### HOW LONG DID THE PEOPLE OF EARTH HAVE ONE LANGUAGE?

Until the time of despersion in 2218 B.C. at the tower of Babel (Gen. 11:1-9) "And the Lord said, behold the people is one, and they have all one language...and now nothing will be restrained from them, which they have imagined to do...Let us go down and confound their language...So the Lord scattered them abroad from thence upon the face of the earth, and they left off to build the city." Surely, very few things would be restrained from us, even now, if we just understood that the Lord has returned to us a pure speech that cannot be condemned. Therefore, we should learn the meaning of the pure words of the Lord, and use them.

## "JESUS TOOK BREAD"

By Paul O. Nichols

Continued from Page 1

Some in preparing the bread use just flour and water. Some prefer to use a little olive oil in the recipe to keep the loaf from being so tough. But in no case should self-rising flour or baking powder or yeast be used. And the dough should never be left in the open, exposed to the bacteria in the air, which could result in the natural leavening of the lump. This would cause it to be unsuitable for the Communion. If the dough is baked as soon as it is mixed, it is free from such contamination.

When Jesus originally gave the Lord's supper to the apostles, observing it in their presence, He said, "This do in remembrance of me" (Lk. 22:19). If we are to follow His example and keep His command, we can be satisfied with nothing more and nothing less than the elements He used, and observe it as He did.

—9462 Baird Road  
Shreveport, La. 71118



### 50 YEARS

On Saturday, July 13, 1985 an Open House was held to mark the Golden Wedding Anniversary of Albert and Eunola Brown. The Open House was hosted by their daughter, Wanda Turner, and granddaughter, Mary Bailey Turner. Children, grandchildren and close friends celebrated this wonderful occasion.

Albert and Eunola were married July 13, 1935 in Vian, Oklahoma at a local minister's home. Maid of honor and best man were Ruth Foreman and J.D. Hamilton.

The Browns came to California in April 1939 settling in the Livingston, Merced County area. It was in Livingston at a mission meeting that they both were baptized by Chester King in 1945 and continue to remain faithful to the Lord for these 40 years. They worship at 500 Crane Street, Turlock, California.

Children of Bro. and Sis. Brown are Donnie and Sandie Brown of the Caldwell, Idaho congregation; Jonnie and Carolyn Brown of the Ceres congregation; and Bill and Wanda Turner also of the Ceres congregation. There are eight grandchildren and one great granddaughter in this family.

—Bill Turner  
2213 N. 7th St.  
Ceres, CA. 95307

## SCHOOL DAYS

By: David B. Cole

It's that time of year again. Many of our young people are going to school and college. A lot of the time it is very difficult for a young Christian to keep his or her wits about them while faced with many of the things that school has to offer. I know, I used to be in their shoes. With that thought in mind I'd like to offer some suggestions that might be helpful to them in the upcoming school year.

1. Don't leave God at home while you go to school. Take him with you, believe me you'll need him. God has always offered his children constant, caring, help. 2 John 9, Heb. 13:5. Remember you are a child of God. Act accordingly.

2. Take some advice from Daniel-start the day off right not with a good breakfast, but with prayer. Dan. 6:10. When you are faced with difficulty, temptation, or uncertainty, take it to God in prayer. 1 Cor. 10:13, Phil. 4:6. Daniel is a wonderful example for us all with his attitude toward prayer.

3. Make sure you don't follow the crowd! Sound strange? It isn't really when we consider how God feels about the matter. Ex. 23:2. Be EXTREMELY careful in the friends that you choose. Sometimes they have an overwhelming influence over us. 2 Cor. 6:14.

4. When you study your school books don't leave off the study of God's book. Sometimes we study our school books more than the Bible! SHAME. Bible study will be worthwhile to you. 2 Tim. 2:15, 1 Pet. 3:15. God has given us a lot of homework that we are falling far behind on! In a way, the "home work" God has given us to do is sort of an "entrance exam" so that we might get into heaven should we pass.

5. Don't hide your light under a bushel. If you were to put a candle under an overturned bucket the light would go out because it didn't have enough air. In the same way when a christian begins to hide his light under a bushel the light will also soon go out! You may be the very influence that your friends need. Matt. 5:14-16.

6. Don't be ashamed of your christianity. 2 Tim. 1:8. Why should you be ashamed of the chance to have eternal life? Why should you be ashamed at having your sins remitted? Why should you be ashamed of trying to save a person's soul from the fires of hell? Friend, this is what being a christian is about.

7. Treat your peers kindly. Don't give your teachers any trouble. Gal. 6:10, example Rom. 13:7. Always remember the "Golden Rule." You will be treated the way you treat people.

8. Don't compromise your faith. Gal. 2:4-6. Don't give in to peer pressures. It can be hard, I'll grant you that. But if you'll try to consider those things that are more important than those things that are temporal then it will help. An example would be 2 Cor. 4:16-18. Keep your goal in view at all times when peer pressures arise, and when Satan beckons us with a crook of his finger.

9. Act wisely. Don't give any room for anyone to question your faith. 1 Tim. 4:12. As a child of God you are expected to act in a certain way. Believe me there will be people watching you every minute. I believe we have the BEST young people anywhere. But many who have forgotten what it is like to be young, think of young people as silly, spoiled children. I'll put one of our young people up against theirs any day! Still though, we need to be reminded.

10. Take advantage of certain school courses that will enhance your christian life. Music, Speech class, Languages and such will prove to be helpful if you are to become a teacher or song leader for example. Sometimes the courses that we take are our only help in developing certain talents and work.

There is much more to say on this subject. I've only presented those things that I once wished people had told me about. Many times we hear people say that the school days are the best years of our lives. **THIS IS USUALLY ONLY TRUE WHEN WE ARE THROUGH WITH SCHOOL AND ARE LOOKING BACK ON THOSE**

YEARS. It can be a very upsetting time for many young people, especially for God's young people. Many times there are only a few Christians within a school district. So those of us who know what it is like-need to offer help, encouragement, prayers, and friendship at times.

Schooling in itself is a good thing. But don't limit schooling to a class room! Prov. 1:5.

--1304 Hampton  
Walterboro, S.C. 29488

## OBJECTIONS TO CHURCH DISCIPLINE CONSIDERED PART III

By Alan Bonifay

In our previous two articles concerning the saga of Marian Guinn and the Collinsville, Oklahoma Church of Christ, we reviewed two articles appearing in the November 9, 1984 issue of **Christianity Today**. The first of these sought to provide some insight into the question of whether or not church discipline involves an invasion of one's privacy and in any event what the church's attitude should be in a case requiring church discipline. The second reviewed an article setting forth steps by which church discipline could be exercised without such resulting in a lawsuit. In this article we wish to consider some of Guinn's objections to church discipline in the light of God's Word.

During her negotiations with the elders of the Collinsville Church but prior to their withdrawal of fellowship from her, Guinn insisted "it was none of their business." On September 24, 1981 she wrote to the church:

"I do not want my name mentioned before the church except to tell them I withdraw my membership immediately! I have never accepted your doctrine and never will. Anything I told was in confidence and not meant for anyone else to hear. You have no right to get up and say anything against me in church... I have no choice but... to attend another church, another denomination! Where men do not set themselves up as judges for God. He does his own judging."

In this statement there are three points worthy of consideration, in addition to her erroneous view of judging.

In analyzing Guinn's letter Mr. Buzzard ("Is Church Discipline an Invasion of Privacy" by Lynn Buzzard; **Christianity Today**; November 9, 1984) correctly assesses the matter like this:

"The relevance of the resignation (withdrawal of her membership-AWB) must be examined from both a spiritual and legal perspective - no small agenda for a court confused over things 'religious.' Spiritually, membership in Christ's body is not merely a question of legal membership. One does not so easily break the bond of Christian community. (The Church, in fact, claims that its very doctrines do not permit unilateral withdrawal of membership.) The Collinsville Church was spiritually correct in claiming a continuing duty of ministry and pastoral care for Marian Guinn."

In other words, folks cannot just quit the church in a Biblical sense in order to avoid church discipline.

Secondly, if the church finds it necessary to exercise church discipline on moral issues, Paul specifically states that the guilty must be pointed out (i.e. named) in a public assembly. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:4,5). If Christians do not wish to be named in such action they must avoid the sins of the flesh or if they become entangled therein they must repent and confess their faults. However, if a Christian becomes involved in one of the sins named in I Cor. 5 and

Continued on Page 7



## OBJECTIONS TO CHURCH DISCIPLINE CONSIDERED PART III

By Alan Bonifay

Continued from Page 6

refuses to repent, it is the church which is left with "no choice but" to expel that person from amongst them because such a sin allowed to exist unbuked in the church will destroy the congregation (I Cor. 5:6,7).

Thirdly, Guinn mentions that what she told the elders was to be held in confidence. Here it is possible that the elders erred in handling this case. Generally what one confides to church leaders, elders, or evangelists should be held in strictest confidence. If the nature of a discussion becomes such that church disciplinary action might ensue, I believe it is only prudent that the church leaders involved inform the one they are counselling that the information exchanged might have to be made public. This will protect the congregation from similar legal action as taken by Guinn and it will serve as an admonitory statement in itself.

But let us go on to Guinn's objection which is a very common one: "You have no right to judge me." What does the Bible teach on this critical issue of judging? First, we must emphasize that the Scriptures nowhere teach that it is wrong for Christians to judge one another. In fact to the contrary, both Paul and Jesus command us to pass judgment upon one another. In I Cor. 5 Paul states in verse 3 that he has judged the case under consideration already and in verse 12 he says: "For what have I to do to judge them also that are without? **Do not ye judge them that are within?** But them that are without God judgeth. **Therefore** put away from among yourselves that wicked person." The words of I Cor. 6 also seems to establish that Christians must pass judgment on others. In John 7:24 Jesus said: "Judge not according to the appearance, but judge righteous judgment." In other words, when we pass judgment it must not be a harsh, censorious, prejudicial judgment. We should only make a judgment after the true facts of the matter have been determined. The kind of judgment condemned by Jesus in Matthew 7:1-3 is harsh, predjudicial, and hypocritical judgment. This is clear from the context as well as the fact that any other interpretation of these verses would contradict other simple and clear passages of Scripture (Jn. 7:24; I Cor. 5:12).

When it is established by a thorough and unbiased investigation that a member of the church is involved in fornication or some other sin listed in I Cor. 5, then he or she must be approached and admonished by the leadership. If the guilty refuses to repent, then the church not only has the scriptural right but also the divine obligation to publicly withdraw from them. Judging in this manner is simply being obedient to God's word.

The second erroneous objection made by Guinn is found in her words, "it was none of their business." She told the court: "What I do or do not do is between God and myself." She continued to say that the elders had no right to "mess with someone else's life." Her Attorney, Tom Fraser, agreed, declaring in his closing arguments before the jury: "I demand the right, on behalf of Marian Guinn, to lead her life the way she chooses."

In a correct assessment, "Sam Ericsson, director of the Washington, D.C. Office of the Christian Legal Society, told those assembled at a church-state issues conference, the case is more a commentary on the church than the court. That the court and public should swallow the notion that it is none of the church's business what people do in their private lives signals a victory for the privatization and irrelevancy of the church for much of life. Guinn's Attorney put it more bluntly: 'It doesn't matter if she was fornicating up and down the street. It doesn't give the church the right to stick their nose in it.'"

I agree with Mr. Ericsson that in many ways the court's decision is a sad commentary on the church for in many

places congregations of the faithful have failed to sustain a militant evangelistic outreach. All too often we have adopted a "live and let live" attitude with reference to false churches and the world in general. In so doing we may have allowed error to creep into the church as well as having allowed the world to remain ignorant of our obligations and goals. However, we must make it crystal clear that it is the church's business how its members lead their private lives. It is the duty of every Christian to be informed about his brethren, their needs and problems (Gal. 6:1,2; Heb. 10:23,24; James 5:19,20) and to assist them, encourage them and pray for them. Further, this is the duty of the elders in particular. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17; cf. Heb. 13:7; Acts 20:28; I Pet. 5:1-5). Marian Guinn (and anyone else) may certainly live her life as she chooses, but she must not assume that the church is duty-bound to tolerate her sinful actions which endanger the very life of the body of Christ. If she or anyone else elects to live a life which is scripturally unacceptable as per I Cor. 5 and other relevant passages, then they must know that the church is obligated to take action to protect the other members (I Cor. 5:3-7).

In conclusion let us be aware that regardless of any court's decision the church both as a body and as individuals must "obey God rather than men" (Acts 5:29). In cases of church discipline our words and actions must be both just and circumspect but also in accord with God's word in every respect. "Let us never fear to follow a thus saith the Lord."

—P.O. Box 3216,  
Harara, Zimbabwe

### A NEW TRACT

We recently published a new, introductory tract called, **Return to New Testament Christianity**. The pamphlet sets forth the basic plea of the church in a concise, articulate manner and in a graphically appealing format. It is intended to be used as a mailer or as an evangelistic tool for individual Christians to hand to people they meet.

So far we have had excellent response to the tract with many individuals and congregations desiring to use it. We are now preparing for a second printing run of the tract and would like to have your orders if possible before we begin printing. In this way we will have a better idea of how many to print.

The cost will be thirty cents per copy. (This is the actual cost of printing the tract.) On orders of 2,000 or more we can print the address and service times of your congregation (if you let us know before we begin this printing). Other wise, on smaller orders these spaces in the tract will be blank to allow room for your rubber stamp.

You may have already seen the tract; if not, send for a sample copy. Send your orders as soon as possible to: Raymond Fox, 753 Saucito Ave., Salinas, CA. 93906.

### WORDS OF ENCOURAGEMENT

"We enjoy the paper so much. Here is our renewal" -Mr. and Mrs. J.D. Chandler, Columbus, Ga.

"Thank you so much for your work, we enjoy the paper every month" -C.M. Walling, Ruffin, S.C.

"We enjoy the paper so much, keep up the good work" -LaVern Lum, Porterville, Cal.

"Renew our OPA, we don't want to do without it" -Lucy Bassman, Lebanon, Mo.

"We enjoy the paper so much, and look forward to receiving it each month" -Claud Smith, Wesson, Ms.

"I love the paper and don't want to be without it" -Mildred Walters, Waterloo, Ia.

"Here is my subscription, enjoy the paper so much" -Mrs. H.L. Bloomer, Midland, Tx.

## IT'S A MATTER OF RECORD

By Voyd N. Ballard

Paul's letter to the churches of Galatia contains information to the effect that there were some teachers among them that would pervert the gospel of Christ. (Chap. 1) Strange that these brethren would be "so soon removed from him that called you into the grace of Christ unto another gospel." Paul wrote that, "I am afraid of you, lest I have bestowed upon you labor in vain." (Gal. 4:11). The problem then was the teaching of these "that trouble you" that righteousness was by the law of Moses. Some today have gone to the other extreme and are teaching that "there is no law." I hear people say, "we are under grace, not under law."

Some things are a matter of record, and I would like to point out in this article that:

### 1. IT IS A MATTER OF RECORD THAT WE ARE UNDER THE LAW OF CHRIST.

We are not under the old law for it ended at the cross. However, the very Prophets who prophesied the ending of the law and the beginning of the church said, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3). Jesus said that, "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:47) The apostles waited in Jerusalem until they received the promised baptism of the Holy Spirit, and by inspiration of the Spirit they preached this law of Christ in Jerusalem at the beginning. (Acts 2 and Acts 11:15) Paul called it "the law of the Spirit of life in Christ Jesus" (Rom. 8:2).

### 2. IT IS A MATTER OF RECORD, THE GRACE OF GOD TEACHES OBEDIENCE TO THE LAW OF CHRIST.

"For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." (Titus 2:11,12) We are said to be saved "by grace through faith" (Eph. 2:8) but this grace teaches us that we must turn away from ungodly living and must live a righteous or obedient life before God.

### 3. IT IS A MATTER OF RECORD THAT THE GRACE OF GOD HAS APPEARED TO ALL MEN.

That is, it has been revealed unto all men. This revealing is through the law or gospel of Christ, and in no other way. All that you know, or ever will know, about the grace of God is that which is revealed in the written word of God. The Holy Spirit guided the apostles into ALL TRUTH (Jno. 16:13) and that ALL TRUTH is a matter of record in the New Testament. Those, today, who think they have some kind of direct leading of the Holy Spirit and that he will lead them to some new truth not revealed in the New Testament are either wrong or else Christ was wrong when he promised that the Holy Spirit would guide the Apostles into all truth.

### 4. IT IS A MATTER OF RECORD THAT ALL MEN ARE NOT NOW SAVED.

The fact that all men are not saved proves that salvation is not by "grace only." If men are saved by grace only, then all would now be saved, because the "grace of God hath appeared to ALL MEN." But, someone objects that "we must accept the grace of God in order to be saved by it" and that is exactly right. However, in order to accept the grace of God we must accept what that grace teaches, and it teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." In other words, it teaches us that we must give up something and that we must do something.

### 5. IT IS THEREFORE, A MATTER OF RECORD THAT OBEDIENCE TO THE LAW OF CHRIST IS ESSENTIAL TO SALVATION.

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8,9) There is no indication anywhere

within the pages of Holy Writ that anyone has the promise of salvation short of his obedience to the law or gospel of Christ.

### 6. IT IS A MATTER OF RECORD THAT SALVATION IS IN CHRIST.

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10) This passage teaches that salvation is in Christ and Acts 4:12 teaches that there is no salvation out of Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

### 7. IT IS A MATTER OF RECORD THAT BAPTISM PUTS ONE INTO CHRIST.

In Gal. 3:26,27 we read, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

Denominational preachers often make the false contention that "for" in Acts 2:38 means "because of" which is without any authority. The Greek word "Eis" is the word from which we get the english word "for" in this passage. This greek word "Eis" is translated 1747 times in the King James Version and never one time "because of", not once. Now in Gal. 3:27 the english word "For" comes from the greek word "Gar" and this word is always translated "because of". That being the case we have Paul saying, "For ye are all the children of God by faith in Christ Jesus. BECAUSE as many of you as have been baptized into Christ have put on Christ." God put salvation in Christ, and nowhere else, and the only way to get into Christ is to be baptized into him.

—5255 S. Park Ave. #62  
Tucson, Arizona 85706  
Ph. (602) 746-1818

## WORDS OF ENCOURAGEMENT

"We enjoy the paper very much, keep it coming"-Made-line Mobery, Alta Vista, Kan.

"I can't see to read very well but love the paper so much I can't wait to get it. I am not able to go to church. Pray for me"-Rosa McGill, Selma, Cal.

"Renew my sub., don't want to miss the paper. May God bless the work"-Elizabeth Harlin, Lanetta, Ala.

"Enjoy the paper very much. Here is a sub."-J.B. Melton, Shreveport, La.

"Keep the good work going, enjoy the paper so much"-John Coon, Sr., Shreveport, La.

"Sorry I have been late with my renewal, enjoy the paper so much"-Ed Key, Evant, Tx.

"Here is my renewal, enjoy the paper, keep up the good work"-Wanda Merritt, Oildale, Ca.

"I want to receive the OPA in my new home. Thank you so much for such a fine publication"-Deborah Stumpff, W. Monroe, La.

"Here is my sub. and renewals for my daughters, we enjoy the paper so much. May God bless you in your work"-Mrs. A.L. Rollins, LaGrange, Ga.

"Here is my renewal, I enjoy reading it more than ever since I am alone. It is like letters from all the old faithfuls and yet there are so many new names. Keep the good work up, would love to hear you preach and sing again"-Dorothy Sharp, Westchester, O.

"Enjoy every thought presented in the OPA. Here is my renewal"-Mary Daniel, Holyoke, Colo.

"Don't want my sub. to expire, I have been a reader of OPA for almost 42 years and don't want to miss an issue"-Vida Morrow, El Monte, Cal.

**"LITTLE IS MUCH, WHEN GOD IS IN IT"****Jim Franklin**

The work in the Philippines continues to be one of the most progressive and encouraging efforts in progress today. In addition to recognizing God's blessings upon this work, I cite two basic reasons for the phenomenal growth: (1) the dedication and zeal of the Filipino preachers, and (2) the encouraging support provided by the American brethren. Through these combined efforts, the work has progressed to such an extent that it now requires (1) more full-time Filipino preachers and (2) additional support from interested congregations if the present, as well as expected future demands are to be met.

Through Bro. Danao's daily prime-time radio program and tireless efforts of the full-time preachers, new areas are constantly being opened up. This is presenting a problem because it becomes increasingly more difficult for the present number of full-time preachers there to keep with the demands. (Other areas have opened up since Don and Bennie were there in January.) Of course, one solution is to have more preachers in the field. (As in business, increased production usually requires additional personnel.) Well, having available preachers is not the problem at this point in time. The problem is that support is needed to put available preachers into the work. There are several—five whom I have met—who have yet to receive support.

Due to existing economic conditions, the Philippine congregations are not able of themselves to muster adequate support for all these men. Therefore, I would propose that we make an effort to supply this need in order that the harvesting be not hindered. "Today is the day of salvation" for others as well as for ourselves. Shall we not attend to the need?

Perhaps there are congregations who feel unable to do very much for the Cause of Christ because of what is considered (by us—not God!) to be meager contributions. It is to you that I make a special appeal. (By the way, I do not exclude those who are more affluent.) Would it not be advisable to get the most results out of what you do have? If you can raise about \$125.00 per month, you can support a preacher full-time in a field which is ripe into the harvest. In terms of returns on an investment, you cannot go wrong. Remember, "Little is much, when God is in it."

Bro. Don King has often referred to the capabilities of the Filipino preachers. He is correct. The men are competent. For example, Bro. Crisanto Sarceda of Sagunday, Quirino was challenged to a debate by an educated digressive preacher on the issue of the Communion. The debate was ended when the opposition admitted defeat. By the way, this was Bro. Sarceda's first debate. I might also add that he learned how to conduct himself and defend the Cause of Christ through studying with other preachers in their monthly meetings at Roxas.

One important note: the preachers in the Philippines work so closely and harmoniously that it becomes very difficult for an unworthy preacher to conceal unfaithfulness. I can assure you that appropriate Scriptural actions will be taken should it become necessary. You can depend on this!

Bro. Don King has served as an evangelist in the Philippines and as coordinator of their support from the Brotherhood in the States for almost five years. I am sure he would welcome the opportunity to furnish any information you may require in regard to supporting a preacher there. Why not contact Don and start supporting one of the most worthwhile works in progress. Brethren, you are needed! The Lord has provided the opportunity. Shall we not "redeem the time?"

(Author's note: After concluding my stay in India, I visited the Philippines for three weeks per their invitation. (This was my third trip to the Islands.) Bro. Danao had arranged for me to visit and preach in many areas. I am impressed by what I have observed. (I am willing to share

what I know about the work with any who would inquire.) I commend the brethren there, especially the faithful preachers—Bro. Danao in particular through whom this work began. And, I commend Bro. Don King who has earned the respect of those brethren for his unselfish contributions to that noble cause. May our God continue to bless that work with fruit, reward those who support it, and strengthen those who are in the front ranks of the battle as the Gospel spreads across the Philippine Islands.)

--12579 St. Michel  
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**POSSIBLE!**  
**NEW BOOK--JUST OFF THE PRESS**  
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**By: James D. Orten**

This new, hard-back book is just off the press and now ready for distribution. "Marriage In A Chaotic World", contains 13 chapters of excellent reading on this most relevant theme. Included are discussions on: "The Natural Basis of Marriage", "Whatever Happened To The American Family", "God's Regulation of Marriage", "Contributing To The Mental & Spiritual Welfare of a Spouse", "How To Know If You Are Ready For Marriage", and "Preparing For A Good Sexual Relationship". The book also includes chapters on "Maturity", "Discussions With Young People", "Getting Professional Help", and "What A Parent Can Do". Dr. Orten combines his experience as a professional therapist with the principles of God's Word to produce a most practical and helpful book. This beautifully bound, 282 page book should be read by all married couples, young and old alike. Our children also need this book in preparing for marriage. The cost is \$10.00 (plus \$1.35 postage & handling.)

--Robert C. Loudermilk  
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**BONDS**  
**OF MATRIMONY**

**BONDS OF MATRIMONY**

**Offill—Maxwell**— Saturday afternoon, June 15, 1985, at the church house in Cottage Grove, Oregon, David Warren Offill and Cynthia (Cindy) Kay Maxwell were united in holy matrimony. Numerous friends and relatives were in attendance to give the couple their best wishes. This writer felt honored by being asked to officiate. Both the groom and the bride have been dedicated Christians for some time, and we feel now, that their love for God will bless their new home with dedication to each other. Our prayer is that God will bless their life together in every way, and that with true happiness.

--Gayland L. Osburn

**Lambert—Kaker**— On the evening of August 24, 1985, Steve Lambert and Kelli Kaker were united in marriage at the East Mound Church of Christ, Bridgeport, Texas. Steve is the son of Melvin and Billie Shipley, and Kelli is the daughter of Henry and Linda Kaker. Many friends and relatives were present. All of these people are members of the Bridgeport congregation. The parents of Steve and

Kelli did a wonderful job of raising these young people. It was my privilege to officiate. My prayer is that the Lord will continue blessing them as they walk through life.

--James Vannoy

## Our Departed

**Williams**— Kenneth Scotty Williams of Bridgeport, Texas was born June 18, 1961 and departed this life September 25, 1985. He was taken away from his family due to a tragic accident, at the young age of 24. He was a member of the East Mound Church of Christ near Bridgeport. He is survived by his Mother and Father, one sister and one brother and both grandmothers. Scotty was known and respected by many. The attendance at his services proved how people felt toward him. I had known him since he was a child. It was my honor to be asked to officiate.

--James Vannoy

**Smith**— Sister Verda Smith's passing from this life Sept. 20, 1985 brought sorrow to this congregation in Healdton, OK; but when we think of the good life that she and Brother Tom lived and their concerned efforts in the Lord's work here, we rejoice, thank God and take courage. Their faithfulness was observed in this area for more than 50 years. They were truly yokefellows in his vineyard. Their works will follow on. Their faithful children and Brothers and Sisters in Christ will see to that. We will miss them but expect to meet them in that eternal home.

--J.D. Elmore

## From the Fields

**Clyde Lamkins**— Rt. 1, Box 381, Lebanon, MO 65536— I did a month's work in Arkansas with Miles King and Mark Fender. I held 3 weekend meetings, one was restored. More repairs have been made to the church house. Bro. King is to stay at Wilth Springs for a year or two and work with the congregation. The interest is good and it looks promising for the church. We went to the Eastern Labor Day meeting, and it was a good one. We just finished a meeting in W. Virginia at Mount Liberty where Bro. Richard Bunner is helping out. We were happy to have Richard Nichols and G.W. Kornegay with us one night. I was privileged to meet many new brethren. The brethren at Mt. Liberty felt we had a good meeting tho we had no visible results. Pray for us in the Lord's work.

**Paul O. Nichols**— 9462 Baird Road, Shreveport, La. 71118, Oct. 10— The meeting at San Antonio (Vance-Jackson) closed without visible results, but I have been informed that two who attended the meeting have since been baptized and a couple have taken their stand with us from a cups and Sunday School faction. Thank God for honest hearts! We had a good meeting at Holyoke, Co. I stayed with Bro. Roy Knight who was probably at my first meeting, in which I preached night about with another preacher--at Montebello, Ca. I had not seen him in forty years. It was a pleasure. It was also a joy to be with the

Daniels whom I had known in California. During the meeting we had several visitors from Denver and Imperial, Ne. as well as some townspeople. The meeting at Jonesboro, Ga. was postponed until Nov. 11-17. By the time this report appears in the paper I will have been through a meeting at Blue Springs, Ky., Oct. 18-27. I am to be at Sharonville, Oh., Nov. 2-10. Best wishes to all the faithful everywhere.

**Charles Mosley**— 1043 31st St., Columbus, Ga. 31904, Oct. 11— The members of the 31st St. church of Christ in Columbus wish to thank all who helped make the Labor Day meeting held here a success. It was conducted by Bro. Carl Johnson and attended by several other preachers of the gospel. There were visitors from at least 6 states and 18 congregations, as well as from the community. There was one baptism, and 3 confessions of fault.

**Jack Cutter**— 12321 E. 14th, Tulsa, Ok. 74128, Sept. 23— All areas of the work here continues to progress gradually. We are looking forward with anticipation to our meeting with Lynwood Smith, Oct. 19-27. This has been a very busy year for me. I have held several weekend meetings this year, plus, trying to keep up with the work here. Remember the annual Oklahoma New Years Meeting will be held here in Tulsa. We anticipate a great meeting.

**J.J.B. Malowa**— Pelusi Vlg., C/O Mthulo F.P. School, Box 92, Thyolo, Malawi, Sept. 12— Work of the Lord Jesus Christ is going forward. Sept. 1 we congregated at Maenda in Thyolo area; 388 attended. Preachers were J.J.B. Malowa, D.S. Magomoo and S.S. Makanani, preaching in turn; 30 were baptized and 35 confessed sins. When you are reading the Bible, God is talking to you; obey Him, and you will receive forgiveness of your sins. Please pray for us here.

**Don L. King**— 41931 Chadbourne Dr., Fremont, Ca., 94539, Oct. 15— The church at home continues in peace. Last Lord's day several new people were present which is encouraging. Mike Fox is to hold a weekend meeting for us the 1st-3rd of Nov. We look forward to it. The meeting at Lodi closed without visible results. One man who attended was baptized afterwards and, of course, we thank God. Crowds were the best of any meeting I have ever held there. Folks came from all around and what a help they were. I stayed with the Floyd Staniford's, my wife's grandparents, and as usual felt right at home. We look forward to being home for a time now and working with the home church. Your prayers are needed.

**Paul Walker**— P.O. Box 1385, El Reno, Ok 73036, Oct. 8— I am now in a meeting in Flemington, Pa. It is a real pleasure visiting again with brethren in this part of Pennsylvania. Since arriving here, we have learned of the death of Bro. John Shaw. Our sincere sympathy is extended to Tommy and Jimmy Shaw, his brothers, and to all the Shaw family. The congregation in El Reno will have a Young People's Meeting the latter part of Oct. Bro. G.V. Ayers will be in charge of the meeting. May God bless the Lord's work around the world.

**Voyd N. Ballard**— 5255 So. Park Ave. #62, Tucson, AZ. 85706, Oct. 4— Our work with the church meeting at 1602 So. Country Club Road here in Tucson continues to make good progress. During the month of September we had several non-members attend one or more of our services. We also had visiting members from Missouri and California. Brother Marvin Fisher from El Cajon, California taught for us on Sunday night, Sept. 16th and Brother Charles Jordan from Lebanon, Missouri spoke for us three or four times during the month. We continue to make every effort possible to reach the unsaved with the gospel. If you know of anyone in this area that we can contact be sure to let me know. Pray for us and the work here.

**Jim Hickey**— P.O. Box 577, Hamilton, GA 31811, Sept. 24— I am happy to report that the work in West Point, GA. continues to go forward. Recently one was baptized and another restored to duty. At the meeting at Columbus Bro. Carl Johnson baptized my youngest son, Dennis Barrett Hickey. It is a great joy to see all my sons serving the Lord and assisting in the work of the Lord. Bro. Larry Parker and the brethren in this part of the country have encouraged them. I am afraid that our young people see more poor examples than they see good ones. Too many leaders and preachers forget that our young people are observing them. This week Bro. Don Jackson will be preaching here. We are happy to have Brett with us now. He is working, attending college, and preaching in the area. We are beginning to develop some good personal work prospects. Our home is open to all the faithful.

**Richard Reed**— Box 293, Cedar Rapids, Iowa 52406, Sept. 10— I have just finished participating in a fine preacher's study held by the 73 and Prospect Ave. congregation in K.C., MO. There were good crowds, fine interest, and I feel much good was accomplished. The hosting congregation is to be commended as well as the teaching participants. With God's help and strength, we are planting our third congregation here in the Cedar Rapids area since 1976. This has also been made possible with the help of many good brothers and sisters dedicated to the Cause. Our work is in the heart of the black community, and we have had one baptized into Christ. We also have a promising study, and one or two good leads with encouraging outside interest and visitors. I have had to take part-time secular work for time to time since my support has been well under my needs, but I am preaching full-time now as the work here demands. We are going to "trust God to supply our needs," and be about his business. If the Lord wills, I will be preaching in a Gospel meeting held by the 28th and Sprague St. congregation in Omaha, Neb. starting Sept. 22-30 along with Bro. Wilson Kees and other preachers from the area. I will be opening a meeting at the Richmond, Ind. congregation starting Oct. 20-27. All who are in the area of these meetings are welcome to come. I am happy and thankful to be back full-time and looking forward to the fine fellowship and work with all of "like precious faith." Please continue to pray for the work here and everywhere.

**P. Duane Permenter**— 407 N. King, Henryetta, OK, 74437, Oct. 3— It was a pleasure to attend the Eastern Labor Day meeting at Pleasant Grove, Indiana. Both the hosts and the coordinators of the meeting did a splendid job. Too, it was wonderful to hear the preaching of many different brethren. Since last writing to the paper, I have preached at many different places. In addition to the congregations mentioned in my last field report I had the opportunity to preach at Wayne, West Virginia, Sharonville, Ohio, Bedford, Indiana, Oak Grove, Arkansas, Glidden, Iowa, and Columbia, Missouri. I am truly grateful to all the brethren in various areas of the country for the hospitality extended us and the privilege to preach the gospel. Our meeting in Bandy, Kentucky was certainly enjoyable, and we feel sure much good has been accomplished. The meeting in Brazil, Indiana was also encouraging; we had one confession of faults. Our work at Henryetta, Oklahoma will have come to a conclusion by the time this comes out in the O.P.A. We are planning a move to San Antonio, Texas (Vance Jackson) after the first of the year. We are anticipating a great work in Texas. The work in Henryetta has been enjoyable; and we are going to miss the many friends we have been blessed to have known. We look forward to the new opportunity of evangelizing the area of San Antonio. It is my understanding that some have been converted out of the Bible class persuasion. Also, we plan to make a trip to California in November preaching at many different places. It has been over two years since we were home to the state of California. December 6th through the 15th we plan to be at Escalon, California. We

are now in Springfield, Missouri enjoying the hospitality of many fine people. Brother Irvin Barnes has opened his home to us, and we appreciate he and his wife immensely. May God bless all the faithful. Please pray for us in our travels. Peace be unto all.

**Johnny Herrera, Evangelist**— 1207 Cloverdale (Belmead), Waco, TX., 76705, Tele. 1-817-799-4173, September 26, 1985— On January 6, 1985, a new meeting place was established in Waco, Texas, where many Spanish speaking people live. The first Lord's Day morning 34 persons assembled for worship services. Eight of that number were members of the body of Christ. All others were visitors. Since that first day 6 persons have responded to the Lord's gospel call. Two came from digression. To God be all the glory. Others have expressed great interest. Our new members are very committed to our Lord, just the way it is supposed to be. They are always inviting their relatives and looking for new leads, hoping for new converts to the Lord Christ. Working with such members is very encouraging; and I, your worker, appreciate their cooperation. We are currently averaging 24 in attendance, for which we give thanks to the Lord and to our supporting sister congregations in the Metroplex and in McGregor, who are assisting with the rent on our building. McGregor is supporting a radio program. It has helped to advertise our location and our gospel work. May the Lord bless our efforts and your support, encouragement and prayers in this new work, to the honor and glory of God. Yours in Christ, Johnny Herrera, Evangelist.

**J.W. Kornegay**— 2132 S. Arlington Rd., Akron, Ohio 44306, Ph. (216) 773-5627— The work here at Lakemore Congregation is doing good, having visitors at most services. We have a radio program beginning Oct. 12th. once a week at W.T.O.F. Akron-Canton Station. We are offering free bible correspondence courses. Hope much good will come from our effort. If we can get people to value their souls and fear God's wrath on the ungodly, it will be an awakening that is needed all over the world. Brother Charlie Ross and I have been working from time to time with the congregation at Chesapeake, Ohio, and have helped to solve some problems there and they are now in harmony and unity with sister congregations. They asked me to mention their faithfulness when writing the O.P.A. and they welcome, and ask preaching brethren to come by anytime they can, and will, to visit with them. Brother Frank Taylor and Brother Kelly Riley both have some serious health problems. They need our prayers. We heard Brother Clyde Lamkins give a good lesson at the Phillipi, W. Va. Congregation Sept. 7 at the evening services. May our Lord bless him and all gospel preachers everywhere. Please pray for me and the work every where. We enjoy the O.P.A. very much. Keep up the good work.

**Joe Hisle**— Rt. 4, Ada, Ok., Oct. 11— We are home after a busy summer. It has been a good year in the Lord's work for which we are thankful. The 4th of July meeting at Sulphur was one of the best ever. Bro. Joe Norton and Bro. Don King did an excellent job. The city of Sulphur literally rolled out the red carpet for us. After the meeting at Sulphur we began the last half of our schedule at Claxton, Mo. It was good to be with the brethren at Claxton again. The meeting closed with four being baptized into Christ. Our next effort was in Bakersfield, Ca. at the Planz Rd. congregation. This was the first time for me to preach in Bakersfield. The meeting was most enjoyable and closed with several making confessions of fault. From Bakersfield we traveled to Manteca, Ca. The congregation at Manteca has grown in number as well as spiritually. The meeting was well attended by local congregations. We are thankful to report three baptisms at Manteca. We also appreciated the opportunities to speak at the Fair Oaks congregation. We came home, put the children in school and I went to Neosho, Mo. I have preached in the Neosho

area for years. It is always a treat to see all the brethren. The meeting was blessed with one baptism and some confessions. Bro. Ron Alexander held us a meeting here in Ada in Sept. It was one of the best meetings we've had in years. We appreciate Bro. Ron's solid stand on truth, we commend him to the brotherhood. As always we are glad to be home and we cannot say enough for the continuing support and encouragement of the Ada brethren. Please remember us in your prayers.

**Allen Bailey**— 631 Oak Hill Drive, Houston, Missouri 65483 (417) 967-4550, October 12, 1985— All things here in South Central Missouri are progressing nicely. Recently, Br. Glen Osborn concluded us in a meeting and one that I really enjoyed. Br. Glen and his family stayed in our home and it was our honor to have them. One great quality of Glen is that he has the ability to reach many of the young people and that is an admirable trait. I appreciate the great comments that we hear from some of Glen's sermons. Glen is plain, and bold in his speech. Keep up the good work always fellow preachers in declaring the gospel of Jesus Christ in a plainness of speech and with boldness. We recently had three baptisms here at Houston. We are grateful for the dedication of those who desire to serve God. Please pray for the work here and everywhere that good continues to be accomplished. I appreciate our Elders and Deacons in the congregation. They are men who love the church, and we as a congregation love them too. I pray that this scriptural government will always be in this congregation from now on. This is God's way. We plan to leave tomorrow (October 13th) for California. We have two meetings. One at Auburn and the other at Olivehurst. I have never been to either of these places and I anxiously await the opportunity. I enjoyed several hours of good deep study in the scriptures with Br. Dale Wellman and Br. Bill Ferguson recently in Rogers, Arkansas. We plan to get together once a month if all goes according to schedule and study plus assist each other in personal work in each respected area. We look forward to having Bill and Dale and their families in our home mid November. If anyone travels through this part of the country, please visit us in our homes and/or the congregation. We would love to extend hospitality to our brethren and sisters in the faith. **May God Bless The Faith Everywhere!!**

**Edward Williamson**— 711 S. Adair, Pryor, Okla. 74361, 918-825-1697, Oct. 9, 1985— Greetings to all the Christians everywhere. This month marks the end of one year of work with the Chouteau, Okla. congregation. This past year has been one of striving to build up the church spiritually and also of spreading the gospel to the unsaved in this area. We plan to work with them for another year, Lord willing. We have considerable interest in the community. The past few months have been very encouraging. The church here continues about the same, but we have been having several visitors from the community for which we are thankful. Since my last report I have been privileged to be with the brethren at Kansas City, Ks. (36th), Leewood Village, Mo., Tulsa, Ok. (11th), Tahlequah, Ok., Muskogee, Ok., and Bendavis, Mo. It was very good to see our friends and loved ones again. My family and I were able to hear some good preaching this summer by Joe Hisie at Neosho, Mo. and also Carl Johnson at Rogers, Ark. I would like to thank George Powell for his letter which was printed in the Oct.

issue of the OPA. It is a shame and a disgrace that we have not spread the gospel the way that we should. I urge all those who call themselves evangelists to take a good hard look at what you are doing and see if you measure up. We have too many circuit-riders who preach to the same people in the same meetings year after year. We also have too many "ministers" in congregations where they are elders. Let us all take heed to the words that brother Powell wrote. Let us know if there is anyone that we can contact here in northeastern Oklahoma. Continue to pray for us as we pray for you. And keep spreading the gospel.

**Virgilio O. Danao Sr.**— Dist. No. 2, Roxas, Isabela, Philippines; September 18, 1985— Bro. Jim Franklin's recent visit here has been fruitful, for 25 souls have been added to the Lord's Church in different places through baptism: 12 in Ilocos Norte; 5 in Cagayan (at Bro. Valeriano Bravo's area in Abbariungan Uneg, Sto. Nino, Cagayan); 4 in Isabela (Roxas area); 3 in Cainta (Manila area); and 1 in Quirino province. We have been to different provinces, including Baguio City, visiting brethren and conducting meetings within the period covering August 21 to September 11. Despite of the heavy rains, floods, and typhoons (Bro. Franklin was in Roxas when it occurred) which seemed to have been successful in hampering our preaching itinerary, I would say that his visit was a success. Actually, we cancelled our scheduled meetings in Camiling, Tarlac and its surrounding towns because bridges on the way going there were washed out and not passable. We also could not visit Gappal, Cauayan and other places in Isabela because of heavy rains and rivers were high and flooded. However, despite of these hindrances, the one day meeting in Roxas on September 6 was fairly well attended; and an ardent listener of my radio program from Aurora, Isabela attended and was baptized, although that was the first time I met her. We pray and hope her baptism will pave the way for us to start a congregation in her place. Bro. Jim Franklin's stay here will always be remembered by us. We found him to be approachable and dedicated to the Cause of Christ. His insight and "new approach" in presenting Biblical truth in his challenging sermons edified and strengthened us in our faith. I was privileged to be his interpreter and to accompany him in all of his trips here. I regret that the period was so short for me to be with a dedicated preacher of the Cross like Bro. Franklin, whom I learned to love as a true brother in Christ and a dear friend. Those sleepless nights we spent together talking and discussing things that pertain to the Cause of the King of kings here in the Philippines and other places in the world, and sometimes kneeling together in deep prayers in the middle of the night, I will always remember, and the more I am appreciative to Bro. Franklin as a servant of the Lord. We are looking forward to the time when he comes back to my country. Brethren, please pray for the work in the Philippines. Bro. and Sis. James Vannoy also visited the church in Cainta in the Metro-Manila area, and worshipped with the brethren on August 11. We are grateful for the generosity extended by the Church at Bridgeport, Texas, their home congregation, particularly their desire to support a local preacher here, through them to the Lord's work in my country. We are thankful for brethren everywhere who are concerned in the mission work of Christ's Kingdom. **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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## IN EVERY THING GIVE THANKS

By Bennie Cryer

The Gentiles were represented as once being "without God in the world." Eph. 2:12. Some of their characteristics marking this separations from God are listed in Romans 1. In verse 21 their failure to offer thanks to God for all their blessings is used as one of the evidences of lives that did not trust in God. The importance of giving thanks is stressed in Col. 3:17 in this way: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Thus Paul taught each christian to trust in God and thank him for the blessings we do enjoy regardless of the circumstances we find ourselves in. To those brethren overseeing the church in Thessalonica the Spirit brought this thought out in a most poignant way: "In every thing give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. It is no wonder then why the Gentiles failure to give God thanks is offered as one of the proofs of their alienation from God.

### "IN EVERY THING"

How can this be demanded of us? I, myself, have experienced circumstances in life that shattered peace of mind, hopes of the future, vanquished dreams and brought despair and discouragement. Other children of God have suffered the same or similar circumstances and some to a far greater degree than I. Would any just and righteous ruler demand of us thanksgiving when it seems our world has crumbled around us? This verse requires from us an affirmative answer. This is a difficult step of faith and, thankfully, other scriptures helps us along such as 2 Cor. 4:17. The future glories that await us are so much greater and have such value that any misfortune, any sorrow or any disappointment that might come our way provides us with an opportunity to lift our voice in thanksgiving to the one who has the power and wisdom to use these things to work "for us a far more exceeding and eternal weight of glory."

### FOLLOWING CHRIST

When Jesus instituted his sacred feast he knew the sufferings, the betrayal, agony and death that was very near in point of time. It all would begin for him in a matter of hours. Yet, there in that feast, he thanked God, even blessed God, for those symbols of his suffering and death. Should we not also thank God when distressful times come our way? See how God used his suffering and death to provide a better life here and in the world to come? But that was not the first time he offered thanks to God when disappointments came his way. He went about preaching the gospel of his kingdom. Many refused to repent and actually rejected him. Did he quit? No. He offered thanks! Listen to him from Mt. 11:25-26. This was his answer to that problem: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: For so it seemed good in thy sight." See, he had found something in this circumstance of rejection to thank God for. Such was his trust in God. We are to be imitators of

Continued on Page 6

## IT COULD AFFECT OUR INTERPRETATION

By Barney Owens

"Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." (I Cor. 7:27).

The so-called "Marriage Questions" has been stated, argued, hashed and rehashed so much so, that some have closed their ears to anything that is said or written upon the subject. This I believe to be a terrible sign. I hope I am at this time having eyes cast upon this article that are as the Bereans of old, ready to "search the scriptures to so whether these things be so."

This paper is not sent forth as an interpretator, rather to point out a fact that might have a great deal to do with one's proper understanding and application of the truth.

In the passage above there is a single word that appears twice which has received emphasis. However the greek word is not the same. Following you will find the greek word (in English) with a definition from Thayer and Strong.

1. "seek not to be loosed" Greek LUSIS.

Thayer says on page 384: "a loosing of any bond, as that of marriage, hence once in the N.T. of divorce, I Cor. vii 27. Strong has it on page 45: "a loosing, i.e. (spec.) divorce:—to be loosed.

2. "Art thou loosed" Greek LUO

Thayer page 384: "to loose any person (or thing) tied or fastened...spoken of a single man whether he has already had a wife or has not yet married, I Cor. vii 27"

Strong page 45: "a prim. verb; to 'loosen' (lit. or fig.):—break (up) destroy, dissolve, (un) loose, melt, put off."

As you can see there is a shade of difference in the terms and do have some impact on one's view especially in regard to the following verse (I Cor. 7:28). The chief reason for my bringing this to your attention is because many brethren and sister's use Strong's Concordance to find a word in Thayer and at the same time consider the definition which Mr. Strong has given for these words. There is nothing wrong with that EXCEPT in this case Mr. Strong has (for some reason, perhaps just because he was human and erred) listed these words exactly backward. While his definitions are correct, one by following the number he has given by each of the statements will get the wrong word in I Cor. 7:27. Let me show you what I mean: (Strong's Main Concordance page 613):

Continued to Page 6

### EXPIRATION DATE

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## AN EXAMINATION OF THE SIMPLE ENGLISH BIBLE

By: Voyd N. Ballard

I have been a member of the church and a preacher of the Gospel for fifty years. I obeyed the gospel and started preaching it when just a lad of sixteen. Regretfully, I spent the first 45 of those 50 years with the people that we often refer to as the "Sunday School Brethren". During the last thirty years that I was with them I watched more and more digressions and departures from the Truth spring up among them. Today, there are many, many, more digressions among that group than just Cups, Classes, and Women Teachers. I have long since been convinced that many of their departures from the Truth is either a direct or indirect result of their acceptance of so many of these so called "Modern Versions" of the Bible. In many of their congregations today it is almost impossible to make any sense to them by quoting from the Bible as so many of their members have these various so called "Modern Versions" and they are so wed to them that they don't know nor understand what you are talking about when you quote the Bible. I have been in some of their "Bible Classes" when the class became a "Babble of the Versions" due to the fact that one after another of them kept speaking up to the effect that, "My Version says thus and so". In many of their so called "Bible Classes" today they spend more time arguing among themselves as to which "Version" is right than they do in discussing what the Bible teaches. When these "Modern Versions" first began to be popular among these brethren I and other preachers among them tried to warn them of the dangers involved in these "versions" but to no avail. If you will notice you will see that everyone of these people who now hold to such false teachings as "unity in diversity", "grace-unity movement", "direct operation of the Holy Spirit", etc. all read from these "modern versions" in an attempt to support their false teachings.

George W. DeHoff, a prominent preacher, writer, and debater among the Sunday School people warned them in March 1973 as follows: "My sainted mother read to me from the King James Version of the Bible when I was two, three, and four years old. By the time I was five she had taught me to read chapter after chapter and before I had finished high school I had memorized whole books. It was only when I arrived in college that I learned I was to 'unmemorize' all I had worked so hard to learn and memorize from a 'more modern version'. I did not do it." Leroy Brownlow, another prominent preacher among them also warned in 1973, "We have had a rash of translations to break out among us in which very little has been added to truth, faith, and stability, but much has been added to error, doubt, and instability. Consequently many people are confused. Many wonder. Many are insecure. Now when you ask in a Bible class, 'what saith the Scriptures?' you may get a dozen answers, and many of them are only the theological views of the so-called translators or translator (just one). It is hard to have unity when your thinking is guided by such a source of division".

Now, so far as I have been able to determine this problem has not plagued our brotherhood (the one cup people) in the past, and I am just hoping and praying that it will not become a problem in the future. I beg all of our preachers and brethren in general to be very, very, careful before you start recommending any of these so-called "modern versions". Remember this brethren, the King James Version was translated by 47 of the world's finest Greek scholars and the American Revised (later called the American Standard) Version of 1901 was translated by 101 of the best Greek scholars. Anything which cannot be proven by these two reliable versions cannot be proven at all and is not the truth. These two versions brought the church and the saints of God to us. The few inaccuracies and obsolete words of the King James Version are of no great importance, but even these have been taken care of by the 1901 Version. The 1901 Version is probably the most

accurate word for word translation ever made. Its most glaring error is the leaving of the church out of Acts 2:47. It has been described as "slavishly accurate." Whatever that means, I am sure it will never be said of these "modern versions" we are now getting. Accuracy is not one of their faults!

During the past year I have made a detailed study and examination of a book called The Simple English Bible (New Testament). Starting with Matthew I have gone through this book page by page and verse by verse making a comparison with the Bible (the King James Version) I have not been in a hurry, and I have made a fair examination. Space will not permit a detailed listing of all the inaccuracies and perversions of this book, but I believe the following will be abundant proof to the honest mind that this is not a reliable translation of the New Testament.

1. Matt. 26:26 - Mt. 14:22 - Lk. 22:19 is rendered as follows: "Jesus took bread and gave thanks. He broke off some of the bread and gave it to his followers." "He said, take it and eat it." But that is not what Jesus did. The bread which Jesus broke off is the bread which he ate. This book is wrong in having Jesus give the bread which he broke off to his disciples to eat. The part which he broke off is not what they ate.

2. Luke 1:3 "I too, thought, after I studied everything carefully from the beginning... that I would write it down for you". But that is not what Luke said at all. He said, "having had perfect understanding of all things from the very first". The "perfect understanding" could be nothing less than inspiration, and "from the very first" could not be less than eye witness testimony, but anyone of intelligence could "study everything carefully from the beginning" from a human standpoint. But Luke claimed the perfection of inspiration for his account - not a "study of everything."

3. Acts 2:30 "God vowed to David that one of his descendants would sit on David's throne." But this is not what the Holy Spirit said at all, and this is not what God swore to David. David had many descendants, but out of all of those descendants "God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." The Millennialist does not object to the idea that a descendant of David may now be seated on his throne. He does deny that Christ occupies that position.

4. Acts 2:47 "the Lord was adding them to the congregation". As already mentioned the most glaring fault with the American Standard Version of 1901 is its failure to correctly translate the Greek "te ekklesia" "The church" in this passage. However, The Simple English Bible not only mis-translates "te ekklesia" in Acts 2:47 but it does so in every passage in the entire New Testament. It completely takes the church out of the New Testament! If this book was the only version of the New Testament available to us we would never know that, Jesus loved the church, built the church, died for the church, gave himself for the church, purchased the church, nor added the saved to the church. In fact, everything that we now know about the church would be absolutely unknown to us if we had to depend on this book. I fail to understand how any one who knows and loves the church could recommend this, or any other so-called "version" that so completely boycotts the "church which he purchased with his own blood".

The excision of the church from Acts 2:47 invalidates the argument for the establishment of the church on Pentecost. It was on that day that for the first time Christ was proclaimed as the Son of God "with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). It was the first time the Holy Spirit performed the function of conversion through the preaching of the gospel; it was the first time that the law of pardon was

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## THE LAW AND THE KINGDOM PART III

### IRVIN BARNES

### THE LAW PROVIDES FOR ADMINISTRATORS OF THE LAW

The law of the kingdom has made provisions for its administration by calling for the appointment of those who qualify for certain offices. Romans 12:3-4 shows that all members have not the same office, which also proves conclusively that the law does indeed provide for offices, and, therefore, members to occupy these offices in the kingdom. Romans 12:8 shows that some would rule in the kingdom, for it points out that he which ruleth should do so with diligence.

Many passages could be given to prove that elders are a part of the governmental framework of the church. To conserve time and space, only two passages are noted, which are sufficient to prove the point.

**1 Timothy 3:1**, "This is a true saying, If a man desire the office of a bishop he desireth a good work."

**Titus 1:5**, "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:..."

But again, how are they to rule, and how far does their authority extend? In the following pages, it is affirmed and established, by necessary implication and example from the scriptures, that those with oversight of the affairs of the Lord's kingdom discharge this oversight as administrators of the New Testament law. In other words, they are to function within the limits of the law, applying the law in situations which demand attention. First, let us make a scriptural check of governmental action by elders and note how their authority is limited to the administration of the New Testament law.

The fifteenth chapter of Acts provides a classic example of elders discharging their duties in administering the kingdom law. This chapter provides many answers to questions that arise about church government. A problem presented in the chapter concerns doctrinal error. Some came down from Judea to Antioch teaching false doctrine by trying to bind on New Testament Christians to the Old Testament practice of circumcision. They were teaching that unless one was circumcised, he could not be saved. This was false doctrine indeed, and something had to be done about those who were promoting it.

According to Titus 1:9, men were to be appointed as elders who could, "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Since the case at Antioch is a case where false teachers had to be dealt with, it becomes obvious that they should be brought before the elders in an attempt to convince and exhort them of their error. Those who taught this doctrine came down from Judea, where they were members of the Jerusalem church. Note Acts 15:4, "certain which went out from us." This provides certain proof that these teachers were members of the church at Jerusalem. Paul and Barnabas, after seeing the problem, went back to Jerusalem to discuss the problem with the elders and apostles from the Jerusalem church. Please read the entire account as recorded in Acts 15:1-35.

Some have suggested that the only reason they went to Jerusalem was because the apostles were there, and that this matter required an apostolic ruling. If this were true, the matter could have been settled in Antioch, since the apostle Paul was already present in Antioch when the dispute arose. When Paul went to Jerusalem as recorded in Galatians 2:7, he noted that those in that city were unable to add anything to him in the way of knowledge which he had not already received. Therefore, he, as an apostle, was just as capable of dealing with these false teachers as any of the apostles at Jerusalem. It obviously was a matter of authority, oversight, and jurisdiction. In spite of the fact that Paul and Barnabas disputed with the false teachers at Antioch, it was still necessary to bring the matter before

the elders at Jerusalem. The facts of the case were established by the testimony of witnesses from Antioch. It is evident that the elders and apostles felt a responsibility for the teaching of anyone who had gone out from Jerusalem. The record states in verse 24, "to whom we gave no such commandment." Obviously, the apostles and elders at Jerusalem had no geographic limitation in setting the record straight or in the disciplining of their own members. The elders had no authority in these other churches other than to correct the false teaching done by their own members.

Not everyone in the church at Jerusalem agreed on this question. Some, (verse 5), rose up claiming that Christians should be circumcised and should keep the law of Moses. This did not hinder the elders and apostles in the work which they had to do. If the question had been submitted to the congregation for a determination, there would have been a majority and a minority. It is easy to see that in some cases right could suffer badly in such an arrangement. But it did not in this case. Since this governmental action was carried out by the elders and apostles in a kingdom-type method, the decision was made with one accord as stated in verse 25.

Had one or more of the elders held out for circumcision, then there would have been false teachers among the elders, and it would have been impossible for a divided eldership to have ruled the congregation on this point. What kind of action then would have been taken if such had been the case? Since there is no record which gives one or more elders authority over any other elder, to correct a situation of this kind would require the action arranged by Paul in 1 Timothy 1:3 and 5:19-22. These passages provide the method by which an unruly elder may be removed from office if he will not accept the rebuke given by an evangelist and reform accordingly. The practice of elders striving to gain authority over other elders led to the great apostasy and the papacy.

Admittedly, there is some room in the fifteenth chapter of Acts for judgment on the part of the elders. Elders should be the type of individuals who could carefully discuss such items and arrive at unanimous decisions. In this case, they selected two men to report to the churches that had been disturbed by the false teachers. The questions could well have been whether to send two men or three, and whether the two finally selected were the very best for the work, or whether some others would have been better. Such decisions must be agreed upon with a minimum of friction.

It is much to our advantage that this whole procedure was handled jointly by the apostles and elders. The fact that the apostles participated gives double assurance that the example is a perfectly safe one for the church to follow today. Some have argued that since the apostles participated, it insured that no one involved could have acted any differently. This is a very poor argument, since there were many who opposed the apostles. In fact, those who initially brought about the controversy opposed the apostle Paul. What really is proved here is that the church at Jerusalem had capable, well-qualified elders who were faithful in the discharge of all their duties.

Today, we have the apostles through their word only. In a similar situation, we would have to depend entirely on the elders as they would administer the word or the law given to the kingdom by the inspiration of the apostles. This is a lesson for the church today, to have a dependable body of elders who would step up and take care of any situation by explaining and applying the New Testament law as needed and required by the circumstances.

You will notice in Acts 15 that even though the whole

Continued on Page 4

**PUBLISHER**

Don L. King

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

Ronny F. Wade

P. O. Box 10811  
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 FUTURE OF THE  
OLD PATHS ADVOCATE**

We are writing to all those interested in the future of the *Old Paths Advocate*. One of the current problems we face is our method of mailing out the paper each month. It is expensive and leaves a lot to be desired as far as accuracy is concerned. In order to stay abreast of modern technology and at the same time do the best possible job getting the paper to the readers, we need to computerize our mailing list. A good computer would cost around \$2000.00. Is there not someone out there who would be willing to donate the cost of a computer to the paper, and use the donation as a tax deduction? Or is there a reader who currently has a computer system, but who wants to update it, and you would be willing to donate the old computer to the paper. In either case, please communicate your willingness to either Brother Don King or myself. Your help will be greatly appreciated.

--Ronny F. Wade

**NOTICE REGARDING MATERIAL  
SENT TO US**

In direct correlation to the above mentioned, I have asked Ronny Wade to put out the Feb., March and April issues from Springfield, Mo. **Please send all field reports, articles, etc. to him from Dec. 15-March 15 in care of: P.O. Box 10811, Springfield, Mo. 65808.** You may continue to send subscriptions to me in California as always during this time period. We realize this may be a bit confusing, and we apologize in advance for that; however, we hope the improved service we anticipate being able to give our readers will be worth the brief inconvenience.

--Don L. King

**PLEASE NOTE**

This note from John Smith a few days ago: "Please announce in the O.P.A. we will no longer be meeting in Plymouth, Ma. as of the 1st week end in Dec." Necessary changes should be made in your directories to reflect this.

**THE LAW AND THE KINGDOM PART III  
IRVIN BARNES  
THE LAW PROVIDES FOR  
ADMINISTRATORS OF THE LAW**

Continued from Page 3

church was assembled to hear the conclusion of the proceedings, nothing was ever put to a vote of the congregation. Those in charge fully understood that they were agents of the King in heaven and were administering His law, the Truth! There is no hint that any of them ever thought of any democratic action at any time. The question being ruled on by the elders and apostles at Jerusalem was a very difficult and troublesome problem for the church in that day. No New Testament church today has a problem with circumcision. However, such things as musical instruments, individual cups, and Bible classes could be put in the place of circumcision, and in so doing, a better understanding and acceptance of the example here could be gained and applied to the church today. Acts 15 gives a precedent to follow in the case of some doctrinal error that might arise in any congregation of the Lord's church today.

The law also states that evangelists are to administer the law of the kingdom in fulfilling the duties of that office. One of the duties of an evangelist, for example, is to stop the mouths of heretics, Titus 3:10. This would apply particularly in the absence of elders, or if an elder was to digress into heresy. We have already noted that an evangelist is to hear accusations against an elder who sins. He is also taught to ordain elders, Titus 1:5. Paul commands Timothy in 2 Timothy 4:5 to do the work of an evangelist. In doing his work, he, too, is an administrator of the law in the areas where he is required to function. In rebuking the elder that sins, he does so by pointing **out the law**, showing and proving **by the law** that the man has sinned. In stopping the mouth of a heretic, he shows **by the law** the heresy and the consequences of it. In ordaining elders, he investigates the prospective elders and determines if he meets the qualifications as set forth in the law. Although, because of his experience, his opinion might be as good or better than someone else on a matter of judgment, **his authority is limited to the framework of the law**. Even in preaching the word, he is, in a sense, an administrator of the law of the kingdom. These are only a few of the duties assigned to the evangelist which involve administration of teaching of the law of the kingdom.

**CONCLUSION**

Members of the body of Christ who are striving to speak where the Bible speaks and to be silent where the Bible is silent, should be anxious to search out all that the Bible reveals regarding the government of the church and be ready to carefully maintain its government as the Lord gave it to us in apostolic times. It seems obvious that all Christians should be as diligent in maintaining scriptural government in the church as they are in continuing scriptural teaching on how to become a Christian or how to worship.

It seems difficult for man to fully accept and practice kingdom-type government. In our temporal government, we despise the thought of being governed by a king. We insist on democratic principles and majority rule. Ideas of temporal government must not interfere with scriptural government of the Lord's kingdom. We are commanded to "obey them who have rule over you." (Hebrews 13:17).

--1922 E. Turner, Springfield, Mo. 65803

**NEW ADDRESS**

For purpose of tract mailing, Bro. Jordan requests his change of address be published: Charles Jordan, P.O. Box 532, Lebanon, MO. 65536.

## AN EXAMINATION OF THE SIMPLE ENGLISH BIBLE By: Voyd N. Ballard

Continued from Page 2

announced to all men for all time; it was the first time men obeyed that plan; and it was the first time people were saved and **added to the church** as a result of their obedience to that plan. It was therefore, the first mention of the church as an existing, established institution. These "revisions" that substitute such phrases and terms as "their number", "their group", "the congregation", etc. destroy the above arguments on the establishment of the church. You can be sure that much more than just "the congregation" was established on that day, and you can be just as sure that the saved were "added to the church." No, it was not "the congregation" that was established on Pentecost. It was "the church". And I venture that the 3000 which were added to the church that day and the multitudes who were added shortly thereafter assembled themselves together in numerous "congregations" to worship the Lord.

The word church is translated from the Greek noun "ekklesia", and it occurs 115 times in the New Testament--112 times in the word "church", varying 3 times only in reference to an assembly. In Acts 2:47 the Greek article "the" (te) is attached to church - "te ekklesia" - "the church"; and 60 times out of the 112 where church is mentioned the article (te) accompanies the word--"the church". Verses 41 and 47 of Acts 2 equate "the baptized", "the added", and "the saved" with "the church", as being simultaneous in occurrence with the "remission of sins" of verse 38--and to cast off the church in verse 47 is to discard this vital doctrine. So I think I will just stick with the King James Version and the 112 ekklesia verses in the New Testament, rather than recommend a revision that takes the church out of the New Testament entirely.

Going back over the notation of passages I have examined in this Simple English Bible I am overwhelmed at its blunders and time and space fails me to even mention all of them lest this article become a book. However, I want to continue with a few more of them.

5. Acts 3:21 "But Jesus must stay in heaven until the time when all things will be made whole again." In the clobbering of this passage The Simple English Bible has followed the theory of millennialism in changing "the times of restitution (present) to "the time when all things will be made whole again" (future). Moses referred to these "times of restitution" when he spoke of the prophet God would raise up--Jesus Christ. (Verse 22) All the prophets "foretold of these days"--the day of this One of whom Moses spoke, the Lord Jesus Christ. So "these days" and "the times of restitution" refer to the same period, the gospel dispensation. (Verse 24) Heaven has received Christ and will retain him until the "times of restitution"--the gospel dispensation is fulfilled or completed. The passage does not state that heaven will retain Christ until "the times of restitution" begin--not does it read until "the time when all things will be made whole again" as this Simple English Bible would have it. The "times of restitution" are in progress now, and embrace the gospel dispensation, and Christ will stay in heaven until the times are completed--not until a "time when things will be made whole again". The publishers of this book claim that it is not a paraphrase, but it sure is premillennial!

6. Acts Chapters 10 & 11: There is as much if not more mutilation by The Simple English Bible in these two chapters as in any other place in the New Testament. A few of them are as follows: In chapter 10 at verse 6 the statement of the angel that "he shall tell thee what thou oughtest to do" is completely cut out. In chapter 11 at verse 17 the "like gift" is changed to the "same gift". But the "like gift" was not the "same gift" - If so, Cornelius would have had the inspiration and revelation of the apostles and there would have been no need to send for Peter to tell him

"words whereby thou and all thy house shall be saved". It would have been unnecessary for Peter to tell him anything, for he would have known it. It was a like gift only in manner of its occurrence but not in the extent of its possession; it was an outward miracle which brought no benefit to Cornelius, but which occurred for the specific purpose of confirming the gospel to the Gentiles. The fact that it did not continue with Cornelius is proof that it was not the same in extent, but like or similar to what occurred on Pentecost in manner of descent from Heaven. Regardless of what your interpretation of this verse may be the fact remains that in changing the words of the angel and Peter this "revision" has written in its own opinion into the text, and that is not a translation. In chapter 10:34,35 they have rephrased the wording so as to eliminate the great doctrinal word "righteousness" and have made the passage read simply "God accepts any person who worships him and does what is right." This denotes a simple moral uprightness and is a direct contradiction of the fact that Cornelius had to hear and obey words from the mouth of Peter in order to be saved. Cornelius was already worshipping God and doing what was morally right when the angel appeared to him. But this was not enough. He had to hear from Peter "words whereby thou and all thy house shall be saved". Regardless of the fact that he was already "worshipping God and doing what is right" at the time the angel appeared to him he still had to hear, believe, and obey the gospel in order to be saved. Peter confirms this in Acts 15:7, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." There is a world of difference between "doing what is right" and "working righteousness". Everyone who understands the gospel knows that the phrase "worketh righteousness" in this passage refers to obeying the commands of the gospel, by which the sinner is made righteous, and the phrase "does what is right" is not a definition of it nor even a good commentary on it--it is nothing more than a mis-translation!

7. In Acts 19:11 the Bible says, "And God wrought special miracles by the hands of Paul." The Editors of The Simple Bible have changed the verse to read, God was using Paul to perform some very **unusual miracles**! But all miracles are unusual--that is what makes them miracles. The word "special" in the text indicated the particular kind of miracles performed by Paul necessary to the people and the circumstances.

8. Acts 24:24 says that Felix heard Paul "concerning the faith in Christ". The Simple Bible has changed this to read, "He listened to Paul talk about believing in Christ Jesus". But the "faith in Christ" in this verse is the gospel of Christ, and there is a vast difference in preaching the gospel of Christ and in "talking about believing in Christ".

9. Acts 26:28 "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian" has been changed by this "modern version" to read, "Do you think you can persuade me to become a Christian so easily?" But the king did not make this statement in irony or scorn. He believed what Paul had proven from the prophets. Paul plain said so. "I know that thou believest." the whole context vindicates the declaration of King Agrippa was a spontaneous, but sincere, exclamation of his conviction.

10. In Rom. 1:1 in the phrase "separated unto the gospel of God" this book has once again missed the point entirely by changing it to read "especially selected for telling God's Good News". There is a difference. Paul was not simply "selected". He was "separated unto the gospel of God". This means he was separated from Judaism and all of its relations unto (eis, in order to) God's gospel--the gospel which came from God, not from himself.

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## IN EVERY THING GIVE THANKS

By Bennie Cryer

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him.

### THE APPLICATION

We have enemies. Among these enemies is what we commonly refer to as the digressive church. For the most part they destroy us with one mighty sweep of the hand if they could. The next time you want to try to get a little closer to them there are some things you should remember. At the same time there are things you can be thankful for in these circumstances:

### DIVISIONS

For the most part innovations came into The Churches of Christ only after a "long struggle." There was little sympathetic feeling for the conscience of those who opposed the introduction of such innovations as instrumental music, individual cups and The Sunday Schools. Buildings were lost as "the digressives" took them over. Brethren were divided. Families were alienated. Our few faithful brethren who stood firmly against these innovations were generally branded as "old fogies," ignorant and unworthy of consideration. Now, have these prejudicial attacks ceased? A few years ago a couple came into our services late. They were "backsliders" of several years but had decided to reform their lives. They had found a "digressive" church and attended its services. In the midst of his sermon the preacher began to refer to those "non-progressive, ignorant "Okies" and "Arkies" that had come to California and were worshipping on a certain street in that city. Upon hearing that, the man whispered to his wife that sounded like the group they were looking for. They left the assembly, found the mentioned street and drove up and down it until they found the building we were meeting in. Do you see what the "digressives" think of you? This may be re-telling an extreme case but it is not an isolated one. One preacher who left their ranks and took his stand with us said they warned him about going to a group of ignorant, uneducated people and he would definitely take a downward step on the social ladder if he worked with our group. Now, that is one thing the "digressives" think of you! He was also advised that we were only a small group that was dying out.

### UNION MOVEMENTS

One group, stating they thought our conscience should be respected, said, upon starting a new congregation, they would use only one cup in the communion. The first Sunday this group met they used more than one cup. When asked why they did this when they had said they would use only one, their reply was, "O well, we planned to put them in later on anyway, so we decided we might as well start with them." Do not ever forget that is their general feeling toward us. Church properties can be lost and brethren betrayed on such promises.

### OPPOSITION IN FOREIGN FIELDS

Opposition is not limited to America. At one time we were chided for lack of work in foreign fields. However, in the last 35 years circumstances have changed. Our work in foreign countries has increased significantly and has, in most part, been very successful. Nor does it look like there is an end to it. Since foreign governments might not understand religious squabbles and there is so very much work to do we do not enter a country with the idea of interfering with other religious works. Again, our successful work has met its old enemy but in different ways. On a few occasions they have resorted to going to the governments of the countries we have worked in or, at least, threatened to go to the authorities. In two of these instances they carried out their threats and our work was hindered for awhile. I hope this sort of action has been stopped by those responsible for them in their sponsoring countries. Some of it happened almost 20 years ago. Some of it happened only this year. Do not forget this the next time

you want to get a little closer to them. They would destroy us if they could.

I can personally thank God in these circumstances because in each one I have mentioned in this article I have seen the hand of God step in and cause the work to prosper. My faith and trust in God's ways and plans have thus been increased.

God has given me many proofs of his presence and interest in my life. I am thankful he has because I have problems that have nearly broken my heart. However, I have seen God take such problems, work them out and life and the work goes on, maybe not in the way I wanted, anticipated or even prayed for but God must be the final solution in all these things. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful creator."! Peter 4:19.

Always find something in each circumstance to thank God for.

—P.O. Box 34757  
Lusaka, Zambia

## IT COULD AFFECT OUR INTERPRETATION

By Barney Owens

Continued from Page 1

ICo 7:27 unto a wife? seek not to be 1. 3089 (LUO b.o.)  
ICo 7:27 Art thou 1. from a wife? seek not 3080 (LUSIS b.o.)

These numbers are opposite from what they should be. Therefore the definition in Strong and any other book (as Thayer) will come out wrong. Our conception of the truth will be turned around. I will not bore you with lists but do intend to offer you proof.

"Seek not to be loosed" is listed as LUSIS in the following: Young's Anal. Con., Englishman's Greek Con. of the N.T., Diaglott, Interlinear Greek N.T. by Berry, and A Critical Lex. and Con. to the Eng. and Greek N.T. by Bullinger.

"Art thou loosed from" is listed as LUO by the same works.

My prayer is that this will be helpful in your study.

—Cinc. Ohio

## WEST VIRGINIA

At St. Albans, West Virginia, Lord's day evening services have been changed from 7:00 P.M. to 6:00 P.M. All other services remain the same. You are welcome to come and worship with us anytime you may be in the area. Carl (Buddy) Diamond, 722 Coal River Rd., St. Albans, W. Va. 25177.

## NEW CONGREGATION AND OPENING SERVICES

Irving, TX— 108 W. Grauwlyer, exit off Loop 12, go west 2 miles or ½ mile south of Hwy. 183 at O'Connor exit. The new congregation is the work of the Boulder Dr. congregation in Dallas. For further information contact: Mike Fall, 3515 Harvard (214) 252-5973 or Bruce Bailey, 1625 Trinity View, (214) 438-7041. Bro. Wayne McKamie will conduct the opening services, Dec. 13, 14, and 15, 1985.

## ROCKPORT, TX - TIME CHANGE

Nov. 3, 1985 the congregation at Rockport, TX will begin meeting at 9:30 a.m., Sun. morning and 7:00 p.m. Sun. evening.



## AN EXAMINATION OF THE SIMPLE ENGLISH BIBLE

By: Voyd N. Ballard

Continued from Page 5

11. In Rom 3:27 where Paul says that boasting is excluded by "the law of faith" these revisers have changed it to read, "But through the principle of faith". The word law in this verse is from the Greek word "nomos" and appears nearly two hundred times in the New Testament, and is nowhere translated "principle". Law is not principle and principle is not law. A principle may be an opinion or assumption on which views and beliefs are based, a code of ethics or conduct, but that is not law. Faith is a mental act of the mind or heart, and one may as well say the principle of thought, or the principle of knowledge as to say the principle of faith. The New Testament talks about the "law of God", "law of Christ", "law of the mind", "law of sin",--all from the same Greek word "nomos" but never of "the principle". The whole point of Romans 3 is to contrast "The law of Moses" which was a law of works with "The law of Christ" which is the law of faith, that is the gospel which embodies the whole system of faith. "Principle of faith" will not work here--It is mis-translation!

12. The statement in Rom. 16:16 "The churches of Christ salute you" has always been used (and rightly so) by gospel preachers in proving that the church of the New Testament is the church of Christ. The revisers of this Simple Book have simply left it out altogether. As already mentioned, one of their main purposes seems to be to translate the church of Christ right out of the Bible. I cannot recommend nor endorse any book that does such. If this was the only translation available there is no way in the world that the human race could ever learn anything about the church of Christ. I challenge anyone to tell me just one thing they ever learned about the church from reading this book!

13. In 1 Cor. 2:2 Paul stated that he was "determined not to know anything among you, save Jesus Christ, and him crucified." The Simple Bible changes "determined" to "decided" ("I decided to talk about only one subject-Jesus Christ.") Thus, having the apostle say that he decided what to preach--but the Holy Spirit decided what the inspired apostle was commissioned to preach, and Paul "determined" to preach what the Holy Spirit decided!

14. 1 Cor. 2:10 the apostle states that "the Spirit searcheth all things," referring to "the things which God prepared" of verse 9 and the "things of God" of verse 11.

But The Simple Bible changes verse 10 to read, "The Spirit searches everything." Thus having the Holy Spirit searching everything! But in verse 13 the apostle defined the things which the Spirit searched and revealed: "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." The Spirit searches all things pertaining to revelation, the things of God which these verses mention. The Spirit does not search "everything" in the material world, but "the things God hath revealed unto us by his Spirit" as stated in the passage itself--the "all things" of God's plan for the redemption and salvation of man.

15. 1 Cor. 7:36 This passage concerning instructions to the father of virgin daughters is perverted by The Simple Bible changing the virgin from the father's daughter to another man's bride-to-be. ("Someone may not think he is doing the right thing with his bride-to-be") The text, of course, refers to the behavior of the father toward his virgin daughter. The rendering of The Simple Bible is perversity at its worst!

16. 1 Cor. 9:27 the apostle said, "Lest that by any means, when I have preached to others, I myself should be a castaway." The simple Bible makes him say, "Otherwise, I might be disqualified, after I have preached to others." The word "castaway in this passage is from the Greek word "adokimos" and means "reprobate" or "rejected" so Paul declared that if he did not bring his body into subjection after preaching to others that he himself could be a reprobate or rejected. This is a strong passage that we

have always used in preaching and debating against the false doctrine of the impossibility of apostasy. The Simple Bible in changing "castaway" to "disqualified" is evidently attempting to circumvent the possibility of apostasy.

17. There are so many, many more blunders and outright perversions in both Corinthian letters that space fails me. One wonders if the editors of this Simple Bible have any respect at all for inspiration. In 2 Cor. 11:23 they have Paul saying, "I'm talking like a madman." That certainly is not a translation of anything Paul ever said!

Throughout the rest of the New Testament these perversions and mutilations of the Sacred Text continue to abound, but space forbids that I list and examine them here. The ones that I have listed and examined in this article are a small minority of the many, many, passages that have been mutilated and perverted by this Simple Bible. It is just as misleading as The Living Bible or any of the other so called "modern versions" and is SIMPLY NOT the word of God!

To my knowledge, no one objects to anyone who desires to do so buying and studying these "modern versions" along with commentaries and other books men have written on the Bible and related subjects. The objection is to calling these works of men reliable translations of the Bible; and the warning is that we should be careful lest we lead our people astray by recommending these garbled versions as the word of God.

--Voyd N. Ballard

-P.O. Box 22231, Tucson, Arizona 85734  
Phone: 602-746-1818

### CALIFORNIA NEW YEAR'S MEETING

As in years past, the California New Year's meeting will be hosted by the Stockton congregation again. The meeting begins Dec. 28, Saturday evening, at 7:30 P.M. and will conclude with the New Year's eve service on Tuesday night, Dec. 31st. We hope to see preachers from up and down the state there and we will use as many as possible. The Stockton Congregation has shown itself to be a grand host in years gone by and we expect more of the same this year. The building is located at 3305 Mission Road, at the intersection of Mission and Alpine. There is a convenient exit for Alpine from Interstate 5 and the meeting house is only a short distance east at the corner of Mission and Alpine. There are motels and restaurants located near the building. For more information call: Don L. King, (415) 651-1842 or Granville Mahurin (209) 465-1182 and James Mason (209) 477-8704.

### "CONSISTENCY & CHRISTMAS" Glen Osburn

In ONE area we claim uniqueness from all the rest of denominationalism. We claim to "speak where the Bible speaks and are silent where the Bible is silent." This principle of religious authority (which has Biblical support - Rev. 22:18-19, 2 John 9) has resulted in worship that is according to "truth"- (John 4:24, 17:17). This claim to unique purity of religion has led us to shun any practice that would seem to "add to" or "take away from" the scriptural pattern.

Our adherence to this claim is not limited to what is done in an assembly of the church but follows through to the correct structure of the home, modest or immodest apparel, long hair for women, our pacifist position on armed warfare, etc., etc. We must recognize that our respect for the Bible's authority is shown in our private

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## "CONSISTENCY & CHRISTMAS"

Glen Osburn

Continued from Page 7

lives. In Paul's letter to Titus (2:4-5) he tells older women to encourage "...young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored." This verse shows that a young woman's private life, and ours in general, has an impact on how the Bible is honored by others. The word "dishonored" in this verse is translated "blasphemed" in the King James version and suggests, by definition, that our disorderly lives can cause the Word of God "to be evil spoken of, reviled, (and) railed at" - (Thayer's).

Our uniqueness, reputation and credibility for doing ONLY what the scriptures authorize, no more - no less, is soiled when we are accused and convicted of doing something, in the name of Christ, that has no scriptural approval. Our credibility is justly called into question when we claim to do only what the Bible authorizes yet participate in the observance of Christmas, a so-called Christian religious holiday NOT found in the Scriptures.

By "participate", I do not mean in the worship of the tree. I know of no one, Protestant or Catholic, who worships the tree as the pagans did, yet they practice Christmas. I also am not talking about families being or eating together during a time when they are free from work, nor being benevolent to one another or others. I am talking about the pagan traditions that are unique to Christmas.

### MERRY CHRISTMAS?

Brethren have written tracts explaining the reason we do not call our preaching brethren "Reverend" or "Father". We spend time explaining that our church buildings should not be referred to as "sanctuaries" or "temples" and, again, that the Lord's Supper should not be referred to as a "sacrament". And yet, do we just wink at the ungodly connection between the name of our Savior and a Catholic ritual called the "Mass"? The phrase "Christmas" is just such a profane word. The Bible instructs us NOT to use the Lord's name in vain (Exod. 20:7, Luke 11:2, Phil. 2:10), yet does one not use His name in an unholy way when saying "Merry Christmas"? According to the Catholic church, the "Mass" is the "sacrifice" (recrucifixion) of Christ. "In the sacrifice of the Mass the sacrifice of the cross is made present" - (A Catholic Catechism, page 228). How then, can a sincere Christian use the phrase "Merry Christmas" as a form of happy greeting? Are you really happy that Christ had to die for your sins? Is "joy" the attitude that fills your heart when you think of the suffering death of Christ? We need to purge from our vocabulary this bit of verbiage that neither gives glory to God nor enhances our insistence for calling Bible things by Bible names.

### THE TREE?

Another practice that is unique to the celebration of Christmas is the erection and decoration of an evergreen tree (or its metal or plastic counterpart). When people drive by your house and see this evergreen tree in your living room, with its lights all aglow, they **do not** think that you are extremely fond of plants - they believe you are celebrating Christmas. It shames me when I try to lift our brotherhood up to someone in the world as an example of what could be if the religious world would use only the Bible for their worship and manner of life, only to have them question our "purity" by observing a brother who has a "Christmas Tree." This has happened!

### CONSISTENCY?

These are external evidences of compromise with denominationalism, Catholicism, paganism and peer pressure. Their tolerance destroys our credibility when we speak of doing ONLY what the Bible authorizes. Please reevaluate your influence as a "Bible only" follower before you allow yourself to, in any way, identify with the traditions unique to "Christmas". Our influence can be lost

through inconsistency. I submit that by eliminating any connection with "Christmas", we will reinforce our credibility in our effort to establish scriptural authority for everything we do in the name of Christ (Col. 3:17).

"But whatever things were gain to me, those things I have counted as loss for the sake of Christ." - Philippians 3:7.



**Smith—** Verda Elizabeth. During the night, as she slept, September 20, 1985, Sister Verda Smith's heart beat for its last time, and her life "fled as a shadow from her", while her immoral soul winged its way homeward to be with the Lord, which is far better! At eighty-four she was still alert and very much in control of her faculties, though slowed considerably over the past three years due to a chronic heart condition. She loved her Lord, His church, and the work, doing "what she could" to advance the kingdom. She told me recently that her only regret in growing old, and being sickly was not being able to do more for her Lord and His precious cause. She departed this life while at her daughter's home, Olive Belle Teel, in Oklahoma City, Ok. The funeral was held at the meeting place where she had attended church for sixty-plus years, in her beloved Healdton, Ok. Gathered around her on that day was her dear brethren and sisters of the home congregation, many relatives and friends from far and near. Brother Lynwood Smith (her adopted preacher), came from Ohio in order that he might preach her funeral, assisted by Brother J.D. Elmore, an Elder, and long time friend at the Healdton church. Their words were appropriate for the occasion and proved to be a soothing balm for our weary and broken hearts. Singers from the area joined the home town singers and sang beautifully the requested songs, among which was one of her own, entitled: "He walks with me, I'm not alone." She is survived by two children, Olive Belle Teel, and C.A. Smith; Seven grandchildren and ten great-grandchildren. Her grandsons lovingly acted as pallbearers, carrying Grandma Verda to her grave beside her beloved Tom, and just up the hill from the home place, in Mount Olive Cemetery to await the glorious resurrection of the redeemed. We are going to miss her for as the author of the piece entitled "But Only One Mother", wrote: "Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in the whole world." Yet with trusting hearts, who have known sorrow, but not despair, we believe that "all things work together for good to them that love the Lord". May God bless all of you who lent your hands, hearts, and souls to us, as we tearfully said goodbye to our loving Mother whom we expect to see; "IN THE MORNING".

—C.A. Smith

**NOTE:** It was with sadness that we received the news of our Sister's passing. This past July (during the 4th of July meeting) I was able to go over to Healdton along with the Roy Bill Modgling's and visit Verda in her home. Though she had been ill the night before she was alert and happy to see us. She fretted that she didn't have a meal ready for us. We had a wonderful visit. We laughed and remembered old times for awhile. There are few people I remember earlier in my life than Tom and Verda Smith. They were such treasured friends of my father's from years earlier, and we had stayed with them during meetings my father held in

Healdton, when I was very small. It causes sadness, and even a bit of fear, to see such great Christians leaving us by death. She loved the church, and we were with her but a few minutes before the conversation turned to spiritual things, and remembrances concerning the church. When I remember her, I cannot but also remember the "great woman" spoken of in 2 Kings 4:8; for Verda was also a "great woman." May God bless her family for the faith they were taught to have "in the morning."

--D.L.K.

**Smith**— Verda E. Smith of Healdton, Ok., was born July 15, 1901 at Madill, Ok., and passed from this life on Sept. 20, 1985, being 84 years, two months and 5 days of age. She was married to the late Tom E. Smith of Healdton, Ok., who preceded her in death May 1, 1970. She leaves behind upon this earthly shore her two children: Olive Belle Teel, of Oklahoma City, and C.A. Smith of Andrews, Texas, seven grandchildren and 10 great-grandchildren. Also a host of friends, neighbors and brothers and sisters in Christ. She and brother Tom had made Healdton their home and raised their children there. It is hard to think of Healdton without them. Many years they spent in helping small churches throughout southern Oklahoma. He was employed by the Texaco company and in his vacation time it was his delight to find some church that needed help and hold them a meeting, and of course, Verda was at his side, and was a willing part of it all. She was a lovely person. A wonderful wife, a **great woman**, a wonderful mother, one of the best homemakers and cooks to be found anywhere. She was willing to "Stretch out her hands to the needy" and had a tender place for those who were down and out. She was especially dear to me and gave me a home when I needed it, and I considered her one of the "mothers" throughout the brotherhood. She was never the same after Brother Tom went away and was lonely and misplaced, but she made the best of it, and with the love of her children, she braved the tide. Her health had been failing for a long time and the children were always anxious and concerned about her, but willing to let her have her way and stay at home as much as possible. But the end came while she was with Olive Belle. After a good day together Olive Belle tucked her in bed and bade her good night, and said "See you in the morning". Verda replied with one word, "Maybe". The next morning, Olive Belle found that while she was deep in sleep,--apparently without stir or struggle, her spirit wafted away to the arms of God. Even as brother Tom had done fifteen years ago. Her funeral was held in her beloved East Healdton church. This writer--with great effort, and brother J.D. Elmores conducted the services. The beautiful singing was done by the beloved younger people who had known and had grown up under the influence of these two great people. She was laid to rest beside Tom and "Mama and Papa". We express our love to Olive Belle and Kenneth and family and to C.A. (a faithful and godly man and a great gospel preacher) and Iva Jo and family who loved her so much and who showed it so much in life.

--M. Lynwood Smith

**Shaw**— John Neal Shaw, age 66, was born May 29, 1919 and passed away Oct. 5, 1985. He was the son of the late Bro. and Sis. Thomas Shaw, Commodore, Pa. Surviving are: 2 sons, Dennis and Danny Shaw; 2 sisters, Evelyn Albert (Youngstown, O.) and Mary McKinney (Taylorville, Pa.); 3 brothers, Paul Shaw (Youngstown); Tommy Shaw (Ozark, Mo.) and Jim Shaw (El Reno, Ok.). He was preceded in death by his wife, Jerry, about a year ago. I conducted his funeral service at the Walker Funeral Home, New Kensington, Pa., assisted by his son, Dinnis. His body was laid to rest in the Greenwood Memorial Park near his Arnold, Pa. home. John had been a Christian for many years. I remember him as a quiet, kind, reserved man-- a true asset to the Indiana, Pa. congregation. May God's blessings continue with the Shaw family.

--Paul Walker

**Noerr**— Ada S. Noerr was born March 21, 1900 near Starford, Pa. She and her family moved to the Akron, OH area in 1942. Her husband precedes her in death. Sister Ada departed this life Oct. 7, 1985, being 85 years old. Her death came suddenly from a stroke while visiting her daughter in Calif. She is survived by a son, three daughters, 8 grandchildren, 11 great-grandchildren and 1 great-great-grandchild and three brothers. She was a wonderful person and loved by all who knew her. She lived a beautiful life and obeyed the gospel March 6, 1971 attending the church at Lakemore, OH. Her seat is vacant and she is being missed very much. Her interment was at Greenhills Memorial Park in San Pedro, CA.

--J.W. Kornegay

**Miller**— Naomi Holt Miller lived most of her life in Raleigh, N.C. She departed this life Oct. 14, 1985 at the age of 62. She is survived by 1 son, 2 daughters, three brothers and four grandchildren all of Raleigh. Sister Naomi loved her Lord and was baptized about 18 years ago into his body. She suffered the last few months from ill effects of cancer which caused her death. Sister Naomi was a quiet, discreet, and pleasant woman, and will always be missed by the family and her many christian friends. May God comfort the children in the loss of a very dear and loving Mother. It was an honor to be called upon to speak encouraging and comforting words in her memory. She was laid to rest at the Inwood Cemetery near where she lived.

--J.W. Kornegay

**George**— Sister Oma W. George of 701 St. Louis St., Ft. Worth, passed from this life July 30, 1985 at the age of 79 years. Sister George was born Nov. 20, 1905 in Mills County, Tx. She is survived by two sons: Don Barnett of Warren, Mi., and Monty Barnett of Fort Worth; four sisters, Inez Wade of Springfield, Mo., Georgia Johnson of Tarrent Co., Tx., Johnnie Wiginton, Burleson, Tx. and Ruby Morinski, Seattle, Wash. Services were conducted at the Green Acres Cemetery in Cleburne, Tx. Singing was provided by members of the Trentman congregation in Fort Worth, where Sister George was a member. The writer endeavored to speak words of comfort and warning to those present. My apologies for being delinquent in sending in this information.

--Melvin Blalock

**Dean**— Sister Viola Dean was born Nov. 1, 1894 in Denton, Tx. She departed this life Oct. 9, 1985 at her home near Washington, Ok.; at the age of 90 years, 11 months and 8 days. Sister Dean was a faithful member of The Church of Christ in Washington, Ok. She is survived by: one son, Luther Dean of Washington, Ok.; one daughter, Mrs. Lucille Stelter of Weatherford, Tx.; one sister, Naomi Stanton of San Jose, Ca.; 12 Grandchildren; and 30 Great-Grandchildren. Sister Dean was preceded in death by: her husband, Fred Dean; and one son, George F. Dean. The writer spoke words of comfort to the family, church members and friends at Little's Funeral Home in Purcell, Ok., with A.L. Dismukes assisting. We all loved Sister Dean. She was confined to her home for 6 to 7 years. She was a very sick person. Her granddaughter, Wanda Dismukes took care of her "Grandmother" all these years...with the help of others.

--R.B. Roden

**Pinegar**— Bro. Hilmon Pinegar died at the age of 74 at Jerusalem, Ark. on Friday, October 25, 1985. Hilmon was born April 15th, 1911 in Memphis, Tenn. He was the son of Bro. and Sister A.H. (Allen) Pinegar. He was a retiree journalist and a member of the Cedar Creek Church of Christ. Hilmon is survived by his wife, Rhea Reynolds Pinegar of Jerusalem, Ar. and one son: Joe Pinegar of St.

Louis, Mo. Also one brother, Richard Pinegar, of Memphis, Tenn. The funeral was held at the Cedar Creek church building and he was buried in the Cedar Creek Cemetery. Note: When I was asked to preach Hilmon Pinegar's funeral many past memories began to flash across my mind. It was some 35 years ago that I arrived in Memphis, Tenn. and met the Pinegar family. I stayed in the home of Bro. and Sister Allen Pinegar. At that time they met for worship in their home and this is where I met Hilmon, his brother, Richard and others. Bro. Pinegar furnished me part-time work and we worked together in establishing a public meeting place for the church. About a year after I married, Hilmon married my wife's cousin, Rhea. Hilmon retired about 15 years ago and soon after, they moved back to Jerusalem. Hilmon will be missed by friends and brethren at Jerusalem.

--Miles King

**Barnes**— Sister Elwanda Barnes, age 53 of Witts Springs, Ark. passed away August 27th in the Boone County Hospital at Harrison, Ark. Elwanda was born April 13, 1932. She was the daughter of the late Alvin and Berthan Honeycutte Crumley. Elwanda was a member of the White Oak Church of Christ near Witts Springs. She is survived by her husband, Velburn Barnes; four daughters--Regina Hendrix, Doris Lee, Loretta Blair and Vicki Bryan; three sons--Cliffy, Royce, and Louie Barnes; one sister, Veda Switzer and three brothers--Ancil, J.R. and Carthel Crumley. She had nine grandchildren. Elwanda had a long struggle with cancer. The writer read scripture, offered prayers and attempted to speak words of comfort to the family and many friends who gathered for the funeral, assisted by Bro. Clyde Lamkins.

--Miles King

**Nichols**— Sister Bessie Mae Nichols, who lived at West Plains, Mo., was born October 31, 1899 in Madison County, Ark. Sister Nichols died September 24, 1985 at the age of 85. She was married to John Nichols, who preceded her in death. She was a member of the Missouri Ave. Church of Christ in West Plains. Sister Nichols was survived by 5 sons--Eugene, Eddie, Harley, Cecil and John Nichols; 2 step-sons--Frank and Lewis Nichols; two daughters--Betty Mae Nucholls and Hazel Wasmer; two brothers, Bert Collins and George Collins; 51 grandchildren and 85 great-grandchildren and one great-great-grandchild. The writer assisted by Bro. Clyde Lamkins conducted funeral services at Hunt, Arkansas.

--Miles King



**S. Bruce Word**— P.O. Box 966, Kalgoorlie, W.A., Australia, 6430— By the time this article appears in this publication, we will have completed our first year of work here in Western Australia. The work has had its ups and downs, which is true of any mission effort, but right now we are happy to say that we are seeing some positive forward progress. Mark Burt has been meeting with Jerry and Pat in Perth, and he also has been bringing a friend with him. Last Lord's day, Mark recommitted his life to the Lord and to the church, and his friend, Judy, was baptized for the remission of sins, and was added to the Lord's church. Needless to say, this will give the work here in this country a big boost. Mark is an excellent song leader, and will be a great asset to the work. We are so very thankful for the

decisions of these two fine people. One of the greatest needs that we have here, is the need for strong, stable leadership. To this end we are devoting as much time as we can. The men of this congregation, both old and young, are being instructed in methods of study, how to prepare lessons, and they are showing signs of progress. They also are becoming more active in the services which is most welcomed. There is much potential here, and these men are showing more zeal all of the time. We're thankful for them all. George and Ivy Hook are a real blessing to this work. They have provided us with several contacts from which both correspondence courses, and personal studies have developed. They truly have a love for the truth and want to share it with as many as they can. So, all in all, the work is beginning to make good progress. May the Lord receive all the praise and honor for his great blessings that he shares with us all. We are looking forward to the month of January when we are to be visited by Chuck and Martha Morris of Ft. Worth, Texas. Their visit will mean a lot of us, and we eagerly await their arrival. Once again I want to thank all of the congregations who are supporting us in this work. Our prayers are with you all, and we continue to solicit yours. On behalf of myself and my family, our love is extended to the faithful everywhere.

**Richard De Gough**— 1907 Tully Road, Hughson, California 95326, Oct. 25— By the time you read this brethren, I will be back in California. Note my address is my old one. The work in Collins has been profitable and enjoyable. We love these brethren, and commend them for their faithfulness to the Lord. I take this opportunity to thank our brethren in the south for their support in every phase of the Lord's work, and for the invitations to hold meetings and preach at more places than I can innumerate. I also thank you for the invitations to work with congregations at five different places of the brotherhood, some in the south. I have found that brethren will express their love in many different ways for the cause of Christ, and the gospel preacher if given the opportunity. Our people are the best in the world. The brethren at New Salem and Hillcrest in Brookhaven, will always back the cause. They have given of themselves and their means to Glenda and I, as well as the work in Collins. We love them and will really miss them. While we were living there many of the preachers encouraged and helped us. We thank them all. Johnny Elmore recently held our meeting at Collins, and the preaching was timely, to the point, and good for all. Johnny and I go back to boyhood days, and it was great to have him in our home. The brethren were well satisfied with his efforts. Back home we look forward to working with the preachers in California and doing what we can to reach the lost in ANY PART OF THE STATE, for this is our purpose. I thank our home congregation at Turlock for backing me in the work. They always have. We can hold meetings, and if you need me brethren, let me know. Please pray for us. God bless the brotherhood.

**Paul O. Nichols**— 9462 Baird Road, Shreveport, La. 71118, Nov. 8— We recently enjoyed a visit from Bro. Jim Franklin, back from his preaching trip to India, Malaysia, and the Philippines, who preached for us at South Shreveport. I am presently in a meeting at Sharonville, Oh. I am staying with Bro. Barney Owens and family-- a very pleasant experience. Preaching brethren, Orville Lee Smith and Ken Middick are encouraging the meeting with their presence and assistance. Preceding this effort we were with the Blue Springs, Ky. congregation for a ten day meeting. It was estimated that we had about 175 persons present for one service with five states represented. Bro. Zade McClure is a real asset to this church. There was one confession of faults. Oct. 30, I preached at Huntington, WV, where my brother, Richard, works with the church. The meeting at Jonesboro, Ga. was postponed from October to Nov. 11, where I go next. The Lord willing, I am to be at

Tucson, Ar., Dec. 19; Bakersfield, Ca. (Planz Road), Dec. 25; Modesto, Ca., Dec. 27-29. We hope to see a lot of our friends and loved ones on this trip. The Lord bless His people everywhere.

**Miles King**— Route 1, Box 96, Scotland, Ark. 72141: Nov. 4— Our work continues real good at Witts Springs. Bro. Jimmy Smith just closed us a real good meeting. Everyone seemed to enjoy Jimmy's preaching and we are looking forward to having him back next year. I recently held a weekend meeting at Dover, Ark. with one baptized. During October I held a weekend meeting at Rolla, Mo. It was good to have visiting brethren from Lebanon and Ben Davis attend this meeting. I appreciate the hospitality of the Gary Weaver family and it was a pleasure to work with Gary in this short effort. Nov. 8-10th I'm looking forward to a short meeting at Fayetteville, Ark., and then in December a weekend meeting at Duncan, Ok. (Dec. 6-8th). At the Cedar Creek congregation we are looking forward to weekend meetings with Bro. Billy Orten (Nov. 23 & 24) and Bro. Bill Roden (Dec. 7 & 8th). We are so happy to report visible results at Cedar Creek. This past Wednesday night Bro. and Sister Tommy Acton came over to the truth, taking a stand against liberalism, digression etc., (notice report elsewhere in this journal). Brethren, please continue to pray for our efforts here in the mountains of Arkansas.

**William L. St. John**— P.O. Box 832, Paris, TX 75460, Oct. 31— The church here at Paris is presently engaged in a meeting with Bro. Barney Owens. The crowds have been good and the preaching has been excellent. Bro. Brett Hickey stayed with us for two months this summer and it was a pleasure to have him with us. We enjoyed hearing Bro. Don McCord at Golden, OK and Arlington, TX. The last of July we were in a meeting at Moore, OK. We enjoyed being with the brethren there. There was one baptism. In August I was at Hoyt, TX. The brethren there were very hospitable and I grew to love them greatly. The Labor Day Meeting at Arlington, TX was a treat. It was good to see brethren that we had not seen for some time. Sept. 16-20 I was at Guthrie, OK to help with the effort there. The congregation at Edmond, OK is to be commended for their support of that work. We were saddened by the death of Sister Verde Smith of Healdton, OK. She was a very dear person to me and my wife. She will be missed. Also in Sept. I held a meeting at Graham, TX. This was my second meeting with them and again a very enjoyable meeting. In October I went to 21st Str. in Oklahoma City, where we stayed in the home of Bro. Clifford Arney. They are sure fine people and we enjoyed being with them. There were many visitors from area congregations and the community as well as several gospel preachers in attendance. Also in October we were at Joplin, Missouri. We enjoyed staying with Bro. Richard Ramsey and his family. The meeting was enjoyable with several visitors. We appreciated having preaching brethren Clovis Cook, Roy Lee Criswell, Richard Frizzell and Eddie Williamson as well as other teachers at the meeting. The brethren at each of these meetings were kind and hospitable and we grew to appreciate them greatly. I am thankful for the encouragement that so many brethren have given us. Please continue to pray for us. I am looking forward to the New Year's Meeting at Tulsa, OK.

**Frank C. Taylor, Sr.**— Rt. 2, Box 501, Chesapeake, OH 45619— It has been sometime since we reported from the church here at Chesapeake. We wish to thank the brethren who have been of assistance to us and for remembering us in their prayers since my illness. We wish to especially thank Br. Kornegay for helping us over some trying times. The congregation here is doing well and in peace and harmony. We invite all passing this way to stop and worship with us, and I am sure you will receive a hearty welcome.

**Tony Denton**— P.O. Box 1906, Durant, OK 74702, Oct. 7—

Succeeding my move from McAlester, OK, I have been working here at Durant with Tony Melton for nearly two years. Since this was a completely new church, it has truly been a learning experience, especially for a young preacher as myself. Besides changes in my spiritual life, many things have transpired while here, such as getting married seven months ago. Some have been asking me to write in "In the Fields," especially since they have heard of my near future move. My wife and I are planning on being settled down for a short time in my home town of Raleigh, NC by the middle of Jan., 1986. I left there four years ago, and I plan on returning with a different spirit. We have been praying that our full-time work there will go well; we ask your prayers also, because God knows that we need them. Thank you for your concern. God bless all! (This did not arrive in time for Oct. issue. DLK).

**Voyd N. Ballard**— P.O. Box 22231, Tucson, Arizona 85724, Nov. 6— October was a good month for the work here in Tucson. Our attendance has increased and we had several non-members in attendance at one or more services during the month. One sister who has been away from the church for more than twelve years was restored and we also had one confession of sins during the month. We have changed the time of our Sunday evening services and are now starting at 6 o'clock each Sunday evening. If you know of people we should contact in Tucson and in Phoenix be sure to let us know. Please send all mail to the above address.

**Tommie J. Jackson**— 2717 Arrow Hwy., LaVerne, Calif. 91750, November 6— Here it is meeting time once again. Tommy Shaw is to be here at Covina, from Dec. 8-15. Come and be with us in this meeting. The services on Lord's Day will be at 10:30 A.M. and 5:00 P.M., Nightly at 7:30. Then on the 15th we will have lunch and singing, in the afternoon. Here at home we have heard Don McCord, Larry Lay, Mike Fox, Leland Byres, Kenneth Herron, and Lavern Lum. Recently we were in Sanger, Calif. and heard Gery Berrit, then we were in Dallas, Boulder Dr. and heard Eddie Willis in the A.M., then in Red Oak that evening where we heard Bob Johnson. It was so very good to see everyone at Boulder, and Red Oak. This was the first time that we had been in the new building at Red Oak. Those brethren there at Red Oak are to be commended, as well as the brethren at Boulder and the new congregation in Irving that will be meeting by the time you read this. I really enjoy the O.P.A., the very fine articles and all the field reports. Here is my sub.

**Clyde Lamkins**— Lebanon, MO, Oct. 15— We have just finished a trip to Lawrence, Ks where we helped on their new church building. They hope to be in it by the first of the year. It was a pleasure to speak for them. They are the hardest working group I have ever worked with both physically and spiritually. That small church sure won't be a small one very long. If you expect to keep up with them, be in good shape both in body for labor and in spirit for the Lord's work. I heartily commend them. Our trip to Jennings, OK was a joyful one. We had a good meeting; lots of outside interest. These brethren are strong in the faith. Stop by and see them if you can. No visible results, but the interest is strong. Jennings is a nice sleepy little town that would be nice for some young preacher to locate in to work with the church and have a nice apartment to live in. Pray for us in our work.

**Irvin Barnes**— 2046 E. Lon, Springfield, Mo. 65803-4808, Nov. 6— The work here in Springfield, is going along quite well. We have had some good studies recently. Carl Johnson is in a meeting here this week with visitors present in some services. Much has been said and some written about the debate with Bro. James Wilson this past summer on cups and classes. Bro. Wilson's arguments for the most part were either vague or ridiculous. He presented himself

in a very abrasive manner which added nothing good to the debate. He offered nothing new, just the same old arguments presented with a little different twist at times. Our brethren were top notch in attendance and behavior. The young people were especially impressive. They were interested! involved! and followed each session closely. Many had never attended a debate nor heard the issues discussed publicly. It was very commendable of Bro. Bill Dickinson to show his interest in the truth and his concern for Bro. Wilson by making the trip from Houston, Tx., to attend. There is a great need to place an evangelist at Glidden, Iowa. If you know of someone who might be willing to go or if you are willing to help send someone please write me immediately for details. A new tract on Bible classes and women teachers will be ready to ship in a few days. We have a good supply still available on apparel. Supplies of all the others have been exhausted. The new booklet on classes will be \$1 each postage paid. **Please note our new address.**

**Glenn Arnett**— P.O. Box 835, Cave Junction, OR 97523— It is a joy to report that I have begun a mission effort in the historical town of Jacksonville, Oregon. This is five miles north of the larger city of Medford. We are meeting at the Light Valley Waldorf School in the library building. The school is at the end of East E. St. in Jacksonville. Since I am still preaching for Cave Junction Lord's day morning the time of services at Jacksonville will be at 2:30 in the afternoon until further notice. Lord willing, this will be a prolonged effort to establish a faithful church in that area. If you know of anyone in this area who would study with us or that might be interested in the church here please send me their name and address if possible. We have had the following brethren preach for us recently, Vernal Bumgardner, Danny Powell, Floyd Lechner, Don King, Jimmie Winchester, David Stands, and Gayland Osburn. It was edifying to the church to hear the good preaching of these brethren and to enjoy the fellowship of the many visitors from Stockton, Lodi, El Centro, and Ceres, California and Albany and Cottage Grove, Oregon. I have been privileged to speak at Cottage Grove twice recently and will be working with the church in Albany, Oregon during the New Year's meeting there December 25-29. If you can be with us at this meeting your presence will be appreciated. Brethren let us pray for good things to happen and then do our part to make them happen.

**Melvin Blalock**— 214 Pearl St., Cleburne, Tx. 76031, Phone (817) 641-1668— **Please note that this is a new address.** My family and I moved to Cleburne in September of this year to engage in a mission effort in this area. We lived in Mineral Wells, Tx., for the past ten years where we assisted with the establishment of congregations in Mineral Wells and Weatherford. Cleburne is about thirty miles south of Fort Worth. Cleburne is a town of about twenty-thousand with many small towns nearby. We are optimistic about the building up of a strong church in this area. We have a good nucleus to work with and we are hopeful that the Lord will add to our number. Brother George Vergara has recently moved to Cleburne to assist us in this work. We believe that George will make a positive contribution to our effort. The great amount of interest that has been manifested in this work is greatly appreciated. Your prayers are requested for our efforts. You are invited

to visit the church meeting at 306 S. Walnut in Cleburne when you have the opportunity.

**Paul Walker**— P.O. Box 1385, El Reno, Ok. 73036, Nov. 8— Our Flemington, Pa. meeting in Oct. was very enjoyable. Crowds were good throughout with many visitors from various places attending. Ron Courter, Richard Bunner, J.W. Kornigay and Richard Nichols encouraged us in the meeting with their short visits. Peggy and I stayed with Byron and Elsie Kramer--their Christian home has been "our home" many times over the years and we deeply appreciate their warm hospitality. Our recent Young People's Meeting here in El Reno was well attended. Bro. G.V. Ayers (Memphis, Tn.) did a fine job directing the meeting. The young men who spoke were: Gary Sander, Terry George, Chuck Simmons, Greg Branch, Johnny Cutter, Larry Burns, Vince Sartain, Jason Shaw, Ross Riley, Eddy Stanton and G.V. Ayers. Their lessons were timely and edifying. May God bless them all as they continue to develop and exercise their talents. It has recently been my pleasure to hear two fine gospel preachers in area meetings: Bob Loudermilk (Capitol Hill, OkC) and Clovis Cook (Washington, Ok). It is so wonderful hearing Bro. Cook--a gospel preacher who has been so faithful over the years and who held fine, old-fashioned, gospel meetings back in Tenn. where I first heard him. I was only a boy then, but his powerful preaching I've never forgotten. May God bless him with many more years of fruitful service. Last Sunday, I preached both times at the congregation in Moore, Ok. That was a great joy for my family and me. The Oklahoma City area is blessed with several fine congregations--Moore is one of them. Vance Ayers recently baptized a man into Christ here in El Reno. We all rejoice. May God bless all.

**Billy D. Dickinson**— 215 Forrest Hills Dr., W. Monroe, La. 71291, Nov. 6— My meeting at Oak Grove, Ark. back in September proved to be a most enjoyable one, with the Lord blessing our efforts for good. It was a pleasure to see and be with Leon Klitz again-- a man I have come to love and appreciate for what he means to the church. Several visitors from the community attended and the surrounding congregations were well represented. The best crowd (and probably the best service) of the meeting was on Saturday night when three young men, along with myself, presented a ten minute lesson each. The building was filled to its capacity and everyone left the service feeling good about the church and its future. As long as we have young men like these coming along and congregations who are willing to take an interest in them, we need not worry about the future of the church! The young men who presented a lesson were: Don Coon of Shreveport, La., Bruce Roebuck of Valliant, Ok., and Joe Thrash of Texarkana, Tx. They all did an excellent job and we commend them! We also had an abundance of preachers in attendance, which always helps a meeting: Delmar Lee, Randy Tidmore, Wm. Saint John, Bill Davis, and Jack Lee. In the meeting there were two who confessed faults. Here at home, Dale Wellman just finished a meeting with us. He really did some fine preaching. Although he proclaimed the old, old story of Jesus and Him crucified, his sermons had a certain freshness and even originality about them. I'm looking forward to attending the study at Wichita Falls, Tx. and possibly attending the New Year's meeting in Oklahoma.