



No. 1 JANUARY 1, 1988

"DID THE LORD GET HIS PART?"

By Johnny Elmore

True gospel preachers are absolutely fearless when it comes to refuting error and rebuking sin and unrighteousness, but some appear almost apologetic on the subject of giving. Perhaps they think that their motives may be misunderstood or that they will be seen as applying pressure as the "televangelists" do. At any rate, giving is a biblical subject and my fear is that souls are going to be lost over a failure to give as prospered. If men are lost at the judgment, it will not make much difference whether it was because of covetousness or some other kind of sin. Therefore, I am asking all who read to answer this question: Did the Lord get His part? Have we given of our means as God has prospered us?

I have talked to some who feel that it is their duty to see that the preacher does not get too much, lest he succumb to the temptation to use money unwisely. Now there might be some preachers among us who are "only out for the money," but I have never met one, so far as I know. Most gospel preachers I know anything about are circumspect in the use of money given them to preach the gospel. If a preacher has been out in the field for very long, and has kept his debts paid, you may be sure that he is a careful and prudent manager or he would not be around! In these times, when the cost of social security, taxes, insurance, housing and utilities have skyrocketed, it is a marvel that so many have survived.

Incidentally, if you know a preacher who has great ability and is not using that ability full-time for the Lord, ask him the reason. If he is reluctant to talk about it, keep asking, and he may finally reveal that he could not live on what he was being supported and that he grew ashamed of appearing as a "charity case." Today the work of the

church is being sorely limited and handicapped because of a failure on the part of church members to give as prospered. Not only is there inadequate support at times on the home front but our mission efforts in foreign fields are suffering. One brother recently estimated that about 35 churches may be counted on to support foreign evangelism. In Amos 6, we read a terrible indictment of people who were well-fed, fat and satisfied. Oh, maybe they thanked God everyday for His blessings, but they were not concerned about others, and they were the first to be led into captivity. Are we like those people? Do we assume that because we have plenty, others do?

What is the reason that many preachers are merely subsisting and that work overseas is lacking? There may be more than one reason but it is perfectly clear that many among us simply do not give as we have been prospered. Churches cannot give that which they do not have, and the reason they do not have it is because the members do not give! It is unnecessary for me to cite all the scriptures which support the Bible idea of giving for we have heard them time and again. What we need is something that will bring it home to us individually and personally.

I once read of a denominational church in West Texas that illustrates my point very well. This church was rapidly going downhill. The hymn-books were ragged, the pews were worn and rickety, the floor coverings were threadbare and the preacher was on the brink of being dismissed for lack of funds. In desperation, the members asked the owner of a successful grain elevator to take the treasury. He agreed to do so with the stipulation that no questions were to be asked for one year, and because they felt they had nothing to lose, they agreed. At the end of the year, to their

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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"WADE-WHITE DEBATE"

By Clovis Cook

*R*onny Wade and Robert White, met in a four nights' discussion in the high school auditorium, in Fayetteville, Ga., Nov. 24th through the 28th. Bob Marlo, moderated for Robert White, and this writer moderated for Ronny Wade.

Among our brethren, there were seventeen congregations and fourteen preachers represented. Jefferson D. Tant, the grandson of J.D. Tant, (deceased), came one night. I heard J.D. Tant preach over fifty years ago. Jefferson Tant, asked why we were debating this man (meaning Robert White), and Gene Grant said, "we tried to get you to debate these issues, and you wouldn't do it." I can tell you one thing, his old grandfather would debate you "at the drop of your hat." We also had in attendance several very impressionable preachers, both young and older, from among the brethren who believe you can use a plurality of cups in the communion, but who oppose the Sunday School, and the One Man Preacher System. We were delighted to meet these brethren.

The propositions were the usual ones on both the classes and the cup question. Both men were in the affirmative and the negative one night each on both propositions. Each night both speakers had three twenty minute speeches. There was one five minute question and answer period each night. Both speakers alternated in asking and answering questions.

The first proposition was on the classes. Robert White affirmed. His first affirmative argument was that the class method of teaching was the most effective way to teach, though neither the Lord, or the Apostles, used it. In answer to this argument (if it can be called such), by Ronny, was: If it is the most effective way to teach the Bible, why didn't the Lord and the Apostles use it? Robert White put up a chart showing where a person could teach - in a bar, in jail, and also in a class. Ronny replied by saying, we are not debating where a person may teach, but your proposition says "When the church assembles to teach the word, they may divide into classes..." etc. so, just because a person may teach in various places, does not mean that the church, when coming together, may divide into classes to teach the word. His proposition also said, that a woman could teach some of these classes, but he said, she could not teach a man in her class. White said: their classes were private, and that 1 Tim. 2:11-12 was private teaching, therefore a woman could not teach a man without taking the lead and using some degree of authority over him. He also contended,

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"THE QUERIST COLUMN"

By Ronny F. Wade

Question: If men are ordained to the office of the Eldership who do not have the qualifications, does Christ recognize them and is the church obligated to respect them as such? (Ca.)

Answer: A church may be scripturally organized, or scripturally unorganized, or unscripturally organized. The latter is a regrettable situation, and is responsible for many opposing the pursuit of scriptural organization. When men are appointed to the office who do not meet the qualifications given in Titus 1:5-9 and 1 Tim. 3:1-7 terrible things usually happen. Not only have we failed to do as the Bible instructs, but in addition we have created a situation ripe for all kinds of problems. There is no indication at all that Christ recognizes men who fail to meet the scriptural qualifications. If he did, there would be no use for the qualifications in the first place. What should the church do? First of all, if indeed the men are not qualified, their appointment should be opposed from the start. The idea that any Elders, even though they are not qualified, are better than no Elders at all, is just not true. Secondly, if the men are appointed anyway, I find no indication in the scripture that the church is obligated to respect them for what they are not. Through study and scriptural processes the church needs to be taught of its error, and the men taken out of the position they have occupied. A note of caution is in order here:

1. Brethren be sure that when you think about appointing Elders, you research all qualifications and the background of all men involved so that the above mistake may be avoided. A failure to do so will likely set the process of scriptural organization back a number of years.

2. If you oppose certain men who are being considered for the Eldership, be sure your objections are scripturally valid, and not just an opinion or dislike for the person involved, or resistance against what you might consider a threatening situation.

Question: Does an Eldership function scripturally if they refuse to share with the congregation how the contribution is being spent, and never consult the church about its wishes in any matter? (Ca.)

Answer: Not only are these men acting unscripturally, they are also very unwise. Such actions are one of the very reasons many brethren fear and oppose the Eldership. In the first place, Elders are **leaders**. They are not appointed to **drive** the church in the direction they want it to go. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5:2-3 You just cannot **lord** it over the church and be successful. When men fail to read or make available financial statements to the people who have given the money they are creating a situation that is both unscriptural and unhealthy. When men fail to consult the wishes of the members of the congregation they create an atmosphere which produces discontent and lethargy. The fact that Elders have been charged with the oversight of the flock does not preclude their obligation to seek input from the flock on various issues and problems. Of course, in matters of right and wrong, and in matters where the good of the cause is at stake, these men must do what must be done, be it popular or otherwise. However there are dozens of situations that come up all the time where members of the church should be consulted. Having elders does not erase this obligation. The church deserves to know when, where, and how the money is being spent. The fact that Elders are present does not take away that right. Again may I caution: brethren let us not trade one unscriptural situation (a democracy) for one equally unscriptural (unqualified men serving as Elders, or qualified men serving unwisely and unscripturally).

Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

"IS SALVATION AT THE POINT OF FAITH"

By Billy D. Dickinson

Baptists have been indefatigable in their constant efforts to prove that baptism is nonessential to salvation. However, a while back I came into possession of a little tract handed out by the McCleendon Baptist Church here in West Monroe, which is entitled, **THE MAD MACHINE**.

Suggestions are made at the end of the tract as to what one must do in order to be saved. I read this information with interest and would like to share some observations with you. I believe this tract helps to demonstrate the inconsistencies involved in man made doctrines and shows why the Baptist view of salvation is not the correct one.

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The tract gives 5 steps of salvation, or what one must do: 1. ADMIT you are a sinner, and that only the Lord Jesus can save you. 2. REPENT: Be willing to turn away from sin and submit to God. 3. BELIEVE that the Lord Jesus Christ died on the cross and shed his blood to pay the price for your sins, and that he arose again. 4. ASK God to save you. 5. ASK Jesus Christ to be the Lord (take control) of your life.

Baptists believe and teach that salvation is at the point of faith, without any further acts of obedience. (This could easily be substantiated, since this is the proposition they have affirmed time and again in debates.) They also believe and teach that salvation comes before, and without, water baptism. Why is baptism unessential to salvation? The Baptist would answer, "Because salvation comes at the point of faith." In view of these facts, isn't it interesting that in the steps listed in the tract (a tract which has the endorsement of a local Baptist Church), the sinner is told to ask, or pray, for God to save him! Now, if one must pray for salvation, salvation does not come at the point of faith, unless one could pray before he believes. (See James 1:6-7 to see how this is scripturally impossible.) So, which is it? Does salvation come at the point of faith or at the point of prayer? Baptists have unwittingly given up their main argument against baptism for the remission of sins; they've admitted inadvertently that salvation does not come at the point of faith, for after one believes, there are other acts the sinner must perform in order to be saved! Baptists have placed themselves in the anomalous position of affirming that salvation does **NOT** come at the point of faith, without any further acts of obedience.

The tract goes on to say that if you really have made Jesus your Lord you ought to prove it by doing four things; one of the things listed is: "Obey Christ's command and be baptized (Matt. 28:19)." Think about it! The Lord commanded

baptism (this is admitted); yet some would have us believe that we can disregard that command and still be saved. As lovingly as I know how, I would like to ask our Baptist friends this question: How can you in one breath admit that baptism is a command of King Jesus, but in the next breath teach it is unessential to salvation? Is Jesus not the author of eternal salvation to all them that obey Him (Heb. 5:9)?

For years I've heard preachers tell the story of how an humble and unpretentious elder in the church debated a well-known orator and debater on whether or not salvation is dependent upon one being baptized into Christ. The denominational preacher was a master in the art of debating; with great skill and experience he knew how to turn an opponent's speech against him, as he would obfuscate the issues by dragging in irrelevant arguments. The elder was the first to make a speech. To his opponent's surprise, he simply turned to Mark 16:16 and read it: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." After reading what Jesus said, he sat down. Then the well-known debater stood up and for about thirty minutes he tried desperately to prove that baptism has no connection with salvation. After the denominational preacher's speech, the elder stood before the audience once more. He turned to Mark 16:16 and simply read it again. After reading it, he said, "It's still thar, brethren. It's still thar!"

Yes, "It's still thar!" The dogmas of men cannot negate what Jesus commanded. He is still King of kings and Lord of lords; His kingdom is immovable; His law is unalterable; His counsel is immutable. May we ever live in view of the fact that men are lost while in disobedience to the Gospel. Jesus declared in Matt. 7:21, "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."--215 Forrest Hills Dr., West Monroe, LA 71291

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utter amazement, they found that the preacher had been paid, although he was given a raise, the meeting house had been refurbished, the bills had been paid, and the treasury was in the black. They demanded to know how it was done. The treasurer said, "Well, it's really very simple. I knew that all you brethren were dedicated Christians and wanted to give your tenth to the Lord, so I just deducted the Lord's part when you brought your grain to the elevator to have it milled." We may not approve of his methods, but the lesson is perfectly

clear. Isn't it amazing what can be done when the Lord gets His part?

Today there is no lack of intelligent, dedicated young men who would preach the gospel. There is no lack of places where the gospel is needed, but there is a lack of means and a lack of will to use that means for the spreading of the gospel. Let us search our hearts, Christian friends. When we considered our resources last year or last month, did the Lord get His part? Are we laying up treasures in heaven, or in the bank? Have we withheld that which was due the preacher or evangelist? Remember the Bible principle that "the labourer is worthy of his hire" (Luke 10:7; 1

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Tim. 5:18). Have we given the evangelist his reward, and if we made an error, has it been on the side of liberality? How long has it been since we adjusted what we pay the preacher, taking into account the rate of inflation?

Thank God for concerned brethren among us who do take these things into account. They will receive their reward in heaven. Thank God for the many faithful evangelists who go on, year after year, without complaint. They, too, will have treasures in heaven. But in the meanwhile, let us consider this matter seriously because souls are at stake, and eternal destinies hang in the balance.--OPA.

"WADE-WHITE DEBATE"

By Clovis Cook

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that a group of women could meet for worship if there were no men present. To this, Ronny replied, by showing that they were not discussing what a person may do in a private informal capacity, but rather, by showing that in Acts 18:26 Aquila and Priscilla, taught Apollos, who was "mighty in the scriptures," the way of the Lord more completely. Thus he proved that where a woman my teach, she can teach a man. And to his "woman church" idea, Ronny asked him if a man came into the assembly what would they do? Robert White was pretty vague on his answer - but had to admit that they would have to shut down the service until the man left (or words to this effect). Ronny showed that 1 Cor. 14:23,24, pointed out that it is possible for the unlearned or unbelievers to come into the assembly and that such did not make it necessary to disband or break up the assembly as in the case of the "woman Church." Space will not permit me to cover in detail all the arguments. But, suffice it to say, that

Ronny was more than equal to the occasion in both his affirmative and negative arguments.

On the proposition dealing with the use of individual cups, Robert White was very honest, apparently, admitting too much to make his case stand up. Robert made the argument that the "cup" was incidental, and that the Lord used one cup when he instituted the supper, but that it was only a "happenstance" - He also admitted that in 1 Cor. 11:26 "drink this cup" was a metonymy, meaning that the object named was not the object suggested. The "cup" was named suggesting the "fruit of the vine". These admissions took away the argument that the "cup" is the fruit of the vine."

White also made a play on "sanitation," but admitted that he would not refuse to drink from one cup if he was convinced that he was commanded to do so. Ronny showed that there are many things we do, almost every day, in which the chances of contacting a disease is as great or greater, than drinking from a common communion cup, such as: a baptistry, a public drinking fountain, door-knobs, etc.

Robert White, also made the big church argument, trying to prove that thousands worshipped in Jerusalem, all in one congregation. Ronny replied to this matter, by saying, "show us the bridge before you ask us to cross it." Show us where the church in Jerusalem, or anywhere else, ever met in an assembly that was too large to use one cup. Ronny pointed out that the Lord used one cup in the institution of the Lord's supper. He told them to divide it among themselves (Lk. 22:17), and told them how- "Drink ye all out of it" (Matt. 26:27) and then showed that the apostles did just that, "And he took the cup...he gave it to them: and they all drank of (out of it) (Mk. 14:23). He pointed out that surely, the church in Jerusalem would not violate the command, and example, given by the Lord. White, finally said that we have to rely on

human reasoning in many of these matters. Ronny pointed out that we were not there to discuss human reasoning, but what the scriptures teach. It was unfortunate that Robert White met Ronny Wade for his first debate on these issues. With all due respect to Robert, who had the courage to defend what he believed, it was indeed a miss-match. Many of us were feeling sympathy for him before it was over.

Ronny signed propositions with two more preachers for discussions on these issues - the names of the preachers, the time and place will be announced in this journal at a later date.

We stayed in the home of Don Snow and his wife. We couldn't have been treated better. Don Snow and Gene Grant are doing a good work in that part of the country. If you would like tapes of the discussion or information on the same, write to: Ronny Wade, P.O. Box 10811, Springfield, MO 65808--Clovis T. Cook.

THE ART OF MARRIAGE

A good marriage must be created. In the art of marriage the little things are the big things...

It is never being too old to hold hands.

It is remembering to say, 'I Love You,' at least once each day.

It is never going to sleep angry.

It is having a mutual sense of values and common objectives.

It is standing together facing the world.

It is forming a circle of love that gathers in the whole family.

It is speaking words of appreciation and demonstrating gratitude in thoughtful ways.

It is having the capacity to forgive and forget.

It is giving in each other an atmosphere in which each can grow.

It is finding room for the things of spirit.

It is a common search for the good and the beautiful.

It is not only marrying the right partner.

It is being the right partner.

Author

Wilfred A. Peterson

THE PHILIPPINE WORK

Since 1981 we have been involved in helping spread the gospel in the Philippines. There are currently over 50 faithful congregations in this Country. The congregation at Fremont, Ca. has striven to back the work by locating (not collecting) funds for various preachers there. Often a full time preacher can be supported for about \$150 per month more or less. The work is growing. Are you willing to help these brethren? If you will contact us, we will give you the address and names of brethren you can send help to directly. **Contact Rodney Moyer, 2677 Pickfair Ln., Livermore, Ca., 94550, Ph. (415) 455-8632.** We would like to express our appreciation to the Fair Oaks congregation who have done so much to assist the Philippine work in the past. They have spent thousands to pay for radio programs which have been a tremendous asset in the growth of the work. Just today, I spoke with Bro. Charles Everett who tells me that they have now completed the printing of a Filipino dialect songbook and several tracts, also in the native dialects, which I asked him to print some time ago. Charles and his family along with many of the church members have worked many days getting this work done. Charles has taken off work several days in addition to working Saturdays in order to get this big job done. Bro. Danao is the author of the tracts and the songbook as well. Thanks to the Fair Oaks brethren we now have two thousand each of these sorely needed materials for the Cause of Christ in the Philippines. The congregation has also seen fit to pay the printing costs for the work's sake. Thank God for such brethren who see beyond their own needs to the needs of others. Other congregations have been of great help also in various ways. The brethren at El Cajon, Ca. have helped with travel expenses liberally as have the Lodi and Stockton congregations. Still more are involved on a regular basis in sending monthly support to the native preachers as well as helping keep the radio programs on the air. The brethren at Fremont have been ever supportive of the work in every way. They have sent me every year since 1981 to visit the work and encourage the brethren. My expenses have been ungrudgingly provided as well as generous support financially through

the years. Often this was done at a considerable sacrifice by the congregation. I cannot thank them enough. Still others have sent clothing for those who had suffered loss due to typhoons or other kinds of storms. In fact, brethren from all corners of our brotherhood have met the need time and again in the Philippines. To all who have provided preacher's support, bought supplies, paid travel costs for myself or those traveling with me year after year, thank you and God bless you. **DLK.**

DON'T FORGET THE NEW DEADLINE IS THE 8th

Remember that the deadline now for material to be published in **Old Paths Advocate** is the 8th of each month. If you want your field report or announcement to appear in the Feb. issue, for instance, it must be in Ronny's hands by the 8th of Jan. We have had to move the time up two days in order to allow for extra preparation by the printers and proofreading.

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth." Ephesians 6:1-3

OUR DEPARTED

HAYS— Sister Vera Jane Hays of Mablevale Pike congregation in Little Rock, Ark. passed away December 3, 1987, at her son's home in Little Rock. She was born August 3, 1902, in Appleton, Ark., to the late L.J. and Ann Tate Fisher. The Lord blessed her with fourscore and five years. Sister Vera was married to Virgil J. Hays in 1921. He preceded her in death in 1956. Sister Hayes is survived by her only child, a son: Billy Gene Hays, her daughter-in-law: Mildred Hays, two grandchildren: Bobbie and Terry Hays, all of Little Rock and members of the church; and, several nieces and nephews. Graveside services were conducted on December 5th at the Mount Zion Cemetery near Jerusalem, Ark., where she was buried beside her husband. The singing was by a group consisting of

members from several congregations and directed by Brother Morris Reynolds. The many who gathered for the services was a testimony of love and appreciation for a dear sister in Christ. May the Lord comfort and bless her family. It was an honor for this writer to officiate.--*Jim Franklin*

CHATTERTON— Mary Catherine Chatterton of Huntington, WV, born on September 17, 1924, the daughter of B.F. Leonard and Anna Bunner Leonard, passed away on Lord's day morning, September 13, 1987. She was almost 63. Mary Catherine was preceded in death by both of her parents. She is survived by her husband, Pearly (Junior) Chatterton; her three sons, Bernie Ward, Ken Ward, and Bill Chatterton; seven grandchildren; one sister, Hazel Brumfield; and many Christian friends; all of whom loved her very much. Mary Catherine was a faithful Christian whose cheery greeting of all worshippers as they exited the meeting house will certainly be missed. She was a good influence and sought to please her Lord whom she loved above all others. The funeral services were conducted at the 18th and Madison Ave. meeting house. The writer was honored to be asked to officiate, assisted by brother David Smith. The beautiful singing, directed by Brother Gary Barrett, included Mary Catherine's song, "What a Price Was Paid!" May God comfort all who grieve.--*Richard Nichols*

BERRYMAN— Sister Lenora Berryman was born July 18, 1926 in Ada, OK. She departed this life on Nov. 9, 1987. She was the wife of Bro. Ed Berryman. She is survived by her husband, Ed, son Charles and daughter Kay, also two sisters, Opal Bivins and Mary Kite and two brothers, Steve Whitson and Henry Whitson. Sister Lenora was a faithful member of the church that meets at Galey, OK. The funeral was held at the church building in Ada. I believe it was the largest crowd we have ever had at a funeral. Sister Berryman was a great believer and supporter of Bible preaching. We will miss her. This writer spoke a few words of comfort and warning.--*Joe Hisle*

ANNOUNCEMENTS

KING— Once more the ranks of gospel preachers has been thinned. Chester Burl King was born on July 7, 1916 at Phillipsburg, Mo., a son of Claud and Rissia Nyberg King. He departed this life on Nov. 19, 1987 after a heart attack in a hospital at Kansas City, Mo., at the age of 71 yrs., 4 mos. and 12 days. He was preceded in death by his first wife, Louise Nichols King, in 1975 after thirty-six years of marriage and seven children.

On March 14, 1976 Chester was united in marriage to Veta Wissinger and enjoyed 11 golden years; happy and golden and blessed with the children's acceptance and love for Veta. He leaves to mourn his passing his beloved wife Veta, of the home in Kansas City, Kan.; 3 sons, David of Kenai, Alaska; Leland and Steven of Whittier, Calif.; 4 daughters, Nancy Zigler of Roland Park, Kan.; Jo Ann Norton of Arlington, Tex., Carolyn Franklin of Springfield, Mo., and

Peggy Weaver of Rolla, Mo.; one brother, Dale of K.C., Kan.; 2 sisters, Wilma Williamson of K.C., Kan. and Lela Thomas of Basehor, Kan.; 17 grandchildren, 2 great-grandchildren and a host of cousins, nieces, nephews and brethren in Christ. At the age of 16 he was baptized at Lees Summit by his uncle, Homer L. King, preached his first sermon at 17 at the conclusion of which he assisted two in baptism. As a preacher he often

labored without fanfare, praise, or remuneration. He played a very active role in the early growth of the church in California. I'm told working the longest of any preacher in the mission program. He helped establish several congregations in the state of Calif. and engaged in a number of religious debates. While his children were in school he worked and preached mainly in the Los Angeles area (often making sacrifices on his entire family), supporting himself working with his own hands. He has been supported since 1972 in Kansas and Mo. He kept himself in "sanctification and honor" (1 Thes. 4:4) while practicing "pure and undefiled religion" (Jas. 1:27). He preached his last sermon (a funeral sermon) the day before he died. His example was good, his name is respected wherever he has lived; he "fought a good fight, finished his course, and kept the faith", thus we hope for that crown of righteousness that awaits the faithful. His feet were beautiful (Rom. 10:15) and I plagiarize

David's word in 2 Sam. 3:38 "Know ye not that there is a prince and a great man falleth this day in Israel? and I am this day weak...." It HURTS! and HOW it HURTS to love fellow gospel preachers! The family honored Chester's request that I conduct the funeral which was held at Lebanon, Mo. with Stan Elmore and local brethren and the Bradfords from Kansas City rendering beautiful singing. There was also a visitation in Kansas City, Kan. where Mike Criswell read the obituary with appropriate reading and comments.--*Jimmie C. Smith.*

NOTE: We notice with great sadness the passing of this preacher of the gospel. No greater compliment can be made of any man than to say "he was a preacher of the gospel." Chester was my first cousin. He had been preaching many years. We had spoken by telephone on occasion over the last several years, usually about the **OPA**. Chester loved the paper and wanted to see it do well. He would call with some bit of news or suggestion and I always enjoyed our talks. He was a person who calmly went about his work for Christ. He seldom said much of himself or about himself. He did so much for the Cause of Christ in California. It has been said, that if it had not been for him the church might not have what it does in this State. I recall he told me once, "We worked in Ca. on a shoestring and a prayer; and sometimes, the shoestring broke." Our sincere sympathies for Veta and all of his family. Isn't it great, though, to **know** this is not the end? Thank God for this comfort! **DLK.**

SHANNON— Edna Shannon was the only daughter of the late Clyde and Leona Penner. She was born July 3, 1920 and departed this life at her home October 28, 1987 at the age of 67. On October 15, 1938 she was united in marriage to Ross Shannon and to this union of 49 years three daughters were born. Besides her parents she has also been preceded in death by a brother, Euell in 1969. Edna leaves her husband, Ross, three daughters, Elaine Unger, Judy Wood and Olive Wood, nine grandchildren and a host of other relatives, friends and brethren and sisters in the faith. The funeral took place at the Fieldstone church house where for many years Edna gathered for worship. She

will be greatly missed because of her beautiful smile and hard work. Todd Long assisted me in conducting Edna's funeral. When I first preached in Missouri back 12 years ago, Edna prepared dinner for me following services. I could not begin to tell you how many times my feet have been under her table since then. Our prayers are with Ross, the girls, and all grandchildren. Edna is gone but not forgotten.--*Allen Bailey*

HENDERSON— Bro. Lynn Henderson was born Dec. 10, 1903 in Texas and departed from this life on Sunday morning, Oct. 4, 1987. As a young man he married Odie Jones, and the two of them obeyed the gospel together near McKinney, Texas. They were members of the church in that area until they moved to Porterville, Ca. in the early fifties. The Porterville church was the Henderson family's home congregation at the time of Bro. Lynn's death. Bro. Lynn had many friends, as was shown by the large assembly at his funeral. At his request, the funeral was held in the Porterville church building. I had known this man for over fifty years and was glad to call him my Brother as well as "Uncle," and felt honored to conduct his funeral. Congregational singing was so sweet sounding and the flowers were beautiful. Such a fitting ending for such a beautiful life.--*Marvin Fisher*

JONES— Brother Jimmy Lee Jones was born Nov. 25, 1927 and passed away Nov. 26, 1987 at his home near Huggins, Mo. At the time of his passing he was 60 years and one day old. He leaves as survivors his wife Darlene, one son and two daughters. Brother Jimmy was baptized Sept. 2, 1987 and was a member of the Bendavis Church Of Christ. He had struggled with cancer for several years and bore his sufferings with patience giving us an example of true christian faith. He had put off obeying the gospel until the eleventh hour but from the day when he put on Christ in baptism he was always encouraging others to do so. Burial was in the Dutch Chapel Cemetery with services conducted by Edwin Carter and the writer. He waits now for the coming of the Lord and the resurrection from the dead. Let us all prepare to meet

the Lord and be as ready for death as our brother was.--*Edward Williamson*

GODDARD— James A. - Brother James Goddard, of Dayton, Ohio was 63 years of age when he departed this life. He was a faithful member of the Lord's church in Dayton. He had been a Christian for over twenty years. His kind and loving spirit will be missed by us at Dayton. Bro. Goddard was dependable when it came to the assembly of the church. Bro. Goddard, until we meet again on a better day, I close with these words: "I love you brother, you'll be missed and I have faith your heavenly reward awaits you."--*Mark Robbins*

WADE— Hazel "Jerry" Wade was born Oct. 26, 1916 in Weatherford, Texas and departed this life Nov. 14, 1987 in Granbury, Texas being at the time of her passing 71 years and 18 days of age. She was married to Coy D. Wade and to this union three children were born. She is survived by her husband of the home, a married daughter and two married sons. Some twenty-six years ago it was my privilege to baptize both Aunt Jerry and Uncle Coy into Christ. They have continued faithful ever since. At the time of her death she was meeting with the church in Weatherford, Texas. The funeral service was conducted from the Greenwood Chapel in Ft. Worth. Brother Melvin Blalock, who had been very close to the Wade family for a number of years and the writer conducted the service.--*Ronny F. Wade*

TRIGG— Lee Benton Trigg was born Oct. 2, 1906 in Gainesville, Texas. He departed this life Oct. 12, 1987 in St. John's Regional Health Center in Springfield, Mo. I met Lee some fifty-eight years ago as a young teenager. I grew up to love and appreciate him for his many and unusual talents both in and out of the church. He was a graduate of Harding Jr. College, of Wichita Falls, Texas, in 1926. It was my pleasure to work with Lee in secular and church work on different occasions. I found his quiet and unassuming disposition to be the same in both fields. His words were well chosen, but usually wise and weighty. He once named a new lake that was being built in his community.

He and his family were the first to occupy one of the Valley Farms, near Wichita Falls, which was an agricultural experiment. He kept abreast with current events and acted accordingly. He was married to Lois Inez Campbell in 1930, and to this union three children were born: Patsy Loudermilk, of Springfield, and two sons, John R. and Thomas R. Trigg, of Fordland, Mo. These children are survivors including his wife of the home. Lee obeyed the gospel at an early age. He was a member of the Ava Church of Christ. He was a very dedicated man. Good singers from several congregations provided the singing. It was difficult, but an honor to deliver the funeral message for my very good friend, Lee Trigg. He will be missed by all of us. He was a good husband, and father to his children. His grandson, Bobby Loudermilk, is one of our active gospel preachers.--*Clovis T. Cook*

YOUTH & AGE

Youth goes on its courageous way
While age looks back and sighs
For the days of age are past and gone
And ahead are only good-byes.

Youth goes on its courageous way
While age looks back and smiles
For the days of age are feeled with love
Garnered through weary miles.

Lois Trigg

FRIZZELL— Mary Matilda (Hughes) was born in Oklahoma, March 16, 1903 and departed this life in Alaska October 15, 1987 at the age of 84 years. She was one of thirteen children born to Edgar and Armanda Hughes. Sister Frizzell obeyed the gospel at the age of 14 and was a member of the church for 70 years. She was married to Lenford Harvey Frizzell Dec. 21, 1922. Their marriage lasted nearly 65 years. To this union were born six children--four daughters, Mae, Geneva, Wanda, and Charlotte; two sons, L.H., Jr. and Richard. Left to survive her are 12 grandchildren, 20 great-grandchildren and one great-grandchild. The funeral was at Wynnewood, OK in the area where she grew up and interment was in the cemetery where her father and mother are. I was honored to officiate at the funeral of this dear sister in Christ and a friend of so many years.--*Paul O. Nichols*

THE CHRISTIAN EXPOSITOR

A reminder is furnished here that if you are a current subscriber to this paper, it may be time to renew. If not, perhaps you wish to become one. Send your name and mailing address to: **Christian Expositor**, 11101-E East 41st St., #320, Tulsa, OK 74146. Subscription price for this quarterly paper is \$12.95 per year. \$20.00 for foreign subscriptions.

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Our subscriptions are on the rise and we are happy for this. Some send an extra \$5 for a gift subscription for a friend or someone overseas. That is a wonderful way to help get the paper into more homes throughout the world. So many need the paper in foreign lands but can not afford the price of a subscription. As we receive the needed funds, we can add names to our address list. For those who have helped, THANKS. DLK.

IF YOU WANT TO SEND MATERIAL FOR THE MARCH AND FEB. ISSUES from now through Feb. 8 send all material to be published to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. Continue to send your subscriptions to our California address as usual. (See page 2 for this address) I will be out of the Country, but Pat will continue to do the computer work as always. Our thanks to Ronny Wade, in advance, for doing this chore in our absence. DLK.

FROM THE BRETHREN AT ARDMORE, OK

We are advised that the brethren at Ardmore, OK are looking for a preacher to come and work among them there. If you can go you can contact them c/o Church of Christ, 1012 First Ave., N.W. Ardmore, OK. 73401.

BATAVIA, ILLINOIS

We are in receipt of a piece from these good brethren who would like our brethren to know their gratitude for the two preaching brethren who came in response to their pleas for help in that area. (Space does not permit the printing of it all). Tony Denton and Mark Robbins are now working there. However, they do need help with supporting them. Can you help? If so, contact them in c/o P.O. Box 717, Batavia, Illinois, 60510.

ANNOUNCEMENTS

CHURCH DIRECTORY Batavia, IL

Effective 9/1/87 change address of Don Kelly to 624 Sylvan Place, Batavia, IL 60510 (Ph. 1-312-406-9151) OR 1-312-983-3737 Work Phone.

LEFT OUT OF THE DIRECTORY

The church at Tukwila, Washington was not included in the 1987 directory. (Seattle area) Here is the information; please make necessary notes. **4101 S. 131st St., Sunday 10:30 A.M. & 5:00 P.M.** Dennis Jackson,

6020 195th Ave. East, Sumner, WA 98390 (206) 862-8958; Wendell Birdsong, 2020 S. 360th, L-104, Federal Way, WA 98003, (206) 838-3928; Jerry Young, 800 S. 129th Pl., Seattle, WA 98168 (206) 246-6350 (submitted by Jimmy Bradford).

FROM THE FIELDS



the fields are white already to harvest

Stanley Staton, Rt. 3, Jacksboro, TX 76056, Oct. 22, 1987— We want to share the news of the remarkable growth of the Jacksboro Church during the past year or so. When we moved here the first of June 1986 we met only on Sunday mornings, with perhaps a dozen members in attendance, relying primarily upon brethren from Bridgeport and Fort Worth to do the speaking. We resumed Sunday evening services last Fall, and Wednesday night soon after. Lynwood Smith has held a couple of weekend meetings for us, also Paul Walker. While Paul was located at El Reno, OK, he came several Sundays. He also drove down on Saturdays for singing practice, music instruction, and individual consultation. Paul and Peggy's daughter, Candy McNallen, is a member of this congregation. Ray Bailey must also be mentioned. He has studied, worked, prayed, and driven hundreds of miles as he comes from Ft. Worth time after time to teach and worship with us. Also, James Vannoy of Bridgeport teaches the last Sunday of those months which have five Sundays. Others who have contributed time and talent during this year are Henry Kaker of Bridgeport, Calvin Allen of Mineral Wells, Kenneth Bishop of Olney, and Raymond Cansler of Fruitland. God has provided the increase for this labor with six confessions, three restorations, and five baptisms. During the winter months, the congregation studied through the Jule Miller filmstrips, followed by the Alfred Newberry slides which teach the truth about instrumental music, classes, and the Lord's Supper. We have had open Bible study on the subject of cutting the hair, with some of our sisters resolving never to cut their hair again, while some of our brethren resolved to have ours cut more often! Some

members have conquered the habit of smoking. We have also had in-home discussions concerning the observance of days — Halloween, Christmas, etc. At present, we have seventeen studying with correspondence courses, and at least seven more ready to begin as soon as we receive another supply of lessons. We placed in the local paper a weekly note of admonition and an invitation to church services. The church address and times of services are also listed on the Church Directory page of the paper each week. This congregation thirsts for knowledge of God's will, and there is a prevailing spirit of love, along with a willingness to admit faults and to work diligently toward overcoming weaknesses in order to better serve our mighty God. Please keep praying for us. (Note - received too late for Dec. issue D.L.K.)

Donnie McFerron, Brodhead Church Of Christ, Rt. 4 Box 512, Mt. Vernon, KY.— We are a small congregation in Brodhead. We now have around 20 regular members. Bro. William Payne, of the Bandy Congregation does our Saturday evening teaching. We have two brethren from the congregation who do the Lord's Day morning and evening teaching. Bro. Ben Rose, from Beattyville also helps us out a great deal. We are very thankful for him. Recently, we asked for help in putting up a building. We want to thank all who personally responded to our plea. However, we still have all the inside work yet to complete. We would greatly appreciate if anyone could contribute to this work. To those who have already helped, we greatly appreciate it.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— We have just finished a meeting with Bill Davis doing the preaching. It was well attended by members and several visiting from those whom we wish to convert. Meetings are the highlight of our year. With the passing of this one we now look forward to our next in the spring. By the time you read this I will have been with the brethren in Springfield, Mo. Some have asked about weekend meetings, which I have a few dates available. Pray for us here.

Paul Walker, 1073 Lookout Circle, Uniontown, OH 44685, Dec. 7— The work here in Mt. Pleasant is progressing nicely. We look forward being with the congregation at Indiana, Pa. on Dec. 20th. Last month we enjoyed a visit with our home congregation, Chaple Grove, Tenn. It is always good to see our brothers and sisters in Tennessee. Bro. Paul Shaw, brother to Tommy and Jim Shaw, has lung cancer and is taking treatments at a Youngstown hospital. Paul is a leader in the Youngstown congregation. I know he would appreciate your prayers. If you would like to send a card to Paul, his address is: 125 N. Raccoon Rd., Youngstown, OH 44515. May God bless our brothers and sisters around the world.

Paul O. Nichols, P.O. Box 1723, Oakdale, CA 95361, Dec. 10— Please note our new address. The last week in October we moved from Shreveport, LA and are now living in Oakdale, California. We were invited to come and work with the new congregation that began meeting here last year. It is a joy to be associated in this

(Continued) FROM THE FIELDS

effort with preaching brethren Duane Permenter and Richard DeGough. I am very grateful to the congregations at Manteca, Clovis and Oakdale which are helping to support us in the work here. We have some very fine and concerned brethren and sisters to work and worship with. Already when all are present, we have over fifty in attendance. In November I held a meeting at Olivehurst, which I enjoyed. All the cooperation from other congregations was appreciated. There was one restoration. At present I am in a meeting at Clovis, CA. It is progressing well. This is my last meeting for this year.

Jim Hickey, 1209 E. 13th St., Lawrence, KS 66046— We are happy to report that a new soul has been added to the church. This past month, Bro. Lonnie York baptized a fine young lady into Christ. Sister Ronda Dean has been a faithful and enthusiastic new Christian. Our radio program "Search the Scriptures" has generated some interest in the community. I am beginning a house-to-house program to increase our listeners and at the same time make ourselves known. Soon I hope to begin a series of newspaper articles to try to stir up interest. December 4-6 I plan to preach for the brethren at Norman, Okla. Please write me if you have any relative or friends that I might contact in the Lawrence area.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539— The meeting at Escalon was a good one. Good crowds for the most part. There was no visible results but we do pray good was done. A number of preaching brethren attended and we were grateful for that. It was good to see Paul Nichols back in the State again. We are getting ready to go to the annual study held, this year, in Wichita Falls, Texas. That is always enjoyable for me. Lord willing, we will come back to California for the New Year's meeting at Stockton. The church at home is doing well. We have good interest within and a group of young people who are showing interest now. We have always been fortunate to have a peaceful congregation. We love each other and enjoy being together. What a joy to be in such a congregation. We look forward to Richard DeGough

preaching for us this coming Lord's Day. We need your prayers. **Don't forget to send your material for publication to Ronny Wade from now until Feb. 8.** His mailing address can be seen on page two. Also remember to **send your subscriptions to our California address as usual.** May we remind you too that the new deadline is the 8th of the month now. If you want your material in the Feb. issue be certain it is in Ronny's hands by the 8th of Jan. etc.

Allen Bailey, P.O. Box 298, Houston, Missouri 65483, 417-457-6594, December 1, 1987— This year is about gone and it has indeed been a busy one. We have greatly enjoyed gospel meetings in various parts of the country. We have traveled to the following places to conduct meetings this year: Jasper, Tennessee; Edmond, Oklahoma; Henryetta, Oklahoma; Aurora, Missouri; Irving, Texas; Cincinnati, Ohio; Florala, Alabama. Tomorrow we began a meeting in Joplin, Missouri for the dates of December 2-6. I would like to express great appreciation to all congregations across the brotherhood who have asked that we conduct them meetings. I enjoy the work, and I pray that good will always come forth. The work in Houston continues to progress nicely. We continue to give honour and respect to the men who serve as Elders and Deacons of this congregation. At the present we are conducting several home studies every week. I believe with patience new souls will be added to the church. There are five churches who holds winter meetings in this part of south central Missouri. We are studying one Saturday evening a month and this year's schedule we are discussing the book of James. Each congregation selects a speaker to discuss the upcoming chapter. We rotate the meeting place. Houston hosted the first study, Oak Forest will conduct the study for December. We appreciate the brethren and sisters who are interested enough in these type of studies. Each study is arranged like the preachers studies are every year. We would encourage other areas to exercise the use of your local talents also and have similar studies. Br. Todd Long has traveled and worked with me in Houston, Missouri for about six months. He is scheduled to work through May. Todd is working hard and is doing a fine job on sermon

preparation and delivery. I appreciate Todd's honesty and sincerity. He really wants to do what's right. He should have a bright future in the work of the church with his present attitude pertaining to the Lord's work. I am glad he is here and we look forward to the continued working with him training him for the work of an Evangelist!! Fieldstone congregation suffered the loss of another member to death. Her name Edna Shannon. Obituary will be found in this issue of the O.P.A. if room allows. We sincerely ask for your prayers as we continue marching forward. Take care and May God Bless the Faithful everywhere!!

Calvin Allen, 205 N.E. 2nd Street, Mineral Wells, TX 76067— This is my first report to the OPA, but I feel it is necessary and convenient, as well as expedient, to inform others of the work that continues here in Mineral Wells. God has richly blessed us with the addition of two families to our small congregation in this year. Philip and Anna Pool were baptized into the Lord in June and as recently as two weeks ago Anna's sister and brother-in-law, Julie and Ron Tyler, left digression to come worship with the faithful. I commend very highly to you Anna and Julie for their sincere desire and burning zeal for the Lord. Anna especially has been a great asset for the cause of Christ and a very good spiritual uplift for me. We are still small in number with only this writer who is able to teach, thus we solicit your prayers on our behalf that we will continue to grow in all areas.

Irvin Barnes, Route 10 Box 1135, Springfield, Mo. 65803, Dec. 3, 1987— I was at Glidden, Iowa the last part of Oct., for a 5 night meeting. I am happy to report great success in the work there. It was a pleasure to be with Bro. E.H. Stamper. He has sacrificed much to build up the church at that place. I don't think a preacher could be found that could have worked harder than Bro. Stamper has. The church there is small but very righteous and zealous. They too are to be commended. It was a joy to meet Bro. Fred Christensen and his wife who recently renounced digressive worship and have taken a stand with the truth. Bro. Christensen is an able gospel preacher and offers great hope for the future of the church all across west central Iowa. He is a

FROM THE FIELDS (Continued)

man of conviction and zeal. We had good outside interest during the meeting. Bro. Barney Owens preached 9 nights over two Lord's days here at the Northside Church in Springfield, in Nov. We had large crowds every night, good interest, and good preaching. It was a treat to spend some time with Barney again and to hear him preach. Our thanks to all who helped out. Best regards to the faithful.

Richard L. Frizzell, Sr., 313 Linwood Lane Kenai, AK 99611, Dec. 7, Ph. (907) 283-5680.— On Oct. 3rd we began the renovation of the building, taking out partitions, installing insulation, etc. Then on Oct. 8th my mother died. We had to ship her body back to OK for funeral services and burial. Dad, my sister and I returned home to AK on Oct. 14th. We were all very tired. I don't believe that I have ever been so tired in my life. Two days after we got home we learned that Dad had pneumonia, but he is over it now, and doing just fine. We have all continued to work on the building. Every one has been good to help. But is taking longer than we had planned. We were going to have our first service in the building on Nov. 15th. But on Nov. 12 the Kenai city building inspector came out and told us that we could not use this building for a church. Because a public building had to be 30 feet from all property lines, and this one is not on one side. After the inspector left, I cried and I prayed. Then in the afternoon I called the inspector on the phone and he said that we could use the building a few weeks, but we could not put up a sign or advertise in the paper. So! We have been using the building since Nov. 15th. But we will have to move it over, or sell and buy another place. We have decided that moving the building over on the lot would be the best way to go. We are now trying to get the permits needed to move the building. Our hearts sadden at the death of our dear friend and fellow preacher Chester King. Our sympathy and prayers are with the family. We have continued to invite people to church. We have had some visitors. One family, a man, his wife and two small children, have been coming since Nov. 22nd. I believe they will keep coming. We have had snow on the ground since Nov. 1st. I have had to buy some snow boots, and have been wading through snow to do my

door to door work. There is one to two feet of snow and the trees covered with snow is just beautiful. This country is truly a winter wonderland. Please pray for me and the mission work here in AK.

Gary Barrett, 899 Greenbriar St., St. Albans, W.V. 25177— The work at St. Albans continues and the Lord is blessing our efforts. The work in north W.V. is going very well and much good is being done by Richard Bunner and Alan Bonifay. We at St. Albans are now endeavoring to work with the churches in the south part of the state. Bro. Charlie Ross has helped me considerably in this work. Bro. Randy Blankenship of the Chesapeake, Ohio church has done much good in the area of Kirk, W.V. With the help of these two brethren we hope to accomplish much in south W.V. The Churches of 18th St., Walkers Branch, and Wayne are going to sponsor a radio program at Dingess, W.V. We hope through this method to preach the gospel in south W.V. I will endeavor to run down any leads on this program. I also hope to start a radio program in Beckley, W.V. The brethren at Beckley want to get the gospel out and we at St. Albans want to help them. I will also run down any leads produced in the Beckley area. Here is a brief run-down of my work in the past couple of months. Meeting at Beckley, two restored, preached at Chapel Grove, Tenn., Fairmont, W.V. attending the Labor Day meeting there, preached at Chesapeake, Ohio, held a meeting at Dingess, W.V., Ranger, W.V. (14 mile), preached at Cinn. Ohio West Chester congregation, one restored: good to see all of our friends in Cinn. Bro. Bill Davis was in a meeting at Sharonville we were privileged to attend. Preached at 18th St. Huntington, W.V. Just closed a meeting at Radnor, W.V. The church house was packed. The next scheduled speaking engagement is in two weeks, Beckley, W.V. The next scheduled meeting will be at Logan, W.V. tentatively the second week in Dec. The two folks we baptized here at St. Albans a couple of months ago are still faithful and those who have returned to the church are still faithful as well. We need to work diligently not only to baptize but to keep those we convert to Christ. I was privileged of late to assist Bro. David Smith with a Bible study for the young people in the Huntington area. David is doing a

good job. He loves the Church, and to preach the Gospel as myself. We have many brethren in the state of W.V. I believe are doing a great work for the Lord. I can't remember ever being happier in the work for the Lord than I am now. The Church at St. Albans doesn't tie me down to where we can't help other small Churches. The Church here is evangelistic minded instead of concerned with only their own work and well being. I thank God for these brethren and brethren like them. Just attended a good meeting at Wayne, W.V. with brother Ron Courter. Please pray for our efforts.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, December 6— By the time you read this, God willing, Sally and I will have left Ardmore, OK, our home for the last fourteen years, and will have settled in Lebanon, MO. We leave Ardmore with mixed feelings - sadness over leaving what has been a good home, and joy and anticipation over entering new work. New work will include preaching responsibilities over television out of Jefferson City, MO and following leads resulting from this effort, and other mission efforts. The church at Lebanon has not asked and does not expect me to "pastor" that congregation but there is room for development of teachers and elders and personal work locally and in central Missouri. Many friends and loved ones in Christ gathered in Ardmore today to wish us well and we have reason to believe that we have the good will of our beloved brethren here in southern Oklahoma. If you wish to correspond with us, please note our new address above.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO. Dec. 5— We recently made a flying trip to California, where our first stop was at Fremont, where we spent a long weekend with Don King and family — also preached Sat. night through Sunday night, for the church there. We had such a nice time while we were there. The congregation at Fremont is a fine one. They have a good group of youngsters and the members are so friendly and hospitable. We say thanks to the church for having us, and to Don and Pat for the royal treatment shown us while in their home. We went next to Stockton, for a few days visiting with the brethren and preaching for them

EXPIRATION DATE

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"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).

FROM THE FIELDS (Continued)

on Thursday night Nov. the 12th. It was good to see and visit with Howard King, Bennie & Jo Ann Cryer. Rodney Watson took us to Auburn, on Wed. night Nov. 11th. They have a nice congregation and I look for progress and growth. Rodney Watson will be helping them for awhile. On Friday, Nov. 13th we went to Yuba City, where we made our home for a couple of days, with our dear friends A.C. & Lou Perrin. We took part in the talks on Saturday night preceding the ordination, the next day, of Rodney Watson, Nov. 15th. I preached over the weekend for the church there. We heard Paul Nichols at Olivehurst Sat. night, Nov. 14th. It was a great joy indeed to see and visit with so many of my old friends in the Yuba City Area. We arrived home on Mon., and after a few days hit the road again for Atlanta, Ga., where I moderated for Ronny in his debate, reported elsewhere in the O.P.A. I was made very sad over the death of Chester King. He was a good man and a very good friend of mine. As I stood at the graveside, I looked out over the land which once was his home, where we had so many good times, which was not but a few feet away from where he was laid to rest, where many of us in the not too distant future will join him and dozens of others for whom I have spoken the final words at their gravesides.

Billy Orten, Route 3, Box 127, Marion LA 71260— The summer of 1987 was one of the busiest and most exciting since I have been preaching. It began with a meeting at Mountain Home, Arkansas, May 31st thru June 7th. The meeting was well attended and the association with these brethren was most enjoyable. (I look forward to returning in 1988) June 14 thru 21st, I was at Hillcrest, near Brookhaven, Mississippi. How pleasant it was to be

with brethren who engage you in Bible conversations until the "wee hours of the night." My next was at Odom near Gainesville, Missouri. (It was here in 1949 that I held one of my first meetings - a three-Sunday meeting.) Many memories were called forth during my visit. Staying in the home of Lish and Vae Howard was most enjoyable. The meeting at Sanger, California, was July 5th thru 12th. It was encouraging to see young men taking such an active role in the church. This congregation is not sitting still. They are at peace and working. An unforgettable experience was the meeting at Fair Oaks in Sacramento, California, July 19th thru 26th. Fair Oaks is a congregation with four elders and three deacons. What a joy to see a scripturally organized congregation working in perfect harmony! The theme of the meeting was "Discipleship." From Sacramento, I went to Napoleon, Alabama. This was my fourth meeting there since 1975, all of which have been enjoyable, but this one was the best. Napoleon has the best of both -- a host of young men to provide enthusiasm, plus knowledgeable and respected older men to provide leadership. They are making plans to set things in order with elders and deacons. My summer ended with the Alta Vista congregation in Waco, Texas, my first time to be in central Texas for more than twenty years. Though small in size, these brethren are big in zeal and determination for the Lord. It was truly a joy to associate with Bro. Cyrus Holt. My love and respect for him grew mightily during this meeting. Conway congregation had a meeting with Bro. Stan Elmore in September. Stan is a good preacher and a very warm and pleasant person. Bro. Ronny Wade was at Fairview in October. Ronny was the usual forceful preacher he is expected to be.

S. Bruce Word, P.O. Box 152, Armadale, W.A., Australia 6112— Greetings to the brethren everywhere! By the time this report is published, my family and I will be back in the States. Our time is up here having spent the last three years working to spread the gospel in this country. We leave with mixed emotions, but look forward to our new efforts in the States. God has certainly given the increase in the last year with 16 baptisms, 2 restorations, and 2 confessions of faults. We give Him all the glory, honor, and praise for his goodness and love. The work in Australia is on a good foundation, and it has been our pleasure to be a part of it. We cannot express enough our gratitude to all who participated in making this work possible. It is a good work, brethren, and we look forward to it continuing to be such in the future. We leave behind dear friends that we have grown to love over the past three years. Some have shared with us in the ups and downs of a new work such as this, and we have been thankful for them and the encouragement that they have given to us. We will never forget our time spent in Australia. Our love and heartfelt gratitude goes out to all who have made it possible for us to be here. How the Lord rejoices when His people respond to the needs of spreading the gospel throughout the world. Those congregations and individuals responsible for our support and the oversight of this work are to be commended. Should anyone have any questions pertaining to the work in Australia please feel free to get in touch with me at the address listed below. I will be happy to provide you with whatever information that you may need. Until further notice, my new address will be: **S. Bruce Word, c/o Bill Chambers, P.O. Box 358, Lone Grove, Oklahoma 73443. Our love to Christians everywhere.**



No. 2 FEBRUARY 1, 1988

"THEY SAID IT THUNDERED"

By Barney Owens

Tather, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, **said that it thundered:** others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." (Jn. 12:28-30).

This passage demonstrates the amazing capacity of man to hear what we want to hear and turn a deaf ear to what remains. A mother can sleep through the noise of a train rumbling only a few feet from her bed, but be jolted wide awake at the slightest whimper of her child. This is so implanted within the mother's mind that her subconsciousness listens or does not listen for things heard and unheard by others. In the same manner, men who have trained themselves so that when they read or hear the Word of God, their minds will listen or not listen according to their inner desire: they **HEAR THE SOUND BUT DISREGARD THE MEANING.**

Like those of our text, the Word of God comes forth for the benefit of all men, but rather than allow the truth simply to penetrate the soil of the heart, many hear only **thunder!** Consider these modern day examples.

Repentance Is Not Thunder

Plain instruction is given throughout the New Testament as to God's requirement for all men to repent (Lk. 13:3&5; Acts 17:30; II Pet. 3:9; etc.). Repentance is the "complete turn around" that begins in the change of heart and results in remorse, resolve to do better, and restitution. No matter what other things one believes or what ordinances we might submit to, he who leaves off

repentance is lost. Yet even in this day of learning, men will do almost anything except repent. When we reach the bottom line, rather than repent, most think it merely "thunders."

Baptism Is Not Thunder

Of the many subjects God has bound on mankind, one would be hard pressed to find one about which there is as much disagreement as baptism. Scriptures show that one must be baptized to be saved (Mk. 16:16). Therefore baptism stands between the sinner and these:

1. Remission of sins Acts 2:38
2. Washing away of sin Acts 22:16
3. A newness of life Rom. 6:4
4. Entering the body of Christ I Cor. 12:13
5. Putting on Christ Gal. 3:27
6. Cutting off sin Col. 2:12-13
7. Drawing near unto God Heb. 10:22
8. Salvation itself I Pet. 3:21

One would think that Bible believing people would have little if any difficulty understanding the importance of Bible Baptism, but also: such is not the case. Even those who cry the loudest about "fundamental Bible preaching and practice," commit the most glaring error here. They accept any and everything except the truth on this subject. And more, not only will they refuse to believe what the Bible says about baptism, but will teach against the truth, mock and ridicule those who stand for the right, and try to dissuade those who would submit to scriptural baptism from doing so. It is as though there was nothing but "thunder."

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PUBLISHER
Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER
Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF
Clovis T. Cook
Edwin S. Morris

CONTRIBUTING EDITORS
Bennie Cryer
Johnny Elmore
Barney Owens

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"THE QUERIST COLUMN"

By Ronny Wade

Question: For whom or what may the Lord's money be spent? (W.V.)

Answer: Our question this month is worthy of serious study. It seems to me that some have been entirely too willing to dole out funds from the church treasury to anyone who asks it and for almost any reason imaginable. I have known of brethren who would wrangle for hours over what to pay a preacher, (for fear he would get too much) but would liberally hand out money to some riff-raff passing through the country whom they had never seen before or would probably never see again. All such behavior suggests a lack of knowledge on our part about how to handle the money contributed to the Lord.

The Lord's Money

In a sense everything we have belongs to the Lord, for He is the giver of all things Psa. 24:1. However, when we contribute into the common treasury of the church, this money belongs to the Lord in a special way. The distinction between what is ours to use and what we have given to the Lord, is made in Acts 5:1-5. Referring to the money Ananias had after he sold his land, Peter said "was it not in thine own power?" That is, "it was yours to use and spend as you saw fit." But when Ananias brought the money and laid it at the Apostles feet (put it into the common treasury) he no longer had control over it. It was no longer his, no longer under his power. Thus the Lord's money may be spent only as He has directed, to do the work He has authorized. It is not ours to spend "as we see fit, or as we like."

Preaching the Gospel

The scriptures teach that the Lord's money may be spent to support the Gospel I Cor. 9:4-14; 2 Cor. 11:8; Phil. 1:5; 4:15-17. This may be done: (1) by supporting the men who preach the gospel, (2) by paying for such things as T.V. or radio time, printing tracts or ads in the newspaper etc., (3) by providing a place to preach or worship. General assemblies of the church are required I cor. 14:23; Jas. 2:2; Acts 20:7-8; Heb. 10:25. These assemblies necessitate certain things, such as buildings, (bought or rented), utilities, (heat, water, cooling) etc. all of which are authorized under the command to assemble. When money from the treasury is used for any of the preceding, we are merely carrying out the mandate to preach the gospel.

Helping Needy Saints

The scriptures also teach that needy saints may be helped by the church. "Now concerning the collection for the saints..." Paul specifies that the collection is for the saints. There is no authoriza-

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"A DIFFERENT KIND OF FIELD REPORT"

By Voyd N. Ballard

The following "Field Report" from an old time gospel preacher is quite different from most of the ones we see today. Please notice that he says nothing about how well he was fed, and entertained, nor how much he "enjoyed" the wonderful hospitality of the fine homes in which he stayed, nor how "honored" he felt to be called of the brethren to do this preaching.

THE APOSTLE PAUL,

Roman Jail, Rome, Italy, 64 A.D.

Well Brethren, even though I have committed nothing against the people, or customs of our fathers, here I am in jail again because of the opposition of the Jews to the gospel. I am not complaining. I rejoice in persecutions, and as always, am willing to suffer all things that I might save some.

The time of my departure is now at hand, and I rejoice that I have been privileged to preach the gospel throughout the many years since that long ago day in Damascus when I obeyed the Lord and started preaching Him among the heathen. From the very beginning I have never conferred with flesh and blood, nor even with the other apostles in order to learn what to preach, but have always preached the whole counsel of God as revealed by the Holy Spirit. I believe this course which I have so steadfastly pursued pleases God, even though it is not always pleasing to men and has led me into many perils and persecutions.

Straightway after I was baptized I preached Christ in the synagogues in Damascus, confounding the Jews by proving that Jesus is the very Christ. This so provoked these Jews that they took counsel to kill me and watched the gates night and day hoping to take my life.

During most of my preaching life I have had many opportunities to preach Christ in the synagogues of the Jews, but since I cannot afford to try to please men, I have brought the wrath of the Jews down upon my head as I have earnestly contended for the faith. In Antioch of Pisidia Barnabas and I held some wonderful meetings where we had many converts, especially among the Gentiles. However, our straight forward preaching of the gospel aroused the Jews to such an extent that they raised persecution against us and finally expelled us out of their coasts. We then went to Iconium where we had another great meeting in the Jewish synagogue where a great multitude both of the Jews and the Greeks obeyed the gospel. This also aroused the opposition of the unbelieving Jews, who stirred up the Jews and Gentiles so that they made an assault against us and attempted to stone us, forcing us

to flee to Lystra and Derbe. Lystra was filled with idolatry, and we had no choice except to preach strongly against it, insisting that the people should turn from such vanities unto the living God. The people of the city seemed to be greatly impressed with our preaching, however certain Jews from Antioch and Iconium came into the city and persuaded the people against us, causing them to stone me until they thought I was dead. However, I revived and the next day I went with Barnabas and Derbe where we were able to preach the gospel to many before returning to Lystra, Iconium, and Antioch to confirm the churches we had established, and to exhort them to continue in the faith in the face of much tribulation. We also ordained elders in every church we had previously established, as this was long before brethren had decided that no one could meet the "qualifications" to be elders.

We abode a long time in Antioch, and while there had some great debates with brethren from Judea on the subject of circumcision. (This was also before brethren decided debates were wrong). It was finally decided by the Antioch church that Barnabas and I, along with some elders should go up to Jerusalem to the apostles and elders about this question. There was also much debating in Jerusalem over the question, but truth won out as always, and it was determined that the Holy Spirit had given no command to keep the law and be circumcised.

In Philippi we were successful in preaching the gospel and baptizing some, until we were caught and beaten with many stripes and cast into prison. This persecution gave us an opportunity to preach the gospel to the Philippian Jailer and his family and to baptize them into Christ that same night.

In Thessalonica we were able to preach three sabbath days in the Jewish synagogue. Our preaching there (as well as everywhere else) turned the world upside down and caused a great uproar and resulted in a great multitude obeying the gospel, which caused the enemies of truth to try to mob us, and we had to leave there by night. In Berea, we found the people more noble than those in Thessalonica, in that they received the word with all readiness of mind, but when the Thessalonian Jews learned that I was preaching the gospel in Berea they came there and stirred up the people.

In Athens I was accused of being a babler and was mocked, but thank God I also was able to preach the gospel there.

In Corinth I was able to preach the gospel in the Jewish synagogue every sabbath day, and did so with joy even though I had to work as a tent maker

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"EVANGELISTS AND SELF-EMPLOYMENT (SOCIAL SECURITY) TAX"

In an earlier issue of this journal, I wrote an article on the rules in the Internal Revenue Code whereby an evangelist could, under certain circumstances, file an election with the Internal Revenue Service to be exempt from the self-employment tax. I submitted the article to inform evangelists, and those contemplating evangelistic work, what was involved in such an election. Briefly, in order to qualify for exemption, the applicant must, because of his **religious principles**, be **conscientiously opposed** to the **acceptance** (with respect to services performed as an evangelist) of the benefits of any public insurance that makes payments in the event of death, disability, old-age, medical care (including the benefits of any insurance system established by the Social Security Act). The foregoing language is taken from Form 4361 which must be filed, or was filed, with the income tax return. The evangelist signs the application "under penalties of **perjury**". In other words, the one who files this application, or who has filed one in the past, must be religiously convicted and be conscientiously opposed to **receiving** any social security or medicare benefits.

Some evangelists may have filed this form not knowing, nor fully understanding, the strict

qualifications for exemption. They now have an opportunity to rectify this mistake. The Tax Reform Act of 1986, a new law, grants any evangelist the opportunity to rescind such an election. The Internal Revenue Service has published Announcement 87-19, which reads in part as follows:

"Ministers who previously had elected to be exempt from Social Security coverage may now be covered by filing a waiver form with the Internal Revenue Service. However, once the election is made to be covered by Social Security, it is irrevocable. The election must be made by the due date of the applicant's federal income tax return, including extensions, for the first taxable year beginning after October 22, 1986. For individuals who file on a calendar year basis the election would have to be made by April 15, 1988, unless an extension of time to file has been granted. New Form 2031, Waiver Certificate for Use by Ministers Electing Coverage Under the Social Security Act, may be filed with the individual's federal income tax return. Form 2031 can be ordered from the Forms Distribution Center addresses listed in the Form 1040 instruction booklet or by calling 1-800-424-FORM."--L. Melvin Crouch, 215 No. 4th St., Uvalde, Texas 78801.

"THE GOOD FIGHT"

By Bobby Pepper

It is easy to mistake carnal quarreling for the good fight of faith. There are those who justify their personal meanness by calling it "contending for the faith" just as some set out, in the name of the gospel, to "crucify," their opponents rather than to win them for the crucified Christ. The mind which supposes truth's victory is to be won through political maneuverings or fleshly tactics is not set on the Kingdom of God. It is as far removed from the things of the Spirit as were the minds that conceived the bloody crusades of the Dark Ages.

It is equally possible for one to confuse a rather painless isolationism with a righteous peace. Never to engage in controversy is not a mark of spirituality, else our Lord would have to be counted unspiritual. The Word of God is a sword, and God's people must lack neither the ability nor the will to use it against the devil continually. Our

Lord firmly denounced evil. He told wicked men exactly where they stood, and in His steps every disciple must be ready to follow. But the genuine disciple will also remember that the Lord wept over the city He most strongly condemned. His tears fell in sorrow for the repentance that was not there, and for the judgment the unrepentant city would shortly face. Unless one feels genuine sorrow for the lost condition he exposes, unless he has tears for his fellow human beings caught by the devil, he is not a follower of Jesus Christ--no matter how much he professes to hate evil and no matter how loudly he denounces it.

The Christian must be sure that the issue involved is really truth verses error. Labels are sometimes hung where they do not properly fit. When truth is at stake, stand for it in the name of the Lord, fight the good fight of faith, be faithful unto death. But be certain here, too, that the warfare is carried on with the weapons of the

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"PAGES FROM THE PAST"

By M. Lynwood Smith

Brother Canfield gave me this article to be printed in a work on his life. It must have been in the year 1949-50. I have the typed copy that was made from his manuscript. I suppose I was the one who sent this in for publication originally and it appeared in 1951, November 1, in **Old Paths Advocate**. I'm sure you will enjoy seeing it again, and those who have not seen it will appreciate it from this great old preacher of the gospel. **MLS**

THE TRUE VINE

By G.A. Canfield

Jesus said (John 15:1), "I am the true vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

Some people try to get relief out of this passage, claiming that when Christ said, "Ye are the branches," He meant all these denominational churches that are in the world. They say that true vine means the church of Christ, and the various denominations are the branches, but this verse of Scripture does not teach that. Verse 5 of the same chapter says, "I am the vine and ye are the branches." Below is a diagram of what we mean. Here is the vine, which Christ said was Himself, here are also the apostles on the vine, which Christ said were the **branches**. So, the apostles being the branches, there can be no room left for the denominations on the vine, also. (See Matt. 10:2-7).

Christ The Vine-(Verse 5)

Simon (Peter)	C	-Andrew
James (son) of Zebedee ..	H	-John
Phillip	R	-Bartholomew
Thomas	I	-Matthew
James	S	-Lebbaeus
Simon	T	-Judias - Matthias

Now, if this doctrine were true, it would prove that the church of Christ was the only **true one**, because they admit that it is the church of Christ which fits the picture of the **one true vine**. So, that reasoning does not help them at all. The way I see it, is, as Jesus said to the Apostles in John 15:4: "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." Jesus said to the Apostles, just before He went away, (John 16:7), "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Some folks seem to think that this applies to all the preachers today. Does it? Let us see from another Scripture (John 14:26), which tells us, that Jesus said, "But

the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now how could that apply to anyone living today, since He said the Holy Ghost would bring all the things that Jesus said to **their** remembrance? No one has been so instructed by the Holy Ghost today, so we must deny they are the ones of whom Christ was speaking.

Jesus prayed (John 17:6), "I have manifested Thy name unto the men which Thou gavest me out of the world: Thine they were, and Thou gavest them me; and they have kept Thy Word." (Verse 8) "For I have given them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me."

Now, we notice, in verse 20, 21, Jesus said, I pray not for them alone, but for all of them also which shall believe on Me through their words. God gave the word to Jesus Christ. Then Christ gave the Word to the disciples to teach unto all nations. In Matt. 28:18,19,20, He appeared unto them and told them to "go teach all nations." But, first, we read in Acts 1:2, "Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: To whom also He showed Himself alive after His passion by many infallible proofs." Here He is sending the Apostles out, after He had given them that word by the Holy Ghost or Comforter. But in verse 4, He tells them "not to depart from Jerusalem, but wait for the promise of the Father." This is the promise of John 16:7 and 14:26, which was the sending of the Comforter. So, we see that it could not apply to any man today.

We know that Judas was one of the twelve, but let us notice in John 15:6, "If a man abide not in Me he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." We know from our study of God's Word, that Judas did **not abide** in "the vine" (Christ), therefore he was cast forth and another one took his place (See Acts 1:22-26) "Beginning from the baptism of John unto the same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lots fell upon

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"PATTERNS"

By Tom C. Allington

As recorded in Lk. 22:15, 20 Christ broke bread with His twelve disciples who would become His apostles or ambassadors. He commanded them, "Do this in remembrance of me". When the church was established, as recorded in the second chapter of Acts, we are told in verse 42 that the baptized believers continued steadfastly in the breaking of bread along with certain other things. In Acts 20:7 we learn that the disciples at Troas came together on the first day of the week to break bread. There was an apostle (Paul) in that assembly that day providing evidence that this arrangement totally conformed to the Lord's plan. All of these acts of the first century disciples furnish us with a pattern to be used by twentieth century disciples in work and worship. All who discount or disregard these patterns soon find themselves in trouble with worship the Lord will not accept.

A few years after the church was established at Corinth, we find that church displeasing the Lord with corrupt worship. The apostle Paul rebuked them in his first epistle to Corinth and laid a pattern out for them to follow. In the eleventh chapter there is a set of instructions that if followed would correct all their wrong doing so far as the communion was concerned. And in the fourteenth chapter, he gave them instructions designed to correct other practices that were not acceptable. These patterns furnished the Corinthians, gives twentieth century Christians an infallible guide for acceptable work and worship. Churches today can avoid corruption of the worship by carefully following these patterns. Churches that have strayed away from worship and practices that please the Lord can right themselves by going back to these patterns and following them carefully.

Churches, preachers and teachers who determine that these patterns furnished the early church are wrong, not effective or not applicable for churches today, but go about replacing these God given patterns with their own ideas soon find themselves badly ensnared in satan's net.

In the first century church of Crete, the apostle Paul found many things he indicated were not acceptable to the Lord. He found them somewhat like sheep without a shepherd. He pointed out that there were unruly and vain talkers, deceivers, specially among the Jewish members, false teachers, liars, evil beasts, lazy gluttons and whole families were being subverted. And as one would expect with such conditions, the churches were not developing, growing in grace and knowledge as they were expected to do, and elders had not been qualified and ordained. Paul

determined that these conditions required immediate attention. He arranged for a co-worker, in whom he had confidence, to work with the Cretian churches to right this neglect and wrong doing. (Titus 1:5)

It was Paul's desire that every member of the body of Christ in Crete should be made sound in the faith. He made it plain to Titus that with firm, careful teaching he was to endeavor to restore these Cretians to sound faith. If necessary he had the responsibility of administering a sharp rebuke to accomplish his purpose. (Titus 1:13) As Titus was working with these churches to restore order, he was also commissioned to ordain elders in every church as men became qualified.

The arrangement the apostle Paul outlined to restore the Cretian churches to order and develop and ordain elders in every church provides a scriptural pattern for churches of today to follow. The pattern provided in Acts 20:7 should settle all questions and dispel all confusion in the world today as to the day we are to worship. The patterns set forth in I Corinthians 11 and 14, if followed should settle all questions of what is on the table, who talks, how many talk at a time, and who remains silent, as well as many other points of disagreement today. And the pattern laid out for us in the Epistle to Titus should plainly show every church without elders a safe, scriptural course to follow in maintaining order and ordaining elders. Many man-made arrangements in use today bypass the Lord's plan and fail to accomplish His purpose.

In Acts 20:28,30, Paul predicted that some of the elders at Ephesus would become corrupt and speak perverse things for selfish purposes. In Paul's first epistle to Timothy, he indicated that there were false teachers in the Ephesus church, and in I Tim. 1:3 and 5:19,20, he reminds Timothy that there were elders there who had sinned. He provided that Timothy was to deal with the false teachers in a way that would purge out this false teaching. (I Tim. 1:5) He provided that members of the church who were aware of a sinful elder were to present accusations to Timothy along with evidence (two or three witnesses) (I Tim. 5:19,20) The evangelist was to determine if the accused really was guilty and if guilty rebuke him before all.

This is an inspired pattern furnished by God's law to be used as a guide in any case where an elder becomes corrupt and uses his office for selfish purposes. All of these patterns carry the same force as a commandment. The apostle acting as he was moved by the Holy Spirit has carefully laid out for us these patterns that were designed and used by the early churches that

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"DO YOU KNOW WHERE YOUR CHILDREN ARE?"

By Jack Cutter

*I*n the not too distant past the words "do you know where your children are?" would pass across the television screen. This would usually occur at night about the time of the late news. This served as a sobering reminder that our children might not always be where they should be.

While you may know, in all circumstances, where your children are physically, the question now is: do you know where your children are mentally and spiritually? Do you know the degree of knowledge they possess? Or how strong and deep his or her faith has become? If you are unable, with any degree of certainty, to answer these questions in regards to your children, then your children could be sitting at your feet watching television or reading a book and yet be miles from you in their faith and understanding of God's word.

It is amazing to me to see the amount of money and time parents are willing to spend for the secular education of their children. While on the other hand, almost totally ignoring their spiritual education. In my experience, after studying with young people the past several years, most children are deficient in knowledge of the Bible. As a result, it doesn't always come as a great surprise when I learn or hear of young people leaving the church or being involved in such things as: drinking, drugs, sex and other harmful practices. They simply are not equipped, mentally or spiritually, to cope with these temptations. To handle peer pressure and the temptations of life, requires a strong faith and inner strength. This strength comes from knowing and practicing the Lord's eternal truths.

A QUIZ FOR THE PARENTS

The following is a suggested quiz for your children. This should be a test for children that are old enough to be members of the church or have already become members.

- 1) In order, what are the steps in the plan of salvation?
- 2) Give one verse of scripture to support each step?
- 3) Give a brief definition of the meaning of each step?
- 4) Lastly, give one scripture that teaches or indicates that the church belongs to Christ?

This quiz should help you determine whether your children possess a fundamental knowledge of the scriptures. If your children did well on this quiz, it is likely they are adequate or advanced in

other areas of spiritual awareness. As a result, it indicates that they are progressing in the right direction spiritually and that you have been doing a good job instructing them. However, if your children didn't do well, you have an immediate reason for alarm and concern.

This quiz is suggested not to embarrass you. It is intended to help you determine where your children are in the Lord.

THE FORMATIVE YEARS

The formative years begin shortly after the birth of the child and continue for several years. The most critical period of time is from birth to three years. Since this is the time in a child's life when the mother plays the most valuable role, the importance should be pointed in her direction.

Ideally, mothers should read, sing, and talk to the child at different times each day. They should do this while holding the child. The Scriptures of old instruct, "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up" (Deut. 6:6-7). Furthermore, Solomon the wise man said, "Train a child in the way he should go, and when he is old he will not turn from it" (Prov. 22:6). Parents, from birth to six years of age is the most critical time in your child's development: mentally, spiritually and physically.

It is my personal conviction that mothers who have young children should avoid working on secular jobs. The child's development is more important than a few extra dollars. On the other hand, I realize there are situations that require the mother to work. It is unavoidable. However, if they are working just to "keep up with the Jones", then I think parents should realize the great jeopardy in which they are placing themselves and their children. They are endangering their souls as well as the souls of their children.

The father's role in the home is not only to provide for the family but to give instruction and guidance befitting him. The father is the authority figure in the home. He is to teach and require respect and obedience from his children. His wisdom and understanding will be exhibited by fair and impartial treatment. The apostle Paul taught, "Fathers, do not embitter your children, or they will become discouraged" (Col. 3:21).

The relationship between a father and his son is especially critical. A common link should be developed during the formative years that would continue to grow into the child's teens. When a

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"THEY SAID IT THUNDERED"

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The Lord's Church Is Not Thunder

We can hear it "thunder" and prepare for rain or pay little attention, and there may or may not be serious consequences. Many have the same idea about the church that Christ gave himself for, purchasing it with his own blood (Eph. 5:25; Acts 20:28). Often men are heard to say, "church membership is not necessary." An acknowledged truth by all, if--IF, we are speaking of some denomination built on the authority of men, however, if the Lord's church, of which he is head, is cast into the group (as it usually is), then the statement is not correct (Col. 1:18). We are told that the church is the body of Christ (Eph. 1:22-23) and that Christ is the Savior of the body (Eph. 5:23). Therefore, if one is saved, he must be a member of the body which Christ saves, namely, the church. If one does not have to be in the body which Christ saves, then one does not have to be saved. Or to put it another way, if one can be saved outside the body of Christ, the church, then one can be saved without a Savior, as Christ is the Savior of the body.

Many regard all the Bible teaching about the church as nothing more than "thunder." How do you regard the church, for which Christ shed his blood (Acts 20:28)??? THUNDER INDEED!!!

FAITHFUL LIVING IS NOT THUNDER

Christians are to be FULL OF FAITH, so are to be continually adding faith to our lives by putting to practice the principles of truth (Gal. 5:22-23; II Pet. 1:5-8; etc.) Those who are FULL OF FAITH are often spoken of as faithful. Christians are never to forsake, denounce, or reject the faith, even in the face of death (Rev. 2:10; 14:13; II Cor. 13:5).

But to the amazement of some, again, we have people who don't believe these truths. Christians often think there is nothing for them to do--"just believe and be baptized and that's all there is to it"--nothing more, nothing less. If one would but clip their suspenders, they would suddenly be swept into God's presence. Such is not the case. The Apostle was not just making noise (THUNDERING) when he penned, "work out your own salvation with fear and trem-

bling." (Hil. 2:12).

Then there are religionists who claim one who is saved cannot be lost, exactly the opposite of the Holy Writ (I Cor. 10:12; Gal. 5:4; 6:7-8; etc.). My people, these are not THUNDER!

AVOIDING SIN IS NOT THUNDER

While many will not walk in the righteous ways of the Lord, there is found in this present age some who think as long as certain right things are done, there is no cause for concern about anything, because the good will somehow outweigh the bad. I have no knowledge as to the weight of sin, or of righteousness, nor am I aware of any scales that we can use if we were to seek such a balancing. We do know, however that a little sin, is too much in the life of a Christian. A bit of iniquity pollutes any influence for good a child of God might possess. So we have instruction to shun, avoid, hate and stand against all sin, all unrighteousness, all evil (Rom. 12:9; Js. 1:21; 4:3&8; etc.). These words are not THUNDER. Nor am I to think their meaning is for everyone except me. The attitude of far too many is that the stormy rains of God's Word drowns others, but only the THUNDER is for me.

UNITY AMONG CHRISTIANS IS NOT THUNDER

Unity among God's people is taught strongly in two measures: positively and negatively. POSITIVELY, we are to work for or promote unity, trying with all our might to break down the wall of division. Negatively, we reject all doctrines that cause division, as well as those who promote them. The standard being always the word of God. Even while working for unity we have not been granted the right to lower the standard or accept those who have not conformed in life to the word. **UNITY AT ALL COSTS IS NOT TAUGHT IN THE NEW TESTAMENT.** Members of the church are not in the contracting business: we cannot build walls, nor can we rearrange or tear down those built by God. We cannot ignore those built by men; nor can we climb them.

Unity is plainly taught (Eph. 4:3; I Cor. 11:17-18), while division is condemned (Gal. 5:19-21). Those who preach and teach must recognize the plain fact that some (EVEN WITHIN THE CHURCH) will not have truth, so we must proclaim the truth when men want it and when they do not (in season and out of season), we must reprove error, and rebuke those who

teach it, while encouraging the faithful in steadfastness (II Tim. 4:1-2). I for one, am convinced that men are seeking something other than the word of God to comfort the spots which itch them spiritually. Like the young, rich ruler (Mk 10) they recognize something is missing in their life but are going to do nothing about it, yet want the spot scratched which is itching. Teachers are sought who will do the job, helping things to roll along, actually encouraging a unity contrary to God's will, or upholding discord and division. Let us brethren, not stoop to that ground. Doubtless some will say it's only THUNDER.-- 8782 Meadowview, W. Chester OH 45069.

THE GOOD FIGHT

Cont. from page 4

Spirit; Satan cannot resist the Word of God, and he is always eager to slip a carnal sword into its place.

To be ready to fight for Christ is half the story. To use the Lord's weapon - the Word of God - is necessary as well. And to fail to do either is to fall, however unwittingly, into the camp of the enemy of our souls and of our God. "Soldiers of Christ, arise, and put your armour on!"

Eph. 6:11-13. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day,..."--O.P.A.

PATTERNS

Cont. from page 6

they might correct evil and false practices that had crept in; that they might purge out false doctrine and false teachers; that they might promote proper spiritual growth and development and that they might establish and maintain government by properly qualified elders.

Churches today that carefully follow all of these patterns will be safely serving the Lord's purpose for them in these matters. It would certainly be pure presumption for anyone to endeavor to improve on the Lord's plan for the twentieth century by adding to these patterns or taking from them. And it would be outright rebellion to try to bypass any of these patterns and attempt to set up a man-made substitute.

"THE QUERIST COLUMN"

Cont. from page 2

tion for helping non-saints (sinners) out of the church treasury. As individuals we may help anyone in need Jas. 1:27; Eph. 4:8. The church, however, is limited in the field of benevolence. The needy saints for whom the church is responsible may be those of our own congregations in Acts 2:44-45; 4:34-35; 6:1-8; or when a local church is unable to provide for its own (as in the event of a famine), other churches may assist in supplying the need Rom. 15:26; 2 Cor. 8:14; 9:1. But as noted above "needy saints for whom the church is responsible." This is to say that not all needy saints are to be helped out of the treasury of the local church. Family members who are able to supply their needs are to do so, that the church be not burdened.

Who Is A Needy Saint?

To suggest that not everyone in need should be helped out of the church treasury raises the question "who, then, should be helped?" Widows are a case in point. In 1 Tim. 5:3-5 we read "Honor widows that are widows indeed. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate..." The word **honor** v. 3 carries the idea of "properly appreciating the value of someone or something" and in the context of the passage embraces the concept of financially supporting the widows under consideration. Wuest. A widow indeed is one who is "absolutely bereaved, without children or relatives." Vincent. Verse 4 points out that any widow having children or grandchildren should be the obligation of her lineal descendants. In other words her family should be responsible for her support and not the church. If, however, she has no family, then the church may support her. What do we learn from this? First of all, the person under consideration was "absolutely bereaved." This was not an individual who had enough money to buy a new car and a new T.V., but wanted the church to help with a hospital bill. This was not a person who wanted the church to help buy some groceries, but had enough money to buy anything else they wanted. This person was without help or support. Secondly, we learn

that the primary obligation for the support and care of one in need falls on the members of that person's family. Why? That the church be not charged. Thirdly, we learn that the church does have a responsibility when a christian brother or sister is indeed in need. Another question we need to address is "is the church obligated to help everyone who asks for help? The answer, of course, is no. Another might ask "just what does it take for a person to be destitute"? In some cases the answer to that question will have to be based on judgment. There are times when we just don't know what is best and we must rely on the facts both present and past in reaching a decision.

Things For Which The Lord's Money Should Not Be Spent

We have learned thus far that the contribution may be spent for preaching the gospel and caring for some of the needy among us. Among the things for which we may not spend the Lord's money are: (1) the support of preachers who teach false doctrines Gal. 1:6-9; 2 Jno. 9-11, (2) church kitchens, dining rooms, and recreational facilities, (3) schools for secular training, (4) recreation for young people, (5) youth camps, (6) flowers, and a host of other things that sometimes find their way into the Lord's treasury. The Lord has designated a far more worthwhile work for the church than eating, drinking, and making merry. Let's be sure we oversee and spend His money in a wise, scriptural, and judicious manner.--
Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

"A DIFFERENT KIND OF FIELD REPORT"

Cont. from page 3

to provide my living. I continued in Corinth for a year and six months and established the church there, as many of the Corinthians hearing, believed and were baptized.

In Ephesus, I found certain ones who were trying to serve the Lord under the baptism of John the Baptist, and upon being taught the word of the Lord more perfectly they were baptized into Christ. This was the beginning of the church in Ephesus. From this small beginning the church grew and prospered and was soon

fully organized with Holy Spirit made elders to guide and feed them. I spent a total of three years with the church in that city (This was long before brethren decided that a preacher had to move to a new location every year). During that time I was able to preach the word boldly, and was continually engaged in debates in the Jewish synagogue and in the school of Tyrannus. As a result of these public discussions all of those who dwelt in Asia heard the word of the Lord. I rejoice that I had the opportunity to preach and defend the truth in Asia during those three years despite the fact that I had to do so with many tears and temptations, which befell me by the lying in wait of the Jews. However, I kept back nothing and am therefore pure from the blood of all men, because I shunned not to declare the whole counsel of God. I had no financial support, but rather worked with my own hands not only to provide for my own necessities, but also for them that were with me.

This report is getting to be long and I must bring it to an end. Time would fail me to tell of all the trials and persecutions that have been mine as I have faithfully preached the gospel of the Lord. I have been criticized and accused sometimes by my own brethren.

This report could go on and on, however in summation let me just say that I continue in labors more abundant, in stripes above measure, in prisons more frequent, and in deaths more often. Of the Jews five times received I forty stripes save one. Three times was I beaten with rods, once was I stoned, three times I suffered shipwreck, and a night and a day have I been in the deep. I have been in perils of waters, in perils of robbers, in perils by my own countrymen, and in perils by false brethren. I have been in perils by the heathen, in the city, in the wilderness, and in the sea. I have been in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, and in cold and nakedness. Besides these things which have been mine daily, the care of all the churches. However, none of these things move me, neither do I count my life dear unto myself, so that I may finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.--814 Ladd Road, Modesto, Calif. 95356.

"PAGES FROM THE PAST"

Cont. from page 5

Matthias; and he was numbered with the eleven apostles."

Now, again note John 15:6, He said, "If a man abide not in Me he is cast forth (broken off) as a branch." Thus, we see, that Judas was. Also, verse 5, "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The Gospel was to begin at Jerusalem to all nations, and the apostles were to be witnesses (Lk. 24:46,47), "Thus it is written and thus it behoove Christ to suffer, and to rise again from the dead the third day: that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Now, we come to Acts 2:1, "And when the day of Pentecost was fully come they were all with one accord on one place; and suddenly from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the spirit gave them utterance." Then we learn later on in the chapter that some accused them of being "full of new wine," but in verse 14, that Peter stood up with the eleven (that made the twelve apostles) and corrected this mistaken idea, and preached the first great sermon in the church. Peter told them they had taken and crucified the Lord of Glory. Then they broke right out into his sermon and wanted to know what to do to be

saved from this awful thing they had done. He told them (verse 38) to "repent and be baptized, in the name of Jesus Christ for the remission of sins." We are told that those who gladly received the word were baptized and that same day there was added unto them about 3000 souls. Jesus had told them if they would abide in the true vine they would bring forth much fruit. They were abiding in Him, and they were bearing fruit unto the Lord. Their first crop was 3000 souls, which were added unto them, for the apostles were first (See I Cor. 12:27,28).

I hope this may be of some help throughout eternity. This is my prayer.--G.A. Canfield.

"DO YOU KNOW WHERE YOUR CHILDREN ARE?"

Cont. from page 7

father fails in this critical area, the parents can expect serious problems with the child. If a dad isn't close to a child, how can he know where the child is spiritually?

PULPIT TEACHING IS NOT ENOUGH

One of my favorite sayings has been for sometime, "every home should be a place where the Bible is studied". This is no doubt the method the Lord intended for the children's instruction in spiritual matters. However, from my experience, parents are relying almost totally on pulpit teaching to instruct their children. This is a grave mistake! Pulpit teaching was never intended to serve as the prime source of instruction for our children.

The purpose of pulpit teaching is to supplement parental teaching and instruction.

PRIVATELY PLANNED BIBLE STUDIES

Another area so often neglected in the teaching of our children is individual planned Bible studies by those capable of doing this type of work. Unfortunately, this type of an arrangement is often criticized as being unscriptural; especially if a sister is involved in it. This too is a mistake. Brethren, the reason we condemn Bible classes as conducted by those who practice them publicly is because they violate the scriptural method for the public teaching of God's word. Furthermore, this is true of when or where a sister may teach. We often point out: that where a sister may teach (privately), she may teach anyone (a man, another woman, or a child). However, where she is forbidden to teach (publicly), she may not teach anyone. We need qualified men and women in the church who have the desire to do this type of work in a discreet, private and individual manner.

Until the Christian system is fully implemented, with each component providing its essential function, we are going to continue to see children leave the church. With qualified teachers teaching publicly and privately, mothers and fathers faithfully fulfilling their essential roles, the older women teaching the younger women and the older men giving wise instruction and guidance; we will provide the best defense for this most critical area of the church's future survival.--12321 E. 14, Tulsa, OK 74128.

ANNOUNCEMENTS

We beseech all Christians to pray for the healing of Sister in Christ, Cora Wilks, wife of your Brother in Christ, K.G. Wilks. She suffered a stroke the morning of December 22nd. Her right hand and arm are affected in a small degree but her left leg and foot are worse. She can take small steps by being led by both hands. She spends alternate times on her bed and in her reclining chair. She can walk by being led slowly by both hands, but she is not steady enough to stand alone. She tires easily of both bed and chair, having to change from

one to the other frequently. Her mind and speech are not impaired very much, if any. On the recommendation of our doctor she is being cared for at home with increased dosage of medications she was already on and hot moist packs on the right leg; and other instructions given by our doctor. We expect her recovery. Her spirit is good. Husband, K.G. Wilks is caring for her. He is a heart patient himself, under medical control. Cards and letters will be appreciated, addressed as in the letterhead. Please pray that our Heavenly Father may

guide and give us both the wisdom and courage to overcome this problem. Friends in Christ have offered help. Yours in Christ--K.G. Wilks, 528 N. Main, McGregor, TX. 76657.

NOTICE

Send all material for the March OPA to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

OUR DEPARTED

HOUGH— Mary Jane Hough, daughter of C.E. Atkinson and Sarah Marcum Atkinson, was born June 17, 1894 at Cameron, Missouri and

ANNOUNCEMENTS

departed this life October 20, 1987 in St. Johns Regional Health Center in Springfield. On February 15, 1911 she was united in marriage with Erna Hough and to this union were born seven children. She was preceded in death by a son in infancy and a daughter at the age of five years. Her husband preceded her in death on February 15, 1974. In April of 1938 she was baptized into Christ at Anderson, Indiana. At the time of her death she was a member of Hayes Street Church of Christ. She was faithful in attendance. She is survived by three sons: Ulyes, Elmer and Farrell Wayne all of Lebanon, two daughters, Lois Wade of Lebanon, with whom she made her home and Louise Layton of Anderson, Indiana; one sister, Stella Homan also of Lebanon, thirteen grandchildren, thirty-four great grandchildren and twenty-two great great grandchildren, also a number of other relatives and a host of friends. She was preceded in death by her parents and four brothers: Marion, Willie, John and Delmer Atkinson. — *Roy Lee Criswell*

STUMPPF— It is with sadness and reflection that I chronicle the name of Bertha Stumpff, of Galena, Mo., as one of the departed. She was born Dec. 18, 1901, daughter of Joel and Margaret Cottrell. She passed away in her home in Galena, Mo., at the age of 85 years 11 months and 23 days. She was married to Rhuel Stumpff on March 11, 1923. He preceded her in 1975. She has been a resident of the Mtn. Home (Missouri) area since 1922, coming from Shell Knob, Mo. She was a faithful and longtime

member of the Mtn. Home church. She and Rhuel had a wonderful country home, where many preachers and others have been entertained and kept. She was an authority on cooking and other arts of the home. She delighted in the singing and other activities of the church. They have succored me and kept me for many weeks through the long years of my preaching. We three had a little common bond, when the fall season came to the Ozarks with its beautiful leaves, nuts and cool nights, we all remembered each other through the year as that's when my meetings were usually held. Bertha and Rhuel will always hold a special place in my memory book. I was honored to fulfill her request to preach her funeral, assisted by Bro. Clovis Cook, a friend and preacher of long years. Her relatives rendered the singing via tape and we laid her away amidst a beautiful snowfall in her beloved Ozarks. She would not have minded it. Her survivors: one brother, Orville; one sister, Edna Stumpff and many friends, and loved ones. — *M. Lynwood Smith.*

FULMER— On Nov. 1, 1987, I received the not too unexpected word that Bro. W.G. Fulmer of Jacksonville, Fl., had gone to rest. It tears my heart out to hear these sad words, except he was very ill, weary and worn and needed his rest. Bro. Fulmer was a fine, knowledgeable preacher of the ancient word. One of the few whose deep study and constant search of the scriptures made him the fine self-made preacher he was. Error and any departure from the truth found a foe

in him. I enjoyed a privileged session with him one day during one of his seasons of illness. He informed me that when, as a youth, he obeyed the gospel he worshipped scripturally. He preached with the likes of Bro. W.H. Reynolds of Kinston, Al. But when division came, he went with digressives. He then knew and entertained the old Bro. Dunn of TN. fame. He reported very interesting and revealing stories from him. It was during a "mass meeting" of the S.S. brethren in Jacksonville that one of our brethren handed him a leaflet advertising our congregation in town. He told his wife "I believe this is what we are looking for." Thus he returned to the ancient worship. The brethren and sisters of the congregation could have loved and honored no more than he. It was not unlike the church at Ephesus regarding John, the sainted apostle. Much could be said in praise of him. I was in a meeting at Niangua, Mo. when the call came. I thank these understanding brethren, who, without resentment allowed me to keep a promise of many years. So I missed one night and preached his funeral. The beautiful singing was supplied by the church, his children, whom he loved so much and whose love was returned. It was with great effort and self-mastery that they intoned the words, "God's Children Are Gathering Home." He was born in Al. on July 13, 1903, as William Grady Fulmer. Was married to Vivian Inez, who went on before April 27, nine years ago. He is survived by two daughters, two sons, one sister, two brothers, and 11 grandchildren. — *M. Lynwood Smith.*

FROM THE FIELDS



the fields are white already to harvest

Johnny Elmore, P.O. Box 1657, Lebanon, Mo. 65536, Jan. 8— I enjoyed the study at Wichita Falls and the New Year Meeting at McAlester, OK. We began our work at Lebanon Jan. 1. This congregation has a mind to work and is supporting numerous evangelistic efforts over the country. They also support a local radio program and the television program over KRCG in Jefferson City, MO. Miles

King and I have visited prospects in central Missouri and some of the brethren and I have visited locally. We are looking forward to the work here.

Paul O. Nichols, P.O. Box 1723, Oakdale, CA 95361, Jan. 5— The Lord's work at Oakdale continues to progress, and the future of the church

looks bright. There have been a number of confessions of faults and baptisms since the work began about one and a half years ago. Last Lord's day we had four confessions, and we have a good prospect for baptism who attends services regularly. Duane Permenter and Richard DeGough are excellent fellow preachers with whom to work, as well as the other members of the congre-

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"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).

FROM THE FIELDS (Continued)

gation. The church here is already nearly one third the size of the cups and Sunday School congregation which has met here for years. We do not use gimmicks, fun and games, nor compromise to gain members. The teaching is strict, scriptural, and plain. And we are not in the business of proselyting members from other congregations, but welcome all faithful Christians who want to meet with us. We have weekly home studies with various ones participating. Our teachers help other congregations as they are invited and have time, because we are interested in encouraging other churches to grow and prosper in the Lord's work as well as the effort here. The Lord bless the faithful everywhere.

George Battey, 3408 S. Harrison, Amarillo, TX 79109, Jan. 5— The Wichita Falls Study is now history. It was a tremendous joy to be there and associate with old friends and to make new ones. Most of us stayed at the Travelodge and for a few days we enjoyed being surrounded day and night by brethren in Christ. Obviously we cannot live like that forever during this life, but it is extremely enjoyable on occasions like this. The New Year's meeting was one of the best I have ever been to. Lynwood Smith did an unusually fine job in arranging the services. While a few of us enjoyed these spiritual feasts, yet we were mindful of our brethren laboring overseas. To the Muri Helwig, Randy Tidmore, Glen Osburn and Doug Edwards families I would like to say through the pages of the OPA that we love you, think about you and pray for you daily. We salute you and want to encourage you all. Please forgive us when we do not write to you as often as we should. With all our hearts we bid you God speed and wish for your

safe return to the states someday. Remember that your "labor is not in vain in the Lord" (I Cor. 15:58) and "if God be for you, who can be against you?" (Rom. 8:31). God bless you brethren!

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804, Jan. 8— We attended the study at Wichita Falls, Texas, and the New Year's Meeting at McAlester, Okla., finding both events very good. It was good to see so many of our preachers, and brethren too, whom we see very seldom. The need to get back to the basics in preaching and practice is being reflected in the lessons I have heard, and in the talks I have had with many of our preachers. This is encouraging to say the least. I forgot to mention in my last report, that we stopped over and met with the brethren in Jasper, Tenn. on our way back from the discussion near Atlanta, Ga., and enjoyed it very much. I was asked if I could hold a short meeting for them sometime this summer. I would like to express my thanks to all of you from so many states and places who wrote and called concerning the article on "The One Man Preacher System" -- and also for the articles and material you sent -- one article at least written over forty years ago by Will W. Slater. Now I am being asked to write a follow-up article on the nature of a preacher's work in relation to the supporting church. I will do my best to gather all I can find on this question, and pass it on soon.

Paul Walker, 1073 Lookout Circle, Uniontown, OH. 44685, Jan. 5— The work here at the Mt. Pleasant congregation is progressing. Last Sun. evening we had a young man to return to the Lord after being away for some

time. Last month I preached in Indiana, Pa. There was one baptism and two confessions of sins. During the past two years, that congregation has had 19 baptisms. We rejoice with them! Our visit to the New Year's Meeting in McAlester, OK., was a real pleasure. We heard many good sermons and the singing -- as always -- was great! Lynwood Smith always does a wonderful job with such meetings. It was a joy to see so many christian friends from across the brotherhood. Our "MOMENT WITH THE MASTER" radio program continues on two different stations here in the Akron/Canton area. I appreciate so very much the opportunity to preach the gospel by way of radio. The Mt. Pleasant, OH. brethren sponsor the program. May God bless brothers and sisters from around the world.

Bob Chancellor, 16500 Nacogdoches Rd. #16, Ph. (512) 646-9837, San Antonio, Texas 78247— Please note my new address and phone number. We had to move but we moved closer to the church. We have been working with the Nacogdoches Rd. congregation for some time now and of course the work never progresses as fast as we would like but we have been blessed in the work. God has allowed us to see some of the fruit of our labor in that we have baptized several and some have come out of digression. The work seems to move slower in a large city but the congregation cooperates well with me and that is truly a blessing. Bro. Melvin Crouch is a mature dedicated Christian and although I have known him for many years this is the first time I have had the privilege to work with him and for me it has been a pleasure. We solicit your prayers that God will bless this work in the coming year.



No. 3 MARCH 1, 1988

"WALKING IN THE OLD PATHS"

By Voyd N. Ballard

One of the greatest threats to the people of God in every generation is the desire and determination on the part of some to leave God's plan and order and walk in their own ways. Israel of old rejected the plea of God made through the prophet Jeremiah wherein he called upon them to "ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." They declared emphatically, "We will not walk therein." (Jer. 6:16) They had reached the place where God's plan and order was too simple and plain. His word had become a reproach unto them and "they have no delight in it". (Jer. 6:10) They had injected into their worship things that were foreign (unauthorized) and which God branded as "incense from Sheba, and sweet cane from a far country" (Jer. 6:20) and God told them plainly that their worship was not acceptable. He described them as "a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth." (Jer. 7:28)

The things that came upon Israel of old because of their dissatisfaction with God's order and His plan of worship for them should be a lesson for God's Israel (the church) today. From time to time I hear of those in the church who express dissatisfaction with the simplicity of God's plan today. They seem especially displeased with the simple plan of worship and want to inject something else into it. They want to change it around. They say they get tired of the "same old things in the same old way all the time". They talk about how "routine" and "ritualistic" the worship seems to them and how it seems that they are not truly praising the Lord in the items of

worship. So, they want to go to denominationalism and borrow a few items from them and bring these into the worship of God. Things such as, singing the scriptures instead of reading them, silent prayers, continually changing the order of the worship, very little scripture reading and quoting in the preaching and teaching, but a lot of "praise the Lord" and "Hallelujahs" and such like. Such antics as these seem to me to be religious patterns that would include the whole spectrum of religion from the Pentecostals to the Episcopalians, and to be completely void of any Bible knowledge of what it means to worship and praise the Lord.

We need to remember brethren, that "God is a Spirit: and they that worship him must worship him in spirit and in truth". (Jno. 4:24) That means that we must worship him as the truth (which is the word of God. Jno. 17:17) directs. You cannot allow your feelings, emotions or thoughts to dictate your acts of worship. Regardless of how well pleasing something may be or how good it may make you feel, if God has not authorized it he will not accept it.

I know for sure that we please God in our worship when we assemble and sing praises to Him, pray for Him, preach and study His word, eat the Lord's supper, give as prospered on the first day of the week, for He has authorized these things. If these items of worship seem void and ritualistic to you, then you had better take a good hard look at yourself, because there is something bad wrong with you spiritually. Let us remember that in the old paths is the good way, and let us be careful that we never reach the place where we say "We will not walk therein".—814 Ladd Road, Modesto, Calif. 95356, Ph. 209-545-3686.

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Don L. King

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ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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"THE QUERIST COLUMN"

By Ronny F. Wade

Question: Exactly what is the "pastor system" (be specific) and what is wrong with it? (Tex.)

Answer: I am assuming the querist has reference to what is commonly spoken of as the "one man pastor system" utilized by most denominational groups, and many churches of Christ. Controversy over this system of government and operation is not new. A.T. DeGroot in his book **Disciple Thought, A History** lists it as one of the earliest causes of division among Disciples. The Restoration Movement was responsible for the conversion of thousands from denominational bodies. New congregations were often left with inadequate leadership. Others, where Elders were appointed, often looked to one Elder, whose pulpit ability exceeded that of the others, for special leadership. Out of both these situations grew a special clergy class or system. Early on Alexander Campbell reacted strongly against what he called "the arrogance of the clergy." (Christian Baptist, Aug. 3, 1823) Later on, however, Campbell relaxed his views, and saw no harm in churches securing special workers, or pastors. The Restoration program had, however, produced a habit of demanding chapter and verse as authority for every office and work in the church. When the call went out for authority for "hiring a pastor", the fight was on. S.B. Giles wrote in the Jan. 1850 issue of the Millennial Harbinger "I think much of your early writings, Brother Campbell, as well as the scriptures oppose your views here. I am fearful you are Reforming backwards. In this opinion I am not alone. Some of the brethren, and many of the sectarians, say you are returning to the old camp". J.S. Sweeney wrote in 1894 "Thirty years ago and before, our people stood firmly upon this ground, and held it as a matter of importance...that the elders were to fill the office and do the work of the only pastors known to the New Testament churches. And I therefore conclude that the elders were the pastors of the primitive churches, and the only pastors for which there is any New Testament authority." When the Kentucky Annual State Meeting published a discourse by D.S. Burnet advocating "that each church should be supplied with a resident evangelist as pastor of the flock," Tolbert Fanning wrote in the Gospel Advocate (May 1856) "There is not a word in the scriptures favoring such a view...the brethren have adopted their views and practices from the sectarian influences that surround them..." The Christian Leader carried article after article condemning the practice. Among the writers were Brethren

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"THE GIFT OF THE HOLY SPIRIT"

By Clovis T. Cook

I have been asked to put in print my notes on Acts 2:38, which were delivered at the 1986 study in Oklahoma City. So, to the best of my ability, I shall proceed to do that for you, the readers of this journal.

The passage found in Acts 2:38, is difficult to understand, unless verse 39 is taken in the same context. That means that we must go back in Old Testament history, and more especially the promise made to Abraham in about B.C. 1921 to put it in perspective.

In Gen. 12:2 the Bible says, speaking of Abraham "And I will make of thee a great nation..." God said to Abraham, "Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5) Also in many other passages this promise is reiterated. However, it is not through the multiplication of the seed of Abraham, but his faithful seed that all the nations of the earth shall be blessed.

The distinction of Abraham's seed into two kinds, is intimated by our Lord himself, Jno. 8:39 where Jesus says, "They answered and said unto him, Abraham is our father. Jesus said unto them, if ye were Abraham's children, ye would do the works of Abraham." This same distinction is made by Paul: "For the promise, that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which be of the law be heirs, faith is made void, and the promise made of none effect... Therefore it is of faith... to the end the promise might be sure to all the seed; not that only which is of the law, but that also which is of the faith of Abraham," (Rom. 4:13-16). But again, "They which are the children of the flesh, they are not the children of God, but the children of promise are counted for seed" (Rom. 9:8). We must not overlook the seed argument in this matter. So, Abraham had two kinds of seed; (1) Fleshly seed (2) Spiritual seed or faithful seed, and of this seed came our Lord Jesus Christ.

In the statement made in Isaiah 53:10 where the Bible says "...he shall see his seed" the passage also refers to the time when this prophecy shall be fulfilled by saying "when thou shalt make his soul an offering for sin." This prophecy is talking about the Lord Jesus Christ, and it is very easy to connect Jesus with the faithful seed of Abraham through whom the promise was to be fulfilled. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed which is Christ" (Gal. 3:16). If Christ is to see his seed it will be through

the faithful seed of Abraham to whom the promise was formerly made. Now when God promised to bless all the nations of the earth through Abraham's seed, he was not speaking of a universal salvation, but a universal plan. Abraham knew when God said "I have constituted thee a father of many nations" that he was not to be the father (fleshly father) of many nations. Surely, Abraham knew that God did not constitute (make a law, or government, make up, form or compose) him the father of his own fleshly children, for he was that by marriage. He knew there was to be but one nation. Abraham knew, from the limitation of the promises, first to Isaac, to the exclusion of Ishmael; and after that Jacob, to the exclusion of Esau. Besides that, his descendants by Jacob were to be but one nation. Although the many nations of whom Abraham was constituted the father, are called his "seed" that by no means could have led him to believe that these nations were to spring from him by natural descent. Anciently, not only a person's offspring, but those who resemble him in his dispositions and actions, were called his "seed." For example, wicked men are called "the seed of the serpent." Therefore he must have known that those who were related to him by quality of mind, possessing his faith and courage, were more his children than those who were related to him only by fleshly descent. Abraham must have known that his seed by faith, were better qualified than those who were of natural descent, to receive the blessings promised in the covenant to his seed. Abraham was constituted the father of all true believers.

God promised that he would make a full end of all the nations that have oppressed thee (the natural seed of Abraham). But yet, he said, he would not destroy them utterly (Lev. 26:44), and as to Jacob, God said that he would not make a "full end of thee" (naturally so, because Christ the promise seed was to come through that faithful blood line), "There shall come out of Zion the Deliverer, and shall take away ungodliness from Jacob" (Rom. 11:26). Paul said, "Even so then at this present time also there is a remnant..." etc. (Rom. 11:5). A remnant is used in this passage "Of that which is left - a spiritual remnant saved by the gospel from the midst of apostate Israel" W.E. Vine.

How do men become Abraham's seed and heirs according to the promise? In Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (1) That the promise to Abraham is fulfilled in this passage (2) Isa. 53:10 comes to

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"UNACCEPTABLE WORSHIP TO GOD"

By Jack Cutter

The purpose of this study will be to focus upon the attitude and short comings of the children of Israel as it relates to their worship practices. The apostle Paul admonishes, "These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come. So, if you think you are standing firm, be careful that you don't fall." (1 Cor. 10:11-12).

In this study, three instances which will be noticed will come from the post captivity books of Haggai, Malachi and Nehemiah; while, one example will be taken from Isaiah.

THEY FAILED TO GIVE THEIR BEST OFFERINGS

Malachi is the last prophet of the Old Testament. He prophesied about 400 years before Christ. Not only does the book of Malachi mark the end of the Old Testament, it also indicates that God has given up on His people. Therefore, the future hope of Israel was the coming Messiah.

What had gone wrong with these people? Malachi is clear on this matter. They were guilty of offering inferior offerings to the Lord. "When you bring blind animals for sacrifice, is that not wrong? When you sacrifice crippled or diseased animals, is that not wrong? Try offering them to your governor! Would he be pleased with you? Would he accept you? (Mal. 1:8). As a matter of fact, he continues by saying that bringing these contemptible offerings into the temple evoked God's wrath to the extent that it would be better for them if the temple doors were shut.

How about our offerings in worship today? In our praises to Him, our prayers and so on, are we giving our full heart to them? Anything less would not be acceptable unto God.

THEY HAD WRONG PRIORITIES

The children of Israel returned from Babylonian captivity with the intent to first rebuild their own homes, while the temple of God lay in ruins. This was greatly displeasing to God. "Is it a time for you yourselves to be living in your paneled houses, while this house (temple) remains a ruin" (Hag. 1:4). He further warns them that if they continued to do this God would not bless them.

We are taught in the New Testament that we are to serve Him with all of our "heart, soul, strength and mind" (Matt. 23:37; Lk. 10:27). Also, Jesus said, "Seek you first the kingdom of God" (Matt. 6:33). Is it possible that we too could be guilty of being more concerned with **things** than with the House of God?

THEY FAILED TO REMEMBER THE LORD'S DAY

The historical book of Nehemiah gives an account of an instance after the return of the children of Israel from Babylonian captivity of the people becoming so engrossed in making a living that they violated the Sabbath day. (To them: this was their Lord's day). Once Nehemiah realized what they were doing, he strongly warned them that this type of a violation would only bring the wrath of God upon them again. "Therefore, I warned them against selling food on that day" (Neh. 13:15). Also, he took measures to assure that this situation did not occur again (Neh. 13:19-22).

Some valuable lessons can be realized from this situation. First, the indifference of the people towards this Sacred day. And, secondly, it shows what a strong leader means to God's people. Nehemiah headed off any further problems that certainly would have resulted if they had continued violating the Sabbath.

THE LACK OF A CARRY OVER EFFECT

One of the most important benefits of worship to the worshipper is the strength it gives to their daily lives. This was lacking with the children of Israel during the time Isaiah prophesied. "The multitude of your sacrifices — what are they to me?" says the Lord. They have become a burden to me, I am weary of bearing them" (Isa. 1:11,14). As far as their worship practices were concerned, they were correct. However, the problem was: their worship did not carry into their daily lives. As a result, they were guilty of taking bribes, perverting justice and an endless list of other evils. (Isa. 1:21-23). "Take your evil deeds out of my sight" (Isa. 1:16). Consequently, God would not accept their worship. Jesus quoted Isaiah's prophesy of these people in Matthew 15:8-9, "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men".

Many beneficial and helpful lessons can be derived from a study of this situation. Certainly, if our worship has such little effect upon us that it fails to strengthen us for our daily living, something is very wrong with us or our worship. Therefore, our fate will be as predictable as was theirs.

In summary, we have noticed the following failures of the children of Israel. They failed to give their best offerings in worship, they had misdirected priorities, the Sabbath day had become less than Holy unto them, and lastly, their religion did not carry over into their daily lives. As a result, God eventually gave up on them.

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FRANKLY SPEAKING

By Marion E. Frank

SIMPLE STEPS TO SALVATION

"It is easy to become a Christian."

This remark is sometimes carelessly made to prospects for conversion. It is not true, for the matter of surrendering one's life to Christ, facing up to sin, and submitting to Christian baptism require much courage and humility.

It is more accurate to say that it is simple to become a Christian. The steps by which a person may obtain forgiveness of sins and receive the hope of salvation are clear, uncomplicated, and definite.

God never confuses and puts a man in doubt about his future life.

Unfortunately, however, even the simplicity of the New Testament plan of salvation has been lost by the church. There is widespread confusion as to what is required of man for salvation. Since no topic is so important as this one, it needs to be made very clear. Eternal destiny is at stake.

HEARING:

From the many methods by which God could have communicated His message of salvation to the world, He chose human preaching. As Paul put it, "It please God by the foolishness of preaching to save them that believe (1 Cor. 1:21).

The quality of the message preached is a primary consideration. It can be nothing more nor nothing less than the gospel declared by the apostle Paul, and referred to in 1 Corinthians 15:1-4. Instead of ponderous creedal statements, this gospel should be carefully considered.

In His famous parable of the sower (Luke 8:4-15), Jesus indicated the necessity of proper hearing, so to respond to the message heard before it is forgotten or its impact has faded.

FAITH:

Paul decided that "Faith cometh by hearing...the word of God" (Romans 10:17). Faith is simply "the acceptance of the preponderance of evidence of Christ's divinity as proved by His Life, Teachings, Miracles, Atonement and Resurrection". This testimony is irrefutable. A small band of simple, but sincere men have testified that they saw their Master, Jesus Christ, alive again after He had died a cruel death and been buried. These men were so certain of this that they risked their lives to proclaim it to the world. Is their testimony to be accepted or not? The acceptance of testimony leads one to act upon what he hears. So faith is also trust and commitment.

That faith is not a complex matter becomes evident when one realizes that he exercises it each day. Without faith it is impossible to live, for all must trust food suppliers, public vehicle operators, radio and television producers, and

newspaper publishers, among many others. Faith in the gospel differs only in content from this daily trust.

The New Testament is clear in showing that true faith entails action. The Old Testament heroes listed in the eleventh chapter of Hebrews all accomplished something "by faith." Biblical faith is never a matter of mental attitude alone.

REPENTANCE:

Repentance is perhaps the most difficult and most misunderstood step to salvation. It is difficult because it involves a change in a person's attitude and way of living. It is the step in which he must admit his sin and resolves to banish it from his life. This step need not be misunderstood, for it is again not a complex response, but simply a definite break with the old life.

The necessity of repentance is echoed throughout the New Testament. Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Peter commanded the multitude on Day of Pentecost, "Repent, and be baptized every one of you" (Acts 2:38).

Paul informed his hearers at Athens, "(God) now commandeth all men every where to repent" (Acts 17:30).

Occasionally people will suggest that they are too wicked or ungodly to repent. Actually, this recognition of personal guilt and unworthiness is the first step toward repentance. A heartfelt sorrow for sin is the next step; and then as Paul said, "Godly sorrow worketh repentance to salvation" (2 Corinthians 7:10).

CONFESSION:

Faith, in order to save, must be expressed in acts of obedience. So God included among the steps to salvation two essential acts of obedience -- confession and baptism. Confession is a public declaration of faith in Christ. Paul notes its importance in Romans 10:9, 10.

The statement the repentant believer is asked to make publicly is not lengthy or involved. It is the same noble confession that Peter made to Jesus of Nazareth near Caesarea Philippi: "Thou art the Christ, the Son of the living God" (Matthew 16:16). This is the greatest confession any man can make any place in this world.

BAPTISM:

The subject of Christian baptism is a great favorite among the churches of Christ. We have been accused of overemphasizing baptism; but if this is so, it is understandable. The New Testament teems with references to the practice and its importance. While the Christian world of today either ignores it or relegates it to a position of unimportance. It was a part of the Great Commission (Matt. 28:18-20).

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"THINK ABOUT THIS"

I am convinced, that after 45 years of being in the vineyard of the Lord, that being lovers of pleasure more than lovers of God will send more Brethren to Hell than any other sin I can think of. We in the Church of Christ should be ahead of all others in knowledge of the Bible, in teaching of the Bible, in church attendance, in preaching the Gospel, in visiting the sick, in helping the poor, and in giving.

There are so many places the Gospel could be preached if the money was available. One reason money isn't available is that too many brethren think that tithing or (giving) a tenth came in with the law of Moses and went out when the law was fulfilled. Nothing could be farther from the Truth.

The true people of God were giving a tenth for four hundred years before that law was given. I refer you to Heb. 7:1&2. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; To whom also Abraham gave a tenth part of **all**."

Jacob when he was fleeing from Esau Gen.

28:20,21,22, "And Jacob vowed a vow, saying, If God will be with me, and will keep me in his way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of **all** that thou shalt give me I will surely give the tenth unto thee."

The Apostle Paul in I Cor. 16:2 said, "let every one of you lay by him in store, as God hath prospered him." Paul also issued a warning in II Cor. 9:6 "But this I say, He which soweth sparingly shall reap also sparingly." Jesus said in Mk. 13:43 & 44. "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury; For all they did cast in of their abundance; but she of her **want** did cast in **all that she had**, even **all her living**." Jesus not only gave **all** he had but gave his **life** also.

There are many other scriptures I could refer to, but I will remind you of that old Chinese Proverb, "a word to the wise should be sufficient."--Byron Kramer, Lock Haven, PA.

"EVANGELIZING"

By Ernest Shoaf

Under the great commission Jesus commissioned his apostles to "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15,16) Matthew records it this way: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the HOLY Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always even to the end of the world." (Matt. 28:19) "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39) John in the Revelation has this to say, "And the Spirit and the bride say, Come. And let him that is athirst come. And who so ever will, let him take of the water of life freely." (Rev. 22:17).

Race, nationality, and geography are not to be recognized in evangelizing. In all the world most people are lost and for that reason the church of our Lord ought to realize more that the conquest of the world for Christ is the mission of the church. With this in mind every member must be

evangelistic, aggressive, and always on the offensive. The work of the Lord in this and every community will not be accomplished until every member exerts every effort possible to convert the lost. This requires many hours of study and prayer to prepare ourselves in this great work. An unskilled worker will not succeed in anything in life. The Lord's work demands the most capable workers. In addition, they were guided by the Holy Spirit. (Acts 2:4) We today have the complete revelation, but it is necessary that we study to acquire a good knowledge of the truth before we can be of much benefit to others in teaching them. We cannot teach others something we do not know. When the apostolic church sent men into the mission field, they sent the best men available. Barnabas and Paul are examples.

This seems to me to be the trend of the church today: sending people out to do mission work who are not prepared for such trying work. Men who may abound in zeal, which is desirable, but are not mature enough to be fitted for the task, "for we wrestle not against flesh and blood." (Eph. 6:10-12). Paul did not begin his active mission work until many years after his conversion.

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"THE QUERIST COLUMN"

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Alfred Ellmore and John F. Rowe. Ellmore wrote in 1886 that "the church is commanded to exhort **one another**, not **be** exhorted by **one**." (Christian Leader Nov. 4, 1886) When J.D. Tant arrived in Nashville in 1899, he found the majority of brethren opposing one man doing the preaching at the same place every Sunday. (West, The Search For The Ancient Order) Perhaps these historical facts will help us in gaining a better perspective for answering the question at hand. At least they show that there was early and widespread opposition to the "pastor system".

WHAT IS THE PASTOR SYSTEM?

The one man pastor system as I understand it, is a system by which one man assumes the role of teacher, leader and director of a church. The various aspects of his responsibilities may vary from place to place. That is in some places he may operate under others, but still is "the teacher" or "the preacher" for the church. In some denominational bodies he "runs the whole show". (and I suspect that in some churches of Christ he does the same)

WHAT IS WRONG WITH THE PASTOR SYSTEM?

Objections: No. 1-The "one man pastor system" creates an office unknown to the scriptures. There are evangelists who preach and plant the cause, there are pastors (Elders) who feed the flock and take the oversight thereof, Eph. 4:11, and there are teachers in the churches Acts 13:1, but there are not "one man pastor preachers" in the N.T. The office or position is foreign to the word of God.

No. 2.-The "one man pastor system" opposes God's purpose in Christianity. The very purpose and nature of Christianity compels it to place emphasis upon the individual. Every Christian composes "a spiritual house, a holy priesthood, to offer up spiritual

sacrifices acceptable to God by Jesus Christ. 1 Pet. 2:5 All in Christ are expected to minister to God and each other within the limitations of the scripture. God will judge "without respect of persons according to every man's work" 1 Pet. 1:17 I cannot scripturally hire a man to do my teaching, or to do my visiting, or to do my personal work, and any church that tries makes a grave mistake which defeats God's purpose in Christianity.

No. 3-The "one man pastor system" reduces the church to a helpless weakling. Instead of growing stronger, the church becomes dependent on one man. Teachers and talents are not developed. Personal workers are not sent out. Members are not busy visiting and helping those in need. When the Pastor moves on, another must be found. Why? Simply because the Pastor System perpetuates itself. True growth and strength are sacrificed and the church is so weakened and enfeebled that it cannot stand alone.

There are, I'm sure, other valid objections to this unscriptural system. These, however, will serve for the present to remind us of the pitfalls that always await us when we go beyond that which is written.

Send any questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

FRANKLY SPEAKING

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New Testament Christians have therefore gone to great lengths to emphasize baptism, particularly its purpose, the proper subject for it, and the manner in which it is performed.

The most obvious New Testament key to the purpose of the baptism is salvation. Acts 2:38; Acts 22:16; Romans 6:3-6; Galatians 3:27; and 1 Peter 3:21 are among the Scriptures that indicate this. Baptism saves, not as a meritorious work, but as the

expression of a sincere faith.

The Scriptures uniformly point to penitent believers as the only proper subject for baptism. Those who would seek scriptural support for infant baptism turn in vain to the "household baptisms" recounted in Acts 10 and 16. There is nothing in these accounts to indicate that infants were baptized. Instead, those baptized "heard the word" (10:44), and had "the word of the Lord" spoken to them (16:32). Infants could not have met these conditions.

Nothing in the New Testament indicates that any form of baptism other than immersion was used in apostolic times. Many expressions clearly indicate immersion. Much water was required (see John 3:23). The subject went into the water, went down into it, and came up out of it (see Acts 8:36-39). Baptism is compared to a burial and a resurrection (See Romans 6:3-6; Colossians 2:12).

CHRISTIAN LIVING:

Of the five steps previously mentioned, only baptism is a once-in-a-lifetime matter. The baptized believer must continue to hear the Word of God, and be a doer of it and not a hearer only (James 1:22-24). He must at all times live by his faith, as Paul sought to do (Galatians 2:20). When sin makes its inevitable appearances in his life, he must practice a thorough repentance. And as opportunities come, he must constantly confess his faith in Christ to others. There are no secret disciples in Christ's Kingdom.-406 Alexander, Republic, Mo. 65738.

MY WEATHERMAN

By Pat Hollandsworth 3-31-82

To short, to short the beautiful day,
When every task is more like play.
While all too long the hours go by
On days of misery darkened sky.
My Lord, a weatherman fine is he.
He plans my climate so perfectly.
He knows the strength that challenges bring.
His every temperature I can sing.

"THE GIFT OF THE HOLY SPIRIT"

Continued from Page 3

pass "And he shall see his seed," is seen.

"But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ" (Eph. 2:13) "And came and preached peace unto you which were afar off, and to them that were nigh" (Eph. 2:17) So, in Acts 2:38-39 "The gift of the Holy Spirit" not in any sense of the word, in my judgment, even remotely, indicates a personal indwelling of the Holy Spirit. I believe "gift of the Holy Spirit" is something the Holy Spirit gives, which has to be explained by verse 39 "For this promise is unto you, (Jews) and to your children, and to all that are afar off, (Gentiles) even as many as the Lord our God shall call."

The promise to Abraham, as to whom, and where, has been made clear by the Holy Spirit, called "The gift of the Holy Spirit" (Acts 2:38-39), and "Times of refreshing" (Acts 3:19) and "The restitution (restoration) of all things" (Acts 3:21) all fall in the same time frame, and may all in some manner refer to the same idea, though the phraseology with reference to each verse in Acts 3 may differ, it undoubtedly refers to the same thing.

Since I believe that Acts 2:38 and verse 39 are to be taken in the same context, and cannot be understood or explained in any other sense, I would like to include one final note from The Certified Gospel By Foy E. Wallace.

Quote: "This promise of Acts 2:38-39 is the same promise of Acts 13:26-32, 'Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent...and we declare unto you glad tidings, how that the promise that was made unto your fathers, God hath fulfilled the same unto us his children.' It

is the same promise of Gal. 3:14,29: 'That the blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith...and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise'. It is equated with Acts 3:19, which runs parallel with Acts 2:38: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' The relations of the words and phrases of these passages are synonymic - they are amplifications extending the description of the blessings included in the Holy Spirit's gift of Acts 2:38 and projecting and explaining the promise of verse 39, as a result of the whole. All these passages together are a commentary on the gift of the Holy Spirit Acts 2:38." p. 644. This makes sense to me and I am inclined to agree with it.

I would like to add one final note to what I have written. The position that is held by some that the gift of the Holy Spirit, is a gift received by the laying on of apostolic hands, have made it a miraculous gift. It is plainly stated in Acts 2:38 that they were told to: (1) "Repent and (2) be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Every one of them were told to repent - every one of them were told to be baptized - every one of them were told that they would receive the gift of the Holy Ghost. If this gift is received only by the imposition of apostolic hands, did the apostles lay hands on the three thousand that were baptized on the day of pentecost? Did the "gift of the Holy Ghost" as stated in Acts 2:38, cease after the death of the last apostle? Burton Coffman, in his comments on this passage, says: "There is no indication that the apostles laid hands on these new converts that they might

receive the (gift) Holy Ghost" -Commentary p.57. As Thomas Scott stated it: "There is nothing to lead us to imagine that they received any miraculous gifts of any kind. There can be no doubt that the gift of the Holy Spirit in view here is that which all without exception received..."

UNACCEPTABLE WORSHIP TO GOD

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Perhaps, after reflecting on their sins and short comings, you can see some short comings in your life. If so, repentance is in order for you. "Stop doing wrong, learn to do right" (Isa. 1:16, 18). James said, "Do not merely listen to the word, and so deceive yourselves. Do what it says" (James 1:22). We all need to take heed!-- Jack Cutter, 12321 E. 14, Tulsa, OK 74128.

A HIGHER HILLSIDE HOME

By Pat Hollandsworth 12-10-81

Once on a hillside a home I did see,
Escape to the country, few neighbors
there'd be.

Fed up with the city, the sinners, and
all.
Let someone else teach them, how
could I be Paul?

But duty hath bound me and to it I
bow.
For nothing is stronger, not even a
vow.

Than my Lord's example, His mercies
I crave,
Better than mansions, His way to my
Grave.

This world cannot hold me if He wills
it not,
Nor anything lovely as house I'd have
got.

I'll slip from it's fetters unhindered
and free,
Somewhere is a wonderous, new
homeland for me.

"EVANGELIZING"

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Personality and desire are beneficial, but in the end the truth is the only thing that will do the work.

The plan of Jesus for evangelizing the world involves four steps - Go, Preach, Convert, Confirm. The task is not complete until these steps have been taken. Take the first one, Preach. Preaching is the method of Christ for converting and saving the world. (I Cor. 1:21) The preacher is a messenger of Christ. His sole responsibility is to deliver the message unchanged to the people. We do not all have the same personality, and we may vary in nature and manner, but we must not vary in the gospel we preach. There were variations in the Old Testament prophets, but their message was the same. There might be a place in the church for various types of personality among preachers, but we must all preach the full-complete-gospel. The commission to "preach the gospel" is for every Christian to have a part. "Might be known by the church the manifold wisdom of God..." (Eph. 3:10)

Whether it be across the street or across the world, preach it all without addition or subtraction. We should realize that false doctrines are being preached among the brotherhood. This also makes it necessary that we give much of our time to studying to be able to "stop the mouth of the gainsayers."

Before we close this article, we want to emphasize the third part of the great commission. "Teaching them to observe all things..." The latter part of the Great Commission has been neglected even more than the first half. The practice of the apostolic church is clearly outlined: "And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." (Acts 14:21,22)

The danger of an untaught membership. They will return to the world from whence they came, or

they will bring the world into the church. The new convert will need to be fed long and carefully on the "sincere milk of the Word."--Rt. 8 Box 395 B, Salisbury, N.C. 28144.

Thank you God for loving me,
The vile sinner that I am,
Thank you God for loving me,
Thy blessings I daily see.

Thank you God for loving me,
Thy dear Son was sent
my Saviour to be.
Thank you God for loving me.

Thank you God for loving me,
Thy gospel plan of salvation
so clear to see.

Thank you God for loving me.

Thank you God for loving me,
A Christian only
I will be.

Thank you God for loving me.

Written by Kathy Webb
August 1987

'For if a man think himself to be something, when he is nothing, he deceiveth himself.' Galatians 6:3

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BONDS OF MATRIMONY

DAVIS-HANSEN— On Lord's Day afternoon, January 10, 1988, Julie Hansen, daughter of Bob and Doris Hansen of the Stockton, California congregation became the wife of Ed Davis. Both Ed and Julie are faithful members of the Stockton congregation. The ceremony took place on the University of the Pacific campus, Morris Chapel at 2:30 p.m. Greg and Cassie Gay provided the beautiful singing. Many friends, loved ones, and brothers and sisters in Christ attended the wedding. Ed was brought to Christ through Julie's influence and it was my privilege to assist him in his obedience to the gospel about two years ago. It is our prayer that the Lord will richly bless them in their new life together. It was an honor to be asked to officiate at the ceremony for these two special peo-

ple. They will always have a place in my heart.--Ron Jordan.

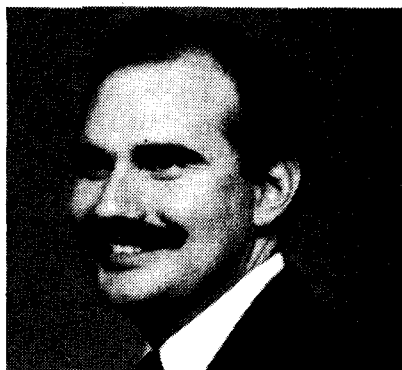
HUFFMAN-HOPKINS— Saturday afternoon, November 14, 1987, was a very special day for Ron Huffman and Lorna Hopkins. It was the day they exchanged their wedding vows before family, friends, and brothers and sisters in Christ at the Sanger, CA church building. Lorna is the daughter of Morris and Marie Hopkins, long standing members of the Sanger congregation. The singing for the wedding was done by Janet Trent and Steve Getz of the Sanger congregation. It was a joy for me to be asked to conduct the ceremony for them. It is my prayer that both will remain true to each other as well as to the Lord in the years that lie ahead. May God richly bless this union and new home which has been established.--Ron Jordan.

CHURCH NEEDS PREACHER

The congregation in Jasper, Tennessee is looking for an experienced evangelist who wants to see the church grow. We are looking for someone to help with personal work and work with the members to develop leadership and ability. We are a young congregation in a receptive community with much potential for growth. Jasper is a small town in the beautiful Sequatchie Valley, 25 miles west of Chattanooga. We are also interested in any individual, couple or family desiring to move to an area where they can be part of a strong congregation to help with the cause of Christ.

For more information please contact: Leon Allen, Rt. 1, Box 205, Stevenson, Al. 35772 (205) 437-8723 or Sherman Long, Rt. 2, Box 356, Jasper, TN 37347 (615) 942-2965.

ANNOUNCEMENTS



Meet Rodney Watson P.O. Box 7473 Auburn, CA 95604. He is the son of Bill and Onetia Watson of Yuba City, California. Bill serves as one of the elders in the Yuba City congregation. Rodney was born Nov. 26, 1957 and obeyed the gospel at an early age. He graduated from High School in Placerville, California, one year earlier than usual. He enrolled in the San Jose State College, where he majored in music, and after earning his degree and graduating from college, he taught music in the public schools for a short time. After he began to take part in the public activities of the church, he soon developed the desire to preach the gospel. Rodney, and the church at Yuba City, called me and wanted to know if a plan could be worked out for him to come to this area, and study with me and others. He arrived here in April 1986 and remained with us almost a year and a half, traveling and studying with Terry Baze, Ronny Wade and myself. I found him to be very studious, sincere and dedicated. In person and in the pulpit he makes a good impression. He is a vocal music teacher, and song leader. He has sung with several groups and has assisted in making a number of cassette albums for listening pleasure and for radio and television use. The Yuba City congregation helped support him while he was in preparation and training for the preaching field. They called him back and ordained him on Nov. 15, 1987. He is now working with the church in Auburn, California. Any congregation would do well in calling him for a gospel meeting. May God bless this young brother in the great work he has chosen is our prayers.--*Clovis T. Cook.*

SPRING MEETING BIRMINGHAM, ALA.

The annual spring meeting in Birmingham, Al. will be March 27th through April 3rd conducted by M.

Lynwood Smith. Visiting Preachers will be used Saturday, April 3rd. For additional information contact Lowell Hill, 1248 Montclair Road, Birmingham, Al. 35213, Phone (205) 591-1031.

ORDER YOURS TODAY

If you have not ordered your copy of *The Sun Will Shine Again Someday*, by brother Ronny Wade, you should do so today. The book contains over 120 different pictures of bygone years. Both people and places that will bring back a lot of memories. In addition it contains the history of our brotherhood, as well as detailed accounts of how the Sunday School and individual cups innovations divided the church. The historical aspects of the book will be of help to all bible students. The price is \$10.00 per copy postpaid. Order today from Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

A PLEA FOR HELP IN ALASKA

Brethren: The Church in Kenai is asking for help. We need to move our building over on the lot. Also the building inspector said that we could not have a mobile home in a public building. So we will have to take the mobile home out, and frame it in where the mobile home was. The estimated cost is \$20,000. Brethren, we are in desperate need of a place to worship. Will you help. PLEASE. Any help that you can give will be deeply appreciated. Send all gifts and donations to the Church of Christ, 313 Linwood, Ln., Kenai, Alaska 99611. Thank you.

OUR DEPARTED

CLAWSON— Albert E. "Shorty" Clawson was born July 18, 1914 in Blacklick, Pa. and departed this life Jan. 25, 1988 in Pittsburgh, Pa. Mr. Clawson is survived by two sisters: Ethel Isenburg of Indiana, Pa. and Lula Clawson of Blacklick, Pa. He was preceded in death by his parents: Edward and Elisabeth Houston Clawson; two sisters, Nora McDowell and Anna Bruner; five brothers: John, James, George, Paul and Melvin. I conducted the funeral service at a chapel in Blairsville, Pa. Though I did not know Mr. Clawson, I have known other members of the Clawson family for many years. I had the funeral service for his sister, Sister Nora McDowell, many years ago. His two

sisters, Ethel and Lula, are faithful members of the church in Indiana, Pa. Our sincere sympathy goes out to the Clawson family. Mr. Clawson was gently laid to rest at a cemetery in Blairsville.--*Paul Walker*

HENDERSON— Oatie Lester Henderson was born Sept. 17, 1909 in Collin County, Texas. She passed away Jan. 8, 1988 at Porterville, Cal. Sister Henderson was a long time member of the Church of Christ, and attended many years at the congregation in Porterville. She was a very diligent child of God. She was very concerned in being prepared for her journey home. Sis. Henderson lost her faithful husband of over 60 years in October, 1987. She leaves behind two sons, L.J. of Fresno, Teddie Ray of Springville, Cal., three daughters, Rean Lackey and Kathy Delong of Ducor, Cal. and Arlene Cloud of Strathmore, Cal., 20 grandchildren, 29 great grandchildren and 1 great great grandchild. Sis. Henderson had been in ill health the last few years of her life. She will be greatly missed by her family and the church, but we believe she is in a far better place. Marvin Fisher of San Diego, and I conducted her funeral.--*La Vern Lum, Porterville, Calif.*

CUTTER— Juanita Mae Cutter was born July 18, 1910 at Valley Falls, Kansas and departed this life Dec. 13, 1987 at her home in Crescent, Oklahoma. She was married to Henry Albert Cutter on May 10, 1928 and he preceded her in death Dec. 9, 1986. She is survived by eight sons, Elwin, Jerry, Jack, Winston, Duane, Melvin, Charles and Glenn; three daughters Rose Mary Astley, Phyllis Head, and Alberta Blalock (one infant child preceded Sister Cutter in death). She is also survived by one sister, Mildred Valla; forty-two grandchildren and twenty-two great grandchildren. I knew Sister Cutter for approximately thirty-five years and her life epitomized the godly woman described in the Bible. In an age when many women, it seems, must champion some "equal rights cause" in order to have influence and find fulfillment, Sister Cutter attained these simply by being a godly wife and mother. It has been said, "No one has as much influence upon the destiny of the human race as mothers." This is especially true of the church. One of the greatest resources the church has is the influence of godly mothers. In

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this respect, I know of none who excelled Sister Cutter. She has three sons who are gospel preachers, one daughter is married to a preacher, one son is an elder, while another is a deacon. Also, there are several of her

grandchildren who are either preachers or church leaders. Her influence upon the church through her children has been extensive, and will continue to be so for generations to come. As indicated in Pro. 31:10,

godly women are indeed rare, their "price is far above rubies." Certainly, this could be said of Sister Cutter. The writer endeavored to speak words of comfort and admonition at her funeral services.--*Bill H. Davis.*

FROM THE FIELDS



the fields are white already to harvest

Ron Jordan, 1415 Chaparral Way, Stockton, CA. 95209— It has been sometime since my last report to the O.P.A. The Lord continues to bless our efforts here in Stockton as well as other places we have had the privilege to preach. We are thankful to be working with some very wonderful people here at Stockton. We continue our bible study programs with those of the congregation. My goal is to teach both the young and the old who have never conducted a private study to do so. The Elders of the congregation are very supportive. Since last reporting, there have been three precious souls added to the body of Christ at Sanger, where I preach once a month. It was my honor to baptize two of these "into Christ", Ron Huffman and Rae Ann Jackson. Bro. Geary Trent baptized his youngest son Andy. Also Bro. John Jackson was restored to duty the same day Rae Ann obeyed the gospel. Our prayer is that the Lord will richly bless them. We give all praise and glory to the Lord. While in Sanger, I usually make my home for the weekend with either Rande & Valerie Vig or Geary & Janet Trent. On Saturday night before preaching on the Lord's Day, we have a group bible study in someone's home and it is usually well attended. I've also had the honor of speaking at Escalon & Arvin as well since my last report. The annual New Year's meeting, which has been conducted by the Stockton congregation for many years, was another success. We had good attendance at each worship. Twenty four different congregations as well as four states were represented. We used twelve preachers as well as two young men who are making really good teachers. Our good sisters here at Stockton along with the sisters of the Lodi congregation supplied some very delicious food each evening after

worship. We appreciate so much the wonderful cooperation we received from the surrounding congregations. On New Year's Eve we had about 350 people for worship and many stayed through until the midnight hour. We sang the old year out and the new year in. At midnight, prayer was offered to the Lord. At the present time Bro. Watson conducts a singing school twice a month here at Stockton and he is doing a great job. He is very easy to learn from. We grow to love and appreciate him more each time we are together. We ask your prayers.

Paul Walker, Mt. Pleasant, OH— The congregation at Mt. Pleasant, OH., is seeing some growth. Last month a new family started meeting with us. The "Seed" is being planted by preaching through church services, radio programs and correspondence courses. My family and I enjoyed a recent visit to Lovejoy, Pa. it is always a real joy to be with the fine brothers and sisters there. We spent the night with Gene and Betty Lockard. Gene is a fine man and church leader and is making great progress (healthwise) after such a terrible back injury suffered a few years ago. Too, while in Pa., we enjoyed a wonderful Bible study in a Christian home in Blairsville. Several families from Indian County attended. It is designed to help strengthen the new Christians, especially. I was called to Indiana, Pa. last week to conduct a funeral service (see "Our Departed" elsewhere in this paper). Peggy and I have enjoyed recent visits in the homes of Don and Melissa Dunlap and David and Mary Lou McKinney. They are certainly involved in a Spiritual campaign for the Lord in Indiana, Pa. May God's blessings be upon all Christians in the world.

James Phillips, Rt. 2 Box 24, Evans Rd., Athens, AL 35611— Since last report, Brother Evans Fuller and wife Shirley have moved here and is working with the church on Evans Road. Since they have arrived here, one came out of digression and just last night, two precious souls were buried with our Lord in baptism. We give God the glory. The work here continues. Brother B.B. Cayson comes about every other month. Pray for us and the work.

Joe Hisle, Rt. 4, Ada, Ok. 74820— Just like everyone told me they would the years seem to go by quicker. Seems we hardly got home in 1987 now it is time to think about our schedule for 1988. Following is a portion of our schedule for this year. Feb. 21-28, Kan. City, Mo. (85th St.); Mar. 11-13, Pottsville, Ark.; Mar. 20-27, Pleasant Grove, Ind.; Apr. 2-10, McGregor, Tx., Apr. 15-17, Edmond, Ok.; Apr. 24-May 1, Wynnewood, Ok.; May 8-15, Lawrenceburg, Tenn.; June 5-12, Bandy, Ky.; June 19-26, Jonesboro, Ga.; July 10-17, Chapel Grove, Tenn.; July 22-31, Bunner's Ridge, W.Va.; Aug. 6-14, Huntington, W.Va.; Sept. 25-Oct. 2 Broken Bow, Ok.; Oct. 7-16, McAlester, Ok. If you are in any of these areas we would certainly appreciate your support. The New Year's meet at McAlester was a great meeting as usual, glad I could be there. We are looking forward to a good year in the Lord's work. Please pray for us.

Bill J. Fergerson, 1083 Garnea, Cincinnati, Ohio 45231, Jan 19— Within the last couple of months we have preached at Tulsa, Ok., Joplin, Mo., West Chester and Chesapeake in Ohio, Harrodsburg, In., We just

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"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).

FROM THE FIELDS (Continued)

closed a meeting in Bedford, Indiana and the brethren were just terrific. We had a great meeting with attendance from Harrodsburg, Brazil and Indianapolis, Indiana. It was encouraging to have brother Dennis Smith present from Indianapolis. I certainly enjoyed staying with Walter and Cindy Hunter, who along with their children, treated us royally. There indeed is good folk at Bedford! Here at Cincinnati, recently, there were three restored to the fold after being delinquent for well over a year. This brings the total to six restorations (5 of which are still faithful) since our move to this area. To God we give the glory!! It was good to have the Larry Combs family come spend a few days with us and preach. We have a special warmth of love in our hearts for the Combs' from our previous work together in Miami, Ok. They are currently living in Tennessee. Larry is a sincere man of God whose desire is to only preach the Word. He is developing his abilities very well. May God bless he and his wife, Brenda. They are worthy of commendation in their efforts for righteousness. May we all grow in the grace and knowledge of our Lord and prepare ourselves to be more useful in the kingdom of Christ. May the year 1988 be more prosperous than ever!

Elmo House, Route 2, Box 261, McAlester, Ok. 74501, Feb. 6— It is with a happy heart and deep humility in the presence of my Lord and Master that I take this means to publicly announce my full time devotion to preaching the Gospel of Christ. Presently I am working with the Hereford Lane congregation here at McAlester. We are a small congregation but we shall not long remain that way. On Jan. 31, I had the distinct pleasure to speak at both services in the midst of the church that meets on Robin Road,

Garland, Texas. It was a spiritual feast to visit with these faithful brethren. It has been many years since I have had such a glorious opportunity. These beloved ones are each a shining light for Christ. Just to be in their presence was a touch of heaven on earth for this writer. I will be working here with an agenda that includes knocking doors during the day and scheduling studies in the Word of God with the lost and erring; and at night conducting those studies. It is the experience of this writer that this example of the Apostle Paul is the most effective way to reach and save the lost. Brethren, I stand ready to preach the Word of God and to go anywhere I'm called. My prayers for the faithful in this world. I ask you for your prayers in my labors in the Gospel of Christ.

Mark Robbins, 2135 Pepper Valley Dr., Apt. 12, Geneva, IL 60134, Dec. 1987— The church in Batavia, IL has invited me and Tony Denton to move here to do evangelistic work--namely to knock doors. Currently, we are doing just that. So far approximately 50 people from the community have agreed to accept the **Preacher's Plea** into their homes. The congregation here is blessed with able leadership, and it has much hope for future growth. The Batavia brethren have undertaken a tremendous task and should be commended for their spiritual-mindedness. I wish to thank my beloved brethren in West Chester and Dayton, OH for their moral support, financial help and prayers. I'm also thankful for loving grandparents, Hugh & Nola Milner for their encouragement. Humbly, I ask the prayers of the brotherhood for our work here.

Mark L. Fender, 9613 Hollow Bend, San Antonio, TX 78250— Please make a note of our new address. We also have a new phone number: 512-

647-3870. The congregation here at Vance Jackson Road has been staying quite busy with the Lord's work. We have been trying to stimulate some interest and turn up a few possible leads through a Bible correspondence course program we have made available to the community. Our prayer is that the Lord will bless this work. We are also looking forward to our meeting with Bro. Miles King, Feb. 26-28 here at the Vance Jackson Road congregation. Other than the preaching I have done here in San Antonio, I have been privileged to speak on several occasions at the congregations in Medina, TX and Fairview, TX. These small congregations are to be commended for their desire and determination to "earnestly contend for the faith." We also recently enjoyed a chance to see our brethren in northern Minnesota and worship with them. We solicit your prayers in our work.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— Since my last writing I've been with the brethren who meet on Hwy. H just north of Springfield, Mo. The meeting was well attended by both the home church and the brethren from the "Southside congregation". Churches from near and afar helped us greatly. If I didn't miss any there were a total of 29 churches represented during the meeting. It was a pleasure to be there with the brethren. I was happy to be with Irvin Barnes who works among them and the other preachers who came to help us (10 at least). We were able to attend a couple of nights of the Meeting at Huntington, WV which ended at the New Year hour. My next meeting will be with the brethren at Covina, CA Mar. 5-13, then to Columbus, GA, Mar. 26-April 3. Come help us if you can find it in your plans. Pray for us.



No. 4 APRIL 1, 1988

"SOME THOUGHTS ON 1 CORINTHIANS 14"

By Benny T. Cryer

*I*n 1 Corinthians 14 rules are given to regulate assemblies of the church in order for that assembly to be edified. vv-3-4, 26. Since some of these rules, if applicable today, would prohibit dividing the assembly into classes (Sunday School), vv-29-37, with both men and women teaching simultaneously, our brethren, who are sustaining digression in this area along with some denominations, have sought ways to negate the force of the rules given by teaching that the rules were given to regulate a church that had spiritual gifts and since spiritual gifts are no longer given by God it is now impossible to have an assembly like that. Therefore, the rules in 1 Cor. 14 do not apply today. As a result of this rejection of the rules-patterns given in this chapter a number of innovations have come into the churches of Christ. Among them: Multiple assemblies thought necessary because of large memberships, language barriers or, perhaps communion services at night to give those a chance to commune who missed the morning service; Children's church services; nurseries and, of course, classes or Sunday School.

WHAT 1 CORINTHIANS 14 IS NOT TEACHING.

1. Its main purpose is not teaching rules to be used to regulate the use of spiritual gifts only. It does teach rules for edifying an assembly when the church gathers for the purpose of rendering spiritual service to God. The reason spiritual gifts were regulated by the rules of edification found in this chapter is because these rules could be violated by one with spiritual gifts in the same fashion they could be by one teaching using knowledge he had acquired through study and meditation. It is not considering how that knowl-

edge got into the teachers mind but how that knowledge is dispensed to the audience. It is to be done in such way all may learn and all may be comforted. v-31. It would be folly to think that Paul would write to Timothy, who had "the gift of God" through the putting on of Paul's own hand, 2 Tim. 1:6, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2, and then have to tell him, "Now, when you teach or I teach in an assembly using spiritual gifts we have we must go by the rules found in 1 Corinthians, but when these uninspired men you have instructed teach they do not have to abide by the same rules. They can do it another way.

2. It is not teaching these rules apply to the church at Corinth exclusively. I Corinthians was written to "all that in every place call upon the name of Jesus Christ our Lord--", 1:2, and not just to the church in Corinth. The rules governing the church in her various works were of such nature and importance that special notice was given to insure that each reader would know that the things written in the epistle were "the commandments of the Lord." 14:37. Therefore, every church in every age could know they were to study the various commandments given so they would know how to conduct themselves properly in the house of God when it gathered for the purpose of teaching God's word. These things became patterns for us today in the twentieth century. False teachers have tried to get rid of many parts of the New Testament with similar arguments to this, i.e., "we cannot have assemblies like that today because we do not have spiritual gifts or prophets." Another false teacher

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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EDITORIAL

By Don L. King

It was only a few months ago (wasn't it?) that the air waves were full of the Jim Bakker and Jessica Hahn scandal. Mr. Bakker admitted his adultery with Jessica Hahn, a church secretary. The PTL Club was in shambles and for some time it seemed as though it would perhaps just cease to exist. All the major magazines both religious and otherwise were reporting it from a variety of standpoints. The unseemly conduct of one of the major televangelists threatened all of the television "ministries." Several of the television "evangelists" complained and condemned what Mr. Bakker had done, but none were so verbal and longwinded as Jimmy Swaggart who spoke long and loud in condemnation of the Bakker/Hahn situation.

THE CHICKENS HAVE COME HOME TO ROOST

Now we learn that in October of 1987 Mr. Swaggart himself was involved in an embarrassing situation with a prostitute at a seedy motel in New Orleans, La. According to news reports the area is a known pickup spot for prostitutes. Swaggart has reportedly been seen a number of times in that part of town. One has to wonder about such a man who while involved (allegedly) in immorality himself was at the same time so condemning of Jim Bakker. Swaggart said of Bakker that "he should be banned from the pulpit," and that he is "a cancer on the body of Christ." Now, Mr. Swaggart admits he has had a fascination about pornography since boyhood. Yet, no one of this kind has been more plain spoken and condemning of moral failures. It was Swaggart who wielded the avenger's sword against Jim Bakker and helped pull him down. It was Swaggart who exposed a fellow Assembly of God preacher, Marvin Gorman in July of 1986, for having had adulterous relationships. In retrospect, the hypocrisy is breathtaking. As one radio talk show host recently quipped, "Jimmy, the chickens have come home to roost." We wonder when the public is going to realize that **money** is the god of such people, rather than the God of heaven. \$5,000 watches, private jets, business centers, business managers, summer retreats, summer mansions, winter mansions, etc., etc., what does it take to convince some people that television preaching is big business among the denominational world today? Face it, their television "shows" are multi million dollar productions that have literally raked in hundreds of millions of dollars. According to **People Weekly** magazine, Jimmy Swaggart's "electronic empire" brought in \$150 million a year from contributions from his viewers.

Continued on Page 6

"THE QUERIST COLUMN"

By Ronny F. Wade

Question: What baptism is under consideration in Jno. 3:22-27 and 4:1-2? (Ga.)

Answer: After leaving Jerusalem, the capital of Judea, Jesus journeys into the rural districts of the province. While tarrying there, he baptizes. It is not to be assumed that Jesus personally did the baptizing, but rather his disciples. Jno. 4:1-2 That is, they baptized by his authority and command. As Clarke points out "It is a common custom, in all countries and in all languages, to attribute the direction of another to him by whom they are directed and governed." Some have assumed that at first Christ actually did the baptizing, and later his disciples accepted the responsibility for so doing. Such, however, seems unlikely from what is said in Jn. 4:2 The baptism of 3:22 was a continuation of John's baptism, and preparatory to the organization of the church. John was baptizing at the same time, and this would appear to be a further indication that the baptism

administered through the authority of Jesus was, as we have already indicated, preparatory. As McGarvey observes "there would hardly be two kinds of baptism administered by divine consent at one time." The result of these events is seen, in part, in v. 25-27. The disciples of John and some Jews entered a discussion regarding the question of purification, obviously with reference to the baptisms performed by Jesus and John. It would seem that the question was about the purifying effects of the ordinance, even though this is not stated. At any rate John's disciples come to him with the report that Jesus is baptizing. In v. 27 John probably refers to himself, pointing out that a man can only take what is given him, while the Son of God takes what he chooses. John as an obedient servant was fulfilling his divine mission, and as a servant was willing to lay it down when the master pleased. Water baptism for the remission of sins, into Christ, came later. Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808.

"IS THE HOLY GHOST CONFUSED?"

By Irvin Barnes

Women preachers in the pentecostal movement say they are called by God to preach. Most of them claim the baptism of the Holy Ghost. The Holy Ghost told Paul to write, "It is a shame for women to speak in the church." 1st Cor. 14:35. Has God changed His mind or is the Holy Ghost confused about the message He is (or was) to reveal?

In a pamphlet written by Jimmy Swaggart entitled *The Baptism in the Holy Ghost*, Swaggart wrote, "For the person planning to die within the next few days, there probably aren't any great advantages to receiving the Baptism in the Holy Spirit. But for those who don't plan to leave this vale of problems soon, there are tremendous advantages. Every Christian, active or passive, is going to be forced to confront the powers of darkness described by the Apostle Paul in Ephesians 6:12. Satan has his army of demons committed to interfering with and even destroying Christian lives. The mighty power of the indwelling Holy Spirit is the only thing which can augment our feeble powers to the point where we can live the lives we should live and become the type of Christians we should become."

In view of Swaggart's "moral failure" one must wonder—Is the Holy Ghost confused about who

to protect from the forces of Satan? Does the Holy Ghost not consider Swaggart a Christian or has the Holy Ghost become so weak He is powerless to wrestle Swaggart from the evil clutches of a prostitute?

The truth is: the Bible nowhere says that Holy Ghost baptism will keep one who receives it from sin. The purpose of Holy Ghost baptism was to reveal the will of God and to confirm the revelation by miracles, Heb. 2:2-4. Swaggart is the one who says, "the Holy Spirit is the only thing which can augment our feeble powers to the point where we can live the lives we should." So, let him explain why the Holy Ghost, which he claims he received at 2:00 a.m. one morning in 1970, let him down!

Even sadder still is the organizational mix up of the Assemblies of God denomination in trying to deal with Swaggart's fall.

First, there is the 13 member executive presbytery in Springfield, Mo. I'm sure most of them, if not everyone of them, will claim a Holy Ghost experience of one kind or another. The Springfield News-Leader, Feb. 28, in an article by William Simbro and Jane Fullerton reports that the executive presbytery itself has been hit by two adultery cases in the past four years.

When the Holy Ghost revealed the written word

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WHERE WERE YOU LAST SUNDAY?

By Tony Melton

The question "Where were you last Sunday?" has become very popular in many congregations. Many Christians are missing worship for various reasons: fishing, hunting, traveling, vacationing, visiting, working, and on and on the list could go. Most of the excuses given for forsaking the worship of the church can be readily seen as trivial, but one excuse which is sometimes considered lawful by some Christians, even teachers and preachers, is working on the Lord's day. They contend that if a Christian's employer is in a bind, and the Christian is seriously needed on the job, then he may forsake Lord's day worship. Please consider the following views pertaining to Christians forsaking Lord's day worship in order to work.

THE OX IN THE DITCH

First, some argue that Jesus condoned forsaking the Lord's day worship to work when he asked the Pharisees and lawyers the following question: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" (Luke 14:5). Now, was Jesus saying that it was okay for the Jews to work on the Sabbath? Was Jesus saying it was okay to break one of the ten commandments (Ex. 20:8-10)? By looking closely at the passage, we see that Jesus was simply showing these religious leaders their inconsistencies when they condemned him for healing on the Sabbath. To paraphrase Jesus, He was saying, "You are condemning me for healing a man on the Sabbath, but you don't think anything about pulling your ox out of a pit on the Sabbath." The Pharisees and lawyers, who were religious hypocrites, were the ones who thought it was okay to pull their animals out of the pit on the Sabbath. Jesus did not state whether it was right or wrong. Therefore, the whole argument is built upon an assumption.

But even if Jesus was condoning pulling an ox or ass out of the pit on the Sabbath (and I believe he was), this verse does not parallel with a Christian working on Sunday. The animal falling into a pit on the Sabbath was an accidental situation. Therefore, God required mercy; as Jesus proclaimed, "I will have mercy, and not sacrifice" (Matt. 12:7). But what if a Jew knew the ox was going to fall into a pit before it happened? Wouldn't the Lord expect him to take some kind of preventive measures? Maybe he could put the animal in the barn, tie it up, fill the pit or build a fence around the pit. Would anyone think that God would have condoned working on the Sabbath if it could have been prevented? If a Christian has an automobile accident on the way

to the church building and was hospitalized for medical treatment, thus missing worship, God would not condemn him for something he could not avoid. Why? Because a higher law goes into effect, the law of mercy, which overrides other laws. However when we have it in our power not to forsake the Lord's day worship, then we have sinned if we do so (Heb. 10:25). And forsaking the Lord's day worship because of work is a sin.

PROVIDING FOR ONE'S OWN

Lastly, let's consider one other passage that brethren use to try and justify working on the Lord's day. Paul said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Some declare, "You see, I have to work on Sunday to put food on the table to provide for my own!" It's interesting to note, however, that many who work on Lord's day usually drive a new or almost new automobile, live in at least a thirty thousand dollar home, which is equipped with a dishwasher, washer and dryer, television, VCR, stereo, and on and on the list goes. In reality, their working on Lord's day has little, or nothing, to do with "putting food on the table." But how much does God expect us to provide for our kindred? Paul answered, "And having food and raiment let us be therewith content" (1 Tim. 6:8). Few people in America are contented with just the necessities of life. Could it be greed that motivates Christians to forsake the worship to work?

Now, First Timothy 5:8 could be used to justify all sorts of sins when it is taken out of its context and twisted. For example notice how people could pervert this message:

1. One could say, "I have to work seven days a week so I can provide for my family like the Bible says!"

2. One could say, "I have to work at the local bar because I can't find another job, so I can provide for my family."

3. A woman might say, "Well, I've given my body over to prostitution, so I can provide for my own."

4. The thief says, "I have to steal to provide for my own like the Bible says."

The Bible teaches that we are to provide for our own family AS LONG AS THE MODE WE USE TO PROVIDE FOR OUR FAMILY DOES NOT CAUSE US TO VIOLATE GOD'S LAW. Working in a beer joint violates 1 Thessalonians 5:22; working as a prostitute violates 1 Corinthians 6:9; working as a thief violates Ephesian 4:28. And working on Lord's day violates Hebrews 10:25, 1 Corinthians 11:24-25, Matthew 6:33 and 1 Corinthians 16:1-2. Consequently, First Timothy 5:8 does not in

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"SOME THOUGHTS ON I CORINTHIANS 14"

Continued from Page 1

comes along and tries to teach we cannot have elders today because elders then had spiritual gifts. Another, with similar thoughts, says we cannot use 1 Cor. 16:1-2 as instruction for or example of the contribution today because that was for the poor saints in Judea only. On and on it could go because, the fact is, every example, pattern, rule or regulation in The New Testament was given to churches or individuals who lived in the age of spiritual gifts or during the time of those special needs. The rules in 1 Cor. 14 are applicable to us today.

3. It is not teaching that prophets were to keep these rules but teachers were not required to. Anyone who has studied the word "prophet" seriously knows that the word signifies "one who speaks forth or openly, a proclaimer of a divine message, denoted among the Greeks an interpreter of the oracles of the gods." Vine's Expository Dictionary of New Testament Words. Thus those who proclaim the messages of God are "prophets" and would be regulated by 1 Cor. 14. The words are used interchangeably in 2 Peter 2:1. "But there were false prophets also among the people, even as there shall be false teachers among you..."

4. It is not teaching that only the wives of inspired prophets were to keep silent in the assemblies. It is teaching that the prophets wives were to keep silent in the assemblies, not because they were wives of prophets, but because they were women. "For it is a shame for women to speak in the church." vv-34-35. Paul restricts a certain class of women from speaking by applying a general rule to that situation. That general rule is always

applicable in the assemblies.

SOME THINGS I CORINTHIANS 14 DOES TEACH

1. Everything is to be done so the hearers can understand the message. Since its main purpose is to give the Lord's church the rules to regulate assemblies for the purpose of teaching in order to edify, exhort and comfort the hearers, we are not surprised when Paul places emphasis on "understanding" by the hearers. This is the burden of the message in vv-1-28. Those who spoke in different languages especially needed this admonition. Even today vv-27-28 are applied as binding when we are in situations where the teacher naturally speaks a language the audience does not understand.

2. All of the instructions in the church assembly are to be done by prophets or teachers in a certain order. This is the pattern. These, of course, are in addition to the tongue speakers. The order for these men is "one by one," and is to be done in such way that the other prophets or teachers could also hear and judge if necessary. Even with the many teachers Corinth had, arrangements could not be made where they could be teaching simultaneously such as is done in Sunday Schools. They had to teach "one by one." vv-29-32.

3. All of the hearers in the congregation were to be arranged in such fashion as would permit the "all" to learn and be comforted by each of the prophets or teachers speaking "one by one" or one at a time. v-31. This arrangement would not permit dividing into classes. All of The New Testament writers and churches recognized this and an example of their teaching an audience in any other kind of arrangement (one assembly for all the teachers) cannot be

found. If it could have, those who teach you must not add to God's word and yet divide into classes would have come forth with it long ago.

This, by no means, exhausts the things that could be considered about this chapter but this is enough to prove the rules of edification found in this chapter must be kept by the churches of today if they desire to follow God's instructions.

NEW SONG BOOK

A new songbook titled "Wonderful Peace" will be ready about May 1st. It's the same size as the last one. Lynwood says it's the best one yet. It will have a good balance of old and new songs. The exact price is unavailable at this early date, but will be at an excess of \$2.50 each. Order from M. Lynwood Smith, Rt. 1 Box 151 Wesson, Mis. 39191. Area code 601-833-2560.

A NEW ALBUM AVAILABLE

A new recording is now available in either record or cassette form by "Celebration." This new group is composed of Wayne McKamie, Terry Baze, Becky Baze and Rodney Watson. The album, entitled "The Greatest of All Miracles," consists of eleven beautiful new songs. Great emphasis has been placed on song variety to insure its appeal to any listening audience. Please take advantage of this great opportunity to have A Cappella singing by our own brotherhood. The price for either record or cassette tape is \$8.00 per copy postpaid. Order today from: Rodney Watson, P.O. Box 7473, Auburn, Ca. 95604.

MY WEATHERMAN by Pat Hollandsworth 3-31-82

To short, to short the beautiful day,
When every task is more like play.
While all too long the hours go by
On days of misery darkened sky.
My Lord, a weatherman fine is he.
He plans my climate so perfectly.
He knows the strength that challenges bring.
His every temperature I can sing.

"IS THE HOLY GHOST CONFUSED?"

Continued from Page 3

He failed to mention a universal headquarters for the church, a general superintendent or an executive presbytery. Is the Holy Ghost confused? Does he have a different message now on church organization than He had for the apostles at Jerusalem or Paul at Damascus?

What about the leaders of the Louisiana district of the Assemblies of God? I suppose they all claim the Holy Ghost. Yet, the Holy Ghost seems to be giving them a different message about how to deal with Swaggart's punishment than He gave to the 13 members of the executive presbytery. The Holy Ghost must be playing tricks on the Assemblies of God denomination, telling the general headquarters one thing and district headquarters something else.

If Swaggart doesn't get the answer he wants, just wait and see—the Holy Ghost may get all mixed up again and tell him it's okay for him to pull away from the Assemblies of God and start a new independent ministry!

Since most of these folks say one church is as good as another and they believe people in other denominations get the Holy Ghost too, I wonder why they haven't checked with Jerry Falwell to see if God has revealed anything to him about Jimmy's ordeal. It is odd that Falwell had so much to do with PTL but for some reason has had little to say in the Swaggart scenario.

The Jehovah's Witnesses, so called, received their marching orders from an elite group who meet in Brooklyn, the Mormons from an apostolic board at Salt Lake City, the Catholics from Rome and the Assemblies of God from an executive presbytery in Springfield. The Assemblies of God are no better in organization from others

whom they condemn. All the above mentioned religions claim divine revelation through the direct operation of the Holy Ghost in some form or another.

The executive counsel, a 250 member body made up of delegates from around the world, is meeting in Springfield next week to make the final decision on Swaggart's sentence. It will be interesting to see what the Holy Ghost tells them. I predict the outcome will be reconciliatory. It will probably please most everyone. Swaggart will be satisfied and remain in the denomination. The La. district will probably be happy and the executive presbytery will likely go away relieved. That is, if the Holy Ghost doesn't become all confused and give each person in the 250 member counsel a different idea about what should be done.

I affirm the Holy Ghost is not confused! And has nothing to do with the confusion in the Assemblies of God denomination! Swaggart, Bakker, Dortch, Gorman and the members of the executive boards have not and will not, receive the Holy Ghost for it was promised only to the apostles and those upon whom the apostles would lay hands to reveal and confirm "the faith" which was once and for all times delivered some 1900 years ago.

By seeking an experience of searching the written word; by following the flamboyant instead of craving the simplicity in Christ, the Assemblies of God have built their 75 year old denomination on foundations that are crumbling which has resulted in bringing them to open folly before the entire world because of the denomination's human being and structure.--Irvin Barnes, Route 10, Box 1135, Springfield, Mo. 65803.

"EDITORIAL"

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WHAT DOES IT MEAN TO NEW TESTAMENT

CHRISTIANS?

Of course we should all know that this does not concern us directly. Satan has always had his ministers and will let no opportunity slip by to defame the precious name of Jesus Christ. Throughout the world these scandals, one seeming to follow upon the heels of the previous one, have caused unbelievers to be even more scornful than usual of the Word of God. No doubt those who preach and teach the truth (and do their best to live it too) will be received with more reluctance and skepticism than before. At least in some places. We can't help thinking just here of Paul's words to Timothy, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Timothy 3:13) No doubt Satan is enjoying all this exposure of hypocrisy in those who claimed to be righteous. But perhaps it may backfire on him. **For it was not the truth that was exposed to be error; no, not for a minute. Rather it was his own evil fruit which has come to light in these fraudulent persons, and on nationwide television at that.** We've no doubt that the truth will always shine through the darkness of spiritual ignorance and deceitfulness in the lives of God's own children. What a time for members of the Church of Christ to show what real and genuine Christianity is by **living it** every day before all the world. Nationwide television can't begin to be the advertisement for the truth that godly lives can accomplish before the world. Remember that the greatest preacher of all 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) Brethren, nothing can beat the real thing. May God help each of us take hold of this great opportunity to let our light shine.--O.P.A.

WHERE WERE YOU LAST SUNDAY?

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anyway exempt us from gathering with the saints to break bread on the Lord's day. God has promised that if we will seek first his kingdom and his righteousness, he will bless us

with the necessities of life (Matt. 6:25-34).

CONCLUSION

In conclusion, too often brethren try to justify their sins by twisting the Scriptures, forgetting that one day they'll have to answer to God. Too often leaders soothe the con-

sciences of those violating God's law by telling them that working on Sunday is like the "ox in the ditch." Consequently, both become guilty and both will be lost unless they repent.--Box 20509, Healdton, OK 73438.

ANNOUNCEMENTS



Lawrence & Theda Ayers--60 Yrs.

At Calumet, Oklahoma, in Canadian County, December 25, 1927, Lawrence Ayers married Theda Miller. Shortly after they both obeyed the gospel. They have continued in the faith, and living in Canadian County to this day, sixty-plus years. They have worshipped with the Church of Christ, meeting in country schoolhouses, and in 1968 were involved with the moving of the Deep Dale congregation into El Reno. It became what is now the Parkview Church of Christ. It is not uncommon to see four generations (Children, Grandchildren, and Great-Grandchildren of the Lawrence Ayers family at services at Parkview. They are faithful to attend the services, and Brother Lawrence still teaches, leads songs, and whatever is asked of him. They have been and continue to be an inspiration to all at Parkview. May God grant them many more years together in His service.--Submitted by Vance Ayers.

THANKS

"Our thanks to all who sent get-well cards and letters to Sister Cora Wilks during her paralytic

stroke. She is still weak and unsteady on her feet, but she is likely safe now." Her husband, K.G. Wilks.

WINTERS, CA

The congregation located at 5 Main St. is no longer worshipping at this location. Please note this is your directory. The congregation wishes to thank all who have helped through the years.

TAPE RECORDING

The Silver Lining Singles are a group composed of members of the Church from Austin and Belton, TX and have recorded a 40 minute tape (17 songs). To order, contact Lindley or Elaine Fowler, 2202 Schulle Ave., Austin, TX 78703 or call (512) 474-1211. The tape is \$7 out of state, \$7.50 Texas residents (state sales tax). Please add 50 cents postage.

CHURCHES MERGE

The church meeting at 721 Woodrow, Arlington, Texas is merging with the Trentman Ave. congregation in Ft. Worth. April 24, 1988 will be the last time the church will meet in Arlington. Everyone please mark your church directories accordingly. It is hoped that by combining forces, the Cause of Christ will be strengthened in this area.

OUR DEPARTED

RAWDON—Thelma E. Rowdon was born Sept. 4, 1896 in Tenn. and departed this life on March 4, 1988. She was the widow of the late Charlie Rawdon and a faithful member of the Chapel Grove Church of Christ. She leaves behind one sister and several nieces and nephews. The services

were held at the church building, and she was laid to rest beside her beloved Charlie in the cemetery nearby. Thelma was a sweet Christian sister who will be missed by all.--Johnny Fisher.

SMITH—Reuben C. Smith of Tallahassee, Fl. was born March 1st in Clay County, Al. and passed away Feb. 25th, 1988 at the age of 74. He is survived by a lovely Christian wife, three sons, two daughters, five grandchildren and a host of friends. The service was held at Culley's Meadowood Chapel in Tallahassee, Fl. with standing room only. Brother Smith was active in the Tallahassee area and for many years he had been very active in the Lord's work preaching at Oyster Bay, Mt. Pleasant, and Panama City, Fl. He truly will be missed by all who knew and loved him. Our prayers continue for this family in their bereavement. The writer tried to speak words of comfort to the family in the service.

WILSON—Jack Wilson was born April 25, 1917, in Holdenville, OK. He died Feb. 26, 1988, in Healdton, OK. He was married to Opal Tate, January 24, 1946. He is survived by his wife, Opal, of the home; one son, Jackie, of Healdton; two daughters, Cheryl Bryson, Ardmore, and Debbie Wilson, Healdton; one sister, Opal Melencamp, Anadarko; and four grandsons. It was my good fortune to have known Jack for over 20 years. Jack was a devoted man. He was devoted to his family, the church, and the word of God. Although his last years were filled with a lot of illness and pain, he found much consolation and comfort in the aforementioned. Jack also possessed a great sense of humor. His

ANNOUNCEMENTS

mixture of homespun philosophy, wit, and self-depreciation endeared him to many. The Church in Healdton will certainly miss him. Jack and I had a good, easy relationship, and I was honored when asked by the family to officiate the funeral--*Carl Johnson*.

ROWLAND— Sister Lora G. Rowland leaves to mourn her passing her former husband, Robert, whom she met and married 65 years ago this year, her sister and brother-in-law, Lois and Al Ford; her two sons, Gerald and Don and her daughter-in-law, Lyndell; three grandchildren, Janet Trent and husband, Geary; Jim Rowland, and Jackie Rowland; and 4 great-grandchildren, Matthew, Andy, Diane, and Faith Trent, plus sisters-in-law and brothers-in-law in Ala., and cousins and nieces and nephews in Calif., Tex., Ala. and Fla. and many friends and neighbors, plus a host of brothers and sisters in Christ. She was baptized as a teenager in El Paso, TX, but not satisfied that she did it for the **right** reason, she was baptized by Bro. John Sharp in 1932, and she and her sons began attending church regularly at Montebello, where she attended every Sunday she was physically able until June of 1985, when she was forced by physical condition to move into Hollenbeck Home where she suffered two strokes (one in June of 1986 and another in Feb. of 1987). She was born on Feb. 25, 1904 in Hunt County near Greenville, TX, to Clarence Eugene Kennedy and Sophia Alice (Pugh) Kennedy. The

writer has quoted the biographical sketch that Gerald, Sister Rowland's older son, handed him prior to the service, word-for-word; it was thusly read at the service, too. The service was at graveside, Feb. 12, 1988, three weeks lacking one day, after the service of Lora's best friend, Della Stone, was held. It is chronicled in this same issue of **Old Paths Advocate**. Some years ago, Lora had requested that I conduct the service; what an honor I considered such a request from such a fine lady. I can not think of a lady and her sons who have been as consistently and faithfully associated with the church in southern Calif. as long as our sister; this is an accomplishment indeed. Her sons are truly examples of children who "honor their father and mother"; it is my honor to consider this family among some of my dearest long-time friends. The service was conducted on a beautiful day; singing was beautifully done by members of the church. So, the church at Montebello, Calif., bids farewell to another in a long, long line of pillars in the church.--*Don McCord*.

STONE— Sister Della M. Stone was born Sept. 9, 1903 near Fayetteville, Ark. She passed from this life Jan. 19, 1988 at Whittier, CA. She moved to Calif. in 1921, and since 1923 had lived in Poco Rivera until, due to failing health, she had to be moved to a convalescent home in 1984. She was married to Bro. D.E. Stone in 1923. Older readers of this journal will remember D.E. Stone as a gentleman par excellence, a Christian,

song writer and song leader of much ability. When this writer thinks of the benefits he has reaped by living in Calif. for 38 years, I think of my association with such ones as D.E. and Della Stone. I would not have missed knowing them for anything here; "examples of the believers" indeed. I am spiritually richer by far having known them; those who never knew them here have missed so much! Sister Stone was baptized into Christ by Bro. Doug Phillips in 1929 at Montebello, where she was for decades following, a faithful member. She had been an exemplary widow since Bro. Stone's passing in Feb., 1960. It was this writer's privilege to be asked by Sister Stone to officiate for Bro. Stone back then, and was to have officiated for her, but due to a prior commitment that took me miles and miles from home, I could not, and regret this. Bro. Lee Kenney, long-time friend of the Stones, conducted the funeral at graveside, Rose Hills Cemetery, Whittier, Jan. 23, 1988. Singing was by members of the church; songs were "In the Garden", and Bro. Stone's song, "My Lord and Redeemer," to which he wrote both the words and music. Sister Stone, possessed of such a meek and quiet spirit, that all of us who knew her valued greatly, never had children. She leaves nephews and nieces, who surely know what an honor it was to be in the same family with such a lady. I am indebted to Bro. Gerald Rowland, who knew Sister Stone all of his life, for much of the information here.--*Don McCord*.

FROM THE FIELDS



the fields are white already to harvest

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, Feb. 18— The work in Stockton and surrounding areas continues on. In an attempt to begin a work in the San Andreas area a building has been secured and we will begin conducting a gospel meeting each Tuesday evening beginning March 1. The

meetings will be held in the Veteran's Memorial Building located on Highway 49 and Russells Road just across the street from the Post Office. Paul Nichols gave us two good sermons in Stockton last Sunday. Tonight we begin a gospel meeting with young men from the surrounding area giving the lessons. We are looking forward to

a fine meeting.

Maylasia Report— **Alfred L. Newberry, 3440 N.W. 21st St., Oklahoma City, OK 73107, February 14, 1988**— As many of you know, in late February of 1986, Diana and I left the US to work in S.E. Asia. We returned home this last September

to begin preparations to return overseas, this time to Malawi, Africa. Most of my work in S.E. Asia was in conjunction with the faithful congregation which meets in Kuala Lumpur, Malaysia. Malaysia is a long peninsula bordering Thailand on the south. The island country of Singapore is located just off the southern tip of Malaysia. Malaysia is an Islamic country although only about half of the population are Muslims. The Muslims are composed almost entirely of those of the Malay race. The other half of the population is composed of Indians and Chinese. Most Indians are either Hindu or Sikh and most Chinese are so-called Buddhists. This form of Buddhism is actually a mixture of Buddhism, Taoism, and Confucianism. Hinduism and this form of Buddhism are both very idolatrous religions. The temples are filled with images to which the people bow, offer food, and burn incense. Sikhism is a mixture of Hinduism and Islam in which all idolatry is rejected. Sikhs are easily recognized in that all their men wear their long hair in turbans. The congregation in K.L. is composed of Indian and Chinese members who come from idolatry, denominationalism, and digression. Malaysian law forbids evangelism among the Muslims and, since this law is strictly enforced, the work is, for all practical purposes, restricted to the Indians and Chinese. The congregation is not presently large in number, but has the potential for steady growth. One of the pleasant aspects of the work was the fact that the congregation worships in English. Since Malaysia is a former British colony, a great deal of English is spoken there, especially in the cities. Those wishing to visit the Orient will have no problems in worshipping with the congregation or communicating with the members. During the past, the congregation has struggled against many difficult problems. These have been the result of a combination of factors, the main ones being a lack of teaching and poor leadership. To a large degree these deficiencies have been corrected and the congregation appears to be stable and on a firm footing. The leadership is in the hands of brethren

who have proven themselves over the years to be dedicated to the Church and to possess leadership ability. One of the most important things the congregation has accomplished is securing a suitable meeting place. Previously, the congregation had been meeting in a house which did not work out well and which made it impossible to conduct publicly advertised meetings. The congregation now has a very comfortable, well furnished meeting place. The premises are located on a heavily traveled road in a nice area. One of the highlights was working with Bro. Jairus Joseph. Jairus is an Indian in his early thirties. He had preached for the digressives for a number of years before accepting the truth in early 1986. Jairus has a good mind and made a great deal of progress during the time we were in K.L. He is very fluent in English, Malay, and Tamil which is one of the major languages of southern India. Jairus has provided invaluable assistance in the translation of two of my tracts into Tamil. This material is being used both in Malaysia and in India. While in S.E. Asia, I was also able to work with Bro. Charles Finney of Madras, India. I made one trip to Madras in 1986 and Charles was brought to Malaysia in early 1987 for a month of studies. Bro. Jerry Cutter and Bro. Don King conducted the first week of studies and I conducted the last three. Jairus and some of the other Malaysian brethren also attended these studies. Charles grew up in a denomination, but was converted on the plan of salvation by the Associated Church of Christ (which we call the Christian Church). Over the past few years, Charles has been studying his way out of digression. He is sincere, a hard worker and appears to be a key in opening up a good field in Madras and the surrounding area. In order to aid Charles, the 21st St. congregation has, at the time of this report, sent Jairus to Madras to work with him for a few weeks. Jairus and Charles plan to make contacts and conduct gospel meetings in a number of villages and cities in addition to Madras. We believe much good will come from this trip. I believe the work in Asia will continue to progress and

expand. We should all pray that the Lord will continue to open doors of opportunity and that faithful men will respond to these opportunities.

Virgilio O. Danao Sr., Dist. No. 2, Roxas, Isabela, Philippines, February 18, 1988—Greetings to all faithful brethren everywhere! As a result of the visit and preaching efforts of Bro. Don L. King and Bro. Bennie Cryer in the Philippines last month-- January 6-24, the brethren in different places were edified and strengthened in the faith, and several precious souls were led to the fold of Christ, and added to the Church through their obedience in baptism. The total baptism made was 54. Although their preaching and visiting local churches were limited to daytime only held in especially chosen places, much has been accomplished. I salute Bro. King and Bro. Cryer because of their courage in coming despite of the seemingly critical political situation of my country. As usual, I continue to love them as true friends and brethren in Christ. I enjoyed being with them as their guide, translator and helpmate. May their tribe continue to abound. On February 6, Bros. Isidro Pataueg, Eduardo Danao and I went to Remus, Baggao to help Bro. Virgilio Paet who moved with his family there from Ilocos Norte to lay the foundation of the Lord's work there. We joined Bros. Bayaca and del Rosario who went there ahead of us. We conducted gospel meetings in the evening mostly attended by members of the United Pentecostal Church there. The following morning, we held the first Sunday worship service there, and seven souls from the said Pentecostal Church were baptized after the service. Then we went immediately to Gabuat, where Bro. del Rosario works, for although the brethren there usually start their service at 7:30 A.M., they patiently waited for us up to 12:00 noon in order to take the opportunity to worship with us that Sunday. We held a gospel meeting during the evening in Asinga, Baggao, and this resulted to seven (7) more baptisms in the early hour the following morning. Among those who were baptized, two of them were preachers of the

Pentecostal Churches: Bro. Pablo Villanueva, a former preacher of the Christian Assembly, and Bro. Reynaldo Paet, a younger brother of Bro. Virgilio Paet and who used to minister with the United Pentecostal Church. From Remus, Bro. Villanueva came along with us asking questions and inquiries about the Church, etc. everytime he has the chance. It was only when we were in Asinga that he decided to surrender himself to Christ, and so he was baptized there. The total baptism made while we were in the Baggao area was 14. Before Bro. Bayaca went home to Ilocos Norte, he came to Roxas in response to my invitation, for us to make follow-up studies with his relatives here. They have shown interest, and we made appointments for further bible studies with them. Last Sunday, there were two baptisms in Roxas, and we hope and pray there will be another baptism on Sunday. By the way, I was informed four (4) more souls were baptized in Sarat, Ilocos Norte by Bro. Gano the day when Bros. King and Cryer and I left there, and several baptisms in Santiago, Isabela were also conducted by my brother, Eduardo, during the last week of January. We do pray the Lord's work will continue to prosper everywhere, bringing many more souls to the fold of Christ in His glorious Church. I would like to express, in behalf of the Lord's work in my country, our heartfelt gratitude to the faithful brethren at Fair Oaks, California for their generosity by financing the printing of Ilocano tracts and songbooks; also to Bro. Charles Everett of Orangevale, California for the printing and shipping of these very helpful literatures for the work here. Recently I received a box of tracts. I hope the rest will follow soon. We also thank the faithful brethren in Lodi and Fremont, California for their continued regular financial support, and to all generous brethren everywhere who have great parts and share with the rapid dissemination of the word of God in this part of the globe. May God bless us all!

*James Phillips, Route 2, Box 24, Evans Road, Athens, AL 35611, Feb. 22, 1988—*I was in Brodhead,

Kentucky the 4th, 5th, 6th and 7th of February. The congregation there remains faithful. They just recently baptized one. They almost have their building completed. They received enough help to get the building one-half completed, then they financed enough to finish it. But as small as the congregation is, they need help. Please send what you can to Donnie McFerron, Route 4, Box 512, Mt. Vernon, Kentucky, 40456. They have had quite a bit of sickness lately. I just returned from there the 20th of Feb. Brother John Henry Northern had a serious heart attack and is still in intensive care at this time. The work in Athens is progressing. Pray for us and the work everyplace.

*Tony Denton, 324 Pine Ave., Aurora, IL 60505, 312-859-1076, Jan. 7, 1988—*God has indeed blessed us well here at Batavia. Since we moved here at the end of Oct., Mark Robbins, a few other members and I have knocked about one thousand doors thus gaining forty-five subscriptions to **The Preacher's Plea**. We will use this paper as our "calling card" when we return to each of the subscribers a few weeks after their subscription. We also have already written many articles for a nearby newspaper which reaches many people in the Batavia area. On 12/19/87, Debbie Sayers had herself baptized while I was on my way to the Wichita Falls, Tx. study. We bless God for that addition. I enjoyed the study, as well as the New Year's meeting, VERY much. The study always helps my understanding and/or inspires new thoughts on Biblical subjects. Please pray for our work here as we will pray for yours wherever you are. **Prospect Inquiry:** My family and I have recently moved to Aurora, IL which is about thirty-five miles west of Chicago. Therefore, if you know of anyone in this area who you believe might be a prospect for the Gospel of Christ, either as a non-Christian or a backslider, please send us their names, addresses, phone numbers and religious affiliation if possible. Thank you!

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539—*It is

good to be home again and see all the brethren. The church at home is continuing in peace and harmony and what a blessing this is. We are presently in a weekend meeting with Bro. Rod Watson (see last month's **OPA** pg. 10 for more about him). He is doing very well indeed. We are glad to have him with us having been acquainted with him since he and his parents once lived in Fremont for a few years. I recently held a weekend meeting in Sacramento, Ca. (64th St.) and enjoyed it very much. The church is small there now, but the crowds were helped greatly by the other area congregations' attendance. I had preached there considerably in years past, but not recently. It was good to go back. Next Lord's Day I plan to preach at Manteca, Ca. where I have always enjoyed going. Recently, one was baptized here in Fremont for which we are thankful though her attendance will be in the L.A. area. I'm already looking forward to the 4th of July time. Pray for us.

*Gary Barrett, 899 Greenbrier St., St. Albans, W.V. 25177—*The work here at St. Albans continues and we pray for souls to be won to Christ. I just concluded a meeting in Ft. Myers, Florida. Bro. and sister Pete Murphy went with me and they were a big help in this meeting. It was good to be with these brethren again. Ft. Myers is beautiful in the winter. If you have been considering wintering in the south may I recommend Ft. Myers. The church would appreciate your attendance and help. We had a good radio program going in Logan, W.V., but the company filed bankruptcy. We also have a radio program in Beckly, W.V. I want to thank all the congregations that are and have helped in this work. In the W.V. area we plan to continue preaching and saving as many souls as possible. We have leads and are praying they will end in conversions. I don't work alone here at St. Albans, the brethren are also helping. I've enjoyed preaching at the following congregations of late; 12 Pole, 18th St. I love being with these brethren. Pray for us in our efforts for the Lord.

Billy Orten, Route 3, Box 127,

Marion, La., February 10— Sitting in my study watching the snow falling (which gave us a brief vacation from school), I began thinking back over the past few months since my last report to the **Old Paths Advocate**. School teaching keeps me from traveling very much from September thru May; however, some very encouraging things have been taking place in the Lord's work in our area. **My fall began with the Labor Day meeting at Chapel Grove congregation near Lawrenceburg, Tennessee.** What a meeting this was!! People gathered from thirteen states to enjoy preaching, singing, and fellowship. The Chapel Grove brethren and sisters did a superb job of hosting this meeting. They fed us, lodged us, and provided a huge tent for the services. They are to be praised for their unselfish labor! **During the Thanksgiving vacation, I was with the brethren at Fieldstone, Missouri.** The services were well attended and the zeal of these Christians should be emulated by all. Bro. Todd Long is doing a good work with these churches. **Here at home we are inspired by what the Lord is doing among us.** In the past several weeks, six people have been baptized into Christ. They are Earl Kenly, Tracey Frisbee, Misty McCracken, Benoit and Pam Holloway, and Allie Faye Taylor. Bro. Yverne Taylor is publishing a monthly church paper which is creating a lot of interest. Anyone desiring to receive this publication should send me your name and address. Meetings scheduled for this spring in the area are with Don Jackson, Taylor Joyce, and Wayne McKamie.

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820, Mar. 9, 1988— We just concluded our annual March weekend meeting with seven young men doing the teaching. The talks centered around the theme of "Growing In Faith". They were well researched, well organized, and very well presented. Those of us who were able to attend certainly benefited. I just closed a good meeting at McAlester, OK last week. The meeting resulted in three confessions of faults. I enjoyed my association with these fine brethren very

much. My schedule for the next few months includes: Muskogee, OK (Mar. 19-27); Piedmont, AL (Apr. 3-10); El Cajon, CA (May 1-8); Cable Ridge, MO (June 4-12); San Angelo, TX (June 18-26); Sanger, CA (July 9-17); Orange, CA (July 23-31); Columbia, MO (Aug. 6-14); California Labor Day Meeting (Ceres, Aug. 27-Sept. 5); Okemah, OK (Sept. 9-11); La Grange, GA (Oct. 1-9); Kansas City, KS (Nov. 6-13). We continue to solicit your prayers.

Bobby J. Pepper, Rt. 7 Box 505, Athens, AL 35611, 1-205-232-2796— It has been awhile since I have wrote in to the field report section of this paper. I do enjoy reading about my fellow laborers in the vineyard, and am so thankful for the success that is being accomplished. May God continue to bless His workers everywhere. I have been working with and out from my home congregation here at Sanderfer road for a year and a half now and in that time ten has been baptized, two took their stand with us and two other families are attending regular. In Mobile, AL I baptized three; one in Panama City, FL and one in Cullman, AL. I have worked in three mission meetings, and have three more scheduled for this year. I am thankful for the prayers and financial support. We are looking forward to our meeting here with Bro. Philip Prince of Jacksonville, FL. If you are in our area April 15-17 please make your plans to attend. The time of services will be 7:00 nightly, Lord's Day 10:30 and 3:00 P.M. In this area there are high-tech jobs that are opening up, and we have an influx of people moving in our area. Pray that we can reach them with the truth. If I can be of service to you in the Lord's work, please let me know.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, Feb. 8— As always, I enjoyed the part of the annual study that I was able to attend and the hospitality of the Kubalas'. I don't think there are spiritual moments in my life that I enjoy more than when so many fellow preachers and brethren gather together to drink deep from the fountain of eternal truths. While my family enjoyed visiting

relatives and attending the Oklahoma New Year Meeting, I was equally enjoying conducting their first New Year Meeting in Huntington, W. Va. where I was supported by the 18th St. and Twelve Pole congregations. There are quite a number of spiritually minded young people in Southern W. Va. and surrounding states who attended the meeting; many who have "grown up" during the past seven years since I was in the vicinity. I think the meeting exceeded our expectation because it was planned with short notice. Cooperation between brethren of sister congregations is the best I've ever known it to be in that area. Preaching brethren Barney Owens, David Smith, Alan Bonifay and Gary Barrett assisted in the preaching. A week ago we gained another from digression here at Harrison. We made our best strides ever here in '87 in the development of teachers, but we certainly aren't an example for others to compare with by any means. We look to "88" with optimism. May God bless the faithful everywhere!

Irvin Barnes, Rt. 10 Box 1135, Springfield, MO 65803, March 5— I especially enjoyed every article in the Feb. **OPA**. Each article was timely and well written. The church which meets on the north side here in Springfield, is busy. We desire to spread the gospel locally, nationally and around the world. We are attempting to spread the gospel locally through public assemblies, personal work, correspondence and television. We are trying to help establish new work in the nation by assisting the new church at Buffalo, Mo., and helping out some at Glidden, Iowa. To a smaller extent we are helping in such places as Alaska and Honduras. As to our teaching program, we have 6 teachers besides myself who teach at home and assist other churches in the area when needed. We also have 6 young men who have either begun teaching or are studying and planning to that end. The fact that we have and do train new teachers, depending on no single person, alone, for our edification, is evidenced by the excellent work now being done by Bro. David Griffin who was baptized

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"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).

FROM THE FIELDS (Continued)

here, learned to preach here, and has become a valuable asset to the brotherhood. On behalf of the church, we commend him to all highly for his work's sake. In addition to the teaching work done by others I take care of the weekly TV program, preach at Hale, Ar., once a month and hold several meetings each year. By continuing to follow a scriptural course of labor we trust that with time and maturity some of our teachers will qualify and become elders and deacons. For such a small number we have been richly blessed in many, many ways. We rejoice in Christ and desire to give God the glory.

Antonio Almazan, Philippines, Feb. 12— Greetings to all in the name of Christ Jesus. The visit here of Brethren King and Cryer has strengthened the unity of our fellow workers in the Lord's vineyard. We thank them for their efforts here. Great results was made for Christ's sake. We were sorry they were not able to visit the different congregations in our area. Our brethren and sisters were eager to see them. However, it is because of the present political situation that they were not able to do so. Some did get to go to Roxas and attend the services there to hear them. The gospel continues to be propagated here. We are now going house to house teaching the Word. We are doing this in several places. In Caliguian, Isabela where the Lord's church is found, the members are cooperating in making prospects to the Lord's Cause. Here we met a "no-cause" brother under the guidance of Mr. Pedres. Extensive study of the Bible reveals the truth about divorce. At first he was reluctant to accept the truth but through the authority of

the Bible which was pressed, he was then convinced but was reluctant to accept it because he is the leader of their group in that place, a leader of none. He says there are only three members including himself in that place. We are surprised to know for despite reports that there is a congregation existing there the fact is there seems to be none. We are planning to conduct another evangelistic meeting there (Caliguian) and may the Lord bless our efforts. In Damiao, Gamu, Isabela, the Lord's work there is in progress despite the existence of the no-cause brethren. We thank the Lord that some of their remaining members have found the truth and are now once again united with us. Others are also expected to follow. Lastly, brethren, we extend our thanks to all your efforts especially the Lord's work here by extending your financial support. We need your daily prayers for us. May God bless us all.

Alan Bonifay, 709 Potomac Ave., Fairmont, W.V. 26554— Greetings to all the faithful in Christ Jesus. We hope and pray that all is well with you and yours. We also hope that the cause of Christ is steadily marching forward in your locale. The work here continues to advance and for this we are thankful. God has blessed us abundantly. We appreciate very much your fellowship in the gospel for you have sent once and again unto our necessity. Since our last report in early December, I attended the study in Wichita Falls and the New Year's meeting in Huntington. Both endeavors were very uplifting and encouraging. We have had a difficult time in recent months translating correspondence

course finishers into home Bible studies. In January we booked three new studies only to have them cancelled before the first meeting. This has been discouraging, but we keep pressing on. All is not bleak, however. The congregation at Ash Camp moved into their new building on the first Lord's Day of 1988. They have had visitors present at virtually every service since then. Also, they have begun sending a monthly bulletin to every home in the area (approx. 1550). This has been a most effective advertisement of the church. In the past six weeks they have had at least sixteen different adult visitors and several of these have attended more than once. Three members who had been out of duty have been restored. The congregation plans two or three gospel meetings this year. We'll be contacting you with exact dates later. Currently, Richard and I are holding six regular studies each week. Two of these are new studies with good prospects. In addition we have conducted a number of very significant studies with members of the congregation at Bunner's Ridge in the past few weeks. We see a great deal of maturity developing among the faithful at Bunner's Ridge. We have about fifty courses coming in now. We are planning a big advertising campaign for our spring meeting with Lynwood (April 17-24). Also, we plan to hang about 4,000 door-hanger advertisements for our course as soon as the weather permits. A mass mailing program is scheduled for the Philippi-Belington area as well. We thank you for your continued support and ask your prayers on behalf of these efforts. Take care and God bless you.



No. 5 MAY 1, 1988

THE JEHOVAH WITNESS ORGANIZATION

By Barney Owens

*A*s we begin to look at this organization, as with any that have begun with the authority of men, there are necessarily changes in their doctrine and practice. Be it understood that this is a leader in the field of change. In fact, there have been many publications regarding this group that have been out of date by the time the ink was dry. So the reader will please remember this. At the same time, I believe that we can learn some things that will be helpful to us in dealing with their falsity.

SHEEP IN WOLVES CLOTHING

Most people are aware of their efforts to convert folk to their organization by stopping by to talk on the Bible, sell a "Watchtower" magazine or do whatever they can to gain entrance into one's home to set up an appointment for future studies. Now, I have written that they are "Sheep in Wolves clothing" because they are desirous of appearing very bold and forthright in condemning the "religions of the day," pointing out this error and that wrong. I certainly do not disagree with them presenting what they believe to be right and, whenever and wherever necessary, showing my error or the error of anyone else. But their boldness is a fake. They are not so nearly ready to study the Bible as they might wish to appear, either in private or public. From time to time I have them visit my door, at which time I have invited them in (in 8 years at this residence I haven't gotten the first one off my porch into the house), I have tried to set up future dates when we can study (which has never been accepted in the same length of time), I have suggested that they get someone else perhaps better schooled in their tenets or, as they would say, better posted on the

Bible (they always promise that they'll contact me, which they never have), I have from time to time suggested that they discuss our differences publicly, advertising extensively the time and place so that many can have opportunity to hear them tear what I believe to shreds (no way will they consider it). So, again I say, their boldness is a front, a sham, a false pretense. By the way, before I forget, the next time one arrives at your house, ask them: "Do you believe it is a sin to lie to an unbeliever?" If you can get a straight answer, it will interest you I am sure. Anyway, they are not nearly so vicious as they want others to think, so that we fear them.

BEGINNINGS

The organization started with the efforts of one Charles T. Russell, affectionately referred to as Pastor Russell. The organization was known as "Russellism" by others, and those belonging to it were looking for the "Millennial Dawn," because of Mr. Russell's beliefs being published under that designation. Later he changed his works to "studies in the Scriptures." There were several volumes which by the sale caused Mr. Russell to become quite wealthy.

Mr. Russell had one to follow him by the name of J.F. Rutherford (Judge Rutherford—Judge was his name, he never sat on the bench).

Mr. Russell was quite a vicious man. The courts of Pennsylvania ruled that he tried to perpetuate a fraud upon his wife when she sued him for divorce, because he claimed that he was penniless. It turned out that he had transferred \$317,000 to the Watchtower Bible and Tract Society, so that he would not have to pay her alimony. Of course, he was the president of the society. (Shades of some of the spectacles we see and read of in our

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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"OUR TRIP TO THE PHILIPPINES"

By Don L. King



On the 4th of January 1988 Bro. Bennie Cryer and I made another trip to the Philippines. This was the 8th year in a row for me and the 4th trip for Bro. Cryer. We found the work steadily growing and at peace. There are some 54 congregations scattered around Luzon and new leads developing elsewhere. There are approximately 25 preachers working either part time or full time in the work and two radio programs also. One from the more central part of Luzon and the other in the north. We traveled during the daytime this year, due to a more unstable political situation than before. However, we were treated with the usual Asian friendliness and hospitality wherever we went that we have come to expect. We preached at many of the congregations through the day and studied with different individuals in the evenings when the opportunity allowed. In the eight years I have been traveling to that land I have made some friendships that will last a lifetime for me. We have found a few Filipinos, through the years, who have indeed proven untrustworthy and unstable as one would expect in any work anywhere. A few have joined with the no-exception brethren, but some of these had already been proven unworthy for other unrelated causes. One or two have been literally bought by digression. How sad that some will sell the truth for error if money is involved. However, by far the majority of Filipinos we have dealt with have been honest, truthful and faithful to the Lord. They are building quite a brotherhood of faithful congregations in their country. We thank the Lord for the 54 precious souls we saw baptized into Christ this trip.

It was a real pleasure to travel with Bennie Cryer again this trip. He is a hard worker and a real asset on such a venture. I appreciate Stockton, Ca. for supporting him during his time with me; too, we thank both Lodi and El Cajon, Ca. for helping us with travel expenses. Fremont continues to be an uncomplaining backer both financially and morally to me and the work in the Philippines. Praise be to the God of heaven for all such brethren.

As usual Brother Virgilio O. Danao traveled with us and served well as both a translator and companion. He has been a true friend and brother all through the years. He has converted nearly all of his family since I have known him and two of his brothers are now doing a good work as preachers themselves. His son, Virgilio Jr. has proven to be a real asset also in the work. He also has a son-in-law who is doing well preaching. To say

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"THE QUERIST COLUMN"

By Ronny F. Wade

Question: "Is Jehovah one of the "three men" referred to in Genesis 18:2?" (Ca.)

Answer: This question is both interesting and thought-provoking. The passage reads "And he lift up his eyes and looked, and, lo, three men stood by him..." In verse 13, one of the three is called "the Lord". "And the Lord said unto Abraham..." In verse 22 "The men turned their faces from thence, and went towards Sodom; but Abraham stood yet before the Lord;" in chapter 19:1 we read "There came two Angels to Sodom at even..." From the whole of the narrative it would appear that of the three men who appeared to Abraham, two were angels, and one, the Lord himself. The exact identity of "the Lord", is the subject of much controversy. Keil and Delitzsch, along with a number of respected commentators take the position that Jehovah himself was the visitor. Clarke on the other hand says "So it appears that one of those three persons was Jehovah and as this name is never given to any created being, consequently the ever blessed God is intended; and as he was never seen in any bodily shape, consequently the great Angel of the covenant, Jesus Christ, must be meant." F.L.

Cook says "Here the speaker is distinctly called Jehovah, and it seems much more reasonable to believe that there was a Theophania of the Son of God, than that a created angel was personating God and speaking in His name." Ellicott takes the position that "the angel of Jehovah came as a manifestation of Diety to Abraham.

It seems to me that we must reject the idea that God, Jehovah is meant. John 1:18 "No man hath seen God at anytime..." Even though the meaning here seems to be that no manifestation of God as had now taken place in the person of Jesus Christ had ever before been exhibited to the world, the fact still remains that God had not appeared at anytime in bodily form to man. This same truth is taught in 1 Jn. 4:12. When Jesus said "he that hath seen me, hath seen the Father" he had reference to the manifestation of Diety, rather than a bodily form. It would also seem unlikely that "the Lord" was merely "the angel of the Lord" since the other two were referred to as angels. This leaves us with the conclusion that Diety was represented by the Son of God in Gen. 18, and most probably is "the Lord" of these passages, not Jehovah, God. Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

THE TREASURY OF THE LORD

By Roland Whigham

The title indicates ownership; however, when we examine the true situation it reveals partnership. We have made ourselves partners rather than stewards for the Lord's money. As stewards (managers) we are to spend money only in areas where we have written authority. The Lord has authorized expenditures to be made from monies accumulated through contributions from our prosperity. The percentage given may vary. Some insist ten percent or more. Whatever we give, one hundred percent belongs to the Lord, to be used for **HIS** purposes, **NOT** ours.

All of us are well acquainted with the items that may be charged to the treasury. Spread the gospel, pay the elder, support the widow, and assist needy saints. There is no authority to spend the monies for any other purpose. We are great to insist "Have Bible for everything we practice and do." "Don't go beyond or fall short". We argue these points in our defense of the one cup, baptism; and against the class system, etc. Yet,

when it comes to the Lord's money we throw the book away.

Would any of us be willing to use two loaves in the communion? No. Why? Because only one was used in example. Would we be willing to use more than one cup in the communion? No. Why? Because only one was used in the example. Would anyone agree to infant baptism? Certainly not. Would anyone agree to spend money from the Lord's treasury besides the four things authorized? (My personal answer to this question is an unqualified NO.) Many other examples could be offered to show that we indeed strain at a gnat and swallow a camel.

Are we saying that we cannot have buildings to assemble in and to have them equipped with comfort items, song books, etc? No, it is not our intention to eliminate these things. However, we need to think about getting these funds from other sources. Are we unwilling to seek the lost to be added to the church? How about the lost sheep or the lost coin? The Lord put the priority on the lost. Facts reveal that we put priority on **ourselves**.

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THE TREASURY OF THE LORD

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We pad the pews, carpet the floors, add sheds to protect us from the rain as we go in and out of the building, even buy land for cemeteries and other unauthorized expenditures. Let's put this proposition to ourselves. Suppose we ceased to use the treasury except to pay the preacher, the elder, the widow, to assist the poor saint, and to spread the gospel. If this were the case, we could afford more preachers out there establishing congregations. We could afford to buy TV time in connection with the preachers' efforts. Think about it.

How do we determine what is right for us in the way of obtaining things for our comfort and use. We have tried to charge these items to the spreading of the gospel. We suppose we have no where else to charge it. The problem is we have refused to explore things beyond this. We have not examined the scriptures to determine if there is another way that these things could be acquired and be pleasing to God. Let's look and see and be willing to change if we indeed do err.

The Apostle stated in Romans 15:4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Many never think of following some examples of the first testament.

We are not wrong when we build buildings in which to meet, the Lord attended services in the synagogues (appointed place of meeting) John 6:59, 18:20. How did the Jews build these meeting places? Did they spend from the tithes that were for the use of the tribe of Levi? In the book of Numbers, the 18th chapter we learn the tithes belonged to the tribe of Levi just as our contributions belong to the Lord. In

neither case was it specifically **stated** that a building **could not be built** from these funds. So the buildings had to be built with funds from other sources.

When the tabernacle was built, God required the people to provide the materials as a free will offering, Exodus 35:4-5. They gave more than needed, Exodus 36:6. God also required them to provide oil for the lamps, Lev. 24:2.

After Israel entered the promised land and many years later, Solomon built the temple with the prosperity God had given him. Solomon had riches and as king he controlled the people. He also had good relations with King Hiram of Tyre from whom he obtained cedar and fir for the construction of the temple. See I Kings.

When the temple was destroyed by Nebuchadnezzar, the rebuilding materials and funds were provided by King Cyrus of Persia. The people of God also provided things through free will offerings. Read the book of Ezra to learn the details on the struggle to rebuild the temple.

A centurion built the Jews a synagogue (meeting place). The Jews were very thankful for this. Read the story in Luke 7:1-10. This is one of a number of cases where people other than the people of God helped with material things as these did. This may help us when non-church members offer to help with finances.

I understand there were thirteen different treasuries at the temple where the poor widow cast in her two mites, Mark 12:41-44. Apparently one of these treasuries was to dress the temple. Jesus did not disapprove this type collection. He used it to teach a lesson. The treasury to dress the temple was started per account in II Kings 12:4-16. This should allay our fears to establish private collections for material things we need in the congregations.

Over the years there have not

been enough funds to carry out the mission of spreading the gospel. I am not saying we have not given enough. However, I believe enough **has** been given to have done a good job **if** the money had been used as intended. God may not overlook the fact that our inefficient stewardship has caused preachers to give it up or live in poverty. They had to get a job to support their families. Neither is he going to overlook the fact that we have caused others to take seasonal jobs in order to support themselves and families. The latter group preach during their time off. This summer those who teach school will "hit the road." I am glad they are willing to **GO** during this time off.

I am sure many have brought to mind the same thing I have. I often think how wonderful it would be if all preachers were in the field full time. It would be the least God would expect. God's system is very adequate. When man begins to tinker with the system, things go wrong. We will see a big mess every time.

When God gave the four things the treasury could be used for, he knew the contributions would be adequate to support them. When I reflect on this situation, I can't help thinking about the prophet Malachi (Mal 3) asking "Will a man rob God?" "In tithes and offerings" they were told. Did the Jews do any worse than we are doing? I think not and we need to face up to what we are doing wrong and **CHANGE**.

I often hear church members say "We can't afford to support a preacher". If we will follow God's instructions, there will be enough to go around, and I might add, very adequately. (Read Mal 3:10) In many cases God gets less than fifty percent of the contributions to be used for scriptural purposes. We give, then turn around and take part of it for unscriptural pur-

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THE TREASURY OF THE LORD

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poses. Any money we spend other than for authorized purposes, has to come under the heading "Personal needs for church members". Will we be able to stand before Jesus and prove to him we were partners to his treasury?

How will small congregations fare if they no longer use contributions for personal needs? In my travels I see small groups meeting in rented buildings. Some are in locations rather shady. Some could better serve God by meeting in a home. There is nothing wrong with this, because this was done in the first century. After growth is assured in each area, plans for meeting houses could start. The big sister congregations must assume the "big sister" role and assist those that need help. Of course, in my view, this must be done through free will offerings.

We would like everyone to take notice how the people of God under the OT prospered when they were pleasing in their obedience. In addition, note how they were treated when they were in disobedience. After Malachi (Mal 3:8) told the people they were robbing God in tithes and offerings, he told them to bring **all** the tithes into the storehouse and prove God in his promise to bless them. This was a challenge to those people. The Lord continues this challenge in Luke 6:38, "Give and it shall be given unto you: **good measure, pressed down, and shaken together, and running over**, shall men give unto your bosom. For with the **same measure that you mete withal it shall be measured to you again**". Our Lord tells us the same thing Malachi told the Jews. Isn't it about time we tried the Lord? The challenge is there.

Folks, I believe that if we do

test the situation, we would find the Lord true to his word "Give and it shall be given you". Do not think that this return is limited to the contribution on the first day of the week. The Lord must have told the disciples they could cast out the lunatic. However, when they tried it they failed because **they really didn't believe they could do it**. I firmly believe any congregation who comes to the conclusion that they are fully aware of and believe the promises Jesus made in Luke 6:38, no task would be impossible. If we cannot trust our saviour, who can we trust?

In conclusion, please understand that each congregation must determine if the meeting place does, in fact, qualify to be built and charged to spreading the gospel. I believe in the autonomy of each congregation to govern themselves without outside interference. This article is not to be taken as an intrusion. It is presented as an instrument to be discussed within the framework of your congregation, to accept or reject whatever you please, that is your right.--*Rt. 2 Box 248, Kinston, AL 36453*

THE JEHOVAH WITNESS ORGANIZATION

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day, is it not?). Take note, this was in the turn of the century, when as we have heard "a dollar was a dollar." Court testimony has Mr. Russell saying of himself: "I am like a jellyfish; I float around here and there; I touch this one and that one, and if she responds, I take her to me, and if not I float to others." Well, enough of that... but you need to be aware that while there was an outward appearance, the iniquity was present. This helps us to understand many of the doctrines which have evolved. The theory is simply "eat, drink, and be merry; the worst thing that can happen is death."

When Judge Rutherford fol-

lowed Mr. Russell, he changed the name to "Jehovah's Witnesses". He authored a book called "Millions Now Living Will Never Die." Copyrighted in 1920, I have a personal copy of the original. While I have discarded many of their books, I have hung on to this one and smile every time I look at it. Mr. Rutherford declares that the millenium would begin in 1927, therefore the people then living would not suffer death. But, alas, the "millenium" did not come and Mr. Rutherford is awaiting the resurrection he denied where he shall stand before the Judgment Seat of Christ to "receive in his body the reward of his deeds." (II Cor. 5:10).

THE NAME JEHOVAH'S WITNESS

There are a few things I wish to point out here as they are quite persistent about men "witnessing" the cause of Jehovah.

(1) This is a flat out rejection of the name of Jesus Christ. The Bible teaches that there is salvation in no other name than that of Christ, Acts 4:12. That Jesus Christ has all authority in heaven and on earth, Mt. 28:18. That every tongue is to confess Him to the glory of the Father, Phi. 2:9-11. And if one rejects Jesus Christ, then he does not have the Father either, II Jn. 9. Further, if one comes to our house and brings not this doctrine, we are to reject him, and if we fail, and give him encouragement (bid God's speed), we are to share in his iniquity, II Jn. 10-11.

(2) They are quick to point out the necessity of speaking of God the Father, the Almighty, by the term "Jehovah" exclusively. It appears that this gives them some inside track when addressing God by Jehovah. but it does us well to note that the Hebrew is "YHWH" (perhaps you have seen this on some of their automobile bumpers. This word cannot be pro-

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THE JEHOVAH WITNESS ORGANIZATION

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nounced in English, no vowels. When we supply the vowels, we get YHoWaH pronounced yeh-ho-vaw, or to translate it to English-Jehovah. The point is, they again make a show over something that they either don't understand or make nonsense of. When Moses asked God whom he should say had sent him to Pharaoh, God said tell him "I AM hath sent me unto you." (Ex. 3:14) The Hebrew here is HYH or HaYaH pronounced haw-yah. All this is of little value until and unless one meets a Jehovah's Witness.

(3) "Witness." I have asked more than once "a witness of who or what?" I know the apostles were to be witnesses of the resurrection of Christ, Lk. 24:48. I realize that this qualified them to testify of this fact. Why, Paul had Christ appear unto him so that he could witness the truth of it, I Cor. 15:8. But these people are not witnesses, they can only tell what the witnesses have written in the Book we call the Bible. Of course, this same thing applies to many in the denominational world who would claim to testify for Christ or bear witness of the Savior, they cannot and do not. The title is false.

TRANSLATION OF THE SCRIPTURES

Serious students of Scripture never object to a new translation of the word of God, however, there is always a valid objection to those works which claim to be a translation, when in reality they are nothing more than a paraphrase to promote a theory or doctrine. Such is the "New World Translation of the Holy Scriptures." Again, because our space is limited, only a few examples are used here.

(1) "In (the) beginning the Word was, and the Word was with God, and the Word was a god." (Jn. 1:1) Here sets forth their idea of Christ not being equal with the Father (Phi. 2:5-9). Note that it is necessarily inferred that Christ was

looked upon by men as a person worthy of reverence, becoming among men "a god." They thus strip our Lord of the Diety He possessed in the beginning and has presently. Such is not translating the scriptures.

(2) "But sanctify the Christ as Lord in YOUR hearts, always ready to make a defense before everyone that demands of YOU a reason for the hope in YOU, but doing so together with a mild temper and deep respect." (I Peter 3:15) Now this passage is a quotation by Peter from Isa. 8:13 (See and compare Kg. Js. trans.). In the New World Trans. it says, "Jehovah of armies--he is the One whom you should treat as holy..." My point is this: If they follow their own reasoning that Jehovah is the proper name--the new name of prophecy--which we are to apply to the Lord, then why was it not translated so here in I Peter 3:15? The answer is clearly--it contradicts their doctrine that Christ was created by God and therefore is not Divine.

When these come knocking on your door, remember that it is an absolute that they use the New World Trans. because it--#1 allows them to confuse you, and #2 is the only way they have of contending for their doctrine, since a standard work--an honest translation of the scripture disallows their teaching.

THE KINGDOM

We have previously (in these pages) said some things relating to their heresay on the kingdom. But it must be kept before your mind. There is no subject that these people like to talk on so much and about which they are so ignorant. In fact, I usually ask them when speaking with them, if we can talk about the kingdom of God, rather than jump around on a lot of subjects. Their eyes will light up--they love it. However, it will not take them long to leave and go on to greener pastures in search of other sheep. I wish to quote from the

work mentioned earlier by J.F. Rutherford, "Millions Now Living Will Never Die" pg. 89-90.

"As we have already stated the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized. The Apostle Paul in the 11th chapter of Hebrews names a long list of faithful men who died before the crucifixion of the Lord and before the beginning of the selection of the church. These can never be a part of the heavenly class; they have no heavenly hopes but God has in store something good for them. They are to be resurrected as perfect men and constitute the princes or rulers in the earth, according to his promise (Ps. 45:16; Isa. 32:1; Mt. 8:11). Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter 11, to the condition of human perfection."

Is it any wonder that the book has been removed from the shelves? Next time they come peddling books and magazines at your door, ask them to secure a copy for you, it will prove amusing. Obviously this prophecy did not come to pass, now a golden anniversary ago. But allow me to quote another statement from these folk via the New World:

"Truly I say to YOU. There are some of those standing here that will not taste of death **at all** (emp. mine) until first they see the kingdom of God already come in power." (Mk. 9:1 compare with standard trans. KJV or ASV).

If both of these be true, then in 1925 there were some people around who were nearly 1900 years old. Methuselah at 969 (Gen. 5:27) was a sprouting youngster.

These people are to be pitied, and when we have the opportunity we should show them the light, following our Savior doing all things with love.--OP-A--(from *Footprints of Jesus*).

OUR TRIP TO THE PHILIPPINES

Continued from Page 2

the least, I have learned to love these brethren a great deal.

I do need to make mention of one unpleasant matter. In the Feb. **Light** Brother Raymond Stiner printed a few quotes from various of their preachers. On page 5 a quote from two preachers named Docusin and Bustillos relates how that at a gathering of preachers (our preachers) Bro. Danao (Virgilio) launched a practice debate on the marriage question. The brother tells how one of our preachers affirmed (our position) and he (Bustillos) was chosen to negate it. (These two preachers-Bustillos and

Docusin- were with us at the time, having returned from the no-exception group a bit earlier. They were not, however, being financially supported by us). According to his story the no-exception view prevailed and that they were then convinced to return to "the truth." (that being the no-exception fellowship). I know that Bro. Stiner could not have known it at the time and he doubtless believed the story to be the truth. It certainly looked good for the no-exception brethren, a "feather in their cap" so to speak and so he submitted it to be published. However, Bro. Danao and others tell me that the "debate" never happened! Pure fabrication and an out-

right lie. I had already received a letter from him to this effect (and so have the no-exception folks now) some time before I read the piece in the **Light**. Ordinarily, I would have ignored it and would never have considered making it public. However, I know some of our brethren get the **Light** and I surely don't want them to think the wrong thing. The fact is, we have offered to debate the issue before but to no avail.

This unfortunate and sad situation came about because a native preacher did not tell the truth. I have no wish to embarrass anyone but do want the truth to be known. God bless the faithful.—DLK.

ANNOUNCEMENTS

1988 OKLAHOMA NEW YEAR'S MEETING

The 1988 Oklahoma New Year's Meeting will be hosted by the Norman, Ok. congregation. Bro. Lynwood Smith will be in charge of the meeting. This will be the 26th year for the meeting. We will submit an article at a later date concerning the dates, the exact location and motel accommodations. We invite all who can to make plans to attend this meeting with us.—*The Norman Brethren.*

THE NEW SONG BOOK: "WONDERFUL PEACE"

The new book should be ready by the time you read this, or nearly so. The projected ready date was May 1st. It is the same size as the last book and Lynwood hopes it will be the "best yet." It has a good balance of both old and new songs. This will allow the congregations to sing the old ones while they are learning the new songs. As we go to press we still do not have the exact price, but are told it will be in excess of \$2.50 per copy. We suspect that by the time you read this you can learn the exact price by calling Lynwood Smith (601) 833-2560. We suggest doing this and then just having the books shipped to you direct from the printers. Let's all get the new books as soon as possible and enjoy being able to sing together the new

songs. If you wish to order from Lynwood himself write: M. Lynwood Smith, Rt. 1, Box 151, Wesson, MS 39191.

CHURCH DIRECTORY NOTES

The Church at Dover, Ark. no longer meets. NOTE THIS.

Chesapeake, Va. 23321, Ph. 804-484-4897, meets in the home of Benny and Amy Parson, 3428 Brandywine Dr.

Hampton, VA, meets at 76 Mohawk Rd. Lord's Day A.M. 10:30 and 6:30 P.M. Contact Norman Helms 804-851-3522--J.W. Korney.

GOSHEN, OHIO

The Land of Goshen congregation, Goshen, Ohio, now has evening services on Lord's Day at 5:00 and midweek services are on Wednesday rather than Thursday. The congregation expresses thanks to all who helped on the building. Letters of thanks have been written to all who helped. If you did not receive a letter, your help was not received.

SPRING MEETING

Covington County Church of Christ, Collins, MS. The annual Spring meeting will be held May 11-May 15, conducted by Billy Dickinson. For more information contact: David Cole, (601) 765-8594 or Hestel Cole (601) 765-

4423.

"25 YEARS" NEW YEAR'S SONG BOOKS AVAILABLE

Lynwood Smith has compiled a "25 Years" song book which has all the theme songs from the 25 years that the New Year's meeting has had a song book. This was available at the New Year's meeting in McAlester this past December. I know some of you who were not at the meeting might like to have one or you may have been at the meeting and failed to get some. We will be shipping directly from our printing company to you. The books are \$1.50 each including postage. It's a very nice book and will bring back many memories for you. Please mail your orders directly to us but **make your checks payable to M. Lynwood Smith.** We will get your order in the mail in just a day or so. **Please mail orders to Fred and LaCilda Cocklin, 507 S. Coltrane, Edmond, OK 73034.**

50 YEARS

Mr. and Mrs. Bill H. Richards of Collinsville, will celebrate their 50th wedding anniversary Saturday, May 14 with a 1:30 to 4:30 open house, given by their children, in the R.E.C. building on Hiway 20, 1¼ mile west of Collinsville.

Dortha D. Haulcomb and Bill H. Richards were married May 20,

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1938 at Bristow.

Bill was employed with Jones Truck Lines until he retired in 1977. Dortha is a homemaker. Both are members of the 11th Street Acres Church of Christ in Tulsa.

Their children are Thelma B. Howard and Clovis D. Richards, both of Tulsa; Billy Joe and Ricky L. Richards, both of Collinsville. There are 12 grandchildren and 5 great-grandchildren.

MEMORIAL DAY MEETING

The McCluer Rd. Church of Christ invites you to attend an annual Memorial Day Gospel meeting May 25-29. Bro. Clovis Cook will be the speaker. The services will be 7:30 each evening and 10:30 A.M. and 3:00 P.M. Lord's Day. The address is 147 McCluer Rd., Jackson, MS. Lunch will be served by the sisters after Lord's Day worship and a singing will follow lunch. If you have questions contact Scott Smith, (601) 924-0191. See you at the meeting!

BONDS OF MATRIMONY

WILLIAMSON-WALLACE— On the evening of Dec. 19, 1987 at the meetinghouse of the Bendavis, Mo. congregation, a large gathering of friends and family were on hand to witness the uniting of William Williamson and Karen Wallace. William is the son of Carmel and Arlene Williamson of Houston, Mo. and Karen is the daughter of Charles and Goldie Wallace also of Houston. We pray the Lord will bless their home and that they will be a strength to one another in the years ahead. It was my pleasure to officiate at my brother's wedding.--*Edward Williamson.*

CALDWELL-LAMBERT— On the evening of March 11, 1988 Chris Caldwell and Tina Lambert exchanged their wedding vows before family, friends, and brethren. The ceremony took place in the building the church worships in here in Ft. Smith. Chris was converted through Tina's influence and continues to be faithful and grow in the Lord. Both, Tina and Chris are faithful members of the church in Ft. Smith. We pray that they, as a new family, will have a long and fruitful life in God's service. It was an honor for me to be asked to offi-

ciate on their special day.--*Brian Burns.*

OUR DEPARTED

BUTERBAUGH, Ann: Sister Ann was born July 14, 1930 and passed away Feb. 11, 1988 in Akron, Ohio. She was 57. She is survived by her husband, Carl, one daughter, three sons, two sisters, five brothers and a number of grandchildren and nieces and nephews. Ann was a faithful member of the church in Mt. Pleasant, Ohio. She was a sweet and kind lady and will be sorely missed by all. Bro. J.W. Kornegay and I spoke at her services in Akron before many of her friends and Christian brethren and sisters.--*Paul Walker.*

TURNER, Ray Donald: Ray was born Aug. 12, 1914 and died Feb. 12, 1988. He was 73. He is survived by his wife of over fifty years, three daughters, two sons, eight brothers, three sisters, and a number of grandchildren. Ray was baptized into Christ in 1951 and from 1971 to as long as he was able he faithfully worshipped at 64th St. congregation in Sacramento, Ca. At his wife's request I spoke words of stern warning. I was assisted by Earl Helvey who had been very faithful to visit Ray during his years of illness. Singing was by the members of the 64th St. and Fair Oaks congregations.--*Gregory P. Gay.*

MCDONALD, Willard Andrew. Willard was born Sept. 10, 1910 and passed away Feb. 16, 1988 in Visalia, Ca. He was a member of the church of Christ in Woodlake, Ca. He leaves behind his faithful wife, four daughters, one brother, five sisters and a number of grandchildren. We knew Willard and Thelma many years and counted them as dear friends. The family asked me to speak at his funeral.--*LaVern Lum.*

SUMPTER, Esters (Pete): Brother Pete was born Mar. 4, 1908 and passed away Feb. 25, 1988 at Hanford, Ca. Brother Pete was a long time member at Corcoran, Ca. He leaves behind one daughter, a son, a sister and several grandchildren. Bro. Sumpter was one of the first to encourage me to begin working in the church when I began attending

at Corcoran. I will always be grateful to him for that. I was asked to speak at his funeral (graveside) at Armona, Ca.--*LaVern Lum.*

POWELL, Jamie V: Jamie was born Aug. 28, 1928 and departed this life Nov. 20, 1987 in Albany, Oregon. She was married to Dan Powell on Oct. 19, 1943. Their marriage was a companionship for 44 years to which six children were born. Surviving are her husband, Daniel, three sons, three daughters, three brothers and nine grandchildren and a number of nieces and nephews. She was in poor health for a number of years prior to her death, but we are now comforted by God's Word concerning the rest and peace promised the faithful.

PETREE, On Nov. 25, 1987, Sister Omas Petree, a member of the Levelland, Texas congregation, passed away in Methodist Hospital after an operation. She had lived in Levelland since 1976. She was married to Andy Petree who preceded her in death in 1984. She will be greatly missed. Words of comfort were spoken by Bro. L.G. Butler and the singing was by the Levelland members. Her optimism and untiring dedication to the Lord has been an inspiration to us all. We thank God for her life.--George Hogland.

DAY, Sister Aval Lee Day was born April 1, 1922. She passed from this life January 18, 1988. She was a member of the Woodrow St. Church of Christ in Arlington, TX. Funeral services were conducted at the More Funeral Home Chapel in Arlington. Sister Day is survived by her husband, and two daughters. She is also survived by two brothers, three sisters and four grandchildren. Brethren from the Woodrow St. congregation and the Trentman congregation provided the beautiful singing. The writer attempted to speak words of comfort and warning to those present.--*Melvin Blalock.*

HAM, Otis T. Otis was born Dec. 30, 1898 and passed away Jan. 28, 1988. He was married to Mesia Mae Hambree April 14, 1921, who preceded him in death Jan. 28, 1942. To this marriage eight children were born, three of whom pre-

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ceded him in death. There are three girls, two sons, and a number of grandchildren and great-grandchildren who survive. Bro. Ham was a member of the Church of Christ, Washington, Okla. The funeral services were held in Norman, Okla. and brethren Steve Martin and R.B. Roden spoke words intended to comfort the family and others.--R.B. Roden.

COX, Sister Addie Cox was born Aug. 2, 1900 and passed away Jan.

29, 1988 at Little Rock, Ark. She was preceded in death by her husband, Phillip many years ago. She was buried beside him near the Oak Grove, Ark. church building. She is survived by one daughter, three sons, a sister and a number of grandchildren. She was an enjoyable Christian to visit and will be missed. She was an inspiration. It was an honor for me to officiate at her services.--Jim Franklin.

GAROUTTE, Carl James: Carl departed this life Dec. 10, 1987. He is survived by his wife, Lori; two little girls, Christy and Sabrina; his mother, Clea Whittack; his grandmother, Nettie Freeman; three sisters: Darlene Hisle, Elaine Shelton, Jeanne Hallett and a brother, Johnny. The beautiful singing was by the Manteca, Ca. congregation. Words of comfort and prayers were by Rod Wilson and Melvin Lee.

FROM THE FIELDS



the fields are white already to harvest

Brian Burns, 3323 Furman, Ft. Smith, AR 72903, March 28, 1988—Brethren, 1987 literally flew by and 1988 has just as swiftly started. The church in Ft. Smith continues to grow in strength as well as number. For all growth and increase we give God the glory and credit. At present we have 25 outsiders enrolled in study courses. We have been greatly encouraged by the response so far and pray for lasting results in this effort. The past New Year's Meeting and Study were spiritual feasts and we look forward to our work with various brethren this summer. We pray for our brethren and the Lord's work everywhere and solicit your prayers for us too.

Kenneth R. Middick, P.O. Box 236, Goshen, Ohio 45122—The work at Goshen continues. We hope to soon be working on our building after much delay over the land. At the time this comes out, the Lord willing, we will be in a meeting at Ada, Okla. (April 1-10). If you are near, plan to support the meeting. We will be at Twelve Pole, W. Va. for ten days either late May or Mid June for a meeting. Then, Lord willing, off to the 4th of July meeting at Lebanon, Mo. We look forward to seeing so many of the brethren there. The Lord bless and keep the faithful everywhere. Pray for us.

Don L. King, 41931 Chadbourne

Dr., Fremont, Ca. 94539, April 11—Since last report I have preached twice at Manteca, Ca. and just closed a very enjoyable weekend meeting at Sanger. We stayed with Geary and Janet Trent and really enjoyed being there. The brethren at Sanger are trying hard to build a strong congregation. They have a number of young folks who do their best to help out and will eventually be a great asset to the work there. I am happy for the brethren to do well anywhere. Of course I have also preached at the home church in Fremont. These brethren have long been good to me and we love them for all they have done and continue to do for the Cause. We are looking forward to the 4th of July meetings and hope to see many of our old friends there. I am also anxious to sing from the new book "Wonderful Peace" by Lynwood Smith. Let me encourage all of you to order the new song book right away and learn the new songs.

J.W. Kornegay, 7706 Falls Of Neuse Rd., Raleigh, N.C. 27615, April 2—The work in the Lord's vineyard in the east seems to be progressing well. Raleigh still has some unable to attend because of serious sickness. Others have fallen away and have not yet responded to efforts to restore them. The work in the Winston-Salem, Salisbury area shows increas-

ing interest and we are glad to have brother Charles Mosley and family to move there from Ga. He is an able one to lead them. Brother Jerry Harris and family are going there most of the time to help get a congregation on firm standing. Bro. Charley Ross from Huntington, W. Va. was their guest speaker March 13. Bro. Miles King and myself spent a week in that area evaluating the work. It looks very promising. We have four families meeting in the home of Benny and Amy Parsons at Chesapeake, Va. (3428 Brandywine Dr.). Brethren Norman Helms and Stanley Watkins with their families have moved into that area with their jobs. I met with them March 27th and twenty were present. The prospects are good for growth in that area. I have meetings at Bowling Green, Ky. (May 22-29), Broadhead, Ky. (May 30-June 5), Pottsville, Ark. (June 12-19), Hunt, Ark. (June 19-June 26) and Witts Springs, Ark. (July 3-10). We look forward to a fruitful harvest for the Lord.

Billy D. Dickinson, 215 Forrest Hills Dr., West Monroe, LA 71291, March 11—Greetings to the faithful everywhere! We are continuing to keep busy in this part of the Lord's vineyard. At present, I'm continuing to fulfill monthly appointments for the following congregations, besides preaching here at home: Fairview, Conway,

and Strong, AR. For the past few months, I've been engaged in a written exchange with a digressive preacher here in town (liberal element) on the issues of cups and classes. Although he says he is willing to discuss these matters publicly, as of yet a discussion hasn't materialized. He says he is willing, but cannot find the desired interest among his brethren. We're pleased to have Floyd Harris, Jr. in the area at present. Last month, Floyd and Holly Garman were married; they plan to live here until July or August, at which time they will move to Michigan, Floyd's home. While here, Floyd is fulfilling some monthly appointments for nearby congregations, as well as taking his turn in our teaching schedule. I'm glad to have this young preacher of the Gospel here with us, to study and work with me, if but for a short time. March 26, I'm looking forward to going to Birmingham, AL to participate in a session on the scripturalness of Bible classes with women teachers. Also, in the next few months I'm looking forward to the following meetings: March 30-April 3 at Hillcrest, MS, May 11-15 at Collins, MS, and June 5-12 at Hale, AR.

Jim Hickey, 1209 E. 13th St., Lawrence, KS 66046, March 7— I recently preached at the Prospect congregation in Kansas City where one was baptized. We enjoyed studies there with Keith Brown, John Brewer, and the brethren. They have a mind to work. The work in Lawrence is beginning to pick up. We have increased interest, visitors, response to our Bible course ad, and we are building up our radio program. Our Spring meeting will be held March 28-April 3. Bro. Jerry Harris and a number of area brethren will preach on the theme, "Now that I'm a Christian." Later this month I have a short Gospel meeting at the North area church in Springfield, MO. This Summer I want to spend preaching the Gospel to those who speak Spanish. I need to spend a couple of weeks in Mexicali, Mexico and other places where there are interested individuals that speak Spanish. I have a Teacher's Certificate in Spanish and would like to use my knowl-

edge of the language and culture to reach the lost. Let me hear from you if you are interested in reaching the millions that speak Spanish in this country. My latest report is that the work in Mexicali is growing and prospering. Pray for the work.

Paul Walker, 1073 Lookout Circle, Uniontown, Ohio 55685, March 5— Bro. and Sis. J.W. Kornegay, who worked with the Mt. Pleasant congregation for several months, recently visited with us again. We were all pleased to see them again. May God bless them in their zeal to preach the gospel. Bro. Kornegay and I had the funeral service for Sis. Ann Buterbaugh (see report "Our Departed") here in Akron last month. She was a fine Christian lady and will be greatly missed at Mt. Pleasant. Bro. Mahlon Garrison preached for us recently. It is always good to hear Mahlon teach. I baptized Sis. Debra Cunningham last month. She is a young wife and mother and we are all thrilled to have her and her husband, Ralph, and their two sons with our church family. Our congregation here at Mt. Pleasant is growing and we give the glory to our God. We sincerely thank all the many congregations who help support the work here in this part of Ohio. Our radio program, "A MOMENT WITH THE MASTER," continues on two stations in the Akron/Canton area and on a small radio station in West Va. I preached in Indiana, Pa. last month (one Lord's Day) and shared in a home Bible study at Blairsville, Pa. on a Saturday evening. It is always good to be with the Indiana and Lovejoy brothers and sisters. Our sympathy goes out to Sis. Betty Lockard, who lost her mother, and to Sis. Ethel Isenburg and Sis. Lula Clawson (of Indiana County) who lost their brother. We look forward to a young people's meeting in Indiana, Pa. the weekend of April 1, 2 and 3. Also, we are looking forward to our June meeting here at Mt. Pleasant with Bro. Ron Courter. I plan to be with the congregation in Greenville, Pa. on the third of March. It is always a real pleasure to preach at Greenville. Our prayers continue for Bro. Paul Shaw, Youngstown, Oh., who is undergoing treatments for lung cancer. Many of you remember

him with cards of encouragement; they mean a lot to him. I visited him a few days ago—he seems to be doing quite well. May God bless our brothers and sisters across the brotherhood.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, April 5— We are enjoying the work here in the Ozarks with the congregation at Lebanon. On Jan. 31st, we had a wonderful service, climaxing with the baptism of two men and their wives, and two confessions of faults. Since that time, there have been two more confessions and one baptism. In February, I visited the churches and preachers in Honduras, C.A. I arrived in Honduras Feb. 4th, and got back home March 1st. I held meetings at Zapotillo, Oculi, and Comayaguella, with Murl Helwig translating during the services. Randy Tidmore translated for me in the preacher studies each morning. The church at Zapotillo seems to have made great progress and we preached to capacity crowds. Oculi has a building now and seems to be holding its own. The churches at San Diego and Danli have lost some, but are still pressing on. The church at Comayaguella is small, but seems to have great potential. In our meeting there, we had numerous visitors and prospects attend. While I was there, the preachers began in a new community, Que Brada Larga, and a man was baptized, and the church is now meeting in his home. I enjoyed my visit with the Helwigs and Tidmores and I appreciated their thoughtful, attentive hospitality while there. They are doing a great work and are thinking beyond the nation of Honduras and hoping to spread the gospel into all of Central America. Let us all write them and encourage them and pray for them and all others in foreign work. Mar. 16-20, I was at Napoleon, AL in a study on the eldership. It was good to be with them after so many years. We appreciated visitors from several other congregations. I think they have potential for having qualified elders. Mar. 24-27, I was in a meeting at Columbia, MO. We had a good many visitors from the community and several from other congregations, but no visible

FROM THE FIELDS (Continued)

results. At this writing I am in a meeting here at home. The meeting began with a tremendous crowd Sunday morning when we put out two rows of extra chairs. We are hoping for more results. I am scheduled to be at Harrison, AR April 27-May 1.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555, March 22— I am continuing to work with the Bendavis congregation. The members here are working hard as well. I feel that we are growing spiritually. Since my last report I have preached once or more at the following congregations in Missouri: West Plains, Ava, Houston, Lebanon, Fieldstone, and Mtn. Grove. In Arkansas at Mtn. Home, and in Oklahoma at Chouteau. Lord willing, I plan to hold a weekend meeting with the Mtn. Home, Ark. congregation on May 13-15. I certainly appreciate the opportunities that have been given to me to preach Jesus Christ. In recent months I have been very blessed by hearing some good gospel preaching in meetings in the area. I have heard Edwin Morris, Jerry Cutter, Dan Wissinger, Billy Orten, and Carl Johnson, and I wanted to commend these men. Pray for us and the work here. May God bless all the faithful.

Randy Tidmore, Apartado Postal 26, Comayagua, D.C., Honduras, Central America— **Note our new telephone number: 011-504-22-3228.** We have continued to enjoy good health and the work has continued to go well. We recently were blessed by Brother Johnny Elmore coming and helping in the work for about a month. He arrived on Thursday, Feb. 4th. That following Sunday, we began a series of gospel meetings and leadership studies in Zapotillo, and the following week in Oculi. Every morning of both of these weeks, Monday through Thursday, Johnny gave leadership studies on various themes, and I did the translating. It was a new experience for me. Although, it made Johnny have to preach through my limited vocabulary, generally speaking, I thought it went quite well. While he was presenting a study on "Bible Authority", he was showing that religious practices not found in the

Bible were not authorized by God. He then listed some examples, including "the counting of beads," which I translated the counting of "beans." However, "frijoles" was one word that Johnny knew, and he said, "I said BEADS not beans." We all had a good laugh about it, then I looked it up in the dictionary and we went on. It was a good opportunity for me to "break into" the translating in a more relaxed, less tense situation than the preaching services would have been. Brother Murl Helwig translated for the preaching services, and of course, he did a good job. The following week, Wednesday through Sunday, Johnny preached here in Comayagua, a congregation that was started at the beginning of this year. We appreciate Brother Johnny very much for coming, and we express our sincere gratitude to his home congregation - Lebanon, Missouri - for allowing him to come and work. It has been a real joy working with Brother Murl. He has always been encouraging and patient with me while I have been trying to learn the language. He has, from the beginning, made me feel that I was contributing to the work in a positive way. I hope that I can be as fair and good with whomever comes to work here as his replacement. We appreciate very much your prayers, cards, and letters, and the telephone calls. Foreign work can help you realize better your dependency upon God, while at the same time it causes your confidence in Him to grow. It is my prayer that more of my preaching brethren will also be blessed with an opportunity to serve on foreign soil. We have benefited in many years from the work here, and really enjoy it. May God richly bless you all. Remember us and the faithful everywhere in your prayers.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, April 12— March 4-6 we were privileged to preach at Cleburne, Tex. in a short meeting. A full house greeted us each night. It was in this building that I first attended church services as a young child. The church was started in the early twenties, with the help of Dr. G.A. Trott who then was practicing medicine in Dallas. The years have not been

kind and most of the congregation have either died or moved elsewhere. Now, however, Bro. Melvin Blalock and a small group of very stable brethren are working toward the establishment of a strong church. Mar. 27-Apr. 3, we were at Midway in Shreveport, La. It was a pleasure to return and work with Bro. Wayne Fussell and this good church. Preaching brethren Billy Orten, Glen Ballard, Floyd Harris Jr., Bobby Cunningham, and perhaps others helped make the meeting a success. The Lord willing we go in the near future to Iuka, Ar. Apr. 22-24; McAlester, Ok. May 13-15; Claxton, Mo. May 29-June 5; and San Antonio, Tx. (Vance Jackson) June 12-19. May the Lord bless everyone working for Him.

MEXICO REPORT

Dear Brethren,

I trust this finds you and yours doing fine, in that part of God's world. We are all doing fine and continue to be very busy in the Lord's Work. He has been very good to us and has blessed our efforts with the salvation of many souls. For this we rejoice and give God the honor and glory!

THE WORK LOCALLY-SAN PEDRO

Since we moved to work with the congregation at San Pedro, January 15, 1987, the Lord has added 27 people. We have baptized 15, have converted 4 from the cups, and 8 have been restored. Presently, we have an average attendance of 70 adults, without counting the children, which are many. During this time we have held two Gospel meetings, with very good results. We have been training the men in the congregation, to take an active part in the services, and we are happy to say that at least 10 can lead songs, 7 can give lessons, and several can do personal work. We are presently engaged with 6 home studies with members, and 3 with non-members, per week. Our goal for the near future is to continue to train these men, so that when we move to another place, the congregation may continue without the need of an Evangelist working with them.

BRO. JULIAN MARTINEZ

During this time Bro. Julian Martinez has been working with

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"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).

FROM THE FIELDS (Continued)

us, and has been a tremendous help to the work in this area. He was converted from the "cups" and "classes" group, in 1986, and was preaching at Cuautla, Morelos, two hours below Mexico City; but we felt that even though he was converted to the one cup, he needed help in many other areas: Women speaking during services, short hair and pants on women, etc., etc. Bro. Julian has changed completely and now he is one of us. He is a good personal worker, good preacher, and a humble man. He will be with us till the end of the school year, and then he will go back to Mexico City, to attempt to establish faithful congregations. He is the man for Mexico City!

NEW CONGREGATIONS IN MEXICO

During the past year, we were able to establish congregations in five different areas: Torreon, Coahuila; Matamoros, Tamaulipas; Zacatecas, Zacatecas; Salinas de Hidalgo, San Luis Potosi; and Mexico City.

A) Bro. Juan Manuel Meza moved to the Torreon, Coahuila Area, January 1987. He, with the help of several of us, was able to establish a faithful congregation. He has baptized several and converted some from the cups, even a digressive preacher. We trust that many more will accept the Truth.

B) Bro. Abel Hernandez moved to Matamoros, Tamaulipas, just across the Brownsville, Texas border, in August 1987. He is doing a good job in that new area. He has converted a family from digression and was able to restore some who had moved to this city and were out of duty. Presently he is engaged with seven home studies with non members, and two home studies with Christians. He is a very

dynamic young man, and a good preacher. We trust that a strong congregation will be established in that city.

C) Bro. Raul Hernandez has been working for the past year in the city of Zacatecas, Zacatecas, and he has been able to establish a faithful congregation. A good number of people have been baptized, and we trust that many more will be converted, in the near future. Bro. Hernandez has trained several of the men in the congregation, and now one man is able to preach.

D) Bro. Alfredo Canizalez, a cups preacher who was converted in January 1987, helped to establish one more congregation, and to strengthen the old one in Nueva Rosita, Coahuila. And since last October has been working in Salinas de Hidalgo, San Luis Potosi, a new area. He was able to convert five people from the Christian Church and has established another congregation at San Jose, S.L.P. He is the co-editor with this writer of the only religious paper that the church in Mexico has: "The Proclaimer of Truth".

E) And finally, the dream of many years has at last come true and now we have a faithful congregation in Mexico City. In October a congregation of about 20 members and the preacher, Bro. Eduardo Salinas, were converted from the error of using cups and Sunday School, by Bro. Asuncion Rodriguez and this writer. We studied with the congregation for several days about the 1 cup, classes, women speaking, etc., and 20 members out of 24 decided to do what the Bible says, and now there is a loyal congregation in that great city, of over 20,000,000 people. We are very excited about the

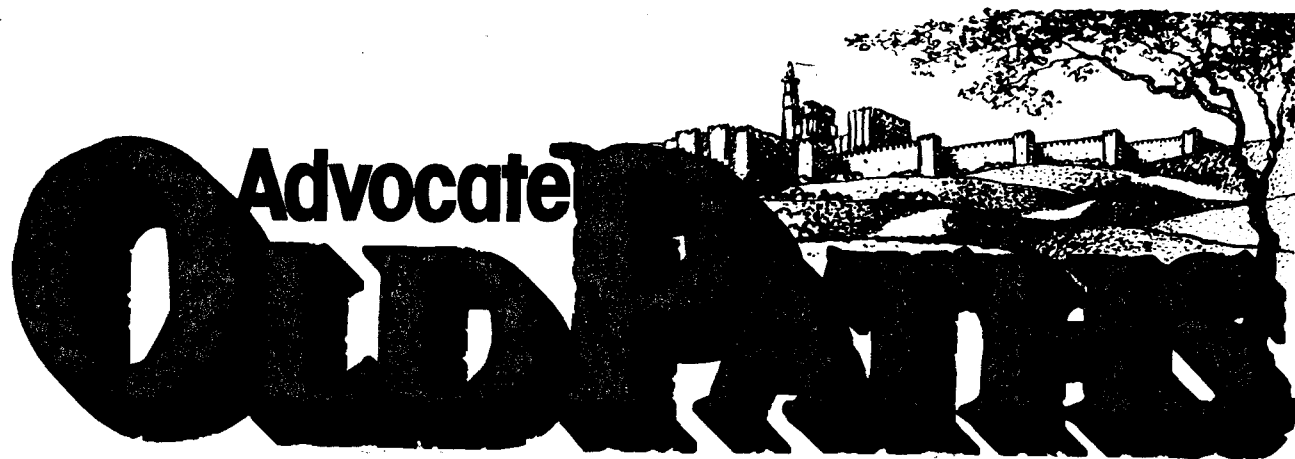
possibilities of establishing several congregations in Mexico City, and even reach to other areas, using this city as the center.

THE REST OF THE CONGREGATIONS

The rest of the congregations continue to grow and prosper, under the leadership of faithful preachers, who are doing their best to save souls and to strengthen the congregations already established, so that in the future these churches may function without the need of an Evangelist. This is an ongoing difficult task, but persistence is beginning to pay. There are six congregations that can carry on their work and worship without a preacher being supported full time. This is true in Saltillo, Coahuila (Chamizal); La Aurora, Tamaulipas; Guadalupe Victoria, Coahuila; Col. Lopez Portillo and Col. Juarez in Reynosa, Tamaulipas; and San Juan del Retiro, Coahuila.

CLOSING REMARKS

Mexico is a land of the rich and the poor, although a middle class of people are emerging. Our best prospects are among the poor, even though recently we have been able to reach some middle class people. This presents a great problem for us as most members are scarcely able to feed themselves. Only with your help is it possible to plant the true Gospel, in as many areas as we have. You can be confident that your support will be well spent and that it is bringing much fruit for the Lord. May the Almighty richly bless all of your endurances in a land that is "white unto harvest"; and may this new year of the Lord 1988, be a year of progress for the Lord's work everywhere.--*Juan Rodriguez, Jr.*



No. 5 JUNE 1, 1988

THE SEED PRINCIPLE

By Alfred L. Newberry

The seed is the word of God (Luke 8:11)

The short statement, "The seed is the Word of God" is one of the most important found in the Scriptures. This statement is deceptively simple because although it is neither grammatically complex nor difficult to understand, the concept is far reaching in its significance. Not only does this statement define the process of conversion, it also outlines important truths about the nature of the Lord's Church and the relationship between the Church and such variables as time, culture, and technology.

A SEED IS A REPRODUCTIVE UNIT

A seed is a self-contained "capsule" capable of reproduction. The most important part of a seed is the "germ" or "embryo" which is alive and capable of growing or "germinating" when "planted" into the correct environment. If the correct environment is not present, the embryo will remain dormant, waiting for the proper conditions. The seed contains all the elements required for germination to occur.

It is important that a seed not be confused with a "gamete". A gamete is defined as an unfertilized reproductive cell. A gamete is, of course, incapable of reproduction unless fertilized by a corresponding gamete of the opposite gender. A seed is formed when the fertilization process occurs. This concept is especially important when the Seed Principle is applied to the process of conversion.

One of the most amazing qualities of a seed is that it contains the entire "genetic code" for its species. A genetic code is the complete body of information required in directing and controlling

the formation of the physical structure of the body and the activities of the myriad of different cells in properly performing their respective functions. There are two facts about the genetic code which are important to our study. First, an aberration in the genetic code, called a mutation, **always** results in an aberration in the body, which is then called a mutant. A normal body can only result when the genetic code is normal, not having been changed or altered. Secondly, the genetic code is preserved in the seed. The Lord ordained this law of genetics according to Genesis 1:11&12. It is for this reason that seed from wheat reproduces into wheat not corn. The grain of wheat, which is the seed, preserves the genetic code from its ancestors, thereby preserving the species. The survival of the species hinges upon this principle. If, for example, every grain of wheat were to have its genetic code transformed into some other plant, wheat would become extinct once the last stalk of wheat died.

Seeds are usually relatively small and unimpressive in appearance, and yet they possess the marvelous ability to serve as a repository for the genetic code and to reproduce the species. The Word of God possesses these small wonderful and noble characteristics.

THE WORD IS THE SEED

In commenting on Luke 8:11, A.T. Robertson says, "The article with both subject and predicate as here means that they are interchangeable and can be turned round: The word of God is the seed." Not only is this grammatically permissible, as Robertson shows, but it is the essence of the Lord's statement. The Word and the Seed are one and the same; they are equivalent. This is confirmed by Peter, "Being born again, not of

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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EDITORIAL

A DEBATE OF HISTORIC PROPORTIONS

By Ronny F. Wade

The Neosho Debate as it will be designated took place in April in the small Missouri town of Neosho. The disputants were Alan Highers of Tennessee and Given Blakely of Indiana. The subject involved the scripturalness of instrumental music in worship to God. Certainly not a new theme, but one that has not been discussed all that frequently in recent years. Around eight hundred gathered the first night from various places to hear the discussion. Both men were well prepared and so far as I know represented their respective positions to the satisfaction of those backing them. Three things stand out to me about this debate.

(1) First is the fact that the liberal churches of Christ finally got around to debating and demanding scripture for a practice, something that has been lacking in them for a number of years. That was refreshing. Brother Highers was well qualified to handle the task given him. He pressed his points well and demanded of his opponent, what he does not demand of himself when it comes to classes and cups.

(2) The second thing that impressed me was the looseness of the arguments made by Given Blakely. If there was ever any doubt that "Christian Church People" view the authority of the scriptures differently than we do, this debate should have removed that doubt. The type of argumentation employed by Blakely would allow anything in worship as Highers effectively showed.

(3) The third thing that impressed me was the number of in-betweeners who were there. I am talking about those who still don't use the instruments, yet consider themselves in fellowship with the Christian Church. It was evident where their sympathies lay. For the life of me, I can't understand why they don't just go ahead and embrace the instrument. Their justification for fellowshiping the Christian Church people certainly leads them to embrace the whole of their practices.

A few articles are already appearing in their journals denouncing the attitude of the anti-instrumental group in the debate, as well as taking the position of Blakely that singing is not an act of corporate worship.

We are convinced that the debate will do good. The mere fact that people question the scripturalness of a practice is encouraging. For far too long men have been satisfied to practice in religion what they liked, rather than what the Lord commanded.

THE QUERIST COLUMN

By Ronny F. Wade

Question: Do I as a Christian have the right to be affiliated with and to participate in the administration and working procedures of a civil or political party or government?

Answer: In answer to the question asked by the Pharisee's Jesus said "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." Matt. 22:21 Our Lord in these passages underscored the dual responsibility we all sustain. We have obligations to the civil rulers, and obligations to God. The fact that we have citizenship in heaven, (Phil. 3:20) does not relieve us of our duty to the government under which we live in this world. If for any reason there should ever be a conflict between the rulers of the world, and the laws of God, the latter must always take precedent. Acts 5:29 It should be noted that the aims and goals of earthly kingdoms and the spiritual kingdom of Christ are different. The former is concerned with civil rights, securities, and liberties while the latter is concerned with the spiritual welfare of its citizens and the furtherance of the Kingdom through the preaching of the gospel. Christians who live in this world should be worthy citizens in any recognized State, but must always remember that "my Kingdom is not of this world." Jn. 18:36 In the opinion of this writer all affiliation with civil government, on the part of Christians is not wrong. For example I see nothing wrong with a Christian being employed by the Postal Service or even being a supervisor in that service. The same with public school teachers or administrators which also are employees of the Federal or State government. However, being a part of a political

party, which is designed to further the goals and ideals of the party and the government which it represents, is another thing altogether.

Perhaps the question is better stated when we ask "to what extent and for what purpose may a Christian be associated with civil governments? The answer, I believe is simply: only to the extent to which his/her involvement does not violate the sacred relationship between him/her and the Church. Remember, we said at the outset that the spiritual relationship always comes first. We cannot leave our primary post of duty in order to further the goals of a perishing political party that are antagonistic to those of the spiritual kingdom to which we belong. What then are our duties to the State? First of all we must pay taxes Rom. 13:6. Secondly, we must obey "not only for wrath but also for conscience sake" Rom. 13:5. Thirdly, we must pray for rulers, kings, etc. realizing "he is the minister of God" Rom. 13:1. Such things as carnal war and capital punishment are subjects for civil governments, not the church. Christians cannot execute men for crimes or go to war and kill. Our King forbids it. Why then should we want to get involved in the inner workings of a system whose very existence is designed to further causes that lie beyond the Christian domain?--Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

Note: A correction--In our answer last month regarding the identity of one of the three men in Gen. 18, we made the point that Jesus, the Son, and not God, the Father was under consideration. We should have pointed out, however, that Jehovah did appear, and that Jesus was the Jehovah of the passage, as He is in Isa. 40:3.

"THE TRUTH AND ITS RESPONSIBILITIES"

By J.P. Vernon

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him. **Deut. 13:1-4** The instruction of Moses to God's people in ancient times, is as pertinent today as it was then. False prophets are

all around us attempting to get Christians and sinners alike to follow after false teaching. Liars and false teachers have no place in God's plan; in many scriptures that pertain to liars, judgment is usually fast and sure. An example of that is in **Acts 5:1-10** concerning Ananias and Sapphira.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 Jno. 2:4

Truth is defined in the dictionary as; conformity to fact or reality. A statement or belief which corresponds to the reality. Truth is the trait of an individual that allows us to know whether they are trustworthy. Sometimes the truth may hurt, but it is imperative that we seek and engage in **only** the truth.

HOW MUCH DO YOU SUPPORT YOUR PREACHER

By Jimmy C. Smith

Is the preacher(s) supported by your home congregation supported: below average -- average -- or above average? I've often hear it said that a preacher ought to make as much as the average member makes. I've never heard it said that a preacher should make more than the average member makes. If we are going to use this "average member" as the criteria by which to decide how much we are going to pay a preacher then let us smoke out this average member and see how much he is making. A church did that in Indiana a few years ago which did not have any big businessmen in the congregation and found that the preacher was \$3800.00 per year under the "average" member.

An (AP) article from WASHINGTON appeared in the Harrison Daily Times, April 5, 1988 entitled "MEXICO CHEAPEST: NORWAY MOST EXPENSIVE". Following are some excerpts "Mexico had the lowest labor costs last year and Norway had the highest as measured in dollars, the Labor Department says. Average hourly costs in Mexico went down to \$1.37 from \$1.49 in 1986, the department said in its report released Monday. Though wages more than doubled in Mexico pesos, the exchange value of the peso dropped so far that the dollar cost declined... Norway's average compensation of \$17.58 an hour was nearly 13 times Mexico's dollar amount. The U.S. average of \$13.46 dollars was almost ten times Mexico's..."

Compute Mexico's \$1.37 an hour times 176 (22 days at 8 hours) and you get \$241.12 for an average worker's salary in Mexico. Compute America's \$13.46 times 176 and you come up with \$2368.96, for an average worker's monthly salary in the U.S. The article states that social insurance and other benefits are included in these figures. Two things that come to my mind which would be included in these figures by the preacher which is not incurred by the average worker is travel expenses and no employer to pay half his social security, nor contributing dollar for dollar into a profit sharing fund, nor giving him a nice year-end bonus. Social security is such a big expenditure for the preacher as a self-employed person and is getting higher each year (13.2% for 1988). And remember that the preacher's check is his gross and that is the amount most compare with their own net income. The preacher pays his own hospitalization which costs about one-third more than group insurance and gives him far less benefits, and he pays his own life insurance. In

fact, according to **Pulpit Helps** Dec. 1983, p. 24 "The American Council of Life Insurance reports that value of these benefits to the **average** worker is about \$6,000 per year." (Such as life/health ins., pension contributions and vacations and holidays).

I trust you answered the question at the outset as to whether you support your preacher "below average/average/above average"? I personally do not know of an American preacher in our brotherhood who is supported \$2400 per month (AVERAGE!!). The majority I know are a full 25% below AVERAGE.

In **Lard's Quarterly**, Sept. 1863, Vol. One, pp. 37, 38 Moses E. Lard wrote a tribute at the death of Allen Wright, another preacher of that era more than a century ago. Lard said "the Churches always managed to keep Brother Wright poor, very poor." Speaking of the brotherhood he said, "... (they) tell me they do not believe in making preachers rich. Neither do I. But, brethren I do believe in making them comfortable, in supporting them this side of want, and in affording these faithful men the means of schooling their children well. Is this right? But why, pray, do you not believe in making preachers rich? Do you think it would hurt them? You cannot say it would; for you have never made one rich, to know. Suppose before you longer preach your doctrine with so much confidence in its truth, you test it by making at least one preacher rich. Hitherto you have kept them all poor; let us now have at least one exception to your rule. You are satisfied that it works well both ways. Preachers are not at all satisfied that you are right in what you say, neither will they be until, by making at least one of them rich you convince them that you are so. Do you think it would hurt **you** to be rich, or hurt **your** children to educate them well, and thereby enable them to move in genteel circles? Of course you do not. How then can you imagine that it would hurt your preacher, or injure his children to make him rich? You tell me it would cause him to neglect his calling. But how do you know this? You have never made one rich, to have the point tested. Would making you rich cause you to neglect your calling? Why then should you think it would cause the preacher to neglect his? The closer you stick to your calling the richer you grow. Think you not, if the preacher, too, could grow daily richer by sticking to his calling, that he would not stick to it close indeed. But the difference is, that the closer you stick to your calling the richer you grow, while the closer he sticks to his the poorer he

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"THE TRUTH AND ITS RESPONSIBILITIES"

Continued from Page 3

The truth is something the world doesn't seem to want in religion. A little truth mixed with men's knowledge sounds so much better to a lot of people. The religious world is full of half-truths that will lead, and have led, sincere people astray concerning salvation. Let's examine the scriptures and see what they say about salvation.

1. Believe and confess. **Rom. 9-10** "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."

--**Note**, this is unto, toward salvation, not salvation itself. The religious world tells us that belief alone produces salvation. A half truth which is a lie.

2. Repent and be baptized. **Acts 2-38** "Then Peter said unto them Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins..." Repentance comes just after belief simply because you must believe something before you realize you did wrong. Repentance is being sorry for having been a sinner and changing one's life to reflect the repentance. Repentance is absolutely required because we're told in **Luke 13:3** "I tell you Nay: but except ye repent, ye shall all likewise perish." Then of course confession is so important because, listen as Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven."

Matt. 10:32

It is human want to stand with the crowd. The Apostle Peter aptly demonstrated this when he denied Jesus. (**Matt. 26:70-72**) Fortunately for Peter he repented and wept bitterly, **vs. 75**, and became one of the staunchest teachers of the New Testament. Christians must stand alone if necessary, to live a christian life. It is devine to stand for the truth; men like to follow the crowd. It seems to be a natural thing to compromise our concience and follow the social and religious fashion for the sake of gain or pleasure. It is devine to sacrifice both for God. "No man stood with me but all men forsook me", wrote Paul in describing his last appearance before Nero. Truth has never been in fashion. Noah built the Ark and rode out the flood alone except for his immediate family. His neighbors must have laughed at him even as he preached to them. Jesus was alone in the garden while he prayed. His Apostles slept while their Savior was suffering. What the Church needs today is men and women, young and old,

who will obey their convictions of truth and duty even at the cost of popularity.

Much wisdom is contained in this quotation by W.C. Wilkinson "Buy the Truth and sell it not. Pay the price required. Buy with obedience. Buy with study. Buy with self-denial. Buy with self-sacrifice. Buy with fidelity; and know that still, whatever you pay for the truth you buy, is the unpurchasable Gift of God through Jesus Christ. This is the paradox of grace. You must pay everything, and then you have your prize for nothing. And lo! The prize you have found is far more glorious than the prize you sought. You sought truth and you have found Christ. Christ the Lord and savior of men. This truth buy. Buy and sell it not." **Prov. 23-23**

Sometimes, when we are preoccupied with other things we fail to recognize the truth. Eve, in the Garden was told expressly not to eat of the tree of good and evil. God instructed her in the truth but for some reason it did not register with her as being terribly important.

All of the prominent Televangelists and Preachers of today of the denominations who are caught up in moral misconduct are certainly to be condemned for their infidelity but their greater sin is in not recognizing the importance of preaching the full truth of God's Word. Because of preaching half truths and sometimes outright lies they are causing untold thousands of men and women to go to their grave unprepared to face the judgment. **Jno. 8:32** "Ye shall know the truth and the truth shall make you free." The Scriptures are truth. They are easy to read and understand what God wants and expects of us. It **doesn't** take a well educated person to know what the Bible says. It **does** take a person who is willing to submit to the teaching of the Bible; A person who is willing to speak where the Bible speaks and be silent where the Bible is silent. We must repeat; "ye shall know the truth and the truth shall make you free". Jesus said, "I am the way, the truth, and the life: No man cometh unto the Father, but by me".

It is certainly possible for all of us to live a Christian life. In **Matt. 19:25** the Apostles asked, "Who then can be saved?" Jesus answered "with men this is impossible; but with God all things are possible". What must we do? Very simply, submit ourselves completely to the truth of the scriptures; humbling ourselves to His will. Is that too much to ask? Our future is dependent on it. Listen to Peter in 2 Pet. 2:2 "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of". Peter was speaking of those who will follow false prophets (teachers) who will bring upon themselves swift destruction. If the teachers will be destroyed, does it not follow that those who follow them will also be lost? **Think about it.--Rt. 4 Box 974, Springfield, Mo. 65802.**

THE SEED PRINCIPLE

Continued from Page 1

corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23).

As in the case with physical seeds, the Word of God is relatively compact and to many even so-called "Christians" is somewhat unimpressive. One is reminded of the "trademark" of a well known celebrity, "I don't get any respect". It is a fact that in the so-called "Christian" religious world, God's Word gets very little respect.

Those who minimize the role of the Word of God in the Scheme of Redemption are to be reminded that Christ the Lord was metaphorically called the "Word" (John 1:1). The Lord said that man cannot live without the Word (Luke 4:4), that the Truth which comes from the Word will sanctify (John 17:17) and make one free from sin (John 8:31-34), and, of course, that the Word of God is the all important Seed.

MUTATE OR STERILIZE

When one steps back from the proverbial "trees" of religious history so as to see the "forest" in prospective, it is clear that ever since the Church was established, Satan and his agents have attacked the Seed in two ways. They have mutated in every conceivable way and, whenever possible, sterilized the Seed.

The Parable of the Tares (Matthew 13:24-30) describes two types of seed, good and bad. The good seed is the true Word of God which has not been altered either by addition or deletion. The bad seed is mutated seed. As demonstrated by the parable, the mutated genetic code retains many of the characteristics of the good seed, but it has been altered with the end result being mutated offspring, which, although having some resemblance to true Chris-

tians, are actually noxious, unproductive "weeds".

Many denominations are the result of mutant seed. Not content with the genetic code contained within the Seed, religious leaders have altered virtually every aspect of the Lord's Plan. The creeds, articles of faith, and confessions are some of the instruments by which the Seed has been genetically mutated. Many of these denominations still pay tribute to God's Word as man's only guide; and yet, they have subjected the Seed to many aberrations resulting in mutated churches.

Other religious organizations have, in effect, sterilized the Seed. The word sterile means simply incapable of reproduction. By their actions they have robbed the Seed of its unique role as the sole progenitor of Christians.

Roman Catholicism heads the list in this malicious abuse of the Word. One of the most fundamental of all Rome's doctrines is that the "early Christian writings" are of equal authority with the Bible and that every passage of Scripture must be interpreted so as to harmonize with all that the so-called "Church Fathers" wrote. Chiniquy said, "I felt as if a thunderbolt had fallen upon me when I pronounced the awful oath which is required from every priest: **'I will never interpret the Holy Scriptures except according to the unanimous consent of the Holy Fathers.'**"

The crux of the matter, as Chiniquy points out, is that there is not an issue upon which the so-called "Church Fathers agree," ...I showed them that the Holy Fathers had never been unanimous in anything except in differing from one another on almost every subject they had treated." The inescapable consequence of this doctrine is a complete and thorough "Sterilizing" of the Seed. Chiniquy describes the results of this doctrine which he called "the

awful oath", "By that awful oath...Will not every text on which the Holy Fathers have differed become as the dead carcass which the Israelites could not touch, except by defiling themselves? After that strange oath, to interpret the Scripture only according to the **unanimous** consent of the Holy Fathers, will we not be absolutely deprived of the privilege of studying or preaching on a text on which they have differed? The consequences of that oath are **legion**, and every one of them seems to me the death of our ministry, the damnation of our souls!" He went on to say, "In my inmost soul a cry was heard from my wounded conscience, 'You annihilate the Word of God! You rebel against the Holy Ghost! You deny the Holy Scriptures to follow the steps of sinful men! You reject the pure waters of eternal life, to drink the waters of death.'"

One of the common denominators of the "cult denominations" is that they all "sterilize" and effectively kill the Seed of God's Word. Since it is not within the scope of this work to discuss all of the cults, Mormonism will be used to illustrate the point. It is widely understood, and correctly so, that Mormonism has little regard for the Bible. To them the Bible is not the Seed, it is not the complete revelation from God, and it is not man's guide to heaven. Most assume that Mormonism follows the Book of Mormon and from it derive their religious authority and guidance, but this is not the case. In reality, the Book of Mormon is little more than a conversation piece for Salt Lake City, Utah Mormonism. Their source of religious authority is the so-called "Living Oracles" which is a body of men composed of the "First Presidency and the Apostles of God." While delivering an address entitled, "Follow the Prophet," to the

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THE SEED PRINCIPLE

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student body of Brigham Young University on February 26, 1980, President Ezra Taft Benson said, "...Keep your eye on the President of the church. If he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it..."

Brigham Young took the stand and took the Bible, the Book of Mormon and the Doctrine and Covenants and laid them down. Bro. Brigham said; "When compared with the Living Oracles, those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the Living oracles than all the writing in these books." Brother Joseph said to the congregation, "Brother Brigham has told you the word of the Lord, and he has told you the truth."

One of the most startling statements of this doctrine was made by Elder S. Dilworth Young on May 5, 1974 at a Brigham Young University Fire-side meeting. When asked to define modern revelation, he said, "Modern Revelation is what President Joseph Smith said, unless President Spencer W. Kimball says differently."

It is abundantly clear that in Mormonism the Bible is not even regarded as God's Word, much less the precious Seed. Mormon tactics, so characteristic of the cults, are not to attack the Bible openly and directly. They know this would arouse public sentiment against them. Rather, the Seed is simply sterilized and rendered to them lifeless, powerless, and, in reality, useless. They pay half-hearted tribute to the Bible, especially when trying to win converts, but the truth is that to them the Seed has been sterilized and there is no life in it.

A study of religious error

shows that Satan is flexible in his techniques but his goals are always the same. In his relentless campaign to "sterilize the Seed", Satan has engineered what may well be his most successful effort in the form of "Pentecostalism" and "Neo-pentecostalism", all of which is generally known as the so-called "Charismatic Movement". Pentecostal denominations in large numbers are springing up almost everywhere. They are building large, expensive buildings, and they produce what appears to be a majority of the religious broadcasts in the USA. Not only are the Pentecostal denominations growing rapidly, but the so-called Neo-pentecostal movement has virtually engulfed the denominations. It seems that now there are virtually only two types of people in the denominations: those who are Charismatic and those who are sympathetic to the movement. As the denominations abandon the Bible and religious controversy, they at the same time "pave the way for Neo-Pentecostalism because the two practices are antipodal.

It is past time that members of the Lord's Church awaken from the sleep and slumber of complacency, for the tentacles of this combined monster from the murky waters of false doctrine have struck the Lord's Church in the past and such incidents can only be expected to occur with greater intensity and frequency in the future as this behemoth continues to grow. As faithful Christians we must fortify the Church against such attacks and fight this false doctrine at every opportunity. Before we can do this, we must have a working knowledge of this great movement and one of the most fundamental points which must be understood is that the Charismatic Movement has sterilized the Seed.

Pentecostals are far more impressed by "feelings", "sensations", "experiences", and sup-

posed "miracles" and "workings" of the Holy Spirit than they are by the Bible. This is demonstrated by their religious broadcasts. The Bible is given "lip service", kind words are said about it, but the real excitement, enthusiasm, and focus is given to the supposed "activities" of the Holy Spirit. It is interesting and important to point out that inspired men had genuine gifts of the Holy Spirit and both witnessed and performed miracles of such caliber that the most fierce enemies Christianity will ever have were forced to admit, "indeed a notable miracle hath been done by them... and we cannot deny it" (Acts 4:16). Yet these men, in contrast to present day "Charismatics" whose real powers lie not in the supernatural but in hypnosis and the rapacious manipulation of emotions, revered the Word of God as the source of faith (Romans 10:17), the sword of the Spirit (Ephesians 6:17), that which is alive and powerful (Hebrews 4:12), the agent in the New Birth (I Peter 1:23), and the indwelling agency (Col. 3:16) that is working within the Christian (I Thessalonians 2:13). In order to indelibly stress the power and prominence of the Word, they said that by God's Word the universe was created (Hebrews 11:3) and that by God's Word the world of Noah's time was destroyed and the entire universe will one day be destroyed (II Peter 3:5ff).

The Charismatic Movement, like Catholicism and Mormonism, pays shallow tribute to the Word of God, but to them it is not the Seed. Their religion is one of "feelings", "emotions", "experiences", and supposed "miracles" and "workings" of the Holy Spirit. This is the source of their faith and the foundation in toto of their religion. The familiar catch phrase "I wouldn't trade this feeling in my heart for a stack of Bibles" is a veritable trademark of the movement.

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THE SEED PRINCIPLE

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This philosophy is unmistakable in the attitudes of Charismatics. A few days ago, the writer conducted a study with two pentecostals. The leader and more zealous of the two openly displayed his contempt for the Bible. He wanted to talk about nebulous experiences using the nonbiblical terminology which has evolved along with the movement. He was unsuccessful in hiding his anger and frustration when over and over his position was exposed by the Word of God. Virtually every time the Bible was read or referred to expressions of disgust filled his face. His irritation was compounded with humiliation because although he was expert in his religious beliefs and well-versed in the accompanying "jargon", he was embarrassingly ignorant of the Scriptures. When, for example, he was shown that the so-called "spirit" he is following violates the Holy Spirit's inescapable command that women be silent in the Church his face was red and he fought to control himself as the "sword of the Spirit" struck heavy blows on his mind hardened by deception. When the study had ended he went out the door shaken but not converted, saying that if we were ever privileged to have some of the "experiences" we would know what the Truth is. His point was that one can't rely on the Bible because only in these experiences can the Truth be discovered.

Just as Rome has sterilized the Seed with the so-called "Church Fathers" and Mormonism has done the same with the "Living Oracles" so with precisely the same effect, Pentecostalism has sterilized and torn the life from the Word of God through their "experiences" and pseudo-miracles. Pentecostalism may well prove to be Satan's

"crowning achievement" in his relentless attack on God's Word. (Concludes next month)

HOW MUCH DO YOU SUPPORT YOUR PREACHER

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grows. Is there not something wrong? But tell me truly, faithful brother, do you preach this doctrine really believing it. Is it really so that you do not believe in making preachers rich, and that, too, because it would hurt them and cause them to neglect their calling? Or is not this a mere plea to shield your own purse? Beware!"

Is there authority for supporting preachers? In I Cor. 9, Paul defended his right to financial support on the following grounds: (1) his right to "eat and drink" vs. 4; (2) his right to have and support a family, vs. 5; (3) his right to "forbear working" vs. 6; (4) the right of a soldier to be paid for his services vs. 7; (5) the right of an husbandman to eat of the fruit of his own labor vs. 7; (6) the right of the shepherd to drink milk from the flock vs. 7; (7) the right of the ox not to be muzzled while he treads out the corn vs. 8-11; (8) the principle of sowing spiritual things while being supplied things vs. 11; (9) comparison with the OT practice regarding the sustenance of those who attended to temple service vs. 13. In verse 14 Paul reached his conclusion that "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Paul accepted "wages" from other churches to furnish "service" in Corinth (2 Cor. 11:8). "Wages" does not mean benevolence. We hear brethren saying "We give the preacher so much." No, brethren, that is not how it is. You don't GIVE him anything. Faithful men of God earn every dime they are paid, and I fear also some dimes they are not paid but a wage in exchange for

a life devoted fully to kingdom service.

The church at Philippi was concerned for Paul's support as he preached. They had "fellowship in the gospel" with him (Phil. 1:3-5). Their "care" of him flourished (4:10) and "even in Thessalonica" they "sent once and again" to his "necessity" (4:15-16). This is the proper basis of support. Arbitrary standards have often been set in this matter. A man ought to be paid what he needs to do work he is sent forth to do. If the "average wage" of the "average member" is enough to do that work, then LET HIM BE PAID THAT AMOUNT. If that is not enough to do the work, then let them provide whatever is needed. It is a shame and disgrace for brethren to have to haggle over finances. With our blessings it should never be necessary for gospel preachers to go begging for brethren to help them go and evangelize anywhere.

There are some things I suppose I'll just never understand. One is, Why will brethren pay a foreign evangelist ABOVE AVERAGE in the wage of his country and starve a fellow American out??

Another, Why will brethren support a brother that they've never seen, and of whom they know nothing of his study and work habits or ability, twenty or thirty years without missing a paycheck;-- BUT never commit five or ten years to ANY American preacher to evangelize America??

I think if you ask any American evangelist in our brotherhood he would tell you it is increasingly harder on the finances to hold meetings. Some tell me they couldn't keep going if their home congregation didn't support them while they were away. Others (like me) receive no salary from home while they are

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HOW MUCH DO YOU SUPPORT YOUR PREACHER

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in meetings and almost without exception we bring home less net income than if we had stayed home. Brethren, if a preacher makes \$1800 per month if he stays home, but forfeits that and is supported \$1200 for a ten-day meeting and is out \$400 - \$500 out of pocket expense (not even computing 22 cents per mile) by anybody's arithmetic, he loses money for that half month he

was away in a meeting. Brethren, I realize my family is larger, but in nineteen years of traveling in excess of 20,000 miles per summer in meetings for most of those years, I can only tell you from a strictly financial standpoint -- MEETINGS DON'T PAY.

But for someone to tell you "If it had not been for you, I would not have been saved", cannot be measured in material things. The greatest joy and satisfaction of my life has been connected with the work of preaching, I

intend to continue. I wish fervently that many others would do so. And where would the church be today if the sacrificing preachers of past generations had felt sorry enough for themselves to quit preaching?

If supporting preachers above the average will "ruin" the preachers in this country, why won't it do it in Mexico? Why won't it do it in the Engineering profession? Medical profession? etc. etc.

How Much Are You Supporting Your Preacher?

ANNOUNCEMENTS

4th OF JULY, SULPHUR, OK

The annual Sulphur meeting begins this year on Saturday, June 25th. The meeting is under the direction of the Sulphur congregation, and the church has asked brethren Wayne McKamie and Jerry Cutter to help conduct the services. The meeting grounds have been improved in recent years and there are several new motels in the area. We look forward to another year of great preaching, singing and fellowship.--Jerry Cutter.

The **Christian Expositor** is a quarterly journal that we are sure you would not want to be without. Each issue contains 64 pages of the highest quality printing and layout. In brief, the CE contains sermons, sermon outlines, introductions to Bible books, editorials, reports from around the world, songs and poetry, and much, much more. Back issues are scarce, but you can begin receiving the Christian Expositor for the low price of \$3.24 per issue or \$12.95 a year. Send all subscriptions to **Christian Expositor**, 11101-E East 41st St., #320, Tulsa, OK 74146--Jerry Cutter.

CORRECTION

In the April **OPA**, in the article entitled, "Is the Holy Ghost Confused?" the last paragraph should have read, "By seeking an experience **instead** of searching the written word; by following the flamboyant instead of craving the simplicity in Christ, the Assemblies of

God have built their 75 year old denomination on foundations that are crumbling which has resulted in bringing them to open folly before the entire world because of the denomination's human **origin** and structure." My apologies to the publishers, editors and readers for this oversight. *Irvin Barnes, Rt. 10 Box 1135, Springfield, Mo. 65803.*

BATAVIA MEETING TIMES CHANGE

We have changed our Chicago suburb times of worship on Sundays as follows at:

Church of Christ
1329 Violet Lane
Batavia, IL 60510

10:00 a.m. effective 06-05-88

5:00 p.m. effective 04-17-88

We hope that you will publish this in the very next **OPA** so visitors will not miss the beginning of our services. This is particularly important here at Batavia since we observe the Lord's Supper before the teaching.

Also, we solicit your help in locating "leads" for us to follow-up in this area. If you know of anyone near Chicago (we are 40 miles west of Lake Michigan near Interstate 88 which is also known as Toll Road 5), please write or call (1-312-406-9151) to advise us.--*Don and Sherry Kelly, 624 Sylvan Place, Batavia, IL 60510, 1-312-406-9151.*

SOME THOUGHTS ON AIDS

The Aids Commission is asking Congress for \$20 billion to fight the aids epidemic. Now aids victims, particularly Sodomites, want the

government to do much more. They complain that we are not moving fast enough; which reminds us of how long cancer has been around with one person in four stricken (either in their own body or by someone in their family). Cancer was here first! How much are we spending to rid the nation of this pestilence?

Homosexuals scream for help, but at the same time they say nothing about stopping the sin that gave them aids! Come on now! You can't have it both ways--*Fred E. Christensen, Rt. 1 Box 71, Bayard, Iowa 50029.*

4th of JULY LEBANON, MO.

The annual Lebanon meeting begins this year on Sunday, June 26th and continues thru the evening of July 3. We invite all to make plans to attend, and anticipate, from what we hear, that this will be the largest meeting yet. There are an abundance of motels available ranging in prices from \$19. upward. Lebanon also has most nationally recognized fast-food restaurants providing a wide range of eating options. The Lee Summit church has asked Brethren Ron Courter and Smith Bibens to conduct the meeting. We are hopeful that by next year, the new high school auditorium will be available for the meeting. At present this would appear to be the case. This will allow us to accommodate several hundred more people comfortably. We look forward to seeing you in Lebanon.

ANNOUNCEMENTS

MILLIONS OF RUSSIANS BEGGING FOR BIBLES

An organization called, "East European Harvest," 998 Dauphin Island Parkway, Mobile, AL 36605, is getting Bibles into Russia.

THE NEW SONG BOOK IS READY

We are pleased to present to the brotherhood the long awaited new song book, "**Wonderful Peace**." It's a beautiful book, clean, well printed and we believe you will enjoy using it in your respective congregations. There is a good mix of both old and new songs with the new two page songs placed toward the back of the book. It is ready for shipment now, in fact some of you should already have received your books.

I do have one or two things I need to mention. **First**, the printer for some unexplained reason left out some of your names in the list at the front of the book. I don't know why this has happened but, of course, the printing is done now and it's too late to remedy the problem. My apologies for this error. You know I appreciate all of you who worked to select songs for the new book. Thank you so much. **Second**, you may notice a number of songs in the new book written by me. Many of these were included by request of others. I appreciate the brethren asking for the songs so very much, but do want it known these songs were not used unrequested. Thank you for remembering them.

One last thing: when you receive your shipment of new song books take the shipping receipt from the box, or boxes, and **add the shipping amount to the amount you owe for the books. The price this year is \$2.75 per book plus shipping and**

postage. Thank you in advance for your orders. You may order by telephone (601) 833-2560 or by mail: M. Lynwood Smith Publications, Rt. 1, Box 151, Wesson, MS 39191.

OUR DEPARTED

KEETON— Ora Hester was born Nov. 20, 1903 in Alabama and departed this life on April 7, 1988. She was the widow of the late Harvey Keeton, and a faithful member of the Chapel Grove Church of Christ. She leaves behind one daughter and sister, three brothers, two grandchildren and several nieces and nephews. She was laid to rest next to the church building. Miss Ora was a sweet Christian sister. She will be missed by all—*Johnny Fisher.*

TRIPLETT— Ernest Arnel Triplett was born on Oct. 19, 1931 in Cheyenne, OK and departed this life on April 7, 1988 at his home in Fresno, CA. He is survived by his wife Jeanie, who is a faithful member of the Church at Sanger, CA, one daughter and son, his father, two sisters, and one brother. Ernie was a faithful member at Sanger. He had been very ill for the last few years and finally got to where he could not attend services, but his faith in God never changed. He studied his Bible daily even with his health failing. It was a joy to visit with him and see the Glory of God shine through his life. It is men like Ernie who have helped me to love the Church. He leaves behind a host of friends and will always hold a special place in my memory book. He will be greatly missed, but we believe he is in a far better place—*Weldon Offill, Fremont, CA.*

BONDS OF MATRIMONY

HARRIS-GARMAN— On a beautiful Saturday afternoon, Feb. 13, 1988, Holly Rea Garman and Floyd Eugene Harris, Jr. exchanged marriage vows and were bound by the enchanting ties of matrimony. Parents of the couple are Bro. and Sis. Royce Garman of West Monroe, LA. and Bro. and Sis. Floyd Harris, Sr. of Flint, MI. The bride's attendants were Betsy Barnes, maid of honor; Jana Garman and Deana Helms, bridesmaids; and Maria Hanson, flower girl. The best man was Frank Harris. Fred Harris and Charles Barnes were groomsmen. Johnnie Hollis and Jimmy Blake served as ushers. David Purcell and Greg Brown were candlelighters. Andy Brown was ring bearer. The beautiful music was provided by Northern Lights Quartet. A large crowd consisting of relatives, brethren, and friends was present to witness the exchange of vows. A reception followed at the Claiborne School Cafeteria. For the next few months, Floyd and Holly will reside in Monroe, while Holly finishes up her last year in college. In May she will graduate from Northeast Louisiana University, majoring in interior design. In July or August, they plan to move to Michigan. Floyd and Holly were reared in devout Christian homes where they learned at an early age to love the Lord. Floyd is a young preacher of the Gospel; wherever they reside, their devotion and presence will greatly benefit the church. As they begin their new life together, our prayer for them is that God will bless them with a long and happy life together.—*Billy D. Dickinson.*

FROM THE FIELDS



the fields are white already to harvest

Kenneth R. Middick, P.O. Box 236, Goshen, Ohio 45122— It was a great privilege for us to have the opportunity to meet with the brethren at Ada, Ok. for ten days in April. They are fine people in the Lord's service. The meeting was well attended and it was good to have preachers Don

Pruitt, Joe Hisle, Wm. St. John, Eddie Bullard, and Don Jackson in attendance. The Lord willing we will be at Twelve Pole, W. Va. from May 20-29. If you are nearby and can attend the meeting, please make plans to do so. Continue to pray for our work in Goshen, that the Lord

may bless it.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808— Our meeting at luka in Ark. resulted in two confessions. Crowds were good, and interest from the outside was

impressive. Next we went to McAlester, Ok. for the weekend of May 6-8. Several preachers encouraged us here. Crowds were large and attentive. The Lord willing we go next to Claxton, Mo. May 29-June 5, San Antonio, Tx. (Vance Jackson) June 12-19, London, Ky. June 22-26, and Indiana, Pa. July 3-10. We look forward to seeing all our beloved brethren in these meetings, and pray that God will bless our efforts for good. The Lord willing we will ordain Elders here at Springfield the 22nd of May. We have been working on this for over a year.

*Allen Bailey, P.O. Box 298, Houston, Missouri 65483, 417-967-4550, April 20, 1988—*Yes, it is true. I am moving to Irving, Texas to begin work June 1, 1988. This has been arranged a number of months ago and I look forward to the new work and new challenges. I have lived in Houston, Missouri for a number of years. I moved to south central Missouri 13 years ago and have lived here since that time. The brethren and sisters have been wonderful to me, and I love them every one. I especially appreciate the work of the Elders, Deacons, and their wives at the Houston, Missouri congregation. It has been a wonderful year working with Todd Long from Jasper, Tennessee. Todd is studious, hard working and sincere. I cannot recall even one time when he said no when there was a work to do. He is a wonderful christian man and I believe his future as a gospel preacher will be bright if he continues working hard. He will stay here in Houston for another year, Lord willing. I would like to express appreciation to all the congregations where we have been in meetings in the past several months. I hope and pray that good continue to be accomplished and God's name is truly glorified. We always enjoy the opportunity to be with those of like precious faith. The work here has continued with newspaper articles, television leads from Springfield with Irvin Barnes, radio program, homestudies, etc. Brethren and Sisters there is a lot of work to do, if only we will get after it. Please put your best foot forward at all times. At the present time we are in a meeting here at Houston with my father, Alton Bailey. It is great to be with mom and dad again for a lengthy

visit and deep bible discussions. Please let me hear from you if you are aware of any in the Irvin, Texas area that are out of duty, or good prospects. I'll gladly go and visit them. Pray for us. Lord willing we shall see a number of you in Sulphur and Lebanon.

*Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, May 6—*Our meeting in Lebanon closed April 10 with 1 baptism and 3 confessions of faults. Since that time I have been visiting locally and running down leads connected with the television program out of Jefferson City. April 26-May 1, I was at Harrison, AR in a meeting. We had good crowds for each service, with a lot of outside interest. Jimmie Smith has done a remarkable job in Harrison. They have good, developing leadership and another congregation at Lead Hill has been formed. Kip, Jimmie's middle son, was baptized during the meeting.

*Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, May 5—*Brother Johnny Elmore concluded a good meeting here last Lord's Day in which our middle son Kip obeyed the gospel. Johnny preached on some very timely issues that was much needed and I believe well received. There's no one we enjoy in our home more than Johnny, Sally and Clay. For eleven and a half years the Lee's Summit congregation has supported me here in Harrison. On Feb. 14th I preached both services at Lee's Summit and enjoyed a Sunday dinner prepared by the sisters. Other than when I helped conduct the 4th meeting, that is the only time I've preached there during these years of support. They've always said, "Come preach for us when you can, but we know you have your work in Harrison". I know of no other congregation who can match their unselfish spirit and longevity for supporting the gospel to be preached in other areas while they have no preacher located in their congregation. It also means my kids have attended the same school system for eleven years. Recently one was baptized at the Locust congregation near Lead Hill. When you receive this, if the Lord wills I will be in a meeting at Garland, Texas. We look forward to seeing many of you in Lebanon at the 4th

meeting. May your summer meetings be the best ever!

*Bob Johnson, 101 Sandy Creek Dr. #C, Davis, OK 73030, May 7, 1988—*The fourth weekend in March I was privileged to hold a meeting at McAlester, OK. Attendance was good all during the meeting, and three precious souls made confession of faults. The Bill Trammell family opened their home to the wife and I, and we were treated royally. Our meeting here in Davis, April 6-10 with brother Gerald Hill of Deer Park, TX was most rewarding. The brethren here really enjoyed the sermons, and I have no doubt that each and everyone was edified. We really enjoyed having Gerald and Marjorie in our home. These two are among the finest christians one would ever care to meet. It was a happy surprise to have the Tom Crouch family from Ft. Worth, TX, William St. John and family of Paris, TX and the Bill Trammell family of McAlester, OK all attend one night of our meeting. My plans are to take all summer off from college and concentrate on church work. Brother Tony Melton of Healdton, OK and I, have agreed to assist each other in door knocking in Healdton as well as in Davis. We look forward to the annual Sulphur meeting, and hope to see many of our good christian friends we have known and loved for so many years. In closing, it would do good for all to put to memory I Cor. 15:58, the words of our beloved Apostle Paul: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, May 9—*The work in the Stockton area continues. We are attempting to establish new congregations in areas near here. Currently, we are having services each Tuesday evening in San Andreas at the Veteran's Memorial Building. Members from nearby congregations are assisting in this work. Recently Richard DeGough and Paul Nichols came and spoke for us there and this proved to be an encouragement to all concerned. We have been enjoying a meeting in Manteca with Bro. Don Pruitt. It was also our pleasure

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"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).

FROM THE FIELDS (Continued)

to attend "SONG FEST WEST" in Modesto, CA. Ten groups sang gospel songs a capella and treated a crowd of around 400 people with excellent renditions of many songs. Cassettes and Video Tapes are available and should be added to every Christian's home library. In April it was our pleasure to conduct gospel meetings in Oklahoma City at the NW 21st St. congregation and at Midland, Texas. It was good to work with all these brothers and sisters again and they all treated us royally. One of our elders here in Stockton, Granville Mahurin, baptized one of his granddaughters last Thursday at our evening service. I mention this because this made all of his grandchildren members of the church here. So, not only are all his children members, but now all of his grandchildren as well. Brethren, this qualification for elders can be attained. God bless all of you.

N.C. Mlambo, P.O. Box 3216, Harare, Zimbabwe— We had wonderful days of life here in Zimbabwe during the Easter season (April 1-3) because we had a great spiritual gospel meeting in Harare town at Rugare church of Christ. We were blessed with two missionaries from the U.S.A., brethren Jerry Cutter and Jimmy Cutter with us and also our brother Doug Edwards and family from Zambia. He came along with a leader of the church in Zambia, bro. Mvura and his wife. Our visitors did a great work in preaching and teaching the gospel to the larger than last year crowd. I'm glad to mention that the number we had this year was more than 1,000 and 13 were baptized. The crowd was too large to fit in our building so we gathered outside. The work in Zimbabwe is growing. We thank God for His blessings. We also thank our

brethren who visited from abroad and from neighboring countries. In Luke 10:2 we read: "Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of Harvests, that he would send forth labourers into his harvest." We are said to report that during our gospel meeting brother Chimutu's wife died. He was an elder of the Highfields church of Christ. Please remember him in your prayers.

Samuel Aguinaldo, Cainta, Rizal (Manila, Philippines suburb) April 28— The work here in Cainta, Rizal continues and we are enjoying the services. There have been two baptisms lately and there are also visitors during our Sunday worship services. Please brethren, if you can would you please send your support as early as possible? I just received my support on this month, the 26th, to cover my first quarter expenses. This was the first I received this year. I understand the churches in America are busy and that is why our support is sometimes late, but if they've time to send it in advance it would help us avoid problems with the owner of the house where we are living. Pray for us here. **(NOTE):** Bro. Aguinaldo did not intend this portion of his letter to be included in the report, but I took the liberty of doing so to enlighten all who are sending support to the Philippines. Please remember these brethren depend on you totally for their living. Do your best to send it on time or early and make their existence a little easier. God bless all who are helping in this great work.--**DLK.**

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, May 8— Since last report we have baptized a young

lady into Christ at Fremont. She was lead to obedience by her association with other young folk of the congregation. Two more have expressed an interest also and we pray by next month they too will have obeyed the gospel. This just serves as a reminder to me of the tremendous impact of a good influence. Of course, we studied with them (as did others) but the initial contact was by influence. We thank God for this happy news. Recently, Wayne McKamie and Bennie Cryer have preached here and did a great job. Their subjects were timely and had an impact on us all. Lord willing, Richard DeGough is to preach here next Lord's Day and evening. Also, Fremont is anxious to have Bro. and Sis. Danao from the Philippines with us some during June. He and his wife will be in the U.S. for about six weeks during the month of June and part of July. He will be preaching in many congregations in California during June and also in the 4th of July meetings both at Oklahoma and Missouri. We hope you can all meet them and hear him preach. If you have questions about the work in the Philippines he will be able to help you understand better. On his way to this country, he will stop in Hawaii for a few days to visit among his wife's relatives and friends who have long ago immigrated there. He feels there is a possibility of establishing a work among the Filipino population in Hawaii. We have asked him to investigate it as well as some other locations on the mainland of the U.S.A. However, at this time it is only a lead that we are hopeful of. If anything develops we will let you know. He reports that the work in his country is doing well and growing. They are at peace and working together to spread the gospel into still more areas.



No. 7 JULY 1, 1988

REDEEMING THE LOST

By Don L. King

*I*n the fifteenth chapter of Luke the reader will find Jesus teaching a group of publicans (tax collectors) and sinners. (vs 1) Verse two tells how the ever present Pharisees and scribes complained that the Lord received and ate with "sinners." They were unwilling for Him to redeem any of those who were being taught on that occasion and scathingly referred to those folks Jesus taught as sinners. They were far above that. Let it never be said that one of their number would "receive" or "eat" with "sinners."

However, they overlooked a very important point. One that Jesus proceeded to teach them with what must have been crushing impact. Verse 3 says, "And he spake this parable unto **them**..." What follows is a mighty sermon to the Pharisees and scribes. They were taught the need of trying to **recover** those who are lost rather than just writing them off as they were accustomed to doing.

The method Jesus used to teach the Pharisees and scribes, and also the publicans and sinners who evidently were also listening, is exceedingly interesting. He relates three stories, or illustrations styled as a "parable." These stories are often used in singular applications to teach various points. However, notice that Jesus spoke **all three** to the same audience at the same time and for the same reason: to show the importance of recovering the lost.

Publicans, I'm told, were normally Jews who had agreed to collect taxes from other Jews for the mighty Roman Empire. They were notoriously crooked. They extracted much more than the Romans asked. Then, they would pay what the government demanded and keep the remainder for themselves. Such men, though Jews, were

nonetheless despised and rejected by the self righteous Pharisees. They certainly never tried to persuade them to return to the old ways and therefore regard them as true brethren. They really didn't even want that to happen. They didn't want to bother themselves, contaminate themselves, or tarnish their righteous (in their own eyes at least) image by associating with those who were sinners. They attempted to draw unfavorable attention to the Lord because He tried to teach them the right way. But it proved to be an embarrassment for them.

Jesus related the parable by beginning with a man who had a hundred sheep but lost one due to its apparent wandering. (vs 4-7) Then, the woman who had ten pieces of silver but lost one. (vs 8-10) After each illustration, He pointed out to them the joy of the angels in heaven over a sinner who repents. Finally, He tells of the man who had two sons and the younger of them asked for his inheritance. The father divided unto them his living. (vs 12) The young man went away and sank deep into sin and finally had to feed swine for a "citizen of that country," because he had wasted all he had. We remember the story well. The boy "came to himself" (vs 17) and decided to go home and beg for just a job along with the rest of the hired servants. The father saw him coming and ran and fell on his neck and kissed him. I notice that Jesus said in verse 20, that the father had "**compassion**." You can readily see that compassion was something rarely found among the Pharisees. Compassion was what they needed before they could learn the lesson at hand. These publicans and sinners were likely Jews as well as they were. They needed help, restoring, but no one seemed to have the **compassion** to try except the Lord and He was being severely criticized for

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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THE SEED PRINCIPLE

(Continued From Last Month)

By Alfred Newberry

THE SEED IS SELF-CONTAINED

The expression "self-contained" is defined as self-sufficient, complete within oneself. A seed is a self-contained unit or capsule of reproduction. When provided with the proper environment, the germination process is triggered and the seed reproduces after its kind.

Certainly this same principle applies to God's Word which is the Seed of the Kingdom. The Word is a self-contained, self-sufficient unit capable of reproducing New Testament Christians when provided the proper environment. In the Parable of the Sower (Matthew 13:3-8, 18-23), the Lord explained that the human heart is the environment into which the Seed of the Gospel is sown. The Seed will not germinate in those who have "way side" hearts because the environment is unsuitable; therefore, with time the Seed is taken away. The failure to germinate is not with the Seed but with the heart.

It is also evident from the parable that some soil has the conditions necessary for germination, but cannot provide the environment necessary for the resultant plant to mature and become productive. It is important to note, however, that in the case of the "stony ground" and the "thorny ground" germination did occur, and birth did take place, and a plant grew. The failure to reach productivity is not that of the Seed or the "Plant" but of the soil, the human heart.

Some have indicated a lost confidence in propagating the Lord's people through the preaching of the Gospel, the sowing of the Seed. One preacher in the brotherhood said that we must be doing something wrong or else more people would respond. His error is in failing to understand the fault in the process. When the Seed is sown in a proper way, the lack of results is due to a bad environment in the human heart. If the condition of the soil is right, then the Seed will germinate and grow.

Another dimension to this misconception is that the Lord was implying percentages when he said there are four basic soil conditions. Some have inferred that, as a result, there should be 25 of the population in each of the four categories, but this is not true. In Matthew 7:14, Christ said that "few" would become faithful Christians. When the Lord sent his disciples out by twos to preach, he warned them that there would be entire towns which would not hear them. When the Apostles preached, only a small percentage responded. Yet if the equal percentage theory were correct, 75% of the population should have

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is there authority in a congregation that has no Elders? If there is, to what extent? Two observations: (1) If there is no authority, then there would be no government, since each congregation is autonomous; (2) do all male members have an equal vote?

Answer: Questions of this nature are asked on a regular basis. They generally indicate two things; (1) many churches are still without Elders, and (2) problems arise because of the current method of operation being used by the congregation. From Titus 1:5 we learn that churches can exist without Elders, but that is not the ideal, since Paul left Titus in Crete to ordain Elders in every church. Does authority exist in a church that has no Elders? Yes, of course it does. The word of God, our final authority in all matters, is always present to guide us. The authority to execute any command of God is inherent in the command itself. Thus, all churches with or without Elders are subject to the bible. I know of no scripture justifying the appointment of men to do the work of Elders, if the men are not qualified. In other words we may not appoint men in place of Elders to do their work i.e. have their authority. We all know, however, that churches must function even though there are no Elders. How? I believe it must function with consensus, with each member considerate of every other member. Phi. 2:1-3 is the pattern. In such an atmosphere each member

esteems others better than himself. Rom. 12:10. The opposite of this attitude is one of strife, which denotes "ambition, self-seeking, rivalry, etc", and is indicative of the very atmosphere produced by the "majority-rule concept." In matters of right and wrong we must always do as the word of God instructs us, regardless of the number of people in favor or opposed. In matters of judgment, we should seek consensus.

The question: "do all male members have an equal vote?", implies some kind of a decision reaching process whereby everyone participates.

Common sense, as well as scripture, tell us that everyone in a congregation has not attained the same level of spiritual development. Heb. 5:12-14. To suggest that new born babes, nominal attenders, and malcontents should attend business meetings and participate, with equal influence, in decision making processes only underscores the folly of the majority-rule mentality. In any situation, someone must take the lead. Someone has to seize the initiative. It seems to me, that in most cases this will generally be done by those who have been tried over the years by their service and faithfulness. To entrust major decisions, even in matters of judgment, to the novice is, to say the least, poor judgment on the part of all involved.

Send all questions to *Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.*

THE LORD'S SUPPER- IN SPIRIT

By Glen Post Jr.

*T*o the active Christian spirit, the Lord's Supper is a time of anticipation. Living in a day characterized with so much hopelessness and despair, a special time of anticipation is sweet and rewarding indeed to the spiritual. In the hurry and scurry of busy lives and oftentimes getting caught up amid the anxieties and problems of life, we may sometimes forget the great consolation and comfort we have in Christ Jesus, so the meal is a time to individually stir such thoughts. Words like 2 Th. 2:16-17, "Now our Lord Jesus Christ himself, and God, even our Father, which has loved us, and hath given us everlasting consolation and good hope through grace; comfort your hearts and stablish you in every good word and work" and 1 Cor. 2:26, "For as often as ye eat this bread and drink this cup, ye do shew the Lord's

death till He comes," help revive our hope and anticipation again and again.

They who focus their hearts and minds on the emblems placed on the Lord's table nurture and cling to the hope that there will be a day when we will see and know Jesus in a more complete form. We who partake, conscious of the brevity of time and life, realize that each time they partake may be the last on this earthly sojourn. The active Christian spirit has the attitude of Joseph - "these bonds shall not be forever". The words of the Psalmist ring in our ears. "In God have I put my trust: I will not be afraid what man can do unto me. Thy vows are upon me, O God: I will render praises unto thee. For thou has delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" Psalms 56:11-13.

The Lord has proclaimed His supper and His

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obeyed the Gospel with one third of those remaining faithful. In the city of Jerusalem, that would have amounted to fewer than 750,000 baptisms. We should not be surprised to find today that the good ground is a small percentage even in the most receptive areas and in some areas, like certain Judean towns, virtually nonexistent.

We must not compromise ourselves in the task of sowing the pure Seed of the Word. While the denominations boast numerical results with mutant seed mixed with gimmicks and human entertainment, we must remain confident that sowing the genuine Seed in the most effective ways possible is the ONLY way to reproduce true Christians.

THE SEED REFUTES THE DIRECT OPERATION OF THE HOLY SPIRIT IN CONVERSION

The characteristic of the self-containment of the Seed refutes the belief that conversion is in effect a transformation of the human mind by the direct operation of the Holy Spirit. This is one of the fundamental tenants of Calvinism which has formed the basic beliefs of many of the denominations.

John Owen, a well-known Calvinist, wrote, "We have, as I suppose, sufficiently confirmed our first general assertion, concerning the necessity of an especial work of the Holy Ghost in the illumination of our minds, to make us understand the mind of God as revealed in the Scripture."

The doctrine is further explained by W. G. T. Shedd:

The influence of the Spirit is distinguishable from that of the truth; from that of man upon man; and from that of any instrument or means whatever. His energy acts directly upon the human soul itself. It is the influence of spirit upon spirit; of one of the trinitarian persons upon a human person. Neither the truth, nor a fellow-man, can thus operate directly upon the essence of the soul itself. It is in this respect, that theologians have defined the influence of the Holy Ghost upon the human will to be "physical"...

The unenlightened understanding is unable to apprehend, and the unregenerate will is unable to believe. Vital force is lacking in these two principal faculties. What is needed at this point is life and force itself. Consequently, the Author of spiritual life himself must operate directly, without the use of means or instruments, and outright give spiritual life and power from the dead: that is, ex nihilo. The new life is not implanted because man perceives the truth, but he perceives the truth because the new life is implanted. A man is not regenerated because he has been regenerated. He is not regenerated

because he first repents, but he repents because he has been regenerated.

In the Hardeman-Bogard Debate of 1938, Ben M. Bogard, a Missionary Baptist, said there are "nine distinct influences that are used in the conviction and conversion of sinners." In reality, the only two factors of significance in this doctrine are to "two component epoxy". Component "A" must be mixed together with Component "B" for the reaction to occur and the product to be useful. Calvinism teaches that the word is as ineffectual without the "energy" of the Holy Spirit as Component "A" is without Component "B".

The fallacy of Calvinism is exposed by the Seed Principle. As has been explained, a seed is not a gamete requiring another component for fertilization. A seed is a complete, self-contained unit of reproduction. A seed contains ALL the components required for germination, which is the new birth, the origin of spiritual life.

This is antithetical to what Shedd says, "Consequently, the Author of spiritual life himself must operate directly... and outright give spiritual life and power from the dead". Calvinism teaches that germination, which is the beginning of spiritual life, is the work of the Holy Spirit. Shedd goes on to say, "The new life is not implanted because man perceives the truth, but he perceives the truth because the new life is implanted". Shedd's choice of words invite refutation by the Seed Principle. According to Shedd the New Birth is an implanting not a planting, contracting the Seed Principle. According to Shedd, the Holy Spirit implants or transplants spiritual life into the human heart and the Word of God, the Truth, is then little more than nourishment or spiritual fertilizer to assist the new life form in growing.

This doctrine is antipodal to and irreconcilable with the Seed Principle. A seed is by definition a singular, self-contained unit from which life originates by germination. The Seed of the Word is that which germinates in the human heart resulting in the New Birth. Calvinism contradicts the Seed Principle, saying that the Holy Spirit creates the life BEFORE the Word can be utilized by the new convert. Calvinism denies that the Seed is the progenitor, and debases it as nothing more than fertilizer. The Seed Principle and Calvinism are mutually exclusive and cannot coexist, therefore Calvinism is an iniquitous false doctrine because the Seed Principle stands, having been divinely declared by Jesus Christ the Lord.

THE VARIABLE IS THE HUMAN HEART

The Seed Principle demonstrates that the variable in the Christian life is not the Word of God, but rather the human heart. There is one and only one New Testament Seed. Unlike physical seeds, which have a one to one correspondence

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with their offspring (i.e. one seed produces only one plant or body), by its very nature the same Seed can be sown into an unlimited number of hearts and produce a limitless number of Christians.

When planting a physical seed such as wheat, there are two possible sources for variations in the performance of individual stalks: (1) the soil conditions and (2) the genetic code. It is a fact that within a physical species there are certain qualities, some desirable and some undesirable, which are transmitted through the genetic code. Some stalks will be very productive while others in identical soil will perform poorly.

This situation does not exist with the spiritual Seed of the Word. As has already been said, the one unique Seed can be planted into any number of hearts because it is not subject to physical restrictions. Therefore, all who receive the nonmutated, true Seed receive the same genetic code. The Seed is not a variable, for the one Seed, with its flawless genetic code, is planted into many hearts.

The variable is the condition of the human hearts. The Seed gives us all the elements we need to be productive, but we determine whether we are bad, stony, thorny, or good ground. The Seed must operate under the conditions dictated by this determination. The Seed is virile and can capitalize and utilize to the fullest the best of the good ground. The limiting factor is not the Seed, it is the soil, the human heart.

We should not demean the wondrous Seed, God's Word; rather, we should place the blame for failures where it belongs. It is the human refusal to be good ground that results in failures, not the Seed. This is a critical matter for two reasons. First, God's Word deserves our reverence, for when we reverence it, we reverence Him and when we demean it, we demean Him. Secondly, we fall into the Devil's trap when we question the Seed. Let us not forget that Satan continues to look for ways to mutate and sterilize the Seed. A failure to revere the Seed paves the way for Satan to do just that.

THE SEED PRINCIPLE PROVES THE EXISTENCE OF THE DIVINE PATTERN

The Divine Pattern for the Church is often spoken of and it is frequently used to prove Scriptural practices and to disprove false doctrine. Rarely, though, is it shown and demonstrated that the Lord has indeed given a Blueprint in the New Testament Scriptures. It should not be taken for granted that the Pattern exists, but rather its existence should be irrefutably proven.

There are a number of ways to prove that the Lord has given us a Pattern. II Timothy 1:13 says, "What you heard from me, keep as the pattern of sound teaching. . ." (NIV). This passage states

plainly that Paul's verbal and written words contain therein a Pattern, and it is imperative that Christians follow the guidance of the Pattern. Romans 6:17 says, "But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted" (NIV). The word "form" is from the Greek word "tuos" which means a pattern, as it is so translated in Hebrews 8:5. The word "tuos" with a prepositional prefix appears in II Timothy 1:13. Romans 6:17 also verifies the existence of the Pattern.

Hebrews 8:5 says, "...This is why Moses was warned when he was about to build the tabernacle: 'See to it that you make everything according to the pattern shown you on the mountain'" (NIV). The point of the writer's discussion in Hebrews 8 is that the Mosaic system was the spiritual shadow of the Christian system. Among the specific applications of this principle is that just as the Mosaic tabernacle was built by following a divine pattern, so the Church is to follow the Pattern in "everything."

In addition to these facts, and in perfect harmony with them, the Seed Principle verifies the existence of the Divine Pattern. As has been mentioned repeatedly, every seed must contain a genetic code which is literally the pattern or blueprint for the species. A seed with no genetic code is not a seed and cannot reproduce, rather, it is a worthless chunk of organic matter. Living tissue cannot develop without a set of instructions, a pattern to guide the formation of the body. It is important to point out that the genetic code guides the body on all levels. The code directs each cell, each organ, and the entire body.

God's Word is the Seed and like all seeds contains the complete genetic code for the entirety of new Testament Christianity. This genetic code is the Divine Pattern, the inspired Blueprint found in the Word. Without this Pattern, the word could not be the Seed; for as has been said, a seed without a genetic code is not a seed.

The Seed of the Word instructs and directs Christianity on every level. The genetic code governs three distinct areas: (1) the formula by which one becomes a Christian, (2) the manner in which the Christian is to conduct himself, and (3) the structure, worship, and work of the Body, which is the Church.

It is important to emphasize that a genetic code is singular; that is, it can only produce one particular body with a single set of characteristics. This is well illustrated by identical twins. Identical twins develop from a single seed and therefore both possess an identical genetic makeup. It is for this reason that not only are the

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twins identical genetically, but have identical bodies. The principle is also illustrated by a relatively new technique called cloning. In cloning, a number of seeds are assembled using the genetic code from one individual of seeds are assembled using the genetic code from one individual of seeds are assembled using the genetic code from one individual organism. The creatures which develop from these seeds are all identical to and replicas of the organism from which the genetic code was taken.

This aspect of the Seed Principle demonstrates that the principles of religious Truth are absolute not relative. There is only one way to become a Christian and it is universally applicable to all. Every true Christian is a progeny of the same New Testament Seed. Every Christian is to live by the same principles. What is wrong for one is not right for another. Situation ethics, which seeks to rationalize sin, is an iniquitous instrument of Satan and is antithetical to the Seed Principle.

Likewise, every church of Christ is to be identical in terms of its worship and principles of work. Paul's exhortation on intracongregational unity and uniformity apply equally to intercongregational uniformity. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Corinthians 1:10). Each congregation is a body and each body is to follow the same Pattern. The Seed Principle dictates that all congregations of the Lord's Church are to be identical just as identical twins are the same in every aspect.

THE SEED PRINCIPLE CONFIRMS THE RESTORATION CONCEPT

It is well known that beginning with Roman Catholicism, there was an almost universal departure from First Century Christianity. Religious leaders felt no impetus to follow Biblical Christianity, for they were deceived in thinking they had actually improved on the Lord's Plan. The Reformation which was ignited by the efforts of Martin Luther went about, as the name demonstrates, to simply "reform" or improve some aspects of Romanism. No serious thought was given to reverting to the original plan for Christianity.

In the early 19th Century, a number of men, both in the USA and Europe, began what soon emerged as the Restoration Movement. At first many of these men worked independently and their efforts were unknown to each other. Their theme was "Back to the Bible". The major concept

of this movement was that the Church was not destined to "evolve" with time, but that it was to remain as it was in the First Century. The "flagship" of this movement was and continues to be those "silver apples in the golden bowl" spoken by Thomas Campbell, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent".

Roman Catholic scholars admit that Catholicism is far different from First Century Christianity, but they attempt to justify this by the doctrine of "epigenesis". The epigenesis doctrine says that the Seed was the First Century Church. Just as a seed grows and develops into a body far different from the seed itself, so the Roman Church is far different from the Church of the New Testament. In other words, they believe that the Church has evolved, developed, and advanced through the ages into what Romanism is today.

The error in the doctrine of epigenesis is the assumption that the Church is the Seed. This sophistry is without a proverbial "shadow" of Biblical basis and every facet of the doctrine contradicts the Scriptures. It is true that the Church developed over a period of time, but this was completed in toto before the end of the First Century. The completion of the Canon and the maturity of the Church coincided. This truth is explained by Paul in I Corinthians 13. In verse 11, Paul personifies the Church with his own person demonstrating that miracles were required during the developing stages of the Church. He shows in verses 8, 9, and 10 that with the coming of the "perfect thing", the incomplete, partial period of revelation would end. It can be proven by verse 13 that the identity of the "perfect thing" is the completed New Testament Canon. When verse 11 is understood in this context, it is obvious that with the coming of the "perfect thing", the complete New Testament Scriptures, the Church would achieve maturity.

The falsity of epigenesis is apparent in that the Seed is Biblically defined, not as the Church, but as the Word. The two doctrines are incompatible and cannot be made to coexist; therefore, epigenesis is a false doctrine. Epigenesis is but another of Satan's devices designed to render the true Seed Sterile and benign.

The Seed Principle validates the Restoration concept because the Seed has not changed. True spiritual life can come only when the Seed germinates in human hearts; everything else is a masquerade and a pretense. The Seed has not changed, its genetic code has not changed, therefore the (1) Plan of Salvation, (2) the Christian life, and the (3) structure, worship, and work of the Church have not changed.

Some are deceived by the fact that 19 centuries have passed since the Church was first estab-

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"INFLUENCE"

By Geary Trent

The older I get the bigger this word gets. This action is taken for granted a lot. It takes years sometimes to build this, to set the proper example, and just moments to destroy it. My mom used to tell me when I was a kid that "Actions speak louder than words", and how true it really is. We need to try to always be the Christian example that the Bible speaks of. Look at Phil. 2:15. Blameless, harmless, without rebuke, sons of God. To shine as lights in the world. What a goal we have as Christians.

It is difficult to be consistent living in a "crooked and perverse nation" (Phil. 2:15). We have to carry on with our daily duties of work, school, homelife, etc., mixed in with the world. Trying to live as a Christian away from our brethren is difficult at times. The Bible speaks of many examples where good Christian men strayed away by influences outside the Church. The Lord knew how difficult it is. That is why it is spoken of so much. In Acts 20:7 it states "The disciples came together on the first day of the week". Why? The Lord wanted us to keep this all fresh on our minds, to keep us strong, and to be a consistent Christian. To keep it up. In Acts 17:11 it speaks of studying daily. We have to do what the Bible teaches. It is necessary to do this not only for the influence on others, but for salvation.

How we influence others is sometimes a mystery. We don't know who is looking to us, watching us all the time, even when we are not aware of it. Sometimes a person has no idea how strong his influence is on someone else. I remember this from when I was a kid with my "Heros". I had idols all over that I tried to imitate and heros that I wanted to be like when I grew up. As you grow older you no longer have Super Man and Mighty Mouse, but the "Look up to" nature is still in us. Just narrowed down and felt in a different way. It is "Bro. So & So" or "Sis. What's Her Name". I have people today that influence my life alot. I know some of them don't know how much they mean to me or how much I respect them. I believe that those folks will "fight a good fight, finish their course, and keep the faith", (2 Tim. 4:7). But what if someone looks to me for guidance, like I do those folks, uses my life for an example? I have children, I know my kids look to me, what about the others that are not so obvious? We are all in the same position. No matter if you are young or old, boy or girl, or man

or woman. In Matt 5:16 it says "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven".

Every once in awhile our lifestyles are tested. Not only by our children or members of the family, but by others. Let me give you a few examples.

Awhile back a couple of my neighbors helped me pour some concrete in my back yard. We had just finished up and were taking a breather. I wasn't expecting any company, so I hadn't much concern whether my hair was combed right or if my hands were washed. We were just tired. I just got comfortable when a couple walked into my driveway. Worrying about the cement I got up to catch them before they got to it. I met them at the garage, and was I ever surprised. They were a brother and sister that I had known for years. They lived about 250 miles away, were in town visiting family and stopped by. We went into the yard and had a good visit. But what if I were having a "Social drink" with my neighbors, what if the wife and I had on "immodest apparel", what if my language hadn't been appropriate? Their opinion of me as a faithful brother would have changed. Any influence I might have had on them or their family would have been destroyed.

Another time I just got through working on a car in the garage, on a Saturday, doing catch up work. Again expecting no one to stop by but the mail man. The next minute I had two young sisters pull up in my driveway on their way out of town with car trouble. Again, what if I was caught in one of the positions previously mentioned? I couldn't talk my way out of it. The damage would be done. Let's be careful, let's be consistent, let's set good examples, and as Joshua said in Josh. 24:15, "As for me and for my house, we will serve the Lord".

Our influence will carry on long after we have passed on. I remember many things about my grandfather that helps me, and he had been gone for a long time. We all read literature and hear stories of folks who have been gone for many years, some even hundreds of years. We will pass on, but our memory stays. As Heb. 11:4 says "He being dead yet speaketh".

Remember, we are to be consistent, and set a good example as Christ did for us. He did not stumble, embarrass the Church, take part in questionable practices or make foolish moves. And he died ages ago. He left his mark, and let us leave ours.--518 W. Beverly Drive, Clovis, CA 93612.

THE LORD'S SUPPER -IN SPIRIT

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church through the revealed word. All that we need to know to properly prepare the table and to set ourselves properly at the table is given to us in the counsel of His word. It is an ever constant need that each of us address ourselves to learning all that we can about the Lord's supper. We need to ever capture and cultivate the attitude the scriptures seek to teach us. It is through accepting the testimony of heaven and appropriating the attitude the Word cultivates, that the supper is ever preserved in its pure spiritual state.

This meal is for God's children. Like any aspect of the concept of worship, when we come to this meal there must be a personal preparation beforehand. Who ever went to eat with a King without special preparation beforehand? Also, may we resist the way we have seen the world often handle great truths. In today's world truth often arises and becomes a message and that message becomes a movement, but due to slowness of heart the movement eventually becomes only a monument of the past. May we never let it be so with the Lord's supper. While the Lord's supper ever serves to remind us of Jesus, it is an active, vital, ongoing part of spirituality and so shall it ever be. This meal shall so serve the active Christian spirit throughout this era of God's dealing with man.

May these words help the assemblies of the "called out" to be more conscious of the meaning of the Lord's supper. Also, may every child of God be more conscious of the role of the Lord's supper in his/her life. Let us study to learn more of the spiritual significance of every aspect of the Lord's supper and thereby discover more applicable illustrations of these great truths.

The thoughts and ideas

shared by this writer have come from gleanings over the years, as we have continually sought to better understand and comprehend the Lord's supper in relation to the child of God. We have attempted to express an appreciation for the meal, hoping to perhaps help others in their appreciation. The spiritual appreciation for the Lord's supper is as mobile and active in our life as is our ability to increase in awareness and thanksgiving of the way the Lord has cared - and is caring for us. May we never cease to perceive the role of the Lord's supper in our lives - that the Lord may ever be remembered - as we are confident that the blessings of that remembering shall never cease.

THE SEED PRINCIPLE

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lished. It is difficult for them to conceive of anything so stable and fixed that it wouldn't drift by "evolutionary change" during two millenniums. Their problem is a failure to accept the Seed Principle.

The variables of time, geography, culture, and language do not affect the Seed with its singular genetic code. This is well demonstrated by seed which has been discovered in certain Egyptian pyramids. These seeds were thousands of years old, and yet some were still alive and germinated when planted. It is a fact that the plants which grew from these seeds were identical to what they would have been had the Egyptians planted them before the days of Christ. The genetic code did not change, therefore, the progeny did not change. In the very same way, the Seed of the gospel has not changed. When the nonmutated Seed is sown into good hearts, it produces Christians spiritually identical to those during apostolic times. The variables of time, geography, language, and culture have not and will not change the true Seed, and, therefore, do not

change the (1) Plan of Salvation, (2) the nature of the Christian life, and (3) the structure, worship, and work of the Church.

THE SEED PRINCIPLE IS A ROCK OF GIBRALTAR"

The renowned Rock of Gibraltar has come to be a symbol of a massive, immovable object. The Seed Principle is a veritable doctrinal Gibraltar. The concept is simple, but not simplistic. By this principle, the Church built by Christ is upheld, honored, and glorified. The Seed Principle destroys Satan's devices and doctrines with clarity and finality. This is a time when, even in the Church, the self-containment of the Word is being questioned and even denied; and men, even some of our brothers in Christ, are seeking direct operations of the Holy Spirit in one form or the other. In spite of the appeal of these movements, the Seed Principle is immovable and unshakable. The true role and function of the Word is the tool by which the Holy Spirit operates; it is not a direction operation, but an operation through the instrument and agency of the Word. As demonstrated by the Seed Principle, the instrument is not lifeless, but living; not impotent, but immensely powerful; to passive, but rather active. As the Hebrews writer said, "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12 NKJV). **O.P.A.**

REDEEMING THE LOST

By Don L. King

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His efforts.

It seems to me that this parable has several interesting points. 1st, the sheep who was lost likely just wandered away. This is the way of sheep. They

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REDEEMING THE LOST

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need a leader to follow. Down through the stream of time God's people are styled as "sheep." They wandered away from the right way again and again. However, though only one sheep strayed away out of a hundred (one percent) a real search was made and the lost gladly returned with rejoicing. Undoubtedly there were many, many Jews who were represented by this illustration. They had just wandered away from God and needed to be found and restored. Jesus said, "My **sheep** hear my voice, and I know them, and they follow me." (John 10:27) However, the Pharisees complained when Christ tried to find and restore those lost sheep. Surely they were cut to the heart by the teaching of the Lord.

Then in the story of the woman who had ten coins and lost one, yet another interesting lesson for these Pharisees who considered themselves the great leaders of the day. While the sheep may have simply wandered away it is certain the coin didn't! It was right where the woman, who had the care of the coin, had **carelessly** lost it. Notice the percentages are rising now. The sheep represented only 1% of the 100 but the coin (1 of 10) represents a 10% loss. Undoubtedly a larger number of the Jews had been discouraged by their religious leaders of the day than those who merely strayed from the ways of the Lord. They were discouraged by dishonesty, hypocrisy and careless treatment and hence were lost to God. What a lesson for these self righteous Pharisees to learn here. Perhaps some of those in this very audience were sinners because of the Pharisees and scribes. In the story, a search is made and the lost coin gladly recovered. But Jesus is not to be allowed to

do the same with the lost sheep of the house of Israel. They will not permit it. Again, they must have been cut to the heart by this sermon of the Lord's.

But look at the next part of this parable. The father loses one of his two sons. A 50% loss. Is a search made? No. Why not? The reason is evident. They younger son (perhaps represented by rebellious Israel who refused to accept the Christ) left in rebellion. Here is a young man who says, "I'm tired of Father's rule and house. I'm going my own way and doing things my way." Put yourself in the Father's place. Would you go after a son who left under those same conditions? Of course not. It would do you little or not good whatever. **Such a person cannot be persuaded to do right.** They are **determined** to do things their own way. Such was the case with Israel in part. **And such is the case with some who leave the church today in open rebellion of God's Law.** Personally, I believe the father of the parable is representative of God the Father. If I am determined to go away in open rebellion of His Law, He will absolutely let me do it. Furthermore, brethren who might try to come after me would waste their time. **I must come to myself** before reason, logic and pleas to return to the right will avail. Am I saying one should not try to persuade such rebellious church members to come back to the Lord? No, it is never wrong to try to get anyone to live right. However, this teaching of Jesus certainly indicates that we should not expect a high rate of success! A change of heart must be accomplished in the case of the rebellious person before restoration can occur. But now, the finale. Jesus points out the elder brother who was resentful at the younger son's return. The older brother never left the Father's house. He **boasted** that he had served the father all these years and had **never transgressed his laws!** (What a perfect

characterization of the Pharisees themselves.) Self righteous and indignant, he rebukes the father himself for gladly receiving the erring son back to life. Look at him. Is he grateful for a wonderful, loving father who is capable of genuine forgiveness? Not at all. Is he happy his brother has returned home to the father's house? Not at all. He would much rather that he had stayed away! Does this fit the Pharisees? Absolutely. In the very hearing of those publicans and sinners who had perhaps become sinners through rebellion as the younger son also had, Jesus convicts these Pharisees and scribes of being the same as the elder son. They were on this very occasion rebuking Jesus for trying to save those who are away from the Father's house. The Lord shows them that they would themselves show more concern for an animal or a piece of money than for their own brethren who are lost to the Father in heaven. They are concerned only for themselves.

As we study this, we are tempted to think, "how terrible of them." Brethren, we may not be nearly as concerned with the lost as we ought to be. Some are far more concerned with a brother's view of the marriage question, the holy Spirit, etc. than with saving those who are lost. Both here and abroad there are millions dying in sin. We have the financial means to reach them. Perhaps more so now than ever before we are able to preach the gospel to the whole world. In spite of this, some are willing to remain idle. Dare we do so while congratulating ourselves on our own faithfulness to God and the truth? Remember, the elder son was just as lost as the younger and he never left the Father's house! May God bless us with a flame in our hearts refusing to go out as long as there are yet those who are lost and might be saved.-- - 41931 Chadbourne Dr., Fremont, Ca. 94539.

SISTER LAURA ANN HARRIS IS ILL

Sister Laura Ann Harris of Weatherford, TX is gravely ill. Several years ago she worked with asbestos and other chemicals and as a result of this, serious damage was done to her lungs. Laura is 29. She and her husband, Joe were both baptized into Christ in March of 1983. They are both godly people and have shown great zeal for the Lord. They have one son, Joe Jr., who is five years old. Your earnest prayers for her and her family are requested. Cards and letters should be addressed to 2345 Tin Top Road, Weatherford, TX 76086.--William St. John.

CHURCH DIRECTORY CORRECTION

Brother Kenneth Garrison asks us to print his new address, etc. for those who might need to contact him. He is currently listed under the Forest Grove, OR congregation. His new address is 12450 S.W. Fischer Rd., #248, Tigard, OR 97224, (503) 639-5070.

SALE PRICES ON BOOKS

BY JAMES ORTEN

Marriage In A Chaotic World by James Orten. This beautifully bound hard-back book contains enjoyable and valuable reading on building strong relationships in marriage. An excellent choice for young building as they prepare for marriage and a practical guide for those who have already taken that step. Find out what happened to marriages in America; learn how to build a strong physical, mental, and spiritual relationship in marriage. As a professional therapist and one of our gospel preachers, Brother Orten has the qualifications to produce such a book. Regular Price - \$10.00. **Sale Price - \$7.00** each (plus \$1.35 for postage and handling). When ordering 5 or more books, you may have them at only \$6.00 each (and only 60c per book to cover postage and handling).

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Order from: **Robert C. Loudermilk Publications, P.O. Box 625, Derby, KS 67037. Phone: (316) 788-5957; (316) 263-0845 (office).**

A NEEDEY BROTHER

Brethren we send this forth to call attention to the severe physical condition of Brother James L. (Pete) Morgan. He has been diagnosed as having Chronic Lymphatic Leukemia. He is growing worse steadily. During his illness he has continued to work and support his family and also carry on his responsibility as a teacher in the church. However, his medical bills are far beyond his abilities. He is financially drained, his debt and his medical bills continue to mount. His medication costs approximately \$1200 per month. He is told he cannot survive without these treatments. He has been denied help from the Social Security and other Government agencies. If he does qualify for disability he will be two years qualifying for Medicare. We hope you can see fit to help him as your abilities allow. Stilwell, Ok. Cong. (send all help to James L. Morgan, H.C. 69, Box 881, Park Hill, Okla. 74451.

FOREIGN SUBSCRIPTIONS

We continue to need your help to pay for subscriptions to the **O.P.A.** for those (many of whom are preachers) who live on foreign soil. For many years we have used help from our readers to take care of this expense and it has been effective. It is sad to receive requests for the paper from those who really want it and will use the materials to further their work but no funds to pay for it. This places me in the unfortunate position of having to make the decision as to who gets the paper and who doesn't. Our regular subscriptions simply do not allow for the extra expense of sending to those who do not have the money to pay. As we have said many times, the paper is structured to pay its own way. Some months we simply don't, others we do and we strive to make it through the year without going into debt in any way. Your help is both needed and greatly appreciated. You have never failed to rise to the occasion and send a little extra. Thank you in advance. Too, your own speedy renewals and subscriptions for others relieves the financial load for us. Please, do send

your renewals **today** and why not send along a gift subscription for a friend, neighbor or brother who cannot pay for his own? **D.L.K.**

OUR DEPARTED

NEAL, Carla. Carla, a member of the Salinas, CA congregation, passed away May 12, 1988 at the age of 30, less than two months after being diagnosed as having stomach cancer. The shock of her swift illness and death is felt most deeply by her parents, Glen and Von Neal of the Salinas congregation, one sister, two brothers, a niece and nephew. Carla, who had committed herself totally to the Lord, died the peaceful death of a Christian, at home, surrounded by her loved ones. Her resolute confidence in the Lord and her complete lack of fear left everyone with a sense of profound appreciation for the power of the Lord and his promise--Raymond Fox.

FULTON, Macy Evelyn: Sis. Fulton was born February 17, 1902 in Chouteau (Oklahoma) Indian Territory to Robert Henry and Margarite Hildreth. She departed this life on March 6, 1988 at the age of 86 years and 17 months. Sis. Fulton lived in Pryor, Oklahoma and Mays County all of her life. During a visit to California, she met and married Bro. Homer Fulton. Bro. Fulton taught and exposed her to the truth. As a result, she obeyed the gospel and became a very faithful and dedicated member of the church. She attended the Chouteau congregation. She was preceded in death by her first husband James Russell in 1941, by Homer Fulton her second husband in 1984 and by a son Travis Russell in 1966. She is survived by 1 daughter, 1 son, 1 brother, 6 grandchildren, 4 great grandchildren, 2 step-sons and 2 step daughters. Sis. Fulton had completely planned her funeral service a few weeks before she passed away. The singers were from the Chouteau and 11th Street congregation in Tulsa. The writer spoke words of comfort and warning to the assembled.--Jack Cutter.

PARKER, James A. Parker was born on April 30, 1908, in Nebraska City, Nebraska. He departed this life on March 26, 1988, in Imperial, Nebraska, and was buried in the Mount Hope Cemetery at Imperial. This writer was honored to speak words of comfort to his family and

ANNOUNCEMENTS

brethren at the service on March 29. James was survived by his wife, Alice M. (Roe) Parker; daughter, Mrs. Donald (Wanda) Haffner; one sister, Zeta McColloch of Lamesa, Ca.; three brothers, Edmond Parker of Ft. Morgan, Co.; Lyle Parker of Central City, Iowa; William Parker, Jr. of Cannon City, Co.; and a host of grandchildren, nieces and nephews. I first met Jim about 12 years ago. He was a member of the Lord's Church and preached for many years. In getting acquainted with this man I

was immediately impressed with his humility and his love for the preaching of the gospel. He travelled many, many miles to either hear it proclaimed or to proclaim it. I'm thankful I had the opportunity to get acquainted with this dear brother.--*Bob Loudermilk, Wichita, Kansas.*

ANDERSON, Everett J. (Andy) Anderson was born in New Haven, CN. July 28, 1914. He died April 30, 1988 at the age of 73. He is survived by his wife, Lela, two sons, Richard and

Kevin, one daughter, Karen Thrasher and five grandchildren. Andy was a member of the Temple, Ga. congregation and a teacher of the Gospel. Andy was a humble man who will be missed by all who knew him. The service was held at the Freeman Harris Funeral Chapel in Rockmart, Ga. Congregational singing was led by Bro. Brad Hill. I was honored when asked by the family to officiate the funeral. Bro. Lynwood Smith and Bro. Don Snow assisted--*Rick Martin.*

FROM THE FIELDS



the fields are white already to harvest

Jerry Dickinson— My heart glows with anticipation and ardor as I sit in my study and review my schedule for the summer. I look forward to preaching and laboring with faithful brethren in the following places: May 30-June 5, Harrodsburg, Indiana; June 12-19, Auburn, California; July 3-6, Pleasant Hill, Missouri; July 17-24, Marietta, Georgia; July 25-31, Tyler, Texas; August 6-14, Irving, Texas. If you can help in any of these meetings please do. I add my prayers to yours that doors of opportunity will be opened and the borders of Zion will increase!

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, June 11— We are doing well in Fremont. Our young people seem to be advancing in knowledge, interest and participation in the services. We pray this continues. Presently, Bro. Virgilio Danao and his good wife, Lucena are with us. He has preached at several congregations nearby including Fremont. We hope his being here for a short time may help our brethren realize the reality of the Philippine work. Sometimes it is difficult to visualize from so far away. English is not his best language but he has done very well in spite of the problem. He has done some good teaching indeed, and seems to have enjoyed being here. If the Lord wills, they will be at both 4th of July meetings briefly. We hope many brethren will get acquainted. He will, no doubt, have a full report of his trip to America

later for the **O.P.A.** The 4th of July meeting time is close. I will not be able to get to the Sulphur meeting this year, but plan to be in Lebanon for a few days at least. We look forward to seeing many of you there.

Paul Walker— 1073 Lookout Circle, Uniontown, Oh., 44685, June 7— Our gospel meeting with Ron Courter begins June 12. We look forward to a great meeting. We have been blessed with several visitors as of late. We always extend to our brothers and sisters a warm welcome to visit when passing through this part of the country. We heard Lynwood Smith at Bunner's Ridge, West Va. recently. As usual, he did a fine job preaching the gospel. Brethren Carl Buterbaugh, Don Bee, Alf Goodlin and I attended the Wichita Falls, Texas Leadership Meeting last month and enjoyed it so very much. While in Texas I preached two services in Jacksboro. It was great being with the brethren there again. I look forward to a short gospel meeting at Jacksboro July 6-10. Please come and be with us if you live in that part of Texas. We recently enjoyed a short visit with the Jim Shaw family in El Reno, Ok. While there, we also saw Sister DeFrance and Brother and Sister Lawrence Ayers. There are fine people in El Reno and we always enjoy visiting there. May God bless the brotherhood.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— Since last I reported, it has been my plea-

sure to be in meetings with brethren in several places. Mar. 5-13, Covina, Ca where brother Don McCord lives, with whom I enjoyed extensive visits. Mar. 26-Apr. 3 the brethren in Columbus, GA were gracious in having me assist them in their work. May 26-29 the church in Jacksonville, FL hosted the annual meeting in which various speakers presented lessons one morning. It was fine to be with them. Also one or more services I have been with Chestnut Ridge, Ky. and Harrodsburg, IN. During the next few weeks I have been asked to help the churches at the following: Burkheart, MO (June 18-26); Paris, TX (July 8-17); Healdton, OK (July 24-31); New Salem, MS (Aug. 5-14); Florala, AL (Aug. 20-28). All who will might consider attending any of these during vacation time to help us promote the Cause of Christ while enjoying some time away from home and your place of labor. Have you renewed your subscription to the paper?

Kenneth R. Middick, P.O. Box 236, Goshen, OH 45122— It has been a good Spring. I have so much enjoyed the company of so many brethren and am thankful for the opportunities to preach His Word. In mid May Bro. Bill Ferguson and I held a mission meeting in Hamilton, Ohio. It was a good experience for both of us and we plan to hold more in this area. I enjoyed being with the brethren at Twelve Pole, W. Va. May 20-29. We had a wonderful meeting

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"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).

FROM THE FIELDS (Continued)

and three confessed their faults. We give the praise to God. I was surprised, but appreciative to have Bro. Paul Nichols at the meeting. He has always been an inspiration to me and a great help to my preaching. It was also good to have preaching brethren Gary Barrett, David Smith and perhaps others as well in the audience. Our prayers continue for the brotherhood that truth may prevail. Pray for us in our endeavors.

Bob Loudermilk, P.O. Box 625, Derby, KS 67037, May 20, 1988— It has been a long time since I have sent in a report. The year of 1987 was a busy one for us in meetings. We enjoyed being with the brethren in Olney, Tx., Norman and Ada, Ok., Imperial, Ne., Wichita Falls, Tx., Jacksonville, Fl., Little Rock, Ar., Auburn, Ca., Ft. Worth, Tx. (Trentman Congregation). It was also a joy to assist the brethren in Irving, Texas, with the annual Labor Day Meeting. I was with the brethren at Weatherford, Tx., for a weekend in April of this year. Our next meetings are scheduled for West Plains, Mo. (June 22-26) and Fairview, La. (July 16-24). We are also scheduled for meetings this summer in Andrews, Tx. and Birmingham, Al. (dates to be confirmed). If you are in the area, do plan to join us. I continue to work with the brethren in Wichita, Kansas and we are presently preparing for efforts of evangelism in different parts of the city. We currently offer a free Bible Course to the community (via direct mail), and this has produced some interest. I have enjoyed the association of Bill Savage, who is working with me in this area. Bill is growing and developing rapidly as a gospel preacher. Pray for us!

Richard L. Frizzell, Sr., 313 Linwood Ln., Kenai, Alaska, May 29th—, Ph.

(907) 283-5680— We have been greatly blessed here in AK. The Brotherhood has been good to help us. Churches across the United States have sent once again to help the cause in this part of the world. We are so very thankful to all who have helped in this great work. Thank you very much. By the time you read this our building will be finished. We plan to start worshipping in it against June 12th. Then we can put up a sign at the church house, and start our advertising program. We have a busy schedule planned for the summer. Bro. Bobby Pepper is coming here for about 10 days in July, and will hold us a short meeting the 15-17 of July. Also Bro. & Sis. Melvin Crouch, and Bro. & Sis. Elbert Newman will be here this summer, and others have said they plan to visit us. We encourage all that can to come and worship with us. The Lord has blessed us with the presence of Keith and Darlene Daniel, from Holyoke, CO. They have moved here. We are so thankful for them. We sure hope others will move here also. We plan to take advantage of the long summer days, 18 to 20 hours of daylight, in doing more work for the Lord. Please pray for me and the work here in Alaska.

Cloviss T. Cook, 1503 E. Crestview, Springfield, MO 65804, June 2— We attended the "Texas Song-Fest" in Dallas, Tex., May 7th. It was a musical treat. It was a super performance by all the singers. Charles Goodgion was asked to M.C. the program in Stan Elmore's stead who couldn't be there. Charles did a very good job. The Vannoys, who live near Bridgeport, Tex., invited us to go home with them, which we did, enjoying our visit so much. I preached for the East Mound congregation on Lord's

Day May 8th. They have a nice meeting house as well as a nice congregation. My nephew, Ronald Lyons, arranged the appointment, but was sick and couldn't attend. It was my first time to preach there. K.G. Wilks and his wife attended on Sunday night. I was glad to see them. The four oldest Cook sisters, three husbands, and my wife and I, all took a trip on Monday, May 9th, to the places where we were born, not far from Wichita Falls, Texas. What a trip down memory lane! It was one of the most enjoyable days I ever had. Though there were ten children in the family, no two were born in the same place, except the twins. We have just returned from holding the Memorial Day meeting in Jackson, Miss. We had exceptionally good attendance. The New Salem, Pearlhaven, Hillcrest, and Collins congregations rendered a valuable service, some attending every service. Billy Dickenson from West Monroe, La., and David Cole, from Collins, Miss., were two preachers who came and helped out. The responsibility has settled on the shoulders of just a few in Jackson and the men are all young. I was impressed with them, having known at least one of them all his life. Our grandson, Kendall, who has just finished his first year in college, made this trip with us and was so impressed with the dedication and zeal of these young leaders. Kendall was a lot of help to us all in so many ways. On Saturday, May 28th, we drove to the New Salem and Brookhaven communities to visit the sick, making four such visits— finding some very ill and others just biding their time. On Sunday night, May 29th, we drove back to Hillcrest, where I preached for these fine brethren. I love all these people so much.



OLD TIMES

A D V O C A T E

No. 8 AUGUST 1, 1988

BUTCHERING THE TRUTH

By Clovis T. Cook

Paul wrote to Timothy and told him to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim 2:15). The word "**study**" in this text means "**to be diligent**." Unlike

the most common application so often made being admonished to sit down with the Bible in our lap or on the table and study it. I believe to be "diligent" does embrace a constant and careful study of the scriptures. Peter said: "...be ready always to give an answer to every man that asketh you a reason of the hope that is in you..." (1 Pet. 3:15). The word "defense" as used by Paul in his preaching and work is from the Greek **apologia**, the same word that "give answer" is from in the above passage. And yes, "Prove all things" (1 Thes. 5:21) demands that we be able and willing to prove our case.

The Diaglott reads: "...rightly treating the word of God." McKnight says: "One who rightly cutteth up the word" with "an allusion to the priest who openeth and divideth the sacrifice" or "one who carves at a table, and distributes meat to the guest according to their ages and state of health." Paul said, "I have fed you with milk and not with meat; for hitherto ye were not able to bear it..." (1 Cor. 3:2). The Vulgate Version paraphrases this passage well, by saying: "Rightly handling" -- the word.

A butcher is one who cuts up meat for sale, and one who is supposed to know just how each part is to be dressed. The word also, has a more reckless meaning: "to slaughter, botch or mangle." The Butcher-Bird, is a fair example. After killing prey, it is impaled on thorns, recklessly and carelessly carved up.

There are those in the realm of religion who handle the word of God like careless butchers, like butcher-birds, making the scriptures read as they wish it would read. Peter warns! "Knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Pet. 1:20). But someone may ask, why can't we put our own interpretation on the scripture? Peter tells you why! He begins verse 21 with the word "for" which states the reason: "**For** the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." So, verse 20 tells us we can't privately interpret the word of God, and verse 21 tells **why** we can't.

In order that we rightly handle the word of God, and properly and correctly understand the word of God, it would be well for us to acknowledge some basic rules of Bible interpretation. Let us look at a few.

1. The Surroundings or Circumstances of the Case - We must look at the whole picture (gather data). We sometimes call this research.

2. The Text - The exact or original words of an author or a speaker, as distinguished from notes, paraphases, etc. A biblical passage used as the topic of a sermon--Web.

3. The Context -- Come-together, immediately next to or surrounding a specified word or passage, and determining its exact meaning--Web. It is related to the first rule. It means to bring your data and research together--everything that surrounds the text.

4. Parallel Passages -- Let scripture interpret scripture. For example: "**Likewise the Spirit helpeth our infirmities...**" (Rom. 8:26). It has been my conviction for many years that Paul had reference to our spirit (the human spirit). The

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

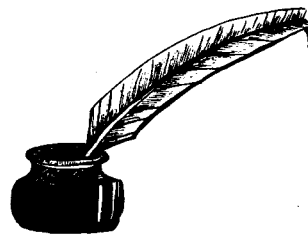
Barney Owens

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EDITORIAL



THOU... WHICH TEACHEST ANOTHER, TEACHEST THOU NOT THYSELF?

By Barney Owens

As is common among men I shall begin by pointing to a text serving to introduce a few things for consideration:

"Thou therefore which teachest another, teachest thou not thyself?"

Thou that preacheest a man should not steal, doest thou steal? Thou that sayest a man should not commit adultery, doest thou commit adultery? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you..." (Rom. 2:21-24)

This lesson was immediately addressed to the saints at Rome, yet has reference to the Jews who claimed to have grand respect for the Law of God (Moses) which they defamed through disobedience. Allow me to point out two things in the outset regarding the passage:

1. What is said was not true of every individual Jew. Every Jew was not guilty of engaging in things which he might condemn in others. Therefore, the principle set forth was a general one which could not be overlooked.

2. The disobedience was not always obvious to the transgressor. Rather the disobedience was through various means and prompted by a variety of causes, which meant that the transgression was often not so closely related as in the representative cases sighted by Paul. Some without a doubt intended to disobey, others however, were deceived by others or in themselves. The end did not change, was not altered, so, was the same.

Paul declares the principle --to teach truth is good-- to practice truth is better. **Poor is the preacher who does not preach better than he lives, yet poorer the preacher who does not live what he preaches.** We have little difficulty making judgment of the Jews for their infamous disobedience whether we speak of King David or the questioning lawyer as he addressed the Savior. are we able to see with such distinction our own frailties (Mt. 7:1-5)??? Me thinks the answer "No!"

Presently I wish to present an area of concern which I believe has so crept upon us and swallowed us unawares. Even as a snake might devour



THE QUERIST COLUMN

By Ronny F. Wade

Question: Is a confession that exempts sinful practices and belief's acceptable, i.e. could a person in a confession exclude his beliefs in classes or instrumental music and be accepted into the full fellowship of the church? (AL.)

Answer: The purpose of any confession of sin is to obtain forgiveness from God or the one against whom the sin has been committed. Mt. 18:15-17; Mt. 5:23-24; Jas. 5:16. When one exempts anything sinful in a confession, there is in reality no confession being made. If I have been guilty of lying, stealing, and committing immorality, and I make a confession for lying and stealing, but exempt my immorality, I am still condemned. I have failed to come clean, so to speak. Until I repent and confess all my sins, I cannot receive the forgiveness of God.

In Acts 19:18 we are told "and many that believed came, and confessed, and shewed their deeds." Barnes makes the following comment regarding this verse: "They who make a profession of religion will be willing to confess their transgressions. And no man can have evidence that he is truly renewed who is not willing to confess as well as forsake his sins." The idea is that repentance and confession will result in the complete turning away from sin.

Innovations in religion that change God's way of doing things are wrong. In the opinion of this writer any one such innovation is just as wrong as any other i.e. classes and women teachers are just as bad as individual cups, or instrumental music. All innovations essentially stand or fall together. There is no scriptural justification for any of them. One who is willing to give up cups but not classes or instrumental music, is failing to come clean, failing to come all the way. It has been my observation that very few, if any, who come to us refusing to admit they have been wrong in worshipping where these modern innovations are used, ever stay or become actively involved in the work of the church. But someone might ask: "suppose a person realizes these innovations are questionable, and gives them up for that reason,

but cannot bring themselves to say they are actually wrong or sinful.

If this person wants to "come over" with us, do we accept them?" My answer to such a query would be "that depends." In fact it depends on a number of things such as:

1. Is the person willing to worship scripturally **all the time** and never worship where the innovations are used? If, indeed, this individual wants to go back and forth between scriptural worship and unscriptural worship, then we could not accept them. No repentance or change is evidenced.

2. Is the person willing to never teach either publically or privately his/her belief that such innovations might be scriptural? If this individual goes throughout the church telling people that he/she can't really see anything wrong with classes or instrumental music, we will have a source of continual trouble and upheaval. Not only that, but we run the risk of having others led astray by the false teaching.

3. Is the person willing to allow brethren to preach against the use of such innovations without becoming upset and expressing his/her displeasure? If, for example, everytime someone pointed out the unscripturalness of such practices this person got upset and opposed that kind of preaching, trouble would result.

So, in summary: If the individual or individuals under consideration were content to worship scripturally all the time, refrain from teaching either publically or privately false doctrine, and permit the presentation of truth, without becoming upset or in anyway interfering with it, then I would have no objections to receiving them. If, however, the opposite were true, beware, for trouble will surely lie ahead. I am well aware that every situation is different, and that circumstances alter situations. For this reason, the above is a general response and should be so considered by our readers.

Send all questions to: Ronny F. Wade P.O. Box 10811 Springfield, Mo. 65808

RAY ASPLIN AND THE CHURCH DIRECTORY



By Ronny F. Wade

Anyone who has ever traveled, knows the value of a church directory. Those of us who use them regularly would not be without them. Did you ever wonder whose idea this was and how it all came about? Around 1946 brother Ray Asplin approached brethren Homer L. King and Homer A. Gay with the idea. They were cautiously agreeable. It wasn't that they opposed the idea, they just didn't know if it could be successfully accomplished. However, in 1948 Ray came out with the first directory. He only listed those churches that used one cup and one loaf in the communion. He did not list congregations who used instrumental music or the class system of teaching. He continued to publish the directory until the mid 1950's when he gave over publication to brother L.G. Butler. Brother Butler awhile later passed it on to E.H. Miller who continued publication until the mid 1960's, when Ray began again to issue the directory. In 1987, because of failing health, he gave the directory to brother Robert Strain.

Down through the years, we have all looked forward to the church directory. The information contained in it helps in planning vacations, contacting brethren across the country for various reasons, and aids in any number of ways as we try to stay "in touch" with one another. To many Ray Asplin is just a name that they see in the front of the directory. Because of the valuable service he has rendered thru the years, we thought many of you might like to know more about this dedicated, hard-working individual. For this reason we offer the following biographical information along with our thanks to him for having such a good idea over forty years ago.

Ray was born March 2, 1915 near Advance, Baxter County, Arkansas, the only child of Larkin C. and Ethel Mae Mead Asplin. His great grandfather, McDonald Mead was a pioneer Church of Christ preacher in Kentucky, Arkansas and Texas.

His family moved to Seymour, Missouri in 1926. In 1931 he obeyed the gospel during a meeting held by Bro. S.P. Fields at the old Oak Grove School House between Seymour and Diggins, Missouri.

Ray graduated from the Seymour High School in 1934 and received a Bachelor of Science in Education degree from the old Southwest Missouri State Teachers College, now Southwest Missouri State University in Springfield, Missouri in 1940. He later did graduate work at the University of Missouri, Oklahoma City University, the University of Oklahoma and California State University, Los Angeles.

He taught English and social studies at the Wheatland High School, and taught social studies and was high school principal at the Randles High School in Cape Girardeau County, Missouri. He later taught in Oklahoma City and Monrovia, California.

On December 4, 1943 he married Fern Lenora Park in Ft. Worth, Texas. To this union was born Paul Ray, Mary Sue, and Elizabeth Ann. Fern passed away in 1969, and in 1970 he was married to Mrs. Arlie Mae Everett in Westlake, Louisiana.

He began doing public teaching in the church at the old Vaughn Boulevard Church, (now Trentman) in Ft. Worth, Texas in 1944 and has continued to help with the church services wherever he is needed. He never had the desire or felt that he had the ability to be a preacher.

After teaching school for a few years, he left the field of education, and became assistant credit manager for the Oklahoma City Water Department, then to the accounting department of Armour & Co. in Oklahoma City. For a short time he was a real estate broker and had his own office in Oklahoma City. In 1961 he became senior auditor for the Oklahoma State Tax Commission and retired in 1977, as revenue examiner, where he trained auditors and supervised audits.

In 1977 he moved to Arkansas, within ½ mile from where he was born. Here he has a garden, and orchard that keeps him busy as health permits. He spends the winters in Sulphur, La. He does some writing, and has some historical articles published. We take great consolation in his accomplishments for the cause of Christ and wish Ray well in the declining years of his life.--P.O. Box 10811, Springfield, Mo. 65808.

PAGES FROM THE PAST

M. Lynwood Smith

The article we wish to present to you for this month was taken from "**The Truth**" in the late 1920's. The exact date I don't have. It was put in tract form at some point. The author was H.C. Harper. From its tract arrangement we reprint it in "**pages from the past.**" We hope you enjoy it.

MERCY'S DOOR IS OPEN NOW

H.C. Harper

We are glad, kind friends, to have this opportunity to come before you again that we may investigate the Bible further concerning the great theme of salvation. And since it has become common to take a text, let us start with this: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:10).

It is not our purpose now to dwell upon the sufferings of Christ; but we may well notice in passing the **purpose** of his sufferings. We have it stated in 1 Peter 3:18 that "Christ also hath once suffered for sins, the just for the unjust that he might bring us to God." And in Romans 5:6-10 it is stated that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And John tells us that God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life." (John 3:16)

But now we turn our attention to man's duty. And we read in connection with the first scripture used as follows: "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8,9) From this it is seen that none but those who obey will be saved—none but those who obey "**Him.**" To obey the commandments and doctrines of men will not do. You are warned: "Touch not, taste not, handle not (which are all the perish with the using) after the commandments and doctrines of men." (Col. 2:22) Again we read: "Let no man deceive you with vain words." (Eph. 5:6).

You cannot be too careful here. Perhaps the preacher does not intentionally deceive you, but he may be deceived himself. We are told that "Evil men and deceivers shall become worse and worse, deceiving and being deceived." (2 Tim. 3:13) Jesus tells us: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 5:14)

Now when the preacher tells you to do a certain thing to be saved, just call on him to show that the Lord says to do that, for you must obey "**Him**" not man. It is the only way to tell whether you obey God or man. Neither is "what our church teaches" sufficient ground for doing a thing. You must

obey "**Him,**" who had "all authority in heaven and on earth." (Matt. 28:18)

Then when you hear a preacher, do as the Bereans did, who were commended so highly. They "searched the Scriptures daily (yes, daily) whether these things were so." (Acts 17:11) This is the only safe course for you. You are warned that "your faith should not stand in the wisdom of men." (1 Cor. 2:5)

Now, if you have done things to be saved which God did not command, is not your faith standing in men? If not, how is it impossible to have faith that stands in the wisdom of men?

Do not tell me that if you are sincere in what you do that God will not condemn you. The apostle plainly tells us of just such people - people that "have a zeal for God, but not according to knowledge." And he tells us that they are not saved because they "have not submitted themselves unto the righteousness of God." (Rom. 10:1,2) Can you find a people who are more sincere and zealous for God than were these? I think not. Then since these were not saved, can you hope to make honesty and zeal count before God if you fail to do what God commands? I think not.

Jesus plainly tells us that it is only by hearing and doing His sayings that one builds his house "upon a rock." (Matt. 7:24) But some build upon the sand. And you cannot build a house without material of some kind, so evidently they are getting material someplace—but not the "sayings" of Jesus, or they would have their house upon a rock. Now if you would like to know what material they are using read Col. 2:21,22. The apostle tells us to keep our hands off of that material. Hear him: "Touch not, taste not, handle not (which are all to perish with the using) after the commandments and doctrines of men." Now you have the warning: will you heed it?

Now mercy's door is open: now is the time to build for an eternal home. "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14)

"The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whoever will, let him take the water of life freely." (Rev. 22:17) "Today if you will hear his voice, harden not your hearts." (Heb. 4:7) But listen: "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12) "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body whether it be good or bad." (2 Cor. 5:9,10)

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THOU... WHICH TEACHEST ANOTHER, TEACHEST THOU NOT THYSELF?

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a rabbit. There may be some doubt about the tree as we view the foliage, but the fruit (or lack of it) cannot be mistaken (Mt. 21:19; 15:13; 7:16). **The concept of drawing people to Christ by social means and then using the same to retain them is upon us.** Long have preachers of the gospel in assemblies warned us against such, disciples have talked daily of the schemes of denominationalism to attract those of the world who seek human relationships but are void of truly "repenting" of this fleeting age. Looking to these religionists, we know our brethren who have left the pattern of New Testament worship have all but lost the meaning of "conversion" by making overtures through secular enticements. **Question: "While condemning others are we doing the same thing?"** Specifics are always hard to deal with, but I wish to name some areas that concern me and have been mentioned to me by other brethren and sisters devoted to Christ's Cause.

TIME OF MEETINGS

Of late there has been a movement to change the time of our gatherings especially on the Lord's Day Evenings earlier and earlier. My question is why? Is it so that we can reach the lost in a more efficient way? Is it to better the spiritual welfare of the congregation? By looking objectively one might wonder, as we hear this reason and that reason for the early times. Perhaps this will be best for the propagation of truth, until...UNTIL the fruit springs forth. Then there is no doubt. Surprisingly it was not to preach more effectively to the lost--no spiritual benefit intended--no strength for the inner man--solely for the physi-

cal, the worldly, the upbuilding for that which passes away and the attraction of the fleeting. It is to allow time for playing games and socializing. Some have gone so far as referring to softball, pool shooting, and picnicking as "fellowship in Christ." Being present in gospel meetings the visitors who came to hear the Word wouldn't be allowed time to leave the grounds before nets and balls were flung into the air. Little wonder that some request that "we stand in our places after the prayer to dismiss us, so that some other announcements can be made." If such is so conducive to the Cause of Christ and so spiritual, perhaps it would be best to forego the public worship other than the Lord's Day altogether. Brethren, while I am not the judge in every instance, there is cause for concern about "socializing the gospel."

CAMPING AND FUNFESTS

What's wrong with a camp for the young? Or for the old? Or for anyone between? Difficult to answer? Yet by looking at the tree in the springtime but come harvest the fruit stands forth clearly.

(1) It has become common to hear one invite another to the "church camp." Before jumping to attack, I did not say you ate the fruit, but look around; it is there.

(2) Members leave gospel meetings (the body that they are a part of, should be a working part) to attend such. See the fruit juice?

(3) "Such and so was baptized there." Seems a common ring that sounds, a friend living near me tells of the truths learned by little ones in Bible Class.

Brethren and sisters, **let us awake and live by truth**, trust in God as He has revealed His plan to us. As was taught in the inferior law, there must be a distinction between the things of the flesh and the spirit. "And they

shall teach my people the difference between the holy and profane and cause them to discern between the unclean and the clean." (Ezek. 44:23).

CONCLUSION

While we preach against worldliness and rightfully stand against "fellowship halls and recreational facilities are we doing the same things? Is the only thing wrong with these "using the money from the collection for these" or is the Lord concerned about our hearts being turned to baser and lesser things? When young people (and some who surely can't be described in that way) live from one ball game to another or from one year's activities to another, and chide others from lack of interest, does not God ask us "THOU THAT CONDEMNEST WORLDLINESS IN OTHERS ART THOU LIVING FOR THE FLESHLY MAN? THOU THAT SPEAKEST AGAINST LOWERING THE HEART OF MY PEOPLE HAST THOU ORGANIZED MY PEOPLE AGAINST ME?" When I say this is an area of concern, I mean just that, I am concerned.--8782 Meadowview, West Chester, Ohio.

A FAIR SHIP SAILING

by Pat Hollandsworth
7-31-81

I brave the tides, life's ocean's roll,
With Thee, my guide to farthest pole.
Where ere the waves my ship bes-
till
No tempter burn nor death shall
chill.

Thy mercy as a fair ship sails.
It bears me up in wildest gails.
Deny it not, my Lord, to me;
Lest I should founder upon life's
sea.

And when Thy promised land's in
sight,
Thy love, a lifeboat shining bright;
Thy Grace, a glow upon that shore;
Clear light of home that fades no
more.

BUTCHERING THE TRUTH

Continued from Page 1

word "infirmities" means, "want of strength, weakness" etc. Job said, "But there is a spirit within man, and the inspiration of the almighty giveth it understanding" (Job. 32:8). The human spirit knows how to aid and help human weaknesses. Solomon knew this, for he said: "The spirit of a man will sustain his infirmity" (Prov. 18:14). In these two parallel passages the two words "helpeth" and "sustain" carry practically the same meaning.

5. Accept All the Facts in the Case -- (Do not leave out a single fact).

6. Believe Implicitly What Is Said -- What is said or stated is important -- misunderstandings can result from unbelief.

7. Never Let an Interpretation Set Aside a Plain Statement of Facts -- Let plain passages become the rule and not the exception to the rule. All difficult passages must be explained by the plainer ones. Alexander Campbell gives us a good example of this interpretation on the one loaf in 1 Cor. 10 -- He reasons that since there is but one loaf in the communion -- this being a matter all understood -- but how there was only one body was more difficult, so he reasoned from that they clearly understood to that which was not so clear to them.

All of these rules help our understanding. Jesus said, "...whoso readeth let him understand" (Matt. 24:15). In the parable of the sower, Matt. 13:25, Jesus said, "...lest you should understand with your heart..." Phillip, ask the Man of Ethiopia, "Understandest you what thou readest?" (Acts 8:30). His reply was, "How can I except someone guide me?" You must understand what you read, even if you have to obtain help in doing so. Then Paul said, "Til I come, give

attendance to reading, to exhortation, to doctrine" (1 Tim. 4:3). The Scriptures are to be read both privately, and publicly. The eunuch was reading privately (Acts. 8:30), but in Luke 4:16 it shows that the epistle referred to was read in the church, and Paul said to cause it also to be read in the church at Laodicea. 1 Thes. 5:27 shows that the epistle he mentioned be read unto all the holy brethren. "For we write none other things unto you, than what you read or acknowledge" (2 Cor. 1:13). John said, "Blessed is he that readeth" (Rev. 1:3).

Reading is said by some to be the most effective method of learning and accumulating knowledge. So to be a workman that needs not to be ashamed, let us learn and apply these rules well.--OPA

Do we love the Savior with a love that is deep?

Do we leave our cares at the Great Master's feet?

He died on the cross to pay that awful price;

While soliders gambled for his garments with a pair of dice.

He had such love for all of man;
That he didn't ask his father to stay his mighty hand.

He gave a gift that was so grand;
That all we have to do is just take the Master's hand.

And like a father he will always be there;

If only we trust him and leave every care.

Trust in him only is his prayer;
Just talk to him and he'll be there.

Cast all your cares and burdens on him;
Just ask him and he'll forgive you of all sin.

Trust in him through all your strife;

Remember he gave his son so that we might have life.

You've heard the song, I Surrender All;

But our Savior paid a price far too tall.

For us he will always be there;
If we only go to Him in prayer.

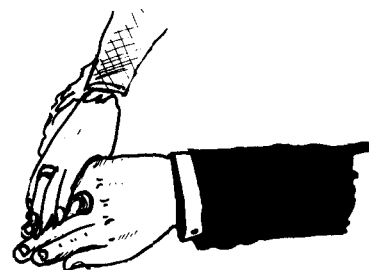
He was beaten, scourged, spat upon and mocked;
But he did this in love, to save his father's flock.

He did this all for all of sinful man;

And gave his life, to fulfill The Master's Plan.

--Diane Kelso

BONDS OF MATRIMONY



NICHOLS-PRUIETT— On June 11, 1988 at the church building in Hunt, AR, Bro. Roger Paul Nichols and Sis. Sue Ann Pruiett were joined in holy matrimony. Roger is the son of Bro. and Sis. Cecil Nichols of Hunt, AR and Sue is the daughter of Lois Gaither of Andrews, TX. We wish for them all the very best of God's blessings--J.W. Kornegay.

BARKER-MURRAY— On the evening of July 1, 1988, a large number of relatives, friends and members of the Lord's church gathered at the meeting house in Ceres, Ca. to witness the marriage of David C. Barker and Dorothy E. Murray. Dorothy is the daughter of Bob and Anne Murray of Mo. They were present for the wedding and Bob gave his daughter to be wed. A reception followed. Both the bride and groom are members of the church. They plan to make their home in Mo. It was an honor for me to be asked to perform the ceremony as I had baptized both David and Dorothy--Orvel Johnson.

CALIFORNIA LABOR DAY MEETING

Aug. 27-Sept. 5

Ceres, Ca. with Carl Johnson. Plan now to attend.

PAGES FROM THE PAST

Continued from Page 5

"Then Agrippa said to Paul: almost thou persuadest me to be a Christian." (Acts 26:28) Persuade me - yes, persuade them to be Christians, as did Paul. For "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7,8)

God is now giving man time and opportunity to be saved. The apostle Peter tells us: "The Lord is not a slack concerning his promise (of coming, verse 4) as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9) And Paul tells us that God "will have all men to be saved, and to come to a knowledge of the truth." (1 Tim. 2:4) And to this end God "now commands all men everywhere to repent." (Acts 17:30) Hence, Jesus told his apostles that "repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem." (Luke 24:27) And ten days after His ascension they began this preaching at the appointed place, and about three thousand repented and were baptized. (Acts 2:1-42)

Hence the interim between this preaching at Jerusalem and

the coming of the Lord Jesus, is the only time allotted to man to be saved. And when a man dies, his eternal destiny is sealed. As he goes down in death, so he comes up in the resurrection: for "all that are in the graves shall hear his voice and shall come forth; they that have done good (not are going to do good), unto the resurrection of damnation." (John 5:28,29)

The doings that determined the class of each took place before the resurrection; yes before death. Hence, the apostle says: "Despiseth thou the riches of his goodness and forbearance not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impertinent heart treasureth up unto thyself wrath against wrath and revelation of the righteous judgment of God who will render to every man according to his needs; to them **(now mark this)** that by patient continuance in well doing seek for honor, glory and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (Romans 2:4-9)

So I give you another divine warning. The inspired apostle says: "Let no man take thy crown." (Rev. 3:11) "Let no man beguile (trick) you of your reward." (Col. 2:18)

When Jesus comes, the eternal separation of the good and the bad takes place. Jesus says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth sheep from goats: and he shall set the sheep on his right hand, but the goats on his left." (Matt. 25:31-46)

Now on which side do you wish to be? Are you really working to that end? Oh, the joy to hear it said to those on the right, "Come, ye blessed of my Father." But are you really trying to merit this joy? And oh, the sadness to hear it said to those on the left, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment; but the righteous into life eternal."

Mercy's door is now open, my friend. "Be ye reconciled to God." (2 Cor. 5:20) Why not? You must stand at last on one side or the other-all will be there, one mighty mass meeting. What will be the words to you? Why not be saved now? How can you wait in the face of such heaven-appointed warnings? You will make glad the holy angels by coming. (Luke 15:10) Come. **O.P.A.**



PEARCY, Donald Duane Percy was born July 9, 1944 in Lebanon, MO, and departed this life May 12, 1988 at Springfield, MO at the age of 43. Donald is survived by his wife, Gloria, one son, Todd Percy, and one daughter, Lori, all of the home, and one daughter, Shellie Weaver, of Joplin, MO; his mother, Evelyn Percy, Lebanon; two brothers, Jim and Kenneth Percy, Lebanon, and one brother, David Percy, Kansas City, MO; one sister, Paula Maxey, Springfield, MO and many other

relatives and friends. Donald obeyed the gospel on Jan. 31 of this year and although he had a short life as a Christian, it was an influential one. Because of his faith in Christ and obedience, we have hope of a happy reunion (1 Thess. 4:13). A large crowd of relatives, friends, co-workers, and brothers and sisters in Christ attended the funeral service from Holman Funeral Home in Lebanon on May 15, and Dan Wissinger and the writer spoke-- *Johnny Elmore.*

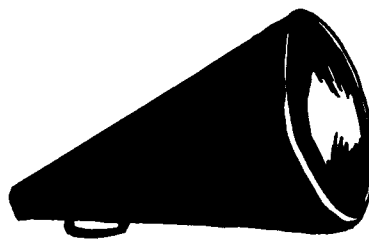
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CAMPBELL, Logan. Bro. Campbell, a native of Kentucky, was born May 22, 1902 and passed away May 24, 1988 in the Walnut Grove community. He is survived by his wife, Nannie, a brother, a sister, nephews and nieces and a host of Christians. Bro. Logan had obeyed the gospel a number of years ago and was a faithful member of the church of Christ at Walnut Grove, Ky. Bro. Shelby Taulbee assisted me at the funeral--*J.W. Kornegay.*

STUBBS, Leota Marie Fancher Stubbs was born Dec. 24, 1929 in Lamesa, Texas to Earl and Bessie Fancher. She departed this life June 9, 1988 in Oklahoma City, Okla. She obeyed the gospel in 1943 at the 6th and Broadway Church of Christ in Wichita Falls, Texas under the preaching of Clovis Cook. She was married for nearly 42 years to James T. (J.T.) Stubbs and was a faithful wife and homemaker until stricken with a stroke while mopping her floors a week before her death. She was a member of the Capitol Hill congregation. She kept an immaculate house; she was neat and clean in character and person. She exemplified shamefacedness and sobriety with her godliness. There was nothing frivolous about her or her manner. She was devoted to J.T. and her girls. She took great pride that her daughters were godly mothers and wives. I don't think I ever saw one do more church work and call less attention to themselves than did Leota. Fellow Christians flocked to her bedside around the clock while she lay in a coma that last week and as with Stephen, Acts 8:2 "Devout men buried Stephen, and made great lamentation over him". The singing was beautifully rendered with more than one singer periodically giving way to sobbing by the Capitol Hill members. Services were at the Vondel Smith Chapel in Oklahoma City on June 11th. She left to mourn her passing; her husband, J.T. of the home, two daughters, Phyllis Wells and Paula Duke of Okla. City, her mother, Bessie Fancher of Wichita Falls, Tex., two brothers, Eldon Fancher and Arley Fancher, three sisters, Audrey Coleman, Earlena Arp and Patsy Martin and four grandchildren. We all share the sweet hope of a better day in a better world--*Jimmie C. Smith.*

GRIDER, Ruth H. Grider was born April 10, 1898 at Covington, TN, and departed this life May 1, 1988 at Ardmore, OK. She is survived by one daughter, Gladys McCain, of Ardmore; five granddaughters, and eleven great-grandchildren. She obeyed the gospel many years ago and was restored after she and Gladys moved to Ardmore. She was not able to attend the services of the church, but I used to go by frequently for visits and prayer. The writer spoke at services from Harvey-Douglas Chapel on May 3, 1988 and several members of the church sang.--*Johnny Elmore.*

TATE, Cindy Kay Winchester Tate was born Dec. 10, 1960 in Lodi, Ca. and passed away June 13, 1988 at the young age of 27 years. She is survived by her husband, John, two young sons, Brandy and Anthony, her brother, Steve Winchester, parents, Jerry and Sharon Winchester, grandfather, James L. Winchester and grandmother, Inez Franklin. Cindy had obeyed the gospel not long before her death for which we are so very grateful. Cindy was a very special young lady to me and it was an honor to assist Jim Winchester, her uncle, at her funeral in Lodi. She was buried at Cherokee Memorial Park in a beautiful setting.--*Don L. King.*



A NEW COLUMN COMING IN OPA

In the very near future, we will be presenting a new column in the **Old Paths Advocate**. It will be monthly, or nearly so, if the Lord wills. We live in an age where sin is rampant. You could hardly be unaware of this fact. Marriage is meaningless in many places among the world. Young men and women just live together until they tire of it. Immorality of all kinds is visible everywhere around us. Whether we like to admit it or not,

these sins of the world eventually make an impact of some kind upon all of us. Sooner or later the church is affected in some way. We believe every effort to combat sin should be made to preserve the purity God wishes for the Church. Hence, the new column: **Modern Moral Issues**. Bro. Johnny Elmore has agreed to edit this for us and will be presenting as often as possible, thoughts from the Word of God dealing with the moral issues of the day. We might suggest you write him if you would like to see some specific issue dealt with in this column. His address is: P.O. Box 1657, Lebanon, Mo. 65536. Look for "**MODERN MORAL ISSUES**" coming soon and be sure your subscription to the paper is up to date. **DLK**

THANKS FOR YOUR HELP!

In the last issue of the **O.P.A.** and also at the Lebanon, Mo. 4th of July meeting we made appeals for financial help for foreign subs. You have responded wonderfully to both appeals. We have received \$655.00 in gift subscriptions for foreign work. What a difference this makes. We are adding new names to our lists now and if you had not given we could not be doing it. Our policy has been for some time now that once a foreign sub is on the list, we do not remove it when it expires. This places a heavy load on the paper financially because we are structured to just pay the bills with our **current** subscriptions. When one expires and is not removed a negative is created financially. However, with your help we are managing to keep all the names on and even adding new ones. God bless you brethren! We have been a very valuable asset to foreign work for many years now. The Philippine work is a direct result of OPA. The African work was also started through a contact with **Old Paths Advocate**. We mention this not to brag in any way. However, it does show the great value of the printed page. Because of you and your help, the Cause of Christ is growing in these and many places. We pray "the paper" will be used again and again on both foreign and domestic soils both to open doors of opportunity and to preach the gospel to the lost. **We remind our preachers once again that your field reports are a**

ANNOUNCEMENTS

real encouragement to others in their work. It is well worth your time to send them to us. Enemies of the paper might suggest they are only "bragging reports." We deny that, of course. Those who have labored abroad have told me it has been a real source of comfort and encouragement to read of their fellow laborer's works; of their good times and bad times. In fact, from what I am told, it appears the field reports are the most popular and first read section of **O.P.A.** If you can't send one every month, how about every other month? Many of you who never or seldom participate are missing a wonderful opportunity to encourage others by sharing your work with them. **You don't need to send a report long enough to be a "book."** ¼ to ½ page typewritten and double spaced is just right. You can say all you need to in that space and it is brief enough to allow it to be read in seconds. You can write it in just a few minutes of your time. Be sure it is in our hands by the 8th of the month to make the next issue. Too, we can always use well written, (short) articles about first principles, the church, its worship, etc from our preachers. Such topics are always useful. However, **remember: Type it, double space it, and keep it short.** Try to keep your articles under 4 pages. Three pages is perfect. (of typewritten, double spaced

material) We have material in our files we have not been able to use simply because it is so long we can never seem to find a place for it. Do you have a special need or question? Let us hear and we will try to have someone write on that subject. Meanwhile we ask your prayers for us in the work. **DLK**

The Vance Jackson Road Church of Christ in San Antonio, Texas has changed their Lord's Day evening meeting time to 3:00 P.M. Please make a note of this change in your directory.--*Thank You, The Vance Jackson Road Church of Christ.*

NEW SIZE COMMUNION SETS AVAILABLE

Bro. Alton Bailey informs he now has a new smaller size communion cup available for immediate shipment. The new cup is 16 to 20 ounce capacity. (The older style was 32 oz.) It is constructed of bronze and silver plated. Alton says the quality is excellent and it is American made. There is also a matching bread plate. Two tarnish bags come with the set. Price \$200.00 per set. He has eight sets ready for shipping now. If you need this, order now. **Phone:** (404) 882-1114 or by mail: **Alton Bailey, 909 Truitt Ave., LaGrange, GA 30240.**

SEND A CARD TO BRO. AND SIS MILLER

We are sad to report the failing health of Bro. E.H. Miller, gospel preacher for many years. His health continues to decline. Sister Miller also has health difficulties which works a further hardship for her in caring for E.H. Your prayers are asked for them both. Please try to send a card or note to them as soon as you read this before you forget it. Their mailing address: E.H. Miller, 1003 Truitt Ave., LaGrange, GA 30240.

YEARS OF GLORY

This is a new book written by Sister Ruth Seely Heath. She is a member of the church at Harrodsburg, Indiana. The book traces the history of Harrodsburg and also deals some with the history of the church there. The beginning of the town is recalled and some bits of history about the people as well. There is a chapter about the church. Ruth says: "this is a way I could reach people to let them know of the church and how we worship God." So many in our brotherhood have visited the church in Harrodsburg and you will perhaps know some who are in the pictures, and stories. Send all orders to Ruth Seely Heath, 2475 W. Thrasher Rd., Bloomington, Indiana, 47401. Price is \$11.00 and includes postage.

FROM THE FIELDS

the fields are white already to harvest



Ed Bullard, Rt. 1, Box 26, Tupelo, OK— Recently I have preached at Fayetteville, AR, Tulsa and Muskogee, OK and Odessa, TX. Lord willing, we will be at Mt. Home, MO, White Bluffs, Nashville, TN and Rockfield, KY this summer. We are looking forward to being at Sulphur, OK for the 4th of July Meeting. We do need your prayers.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, July 7— We are continuing with television programs and radio in this area. I have a long list of leads to follow up in Central Missouri as a result of the television

program. I preached at Claxton on June 12, and I spoke at Kansas City (85th & Euclid) June 18, 19. The 4th of July meeting here, conducted by Lee's Summit congregation, is now history for this year. Over 900 were present at least two nights, and the meeting was great in several respects. I am to preach at Lone Rock, AR July 15-17. We are sorrowing over the loss of Betty Cannon at Haldton, OK, a niece, as well as a sister in Christ. She will certainly be missed in the church because she was always so dependable.

J.W. Kornegay, 7706 Falls of Neuse Rd., Raleigh, N.C. 27615, June 21— May 15-22 we were in a good meeting at Bowling Green, Ky. Their new building is nice and the spiritual building is firm and steadfast in the Lord. It was a pleasure working with Brethren Shelby Taulbee and Fred Pryor. They are truly dedicated to the Cause of Christ. We made our home with Fred and Tiny Prior and it was a pleasure. Neighboring congregations helped out in attendance and we certainly appreciate their help. May 23-29 we were at Broadhead, Ky. for a meeting in their new

(Continued) FROM THE FIELDS

building. There were one baptism and two confessions of wrong. Again, attendance from sister congregations surely helped out and we appreciated it. We were privileged to hear Bro. Joe Hisle at Bandy, Ky. May 30. June 5-12 we were at Pottsville, AR. It was so good to be with these devoted people again. One made confession of wrong. Seed was sown and we pray that fruits will come from it. Presently we are at Hunt, AR. The first evening there were three confessions of wrong and we look forward to the Lord's blessing upon every heart that all may be strengthened. Grace and peace to all.

Jimmy Vannoy, Rt. 3, Box 1880, Corsicana, TX 75110, June 27— I have not regularly written reports to the **OPA**, but felt the brotherhood would want to rejoice with us over certain exciting events which have recently transpired. Since its inception in 1981, the congregation in Corsicana has struggled and has always been small, but since the last of March of this year, ten souls have been added to the Lord in baptism. All are now attending faithfully, and the work of grounding them in the faith is now in progress. This has been an effort of the total congregation working together with the help of God. On June 10-19, we had a meeting with Ron Alexander. At that time, six had been baptized, and one was baptized early in the meeting. Ron did an excellent job of helping to ground the new converts through some basic teaching on fundamentals. Following the meeting, three others were baptized. In addition to this, a couple who had been out of the church for many years returned in late January and have been faithful ever since. Opportunities continue to present themselves, and we expect more growth soon. Pray for us.

Roger Boone, 1765 Cecil Ave., Fortuna, CA 95540— We have been living here in Fortuna for two years now. The church is doing well. In the past two years we have baptized five people into Christ. In a small congregation of less than twenty, this has made a big difference. We have canvassed the town twice, door to door, and are about to go around the town, door to door, for a third time. There have been no visible results

from the door to door work, but it has been encouraging to all of us to keep working to spread the gospel. Bennie Cryer is scheduled to hold our first weekend meeting September 9-11. We invite those who can to come and join us. I am scheduled to preach for the congregation now meeting in the Santa Rosa area twice this summer. I mention this because Mac Butler and his wife Peggy have recently moved to this area to reestablish a faithful congregation. Mac and Peggy are to be commended for their willingness to work to help the church to grow. They deserve all the support we can give them. Their efforts have only just begun but they are making a good start. If you will be in the area and wish to worship with them, call Mac Butler (707) 571-7973. God Bless you all in the work of the Lord.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, July 7— The first of June I was engaged in a very enjoyable meeting with the Robin Road congregation in Garland, Texas. We made our home with Cindy's niece and her family, the Allen Barefoots, and enjoyed the gracious hospitality of the many brethren there. Attendance was good and we enjoyed seeing brethren we hadn't seen for fourteen years since moving from Texas. There were two baptisms and five confessions the last night. Next we went to Pleasant Hill, Mo. for the third straight year where five obeyed their Lord in baptism the last night. We had less cooperation from sister congregations, but I think attendance was the best of all the meetings. It was extremely hot and dry, but that didn't affect the interest in the meeting. We once again enjoyed the hospitality of the Clayton McDavitts. Then we attended four days of the Lebanon meeting which is a highlight because there the crowds were overflowing, the singing of new songs was vigorous, and for the major part we are on the receiving end of the preaching. The Christian association is unparalleled. I will be in a meeting in Fayetteville, Ark. Aug. 3-7 and at Edmond, Okla. Aug. 17-21. If you live in these vicinities we would welcome your presence.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, July 12— We arrived home about midnight last evening from our trip to the Lebanon

meeting. It was good, I thought, and we enjoyed it very much. It was nice to have a few days after the meeting closed to spend visiting with the Cooks and Jacksons who are family. It was also a pleasure to preach for the old home church at Lees Summit, Mo. on Wednesday night after the 4th of July. July 10th we were with the brethren at Ft. Smith, AR and enjoyed the services very much. It was good to visit with all again. While in Lebanon, Mo. we took advantage of the opportunity to meet with the people who print **Old Paths Advocate** for us. There were a few things we needed to work out with them regarding the layout of the paper and also the number of printing mistakes some of you have noticed. We have their word things will be better and we anticipate improvement. They seem to be genuinely interested in helping us put out a quality product but, of course, the road to improvement is often long and arduous. We appreciate your long suffering while we continue to work hard to make the paper just as nice and correct as humanly possible. We have, just a few hours ago, seen the Danao's off for their return to the Philippines. We appreciate all who were so good to them and really went out of their way to make things easy for them. Many congregations were willing to have services on whatever night Bro. Danao could be with them to preach. Several have helped on his travel expenses which made it easier for the Fremont congregation, of course. Bennie and Jo Ann Cryer took them many places and opened their home to them as did any number of others in Ca. and other states. Ron Courter took them from Mo. to Mich. in the hopes of being able to get into Toronto, Ontario with them to start a work there among the Filipinos formerly from near where Bro. Danao lives. They were unable to obtain visas in time hence the trip did not occur. To all, we send our sincerest thanks and wish God's blessings for you. Bro. Danao will have a report for you by the next issue of **O.P.A.** we hope. We look forward to a meeting with Paul Nichols July 22-31 at Fremont. Pray for the faithful.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, June 26— The work in Stockton continues. We are

— EXPIRATION DATE —

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 bourne Dr., Fremont, Cal. 94539



"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).

FROM THE FIELDS (Continued)

currently involved in studies in the San Andreas area with the hope of beginning a congregation there. We also have begun a joint effort with the Manteca congregation in helping the church in Sonora, CA. We have enjoyed the coming of Bro. and Sis. Virgilio O. Danao, Sr. They stayed several days in our home. While here he visited some Filipino families in an attempt to contact some that might be interested in the church. Bro. Danao preached in most of the congregations that have been contributing to the work in the Philippines. It has been a delight to get better acquainted with them. Bro. Don King worked hard to arrange their trip to the states and drove many miles to attend the services where Bro. Danao was preaching. They plan to attend both the Sulphur and Lebanon meetings and, if the Lord wills, go from there to Toronto, Ontario in an attempt to begin a group of Filipinos meeting there. Bro. Ron Courter plans to accompany them on this trip. They are to return home on July 12. We thank all the congregations who assisted in their coming over here—
NOTE: Due to a disappointing failure to be granted the needed visas, the Toronto venture had to be cancelled. Many thanks to Ron Courter who did all he could possibly do to make the attempt possible.--DLK.

Paul O. Nichols, P.O. Box 1723, Oakdale, CA, July 8— For the first time in many years we did not attend one of the annual summer meetings --either at Sulphur, Ok or Lebanon, Mo. We hope to be at Lebanon next year, the Lord willing. April 22-May 1, I held a meeting with the brethren at Buffalo, Mo. Bro. Smith Bibens is doing a good work there. He is a dedicated and tireless worker. Sev-

eral of our fellow preachers came and helped us and encouraged us by their presence, as well as other brethren and sisters. All were appreciated. Next, I was with the congregation at Garret's Creek (Wayne), W.V. We had good crowds and interest. Cooperation from sister congregations helped encourage the meeting. While there I succumbed to pneumonia, but I was able to finish the meeting before being ordered to bed by the doctor. I am gradually regaining my strength, but it is taking time. We are at home and working with the church at Oakdale. We have some good people to work with who love the Lord and want to know and want to do His will. We have edifying lessons from our various teachers, and our attendance has increased recently. It was a real joy to have Bro. Virgilio Danao from the Philippines to preach for us at Oakdale recently. He and his wife are fine Christians and we enjoyed having them visit in our home. I was with the congregation at Lodi for a short meeting the last weekend of May. We enjoyed the services and the fellowship of the brethren and sisters there. The morning and evening of July 3 I had the privilege of speaking at El Cajon. The Lord willing, I will be in a meeting at Fremont, Ca., July 22-31. Then, my next meeting will be at Modesto, Ca., Aug. 12-21. We hope for good meetings at both places.

Billy D. Dickinson, 215 Forrest Hills Dr., West Monroe, LA. 71291, June 16— The three meetings I've held so far this year were all delightful experiences. Sometimes I wonder who benefits more, the congregation or the preacher! In April, I conducted a meeting at Hillcrest, MS. Although our crowds were hindered by bad weather and a lot of

sickness in the area, we had a good meeting and thoroughly enjoyed our stay. There is no congregation any dearer to my heart than Hillcrest. This is where my wife's parents attend, Ernest and Maxine Kimble, and where I have developed many dear friendships through the years. My next meeting took me to Collins, MS. in May. I missed the first two nights of the meeting due to my father having heart surgery. (I'm glad to report that my father is home now and doing well.) I owe Floyd Harris, Jr. a debt of gratitude for getting the meeting off to a good start. The brethren commended him for doing a good job and were pleased to have him. In the meeting, two confessed faults. Next, in the first part of June I went to Hale, AR. We had several brethren from far and near to attend, including the following preachers: Irvin Barnes, Roy Lee Criswell, Bill Brewer, Gareld Stumpff, and Floyd Harris, Jr. A special thanks go to Bro. and Sis. Gareld Stumpff and Bro. and Sis. Glen Van Savern who came and stayed in their campers for most of the meeting! The Stumpffs and Van Saverns often support meetings in the area in this way. In fact, last year they attended several nights of my meeting in Mozier, IL. Also, it was a joy to stay in the home of Roy Barnes and have the opportunity to get to know Bro. and Sis. Barnes better. They are dear people; to know them is to love them, and we appreciate them so much for their continual faithfulness through the years. My next meeting will be in Yakima, WA., July 17-24. Presently, we're engaged in a meeting here at home with Delmer Lee. Delmer is doing some good preaching with some outside interest. We're also looking forward to attend the annual meeting at Lebanon.



A D V O C A T E

No. 9 SEPTEMBER 1, 1988

REPENTANCE FROM DEAD WORKS

by *Bennie Cryer*

This article involves a brief study of one of those subjects the writer of Hebrews refers to as "the principles of the doctrine of Christ" or "the foundation." 6:1. In order to be able to "go on unto perfection" (spiritual maturity) it is important for each christian to be well grounded in all of these principles. Failure to know these subjects in a practical way made it difficult for the author of the epistle (in a way the readers could easily understand) to state the higher principles of Christianity such as the high priesthood of Christ. 5:11-12. The inference is that if they had understood correctly "the principles of the oracles of God" it would have provided them the foundation for going on to the next plateau of learning with ease of understanding and, in addition, would have helped provide them the necessary things to become teachers among the Lord's people. All of these things were written for you to learn in order to guard against the possibility of being lost after you obey the gospel and become a member of the Lord's church. 5:4-6.

DEFINITION AND DESCRIPTION OF REPENTANCE

REPENT-To change one's mind or purpose for the better. When you repent you have changed your will. In the past you have said "I will not" to God's ways. That was your will or what you wanted to do. Now, you want to be saved from your past sins so you say "I will" to God's will. At this point you begin letting God's will take precedent over your own will. Read Matthew 21:28-32. At the first, one son said "I will not; but afterward he repented, and went." In verse 31 Jesus asked the question "Whether of them twain did the will of his father?" The obvious answer

was the one who had said he would not go work in the vineyard but later repented (changed his will) and went to the vineyard and worked. This illustration is given so you may truly know that, though you have sinned in the past and told God "I will not do what you want me to do" God loves you and gives you the opportunity to change your mind. When you change your mind you have repented. If you do not repent you must think about the Lord's statement in Luke 13:3. "I tell you, Nay; but, except ye repent, ye shall all likewise perish." The perishing that he speaks of in this verse has to do with spending eternity in a terrible place. "And whosoever was not found written in the book of life was cast into the lake of fire." Revelations 20:15. Repentance is not optional. The Bible teaches that God "now commandeth all men everywhere to repent." Acts 17:30. God loves you so much that he does many good things for you to encourage you to repent. Some think that all of the good things happening to them are an indication that God approves of their lifestyle. God's purpose in giving you so many blessings in life stated in Romans 2:4. "...the goodness of God leadeth thee to repentance." The next time you enjoy some blessing in this life, stop and remember, "This means that God loves me and is encouraging me to change my mind and begin doing his will." You must also remember that, even though God loves you, He will not save you in your sins. So, repentance is simply changing your mind, but there is more to it.

THE CAUSE OF REPENTANCE

Read 2 Corinthians 7:9-10. In these verses it is easy to see that a particular kind of sorrow will cause you repent. There are two kinds of sorrow mentioned in these verses:

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

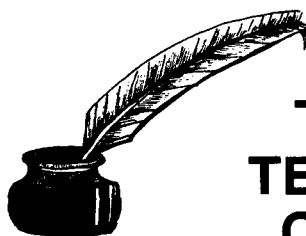
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EDITORIAL



THE MOVIE: THE LAST TEMPTATION OF CHRIST

by Don L. King

If their plans go according to schedule, the movie "**The Last Temptation of Christ**", will have already been released by the time you read this. Universal Pictures is the studio involved, and there has been so much controversy the past month from various religious groups they have moved the release date up one month. It is based on a 1951 novel written by Nikos Kasantzakis which reportedly depicts Jesus as resisting His divinity. He is, according to reports, shown in the movie as crazy and engaging in various kinds of sin including adultery with Mary Magdalene. I simply cannot bring myself to write all I have read in the newspapers about this movie.

I am not surprised at Satan's tactics here. He has always done his best to discredit our Lord and bring Him down to a vulgar and common level. Read Matthew 4:1-11 if you doubt this. Too, the work of Satan can be seen in the many attempts of the Scribes and Pharisees to bring Him to scorn in the eyes of the people. This was nearly always their goal in their questions and conversations with Him. It is incredible the hatred and scorn the Devil has for the Lord of Lord's and King of King's. Satan obviously knows that if he can portray Jesus as a common sinner, and evil vulgar man (only a man) the high esteem in which He is held by men is eroded within their hearts. It is a very sad commentary on our day and age that such a movie would even be conceived, much less actually produced and released.

**But evil men and seducers shall wax worse
and worse, deceiving, and being deceived."**

2 Timothy 3:13.

At such a time as this when my Saviour is being attacked in such a vile manner by the forces of Satan, I cannot help but remember the time when Thomas, who doubted, saw Him after His resurrection. John 20:27 reads: "Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

We remember how Thomas had said he would not believe (that the Lord was resurrected) unless he could do the very things the Saviour now bids him do. (John 20:25) But as he gazed into the loving and wonderful face of the Saviour of men, he suddenly realized he didn't need that extra

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Where is Scriptural authority for ordination of preachers and evangelists? (Tx.)

Answer: A few observations are in order as we consider the above question: (1) Opinions vary, even among respected commentators, over Scriptural authority for ordaining preachers or evangelists, (2) many men who have preached effectively for years have never been ordained, and others preached for a considerable length of time before their ordination. This gives rise to a number of questions i.e. was their right to preach scriptural after, but not before their ordination? Was their preaching better or more powerful once they were ordained? Were they, in fact, not a preacher or evangelist at all until they were ordained? Was the ordination merely a way of recognizing what they had been doing and would continue to do? If so, was it really necessary? By now, the reader can see some of the issues surrounding this question.

The Case for Ordination

Generally speaking the case for ordaining preachers or evangelists is built around 1 Tim. 4:14, 2 Tim. 1:6; and Acts 13:1-4.

In Acts 13:1-4 we have the account of Barnabas and Saul being separated for a special work. McGarvey notes that Saul had been preaching to Gentiles as well as Jews prior to this time, but "had never yet made the former his chief work." Thus the Holy Spirit calls for the separation of these two men through prayer, fasting, and laying on of hands. It seems to me that one would be hard pressed to use these passages as ground for the ordination of an evangelist, since both men involved had previously been engaged in the work of preaching. The most that we can draw from this, is simply that it is scriptural, on occasion, to appoint or separate a man or men to a special work or field of labor.

1 Timothy 4:14 "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 2 Timothy 1:6 "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands."

McGarvey believed that "at sometime Paul laid hands on Timothy to impart to him a spiritual gift (2 Tim. 1:6); but whether at this time, or after he had tried him in the field for awhile, we have no means of knowing. The same is true of the imposition of hands by the eldership mentioned in 1 Tim. 4:14. It is highly probable, though, that inasmuch as Paul himself had been separated to this work by imposition of hands (13:3) the elders followed this precedent in the case of Timothy. At any rate, there can be no reasonable doubt that this ceremony on the part of the eldership was intended to set him apart to the work of preaching; for there is no other purpose that can account for it." (Commentary on Acts)

McKnight takes a similar position i.e. that Paul was moved by the Holy Spirit to impart to Timothy, through the imposition of his own hands, a spiritual gift, and then by prayer he was set apart to do the work of an evangelist accompanied by the laying on of the hands of the eldership.

Guy N. Woods, believes that the laying on of the eldership's hands was merely a sanctioning of the action of the apostle when he imputed the spiritual gift to Timothy. He says "The presbytery (the elders) did not, and could not, transfer the gift to Timothy. It was done "through" (dia) the laying on of Paul's hands "with" (meta) the accompaniment of the elders. Paul did it; the presbytery sanctioned the action. This distinction is very clear in these greek prepositions." (Questions and Answers-Woods)

Some commentators (The Interpreters Bible) believe "the gift" signified nothing miraculous and referred only to the ministry to which Timothy was appointed.

Conclusion

Must a man be ordained before he can preach the gospel? I know of no scripture that so teaches. May a man or men be sent out, with the blessings of the brethren, to do a special work? Yes, I believe Acts 13:1-4 supplies a precedent for such actions. Was Timothy ordained as an evangelist? If so, I hardly see how we can use 1 Tim. 4:14 and 2

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MODERN MORAL ISSUES

by Johnny Elmore

AN IMMORAL WORLD

About twenty years ago, we were warned that our nation was in midst of a moral revolution. Those who are old enough to remember those days are aware that the prophecy was true. The revolution has occurred and today we live in a grossly immoral world. The statistics are staggering. Crime is rampant. Enough pornographic literature is sold annually to fill to overflowing five buildings the size of the Empire State Building. It has been estimated that 83% of students in college and 49% of those in high school have been immoral. About 3,000 people are infected each day with venereal disease, and the deadly AIDS epidemic is stark evidence of increased immorality.

Each year divorce tears apart the home of 750,000 children. Legalized gambling, which the late J. Edgar Hoover called "a vicious evil that corrupts youth and blights the lives of adults," pervades the scene in some form in almost every state. Over 65,000,000 Americans now drink an average of 20 gallons of liquor annually. Dope traffic has reached such alarming proportions that government officials fear it will bring this country to utter ruin.

We could mention many more evidences of immorality - the shocking abortion clinics, corruption in high offices in government, juvenile delinquency, child abuse, parental disrespect, sex perversion, and general irreverence toward God. All of this seems to be a fulfillment of Paul's warning in II Tim. 3:1-5.

THE CHURCH IS AFFECTED

The world has always been immoral to a degree and headed for destruction, but the grossly immoral climate around us has affected the church. It has often been said that the ship is safe so long as the ship is in the water, but there is great danger when the water gets into the ship, and the same is true of the church and the world. Today, with many who are thought to be Christians, there is evidence of immorality. Conduct once frowned upon and once shocking to the moral sensibilities is now accepted, not only by the younger set, but by parents and even some

preachers! Scenes once thought to be too vulgar and too sordid by the world to be mentioned are now shown right in the living room on television in many of the homes of church members.

About twenty years ago, some philosophers began to announce that because of the wide gap between profession and practice, we needed a "new morality," with the idea being that increased freedom, and less restraint, especially along sexual lines, would produce a happier and more enlightened people in our society. The rigid moral standard of our forefathers, based upon the eternal laws of God, was considered outdated and crippling to man.

BASES OF MORAL DECISIONS

Some have said that there are only three bases of moral decisions. Some have subscribed to **antinomianism**, which literally means that there is no law to govern moral decisions. Most right-thinking people reject this philosophy because it lowers man to the level of a brute beast.

Others, such as Bultmann, Robinson, and Fletcher, have advocated **situation ethics**. They claim that they are simply tailoring "our ethical cloth to fit the back of each occasion," and describe it as an effort to bring man's philosophy into harmony with his practice. They reject the idea of God's law being followed as a rule of conduct or even as a guiding principle. Fletcher said in his book, **Situation Ethics**, that his philosophy "calls upon us to keep law in a subservient place, so that only love and reason really count when the chips are down." These men dream up all sorts of far-fetched, hypothetical cases in an effort to justify situation ethics and try to make these norm for moral decision making. Surely we can see that love, the main ingredient of decision making, according to the advocates of the "love alone" theory, has been borrowed from the New Testament. But law and commandments are not subservient to New Testament love, for Jesus said, "If ye love me, keep my commandments" (John 14:15), and, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21).

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FIFTY YEARS AGO

*F*rom time to time when Lynwood Smith's piece "**Pages From The Past**" does not appear we will present an article from an issue of the **Old Paths Advocate** fifty years past. We have received many compliments on Lynwood's column and hope you will also enjoy a look into our files half a century ago. This article was written by Homer A. Gay, a long time editor of the O.P.A. and appeared on page two of the May issue, 1938. Bro. Gay passed away shortly before the 4th of July meeting in 1958. Notice of his death appeared on the front page of the May 1958 number and the July issue was dedicated to him. He had been an editor since the beginning of the paper in Jan. 1932. He wrote often and his writings were always interesting. He edited a column called "Timely Suggestions" which was a real favorite with many of our readers. **D.L.K.**

GIVE SUCH AS YOU HAVE

By Homer A. Gay

In Acts 3:1-8 we find Peter and John going up to the Temple, and a lame man lying at the Beautiful Gate of the Temple begging alms of the people. Seeing Peter and John about to go into the Temple he asked alms of them; and Peter, fastening his eyes on him, said, "Look on us;" and he gave heed to them expecting to receive some kind of a gift. Then Peter said, "Silver and Gold have I none, but such as I have give I unto thee." And then he commanded him to arise; and he was made whole, and arose and walked, and entered with them into the Temple.

Taking a look at this man we see him down and out, physically, financially and spiritually. The passers-by helped out with what little they had to give in the way of prolonging his life, but no genuine relief was given. Peter went to him, took him by the hand, and raised him up; he received strength such as he had never had before, and entered with them into the Temple, praising God.

Let us view the situation today: Sinners are 3down, without God and without hope in the world (Eph. 2:12). Without the Gospel which is the power of God unto salvation, they are helpless. The sectarians, denominations, fraternities and charities give them the "crumbs" as it were, but cannot give them the things their souls long for. We, the Church of Christ, have said, "look on us." We say to the world that we have the whole truth; that we take the Bible as it reads, and offer no substitutes. And the hungry soul who longs for the right way is looking and longing for some help from us. They **expect** something of us. The honest

heart of the sinner is hungry and yearning for the bread of Life. The sectarians do not have this bread of life to give to them. They can entertain them with fair speeches and death bed stories; they can feed their physical bodies and clothe them; can build costly houses in which they can worship, but still the hungry, honest soul is **down-lost**.

Peter said "Silver and God have I none," "We are broke;" the same thing that most all true gospel preachers have to say. We do not have the costly meeting house to invite them to, nor the fancy notions of instant salvation through prayer and so on. But, **such as you do have, give.** We have the whole truth, and that truth will give them strength. "He that believeth and is baptized shall be saved." We should go to them and not wait for them to come us. They are lost and helpless. Let us be sympathetic, like Peter and take them by the hand and raise them up. We should not turn a deaf ear to the Macedonian cry, "come over and help us." (Acts 16:9). Remember that every time we save a soul, not only do we save that soul, but we hide a multitude of sins. That soul quits sinning, turns away from sin, and "goes in with us into the Temple (church) of God," and uses his influence for the good of the Cause. So when we convert one soul we gain double in strength: - like playing "dare base," we have one more on the Lord's side and one less on the enemy's side.

Thousands around us are like this man-down, helpless, hungry, longing for the bread of life, the pure gospel. They are "looking on us." If you cannot go to them with this help, the gospel, then send someone who can. Remember that the "wrath of God is revealed from heaven against them who **hold the truth** in unrighteousness." (Romans 1:18). May this charge not be laid to account in the last day!--Homer A. Gay

THE QUERIST COLUMN

Continued from Page 3

Tim. 1:6 to prove it. It seems reasonable to this writer that Brother Woods is correct in his position that the eldership sanctioned Paul's action in imparting to Timothy a spiritual gift by (with) the imposition of their own hands. I can personally see no evidence that would indicate Paul by the imposition of hands gave Timothy a spiritual gift and then by prayer separated him to the Ministry as McKnight contends.

Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

REPENTANCE FROM DEAD WORKS

Continued from Page 1

1. Godly sorrow. And, 2. Sorrow of the world.

SORROW OF THE WORLD

This is grief or sorrow that is associated with the world, its people, their ways and attitudes. It is a sorrow that you really have and feel because it affects you deeply and you, in your self-centered and worldly self, cannot see beyond self. You may have done or said something that has wounded the spirit of a family member, friend or business associate. You were either "caught" or the consequences were so apparent or, perhaps, devastating to your own well being, that, in order to attempt to restore your good feeling you say, "I am sorry." You may not be particularly interested in the welfare of the person you hurt when you say this. You are usually just interested in self. Sometimes the effects of your words, deeds or lack of action are so great that even though you say you are "sorry" you know the relationship with the person you hurt cannot be restored. When this happens deep remorse and guilt can enter your mind and begin having disastrous results in your physical and mental state. Such remorse entered into the heart of Judas after he betrayed Jesus. Matthew 27:3-10, Acts 1:16-20. He had been caught in a dastardly deed. He even changed his mind and brought back the betrayal money to those he received it from. Then he went out and hanged himself. Why? Because his change of mind came about as the result of "the sorrow of this world." Instead of turning to God he turned to the world and there were no satisfactory answers. Judas' solution was to commit suicide. Another apostle had a different solution to attempt to restore his relationship with Jesus after he denied

him.

PETER AND GODLY SORROW

Read Luke 22:54-62. Like Judas, Peter was an apostle, and, again, like Judas Peter sinned against Jesus. He denied him three times in the presence of the enemy. When Peter realized what he had done he "went out, and wept bitterly." He realized he had sinned against God and his son. His sorrow was of such nature that instead of leading him to commit suicide it led him back to God. He "remembered the word of Jesus." This information caused his understanding to change. This, (having his understanding changed by the testimony of Jesus) caused him to weep bitterly. Thus, we call his sorrow "godly sorrow" because the information that changed his understanding to change came from God the son and it guided him toward God and his ways. Judas' sorrow was not like that. It was "sorrow of this world" for his understanding was changed by worldly consideration and guided him in the direction a worldly person would take. When you sin and then desire to repent you must realize you have sinned against God by transgressing his law and you must let God, through his word, guide you toward heaven as you begin your change. This is "godly sorrow." You have now seen 2 steps in the process of repentance: 1. A change in your understanding brought on by the testimony of God. And 2. Godly sorrow brought on by your change of understanding. There are two parts to repentance that you must consider. The first is:

A CHANGE OF YOUR WILL

An alcoholic may understand that drinking is sin for him. He may actually experience grief and sorrow that he has sinned against men and heaven. But unless he truly changes his will

he has not repented. This step in the entire process we are considering can truly be called repentance. The first two steps lead up to this act. The step that follows this act of changing the will is simply an effect of this change. So, therefore changing your will is what repentance is all about. We considered this change of will from the illustration of the man with two sons in Matthew 21:28. One son's response was "I will not." Then he repented. What had he done? He had changed his will to coincide with the will of his father which is exactly what your father in heaven expects you to do. What action followed his repentance? He went! His change of will brought forth the correct action. We will call this:

REFORMATION OF LIFE

This is the last step you take in repenting. John the Baptist told the hypocritical Pharisees and Saducees who wanted him to baptize them, "Bring forth therefore fruits meet for repentance." Matthew 3:8. He was telling them, "Before I baptize you, you will have to do some works that will show you have reformed your life." Repentance is not completed until you have changed your conduct. Remember, one of our basic illustrations (Matthew 21:29) tells us that the son who at first told his father "I will not work in your vineyard" then repented and "went." The "went" shows he reformed his actions on this point. His repentance was thus completed.

REVIEW

There are 4 basic steps to repentance:

1. You receive some new information (This information must come from God's word.) into your heart that changes your understanding and you now know that the things you were doing were sinful and against God.

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REPENTANCE FROM DEAD WORKS

Continued from Page 6

2. This new understanding produces godly sorrow as it did in the Apostle Peter's life.

3. The godly sorrow then causes you to change your will. Before you would not do God's will. Now you will to do it.

4. This change of will then causes you to reform your life by doing all those things God wills for you to do.

FROM DEAD WORKS

There are many things God wants you to turn away from if they are a part of your life. All of them may be classed as "dead works." How does the scriptures use the word "dead?" If we can learn that then we can know how the writer means by "dead works."

In James 2:26 we have our first indication of what the Holy Spirit means when it says something is "dead." "For as the body without the spirit is dead, so faith without works is dead also." Here we learn that death is the result of a separation. When your spirit parts from your body you will be dead. If works are separated from faith the faith dies. It is dead. This is also seen in Luke 15:24. "For this my son was dead, and is alive again; he was lost, and is found." When the father and son were together the son was considered alive. When the son went into a far off country and was thus separated from the father he was considered dead. When he returned to his father he was "alive again." Death is the result of a separation.

When we apply this reasoning to "dead works" it means works that are separated from God. They have no relationship to him

at all. If a work originates with man it is a dead work. If it originates with God it is a live work. Jesus posed this question to the chief priests and elders: "The baptism of John, whence was it? from heaven, or of men?" Matthew 21:25. Each christian must learn to ask this question about things in their life: "Is it from heaven, or of men?" Faith is a work. Is it of God or men? John 7:29 gives the answer: "This is the work of God, that ye believe on him whom he hath sent." So, faith is a live work because of its origination with and relationship to God. Galations 5:19-21 contains a partial list of some dead works. Any church, doctrine, worship or religious requirement is a dead work if it does not come from God. Those are some of the things you must repent of before you have the blessings of the Father.--1124 Sheffield Ct., Stockton, CA 95210.

THE MOVIE: THE LAST TEMPTATION OF CHRIST

Continued from Page 2

proof after all. Thomas exclaimed: "**My Lord and my God.**" (Vs 28) Jesus said, "...Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29) This last includes us. We have never actually seen Him, never looked into His face, seen His scarred side, pierced feet and hands; but we do believe. Thank God, we do believe!

While I am not surprised at the world accepting such trash as this movie, I am appalled that some few **brethren** would show interest and curiosity in it indicating they might go see it. Friends, I wouldn't get within **sight** of the theater if I could help

it. It is absolutely a blasphemous movie. Surely, if it is possible to sin, to see **this** movie is SIN. How gross and vile do the picture shows have to get before members of the Lord's church will say "**enough?**" I still insist my brethren should stay **completely** away from such things. Yet, many do attend the movies and there is no longer any doubt that most of what is shown is sinful to watch. Paul wrote: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, **but have pleasure in them that do them.**" (Romans 2:32)

Can it be right to be entertained by adultery, blasphemy, homosexuality, murder, nudity, etc.? How can it be right in the light of what Paul said in Romans 2:32? In 1 Thessalonians 5:21 he said, "Prove all things; hold fast to that which is good." How would one begin to **prove** the entertainment one gets at the movies right?

It is foolhardy to believe (or be deceived) we can feed our minds on the trash and sin of the world and not be changed. Paul said: "Be not deceived: evil communications corrupt good manners." 1 Corinthians 15:33)--OPA

To the throne of grace in time of need
We come before the Lord to plead.
To help us with our daily tasks,
He will, if we would only ask.

But we must ask in faith and trust
That He will keep us from all lust.
And help us change our way of living
To be more loving and forgiving.

He'll give us strength to face each day
And guide our feet along the way.
But we must pray "Thy will be done,"
Then we will never walk alone.

Billie Tidmore

MODERN MORAL ISSUES

Continued from Page 4

A third basis for making moral decisions is biblical principles, which some condemn as **legalism**. The Christian is a legalist, but only in the sense that he accepts that the word of God will be the standard upon which his conduct is determined. He believes that the rules have been laid down in advance, and this greatly simplifies his decision making. He bases his decisions upon the inspired word of God, not upon what he perceives as "love" in the back seat of an automobile or in a motel room.

He determines that drinking alcohol is immoral by the word of God before he had taken a drink of that which would destroy his inhibitions and distort his reasoning powers.

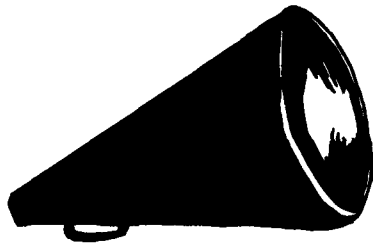
We could have more respect for the "new morality" if it had improved man's social behavior and if it had brought about greater concern for each other, and less crime and violence, but what has happened? It has done just the opposite. Crime and depravity have flourished in our permissive society. J. Edgar Hoover said:

"Teenagers who have a strong set of standards to fortify their native intelligence do not fall

prey to the smut peddlers, the narcotics merchant, or the rodent swarm which fattens commercially upon the inexperience and natural curiosity of youth. These young people have developed, under parental aid, the moral resistance to rise above the temptations, to turn their backs on the 'smart set' and remain true to their ideals."

We must have a standard for moral and spiritual values and Christians believe that the only standard is the eternal word of God. In the next issue, I want to consider other values which have been proposed.--P.O. Box 1657, Lebanon, Mo. 65536.

ANNOUNCEMENTS



PREACHER NEEDED IN ALASKA

Dear Brethren: On July 13th, Bro. Bobby Pepper and I went to Wasilla, Alaska to see Bro. Jerry Ray and his wife Deidra. Jerry's mother Lisa Powell was also there. We talked to them about the Church and what they should do. Deidra was baptized and Jerry made a confession. The three of them are now worshipping in their home.

Brethren, these people are in desperate need of a preacher to come up here and help them, and start a congregation in that area north of Anchorage. There are a lot of people there, and it would be an ideal place to do church work. Wasilla is about 200 miles from Kenai. These people are begging for someone to help them. We hope and pray that some congregation will see the need and send a preacher. Bro. Bobby Pepper has said that he would come if he could get support. Please help in this great work. For further information contact Bro.

Richard L. Frizzell, 313 Linwood Lane, Kenai, Alaska 99611, Phone (907) 283-5680.

THE WORK IN N. CAROLINA

We are in receipt of a good letter by Bro. Desmond Grant Cornell in which he describes the tremendous need of work being done in the N. Carolina area. We simply did not have space to print the letter (2 pages) but he expresses very well his great desire to see work done there. He relates how employment opportunities are very good both in technical fields as well as non-degree job markets. Are you interested in getting involved there? Call Desmond Cornell (919) 779-1832 or Roy Hawkins (919) 556-5695. These brethren want to see the Cause of Christ move forward there and they are willing to help in the work. If you can offer help, please call them soon. **DLK**

DEBATE

When: Sept. 19, 20 and 22, 23 -- 7:30 each evening
Where: Church of Christ, 2012 3rd, Lubbock, Texas
Subject: Individual Cups; Bible Classes & Women Teachers
Who: George Hogland & Grover Stevens
We plan to make audio takes (6

tapes for \$6.00) and video tapes (2 tapes for \$20.00) available. For more information write: George Hogland, P.O. Box 1018, Lubbock, Texas 79408.

CONTRIBUTIONS FOR FOREIGN SUBS

We continue to receive donations from our subscribers for foreign subscribers who cannot afford to pay their own. Nearly \$400 has been received from you since last report. What a help this has been! We have added more names, renewed some who had been dropped long ago and are getting ready to add all the Filipino preachers this month. We want as many as possible to read the paper not only in America but overseas as well. Thank you so very much brothers and sisters who have sent both small and large donations. You have my personal word that every penny will be used for sending the **OPA** to those who cannot afford to pay for their own. No one ever receives a penny for their work on the paper among the staff, including myself. All is donated and always has been. If you cannot afford to pay for a subscription, if you will let us know we will send it anyway. If you know of those on foreign soils who would benefit from the paper, please let us know. We want them to read it. As long as you are willing to help us we can, together, do a good work.

ANNOUNCEMENTS

MODERN MORAL ISSUES

In this issue appears the beginning of the new column edited by Johnny Elmore. He tells me he plans to lay some groundwork in this and the next issue before getting to more specific topics. We hope you enjoy and benefit from this effort. We thank Johnny for being willing to shoulder the responsibility of a monthly column. If you have questions about it, or a specific area you would like him to investigate, why not write him. His address is at the end of the column.

THE QUERIST COLUMN

The question and answer column called "The Querist Column" by Brother Ronny F. Wade seems to be a great success. Many have mentioned it in a complimentary way. If you have a Bible question, write Ronny with it. His address is at the end of his column in this issue.

LET HER BE COVERED

This 20 page tract has been available since about 1979. It deals with the 11th Chapter of 1st Corinthians verse 1-16. The position taken is that the woman's hair is her **only** covering. No artificial veil is taught in the Word of God and her hair must not be cut in any way. They are \$1.00 each postpaid. Some congregations have ordered them for their tract racks. **Order from Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539.**

YOUR SUBSCRIPTIONS

We need your subscriptions to **Old Paths Advocate**, brethren. Please renew promptly when you notice your date (by your name label) expiring. Some renew for themselves and also subscribe for a friend. What a nice gift this makes. Remember though that they may not renew their own subscription and if you want them to get the material you may need to keep a record of theirs also when you renew. We want the paper in as many homes as possible. We know the paper has done a great deal of good in the past and we want this to continue. **Can you think of someone who would benefit from a gift subscription?** If so, send it in soon. At \$5 per year **OPA** is a bargain from any viewpoint.

PAGES FROM THE PAST

This effort by M. Lynwood Smith also seems to be enjoyed by a great many of our readers. Several of you have mentioned that you wished Lynwood would enlarge his comments a bit at the heading of the articles and I have passed this on to him. We appreciate him doing the work on the column that he has. It takes a great deal of time to read through the many papers, etc. to find suitable material.

SERMONS AND WRITINGS OF HOMER L. KING

This 221 page hardbound book was made available in 1969. It contains many of Bro. King's sermon outlines and a number of essays. There is also a biography included. It is attractive in blue and gold. There are few hardbound books today at \$5.00. **Order from Helen King, 1061 N. Pilgrim, Stockton, Ca. 95205.**

ORPHANS FROM INDIA AVAILABLE FOR ADOPTION

We have received word from the Children's Welfare Home, which is an orphanage in New Delhi, India that they have 5 orphans ranging in age 6 to 11 that are ready for placement in the United States. This is the same orphanage through which my wife and I adopted our daughters. These children, 4 girls and one boy, speak English, so there is no language barrier. The children are eager to come to the United States and long to have a home of their own and a family to be a part of. You do not have to be wealthy to adopt. In most cases you do not even have to own your own house. It is only necessary to prove that you have sufficient job security to feed, clothe and school the child. The biggest cost in the adoption is the air fare to bring the child to this country. Other expenses are minimal. If you are not able to adopt, but would like to help take care of the expenses for another couple who would, please let us know and we will help coordinate the effort. If you are interested in adopting one or more of these children let me know immediately so we can provide you with the child study reports and all pertinent details. Phone 417-883-4710 or write: Irvin Barnes, Route 10 Box 1135, Springfield, Mo. 65803.

BUNNER'S RIDGE MEETING TIME CHANGE

Please note that the congregation known as Bunner's Ridge has changed their Sunday morning meeting time from 10:30 to 10:00 A.M. Other services remain the same. 6:00 P.M. Sunday and 7:30 P.M. Thursday.



STUMPF— Edna P. was born of Joel and Margret Cottrell April 12, 1913 at Shell Knob, Mo. She preceded us in death June 18, at her home near Galena, Mo. being 75 yrs. of age. Her hand was taken in marriage by Gareld Stumpf May 5, 1934. Together they shared the sorrows and joys of life for 54 years. To this union sons Joe and Gary were born, who will never know a day without thoughts of mother. Edna also left one brother, Orville Cottrell of Tyler, Tx., 6 grandchildren and 5 great-grandchildren. The memorial service for Edna was held in the meetinghouse at Mtn. Home, Mo. where she and Gareld had worshipped and spent themselves in service to Christ. The building did not begin to contain the large gathering of friends and fellow servants in Christ. The singing was beautifully supplied by men who had known her all their lives (Kent and Kary May, Irvin and Charles Barnes). Edna was well known and loved by all in southern Mo. as well as in other portions of the country. Personally she was my friend for nearly 26 yrs. Sharing her home with gospel preachers was a joy for her. Presently I am reminded of the old song "Brighten The Corner Where You Are," which was the theme of Edna's life. Thank God for her life among us.--Barney Owens.

ANNOUNCEMENTS

CANNON— Betty L. was born Oct. 31, 1931 at Fox, OK and departed this life June 29, 1988 leaving behind Jim Cannon, her husband of 38 years. To this union 2 sons were born, Gary and Dennis. She also leaves behind three sisters and one brother and 6 grandchildren. She had lived in Healdton, OK since early in life. Betty grew up in the church here and became a faithful member at an early age. She continually helped her husband who now serves as an Elder; the boys became song leaders and teachers in the church. It will be hard for us here in Healdton as we depended on her so much. She was truly a godly mother of Israel. Her own works and faith are praise in the gates. Beautiful songs were rendered by members of the church and family before a large

crowd. Our hopes are eternal. We sorrow not as others who have no hope. Bro. C.A. Smith assisted our efforts in comforting words.--*J.D. Elmore.*

STINER— Sister Caroline Stiner was born April 2, 1898, and departed this life July 1, 1988. She was preceded in death by her husband, Thomas Stiner, July 2, 1958, and, also by two children. She and her husband were lifelong members of the Church of Christ at Le Contes Mills, Pa. She is survived by six children, 30 grandchildren, 34 great-grandchildren, and three great-great-grandchildren. She was Ron Courter's wife's grandmother. To say the least, she was one of the grandest, sweetest, kindest Christian women I have ever known. She was Christianity exemplified. She

was known far and wide by Christian brothers and sisters for her wonderful hospitality, and her concern for the church. Most of the older preachers knew her because they stayed in her home when they held meetings at Le Contes Mills, Pa. For my wife and I, many wonderful cherished memories of the times we spent in this sweet couple's home will live on. She was an inspiration to all who knew her. She will be sadly missed by family, friends, members of the church, and all who knew her. I especially will miss her very much. It was an honor for me to have been asked to have a part in her funeral service. I assisted Brother Raymond Stiner in the service. He spoke words of comfort, consolation, and hope to the family and friends, and did a beautiful job.--*Eugene Lockard.*

FROM THE FIELDS

the fields are white already to harvest



Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069--The summer has been enjoyable in many ways. I am thankful for the meetings that I have had a part in and continually thank the Lord for the kindness extended me wherever I am called to preach the precious truths of God's Word. Just now I am with the brethren in Brookhaven, Ms. (New Salem) who have a grand appreciation for simple preaching. My next meeting (by the time you read this) will be with folk at Ada, Ok. Sept. 24-Oct. 2, Longwood FL Oct. 22-30. If you are in driving distance come and help us. Your prayers are needed.

Vance Ayers, 504 Willow Creek, El Reno, OK 73036, Aug. 6, 1988--It has been quite some time since I have reported to the OPA. I enjoyed very much the Preachers Study last Dec. at Wichita Falls, Tx. I also enjoyed the Leadership Study. This was one of the best meetings of this type I have ever attended. The brethren of Wichita Falls are to be commended. The July meeting at Lebanon, Mo. was truly a spiritual feast. I continue to work with the Church at El Reno.

Have some studies and preach at other congregations in the area. I am available to help with work in other places on a short term basis. At present I feel I should not move from El Reno. My wife and I appreciate your prayers greatly.

Johnny Elmore, P.O. Box 1657, Lebanon, Mo. 65536, August 1--Things are progressing very well here. I have recently been visiting people who have responded to the television program over KRCG, out of Jefferson City. As a result of interest around Eldon, Mo, we plan to hold a mission meeting there Aug. 8-12. Irvin Barnes and I will preach alternately in this meeting. We are optimistic that good will be done. July 15-17, I was in a short meeting at Lone Rock, AR. I enjoyed the meeting and we had pretty good outside interest. I enjoyed staying with Ray Asplin and his wife. We are looking forward to hearing Billy Orten in a meeting at Lees Summit this week. I am to be at Henryetta, OK Aug. 19-28 and at Fossil Creek in Fort Worth, TX Aug. 31-Sept. 5. This will be the annual Texas Labor Day

meeting and we invite all to attend.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Aug. 9--Paul Nichols closed a good meeting for us the 31st. Three were baptized and all enjoyed the preaching. There were several from the community who came one or more nights. It was good to have them with us. I have enjoyed preaching at Stockton and Atwater recently. Last Lord's Day I preached at Fremont both services and two made confessions of wrong. The church is doing well here. We are growing both in number and enthusiasm for the right. Our young people are interested in taking part and are being used fairly often to lead singing, dismiss, pass the communion, arrange services and also teaching. We pray God's blessings for them and all the faithful everywhere.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808--Our work thus far has this summer been proven to be both enjoyable and profitable. The last part of May

(Continued) FROM THE FIELDS

were in a meeting at Claxton, near Competition, Mo. It has been our pleasure to preach here many times over the years and always with great cooperation and help from surrounding churches. This time was no exception. In June we went to Vance Jackson in San Antonio, Tx. One was baptized and one confessed wrongs. We renewed many friendships of years gone by, and I thoroughly enjoyed it all. The latter part of June we went to London, Ky. What prospects awaited us here! It has been a long time since I have seen such interest manifested by those outside the church as was the case here. The Lebanon meeting was good and refreshed us as usual. From there we went to Indiana, Pa. for a meeting which resulted in three baptisms. These brethren have converted twenty souls in the last two years. Nineteen remain faithful. This is evidence of what a church can do when they work as churches are supposed to do. We just closed at Temple, Ga. with one confession. We grew to appreciate these brethren for their dedication. We were blessed with a full house most every service. Currently we are at Birmingham, Al. in the midst of a good effort. The Lord willing we go next to McGregor, Tx., and from there home to Springfield. Remember us in your prayers.

*Jerry L. Cutter, Rt. 1 Box 139, Crescent, Okla., (405) 969-2440, July 22--*The Sulphur meeting went very well this year, with good services from the start. It seemed everyone came to be edified, and the preachers were at their best. I especially enjoyed working with brother Wayne McKamie during the meeting. The Sulphur brethren were more involved than usual also. The week Sulphur ended I traveled to Ash Camp, W. Va. to conduct their first full length gospel meeting. This is a new work, but it shows a lot of maturity. I was very impressed with this congregation, and it is a compliment to brother Richard Bunner and his work in the Fairmont area. I was truly honored to be asked to hold this meeting. I stayed in the Bunner home and for the first time got to know the family, and that was an additional joy for me. Alan Bonifay and family were able to attend the

meeting some. It was good to see Alan and visit what little we could. Lord willing, next week I will be going to Flintville, Tenn. for a meeting. This will be my first time at Flintville since going to Australia in 1983. The Flintville brethren know how to make a preacher feel needed. Hopefully, then, I can begin a new work in Guthrie, Okla. by the last of August.

*Stan Elmore, Rt. 1 Box 87-A, Nixa, Mo. 65714, Aug. 4, 1988--*It has been quite some time since my last report. I have moved to Missouri to work with the church in a little community called Jamesville, located south of Springfield. My last Gospel meeting was last month at Red Oak, Tx. There I held a combination meeting/singing school. We had 4 days of preaching and then 5 days of singing instruction. Both seemed very profitable for the congregation. I appreciated the attendance of fellow-preacher Bob Johnson and family at the meeting as well as many old friends and acquaintances from the surrounding Metro-plex congregations. While there I baptized three young men. All three have talents that can be used for the Lord's cause. To Him be the glory. My next meeting will be at the Leawood congregation in Joplin, MO. This is just a weekend with singing instruction and preaching on Sunday. Also, I am looking forward to the privilege of holding the Annual Labor Day Meeting in Kansas City Aug. 31-Sept. 5. I really enjoyed the annual 4th meeting this year at Lebanon. We witnessed great preaching and beautiful singing while there. During the meeting we were privileged to have Bro. Rick Martin from Marietta GA. bring his family here to Jamesville and speak for us Sunday, July 3rd. As always, Rick did a superb job of relating the truth to us. Remember us in your prayers. We are committed to taking the Gospel to as many as will hear it.

*Paul Walker, 1073 Lookout Circle, Uniontown, OH 44685, Aug. 1--*Bro. Ron Courter held us a fine meeting. His preaching was with power and the congregation was blessed. The Fourth of July meetings at Lebanon and Sulphur were enjoyable. During July I held a meeting at Jacksboro TX. We had visitors from the com-

munity and from surrounding congregations: Bridgeport, Graham, Fruitland, Olney, Mineral Wells and Ft. Worth (Trentman). We love the Jacksboro folk and appreciate the good work they do in the Lord's Vineyard. I preached at El Reno, Ok. recently. My family and I enjoyed being with those fine brethren again. Jim Shaw and I spent the Fourth at Sulphur and enjoyed seeing many brothers and sisters there. We, of late, have heard brethren Joe Hisle and Ron Alexander in gospel meetings and enjoyed their sermons. We were saddened by the recent passing of Sister Nellie Beer (Lovejoy, Pa.) Bro. Gene Lockard and I conducted her funeral service. What a lovely Christian lady! Also, Sister Caroline Stiner (LeContes Mills, Pa.) passed into eternity. She, too, was a fine Christian lady. While I was away in July, brethren Byron Kramer, Mahlon Garrison and Carl Buterbaugh edified the Mt. Pleasant congregation. Family Radio, Oakland, Calif., has invited me to do "A MOMENT WITH THE MASTER," on their satellite network. The taping is completed for the first month; however, the program is not yet scheduled for airing. As soon as I receive scheduling information, I will make it available to the brotherhood. I have enjoyed recent visits to Chapel Grove, TN.; Flemington and Greenville, Pa. May God bless all.

*Alan Bonifay, P.O. Box 1822, Fairmont, WV 26554, Aug. 2, 1988--*It is our prayer that all things are well with you and yours. We hope the church is advancing in your area as rapidly as it is here. The Lord has blessed our efforts abundantly in recent days and for this we are thankful. July 10-17, Bro. Jerry Cutter conducted an excellent meeting at the congregation at Ash Camp. Several leads were obtained from visitors from the community and one was baptized into Christ. Bro. Byard, at 88, is a very feeble man, but being of a sound mind he expressed his desire to be immersed into Christ. It is a wonderful experience to see one so old finally turn to Christ. Since Jerry's meeting closed, four more at Ash Camp have obeyed the gospel. July 22-31, Bro. Joe Hisle conducted a great meeting at Bunner's Ridge. Nine obeyed

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"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).

FROM THE FIELDS (Continued)

the gospel and one was restored. For all of this growth we are most thankful. In the past three weeks, fourteen have submitted their lives to Christ and one has been restored. At this time Richard and I are conducting six studies each week together. In addition, Richard is conducting four on his own and I have three of my own. Thirteen studies are in progress each week. Also we have hope of setting up four or five more studies in the next four to six weeks. Our radio program is now one month old. We have found it difficult to persuade listeners to call in their questions, but we expected this. It will take some time and perseverance to build a responsive audience. We have had from one to three calls on most of our first ten programs. We appreciate your support very much and we solicit your prayers for the work in this area. We have a very busy schedule set up for August and we hope to have more good news for you next month. If we can provide you with more specific information on any aspect of our work, please feel free to let us know.

Larry Combs, P.O. Box 44, Winthrop, Ar, 71866, 501-542-7682, Aug. 3--Please note my new address and phone. It has been quite some time since I have written a field report to the paper. The work with the church in Jasper, Tennessee came to an end the last of May after being there for about two years. While there I feel that good was accomplished and may all the glory and thanks be given to God for the results that were attained there. Aside from the baptisms of the young people whose families already attended, there were five baptisms, three of which remain faithful (a young man

and his wife, along with another young man about the same age). I feel that these three new converts will be a great asset to the church there. The two young men were starting to give talks and taking an active part in the services while we were there. There were a couple of women from the digressives who had started attending frequently although they had not made a stand for the truth. My family and I were privileged to meet some of God's wonderful people while involved in that work and we were able to become closely associated with others of like precious faith from that part of the country. We will not forget them, and those who are near and dear to us there will always have a special place in our hearts. We are now working with the Oak Grove congregation here in southwest Arkansas. We are beginning to get settled in here and look forward to the work here. We look forward to working with the brethren here as well as the brethren in this area. We have only been here a little over a month and have already gotten to know quite a few people in the congregation as well as others in this area. The congregation here is interested in doing all they can for the furtherance of the gospel in this area. They have been a great help in providing names and acquaintances to contact. There is much to be done here as there are quite a few who are no longer faithful in their service to the Lord. If there is anyone in this area that we can contact please feel free to let us know. If I can be of assistance to any in this area please feel free to contact me.

James A. Hickey, 1209 E. 13th, Lawrence, KS 66046— The month of

July I spent studying with and preaching to a number of Spanish-speaking brethren and prospects. In Salinas, CA I held a meeting where we had 25 visitors from the community. Bro. Raymond Fox utilized a unique approach in evangelism. He set up a booth in the Mexican Swap Meet and presented the Gospel to those that passed by. I was very impressed with the results. Bro. Fox baptized a young man during the series of meetings. My next meeting was at Huntington Park, CA. Two families from Nicaragua left a digressive church and are now worshipping scripturally. Bro. Leland Byers was a great help in the meeting and in the door-to-door work. We had some women from Guatemala visit the meeting as well as a number of brethren from area congregations. We hope we were able to get this new church off to a good start. My last meeting was at Mexicali, Mexico. The work in Baja, California is making very good progress. There have been 8 baptisms in the last year and the number of teachers has increased. On the Lord's Day there were almost 60 people present, including a number of young men. Bro. Lopez has been a faithful leader and example for 14 years. The church at El Cajon, CA has done a great deal through the years to help the church at Mexicali. I am happy to learn that brethren in the San Joaquin Valley of California are planning to start a Spanish mission effort. There are several million Spanish-speaking people in the State of California alone. I would like to hear from congregations and individuals that are also interested in such work. Right now we need Spanish songbooks, Spanish Bibles, and tracts. Pray for the work of the Lord.



A D V O C A T E

No. 10 OCTOBER 1, 1988

A MAN AFTER GOD'S OWN HEART

By Alan Bonifay

*S*oon after Saul became king of Israel, he assembled his army to attack the Philistines. Foolishly, his son Jonathan prematurely attacked the enemy outpost at Geba. The enraged Philistines immediately countered by assembling a force so superior to Saul's that terror reigned in the hearts of Saul's men. As Saul waited for Samuel to come offer a burnt offering, his men were quaking with fear. The time appointed by Samuel passed without his arrival, and as the army began to scatter Saul felt compelled to offer the sacrifice himself.

Just as Saul finished, Samuel arrived, and Saul went out to greet him. Dismayed by the king's disobedience, Samuel said, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God... now thy kingdom shall not continue: the Lord hath sought him a man after his own heart and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee" (I Sam. 13:13, 14).

WHO WAS THIS MAN AFTER GOD'S OWN HEART?

More importantly, what characteristics made him a man after God's own heart? If we can answer these questions perhaps we can develop the same characteristics in our lives and appropriate to ourselves the same acclamation.

The former question is the easier to answer. We know that historically when the throne was taken from Saul it was given to David. In Acts 13:22 in his address at Antioch in Pisidia, Paul said God gave testimony to David saying, "I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will."

WHAT WAS NOT INVOLVED IN THIS SUPREME COMPLIMENT?

What made David the man after God's own heart? In answer to this let us note first what is clearly not involved in God's supreme compliment. It does not mean that God approved of all of David's actions. Like the rest of us, David was a man subject to sin: The terrible death of Uzzah as David allowed the ark of the covenant to be moved in an unscriptural way (II Sam. 6); the adultery with Bathsheba and the subsequent murder of her husband (II Sam. 11); and the sinful numbering of Israel (II Sam. 24). Undoubtedly there were other sins in David's life.

The fact that sinless perfection was not required in order to be the man after God's own heart gives us hope. Not because sin is permissible to God's people in small doses (I Jn. 2:1,2; 1:8-10; 3:9). But because, though sinless perfection is beyond the grasp of our frail humanity (Rom. 8:3), it is possible for repentant sinners to still be men after God's own heart. David was always willing to repent of his sins.

Being a man after God's own heart does not mean God's choice was based on physical appearance. The Bible says David was very handsome (I Sam. 1:12, 18). But God was interested in more than looks. In explanation of Eliab's rejection as the anointed among Jesse's boys, Samuel said, "For the Lord seeth not as man seeth for man looketh on the outward appearance, but the Lord looketh on the heart," (I Sam. 16:7). Saul, also, was handsome, as was Absalom, but neither was said to be a man after God's own heart (I Sam. 9:2; II Sam. 14:25).

WHAT QUALITIES MATTER TO GOD?

What did make David a man after God's own

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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THE CASE OF THE MISPLACED RABBIT

By Taylor A. Joyce

The Greek philosopher, Socrates, said that "the unexamined life is not worth living." The apostle Peter said: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you..." (1 Pet. 3:15)

It is important for each person to try to understand why he does what he does, and the duty of self-examination to that end is enjoined throughout the New Testament. And when a person makes a change which is likely to affect the lives of others, he has an obligation to explain to them the motivation which led to the change.

But it should also be expected that when such an explanation is offered, it will be subjected to the closest scrutiny and, if weighed and found wanting, will be rebutted.

Such an explanation of a change which occurred in his life a quarter of a century ago was recently offered by Billy Jack Ivy in **California Letter**, a publication of J. James Albert of Corcoran, CA. Billy Jack's name will be familiar to those who read the **Old Paths Advocate** in the 1950s.

Billy Jack combined an exceptional artistic ability with effective communication skills. He eventually became disillusioned and began to call in question many of the teachings and practices of the Churches of Christ. A rapid exit--partly forced, but largely a matter of choice--ensued as he explains in the article referred to above and entitled "A Pilgrimage of Choice."

Because we have always been the best of friends, I am impelled to take sharp issue with some of the statements made by Billy Jack. Should he read these lines, I hope he will not view them as a personal attack on him, but rather as an attempt on my part to "admonish him as a brother."

Billy Jack thinks his former associates have "relegated me to the status of a 3-D Christian, that is, dumb, deceived, and dishonest." It is my personal view that he is sadly mistaken about a number of things including his distortion of a fairy tale and his misapprehension of the teaching of scripture.

He says: "To sum up my present feelings and faith, I am reminded of Brer Rabbit's appeal to Mr. McGregor after being caught in his garden. 'Please don't throw me in the briar patch.' The time the 'Churches of Christ' 'disfellowshipped' me was not the end of my world, but the beginning. To throw me out into the world was the place where I would find Christ and be free in him. Praise God! That was my proper habitat all



THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it wrong to wear gold? (In.)

Answer: Man's fascination with precious metals and gemstones goes back almost to the beginning of his existence. Even God, on a number of occasions, seems to have emphasized both the value and desirability of gold. In Gen. 2:11-12 "The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good..." When giving instructions for building the Ark of the Covenant God said "And thou shalt overlay it with pure gold, within and without shalt thou overlay it..." Gold was also used in the building of the temple. I Kings 6:21 'So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle, and he overlaid it with gold.'" While it is difficult to pinpoint the exact time when men and women began wearing gold as an ornament, we know it was very early in their existence. In Gen. 41:42 Joseph was given a gold chain to wear about his neck. In Gen. 24:15-30 we have the account of Rebekah wearing earrings and bracelets. In Exodus 20 we have the account of the making of the golden calf from ornaments worn by the children of Israel. The fact that God's people have worn gold down through the years is easily documented by scripture.

The first passage often given to prove that it is wrong for christian women to wear gold is I Pet. 3:3 "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and a quiet spirit, which is in the sight of God of great price." We believe this verse has been woefully mishandled by some. Peter is no more saying that it is wrong for christian women to adorn themselves in apparel suitable to their station than the Lord was saying it was wrong for his disciples to labour for the meat that perisheth, John 6:27. In reality, in grammatical construction, we have a parallel in these two verses. In John, Jesus said, "labour not for the meat which perisheth, but for that meat which endureth unto everlasting life..." The meaning is; labour not for the meat which

perisheth **only**. It was not wrong for them to labour for that kind of meat, however, they should not do so to the exclusion of seeking everlasting life. Just so in I Pet. 3:3, it is not wrong for christian women to adorn themselves outwardly by wearing gold or apparel, but they should not allow that to be their **only** adorning. Their chief concern should be the adorning of the **inward** man i.e. the ornament of a meek and quiet spirit. We better understand the meaning of the verse when we insert the word "only". "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold or of putting on of apparel (only), but let it be the hidden man of the heart..." In this verse as well as the one in John we have what is known in grammar as an ellipsis, where the omission of a word, obviously understood, is necessary to make the expression grammatically correct.

The companion passage in I Tim. 2:9-10 teaches the same thing, in principle i.e. christian women should adorn themselves in good works rather than emphasizing the outward adorning of jewels and costly array. We do not believe God ever prohibited women from appearing neat and attractive so long as it was in keeping with their given station in life. In fact when God described, in symbolic language, what he had done for Israel, his wife, he said "I clothed thee also with brodered work, and shod thee with badgers' skin, and I grided thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hand, and a chain on thy neck. And I put a jewel on thy forehead and earrings in thine ears..." Ezek. 16:10-12 In commending the virtuous woman of Prov. 21:21-22 Solomon tells us that through her industry she clothed all her household with scarlet and herself with silk and purple. Evidence that God does not look down upon such dress.

While the scriptures do not forbid the wearing of gold or apparel as such, they do forbid women wearing either for the wrong motive i.e. unlawful excitement of the opposite sex. Christian women should neither be gaudy or seductive in their appearance. They should remember at all times

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MODERN MORAL ISSUES

by Johnny Elmore

A STANDARD MORALITY

In any society, there must be a standard by which to gauge ideals or principles of human conduct. Essentially, there are only two standards - one based upon that which is false and one which is true. It is a sad fact of history that no nation or society has risen higher than the standard attributed to its heroes or deities. The highest standard of human behavior known to man, prior to the coming of Christ, was that which was handed down from Jehovah God through Moses.

FALSE STANDARDS

Today we are witnessing a proliferation of false standards, which undoubtedly come from Satan himself. Satan wants to beguile the hearts of the simple and turn them from the only true standard. Some of these are couched in catchy phrases.

"It doesn't make any difference what you believe just so long as you are honest and sincere." Although advocated by many, this would make the truth no better than the blackest lie of Satan. Does this mean that if you really believe you are taking medicine when in fact you are taking poison, you won't be hurt? Of course not! This theory would also make every man, and what he believes, a law unto himself. A condition like this once prevailed in Israel. Judges 17:6 relates: "In those days there was no king in Israel: every man did that which was right in his own eyes." It was one of the darkest periods in Hebrew history. Jeremiah said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). Man must have a better standard than himself.

"Eat, drink, and be merry, for tomorrow we die."

This is the philosophy of many people, or expressed in the words of a popular beer commercial: "You only go around once, so grab all the gusto you can." It might surprise some to learn that this "new" slogan was advocated by the Epicureans of old. The apostle Paul referred to this philosophy by saying that his defense of the gospel provided no advantage if there is no resurrection. He suggested that **only** if there is no resurrection should we subscribe to the "eat, drink, and be merry" doctrine (1 Cor. 15:32). However, because there will be a resurrection, a

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judgment, and eternal destinies, it is utter folly to make this pagan philosophy our standard of morality.

"Everybody is doing it." The philosophy behind this saying, which some advance as a rule of conduct, is that since everybody is doing it, that makes it right. But that is a lie of Satan. Even if everybody is doing it, that would not make it right. God said: "Thou shalt not follow a multitude to do evil" (Ex. 23:3). In our time, stealing, robbery, adultery, fornication, fraud, deceit, alcoholism, dope addiction and a host of evils are all justified by the old saying, "Everybody is doing it." Well, I deny that everybody is doing it. Even in the wicked world before the flood, there was one who found grace in the eyes of the Lord, and that was Noah (Gen. 6:8). Enoch also had such a close walk with God that he was translated that he should not suffer death (Gen. 5:24). Old Elijah thought he was alone, but God said, "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal" (Rom. 11:4). Don't make the sins of others your standard of morality. There are some who live right.

"Go ahead. You will never know the difference a hundred years from now." This is another of Satan's lies because the Bible plainly states that "the wages of sin is death" (Rom. 6:23). Not only that, the Bible teaches that the inexorable law of the universe is that you reap what you sow (Gal. 6:7,8). Sometime, somewhere, there is coming a harvest of all the things you have planted. God will judge the world in righteousness (Acts 17:31), and that means I must be righteous if I would be saved.

A DIVINE STANDARD

Our appeal in these articles will not be to the false, human standards around us. Our appeal will not be to the pagan philosophies of old or to the slogans of the pleasure merchants of our day, but to the moral absolutes of God's holy word. God has one standard of morality, which does not change with the passing scenes. When Joseph was tempted in Potiphar's house, he did not rely upon situation ethics, but he looked to God's absolute standard when he said: "How then can I do this great wickedness, and **sin against God?**"

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PAGES FROM THE PAST

By M. Lynwood Smith

With your indulgence I should like to reprint an item from my own pen that appeared July 1, 1946 in the **Old Paths Advocate**. This little matter caused some stir among the wine brethren and elicited from them a reply in their paper, published in Belle Mead, Texas. There were a few changes.

CONCERNING WINE

M. Lynwood Smith

"Wine is a mocker, strong drink is raging" (Prov. 20:1). Wine causes woe (Prov. 23:29); "sorrow," "contention," "babblings," "Wounds without cause," "redness of eyes" (See Prov. 23:29,30). Please note, that wine causes "**contention**"; how true it is.

Wine "biteth like a serpent"; "stingeth like an adder" (Prov. 23:32). "Makes thine eyes to behold strange women" (Prov. 23:33). "Makes thy heart utter perverse things" (Prov. 23:33). It will "inflame" (Isa. 5:11). Causes disregard for the work of the Lord's hands (Isa. 5:12). Causes one to transgress (Heb. 2:5). Will cause one to err (Isa. 28:7). Causes one to be out of the way (Isa. 28:7). Causes one to be "swallowed up," and to be "overcome" (Isa. 28:7).

Therefore, "Look not upon it" (Prov. 20:1); "Woe unto them that follow it" (Isa. 5:11), and "Woe unto them that are mighty to drink wine" (Isa. 5:22).

Because:—"They that prophesy of it walk in the spirit of falsehood" (Mich. 2:11), and "Whosoever are deceived thereby are not wise" (Prov. 20:1).

This article appeared in **Old Paths Advocate** in Dec. 1, 1950, as a selection by brother Homer A. Gay. Note his hearty support of it at the close. This was selected from the **Firm Foundation**. If this were timely then, how much more so now! And if brethren Gipson and Gay thought it proper to print at that time they would really feel that it had a place today when we too have our own church teams in some quarters. Oh how these pages from the past rise up to rebuke us!

TAKE ME OUT OF THE BALL GAME

Norman Gipson

We have a sports-conscious generation of

church members. So pronounced has the emphasis on athletic contests become, that a congregation recently asked me to come and help them with some song drills "on nights that would not conflict with school activities" meaning ball games. It did not seem to concern them that they asked me to come on nights that would interfere with our Bible study meeting!

It is a bad day for the church when influential brethren are more familiar with sports statistics than with Scripture, with batting averages than Bible. Has it come to the point where it will take a month to have a ten day's meeting, in order that all of us, including the elders and preachers, may attend all the home team's games? Perhaps we could adopt the policy of a denominational preacher in this area. The members of "his" church were so diligent in their attendance at baseball games, and so slack in their church attendance, that he preached a sermon to them entitled "Dying on Third."

My acquaintance with "our" schools is only a distant one: but from the evidences before me they are accelerating this trend, rather than retarding it. If there are cases this is not true, I should be happy to hear of them.

This trend toward sports has resulted in some of the congregations in the cities entering City Leagues and sponsoring Church of Christ ball teams. Having routed the denominationalists from the polemic platforms, shall we now descend to the Plains of Ono and lay out a diamond where the conflict may be continued?

One of the most objectionable features of the athletic contests now staged, is the manner of dress (or undress) by the participants. Perhaps some of the brethren have been studying the background of the word **gymnasium**. It originally signified a place where exercises were performed while naked. Let's not get either too literal or too enthusiastic in regard to the full meaning of this word.

When it comes to sacrificing to the church to any kind of game, put me down as a poor sport.

(Selection from **Firm Foundation**).

Comment: Amen and **amen!**—Homer A. Gay.

A MAN AFTER GOD'S OWN HEART

Continued from Page 1

HUMILITY

First of all, David was possessed of humility. When he was anointed by Samuel to be king he was but a mere herdboyc, yet he did not become haughty, proud, or arrogant. Later, when Jesus sent him to see his brothers who were in Saul's army, David was still herding sheep. For years David served faithfully under Saul, accepting the role of a palace servant. Even after Saul virtually lost his mind David made no effort to overthrow him.

Humility is characterized by submission; by a willingness to serve both God and one's fellows. Jesus speaks of this quality in Luke 22:26, "He that is greatest among you let him be as the younger; and he that is chief as he that doth serve." Peter said, "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:5).

TRUST IN GOD

Secondly, David placed his full trust and confidence in God. When David visited his brothers at the encampment, he found the Israelites paralyzed with fear because of Goliath. It never entered David's mind that he might be mercilessly quashed by the giant. Physically, David was powerless against Goliath. But trusting in God, David fearlessly threw himself into the breach and triumphed mightily over the giant and the Philistines.

Later, when he was being relentlessly pursued by a crazy Saul, David was willing to wait for God's purpose. Though presented with numerous opportunities David refused to kill Saul (I Sam. 24:1-22; 26:6-11). David trusted in God to provide a way.

We also must have this kind of trust in the Lord. Paul said, "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). To have the faith David had we must treasure up the word of God in our hearts. in Galatians 5:6 Paul said that in Christ the thing that avails is a "faith which worketh by love." The beloved apostle said, "This is the victory that overcometh the world, even our faith" (I Jn. 5:4).

A FORGIVING SPIRIT

Thirdly, David had a forgiving spirit. Though Saul tried to kill him numerous times, David refused to use the spear to kill Saul. To David, Saul was "God's anointed", and he continued to fight for king's enemies long after Saul declared his hatred for David. David declined to marry the king's daughter to further his own cause. (I Sam. 18:17-19,23). His closest friend was Saul's own son, Jonathon.

This attitude of a forgiving David wept and slew the man who had killed God's anointed (II Sam. 1:16,17). When as king David was cursed by Shemei, he refused to retaliate (II Sam. 16:5-12). Even when Absalom died David wept--in spite of all the evil Absalom had done to his father (II Sam. 18:33).

Likewise, this attitude of forgiveness is central to a Christian spirit. On the cross Jesus prayed, "Father, forgive them for they know not what they do" (Lk. 23:34). Stephen in his dying prayed, "Lord lay not this sin to their charge," (Acts 7:60). Paul counselled us to "be ye kind one to another, tenderhearted, forgiving one another even to God for Christ's sake hath forgiven you," (Eph. 4:32). Consider Matthew 8:21-35 and Mark 11:25,26.

OBEDIENCE

Finally, David's attitude was characterized by obedience. David was willing to accept and abide by God's restrictions (II Sam. 7:1,2; I Kings 8:18,19). In the case of Bathsheba David's

loyalty was sorely tested (II Sam. 12:1-14) but he passed the test. As he bequeathed the kingdom to his son, Solomon, he commanded him, "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself" (I Kings 2:3). To be sure, David's obedience was not perfect. He did sin. But when he sinned he was willing to repent and to accept the consequences of his sin. In spite of his failures, however, David's life was generally characterized by obedience.

These are the qualities which made David the man after God's own heart: Humility, the willingness to serve God and one's fellows; faith, the supreme confidence and trust in God which comes from the word of God and leads us fearlessly into battle against the forces of evil; a forgiving spirit like that of Jesus who prayed for the forgiveness of his tormentors; obedience, the determination to do what is right and according to God's will. These we must possess if we would be men and women after God's own heart. And when we fail in any of these areas, like David did, we must repent and reform our lives. A godly attitude is of supreme importance in being pleasing to God. Let us learn to lean on God and his word as David did.--OPA.

THE QUERIST COLUMN

Continued from Page 3

that their chief goal is the development of a "meek and quiet spirit"; to present themselves with "shamefacedness sobriety" rather than the vain adornment of the outward man.

Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

THE CASE OF THE MISPLACED RABBIT

Continued from Page 2

along."

The fact is--he has the wrong rabbit in his story! It was **Peter** Rabbit who had the escapade in Mr. McGregor's garden. **Brer** Rabbit was nowhere near the place. And Mr. McGregor didn't throw the rabbit anywhere. He didn't even catch him. Although Peter left his jacket and both his shoes in the garden, he, himself slipped out under the gate, frightened, but unscathed.

It was **Brer Fox** who threw **Brer** Rabbit into the briar patch after the rabbit had his memorable encounter with the Tar-Baby. The confusion over a cotton-tail, however, doesn't concern me nearly as much as the confusion over where Christ may be found.

According to his testimony, Billy Jack was never able to find Christ among the godly saints with whom he was so long associated. He had to go out into the world to find Him! Does that mean that Christ made a false promise when he said, "Where two or three are gathered together in my name, there am I in the midst of them?" (Matt. 18:20)

After explaining the "seven golden candlesticks which thou sawest are the seven churches," Jesus went on to describe himself as the one "who walketh in the midst of the seven golden candlesticks." (Rev. 1:20; 2:1) Yet Billy Jack says he had to go out of the Church and into the world to find Christ.

While not precisely on point, the words of the Master in Matt. 24:23, 26 are worthy of consideration in this regard: "If any man shall say unto you, Lo, here is Christ, or there; believe it not... Wherefore if they shall say unto you, Behold, he is in the desert; **go not forth**; behold, he is in the secret chambers; believe it not."

In spite of his view that the church is of human origin and tantamount to a slave state, yet

Billy Jack admits that the Lord led him into the church. "I do not question the **providential Lordship and leading of my heavenly Father**, but I would like very much to have never become entangled with humanly originated, institutional religion of any kind, including the 'Church of Christ.'" So, the Lord led him into the church. He went out of his own volition!

Billy Jack's attitude toward the church is far different from that of the Lord. Christ **gave himself for** the church. (Eph. 5:25) Billy Jack is willing to **give the church up!** "I am willing to give up all things, the church, the proper doctrine, my obedience to law, my pursuit of good works, all things, that I may win Christ." I can only say as Paul said to the Galatians: "This persuasion cometh not of him that calleth you." (Gal. 5:8)

But again, Billy Jack says: "I have been on both ends of the marking, and 'disfellowship' activity, and if God my Father will forgive me... I will never engage in such absurdities again." Contrast that with Paul's admonition: "Now I beseech you, brethren, **mark** them which cause divisions and offenses contrary to the doctrine which ye have learned; and **avoid** them." (Rom. 16:17) So, Billy Jack is on record as not only declining to do what an inspired apostle says we must do, but of branding this divinely sanctioned activity as an absurdity.

After numerous readings of Billy Jack's defense, it seems to me that the root of his problem is that he has succumbed to the notion, widely held in the religious world today, that faith means trust and that faith/trust is all the Lord requires of any person who desires to be saved. "I have accepted Jesus as the only source of that gift of eternal life. I believe in Him. I trust in Him and Him only. It is not Jesus plus the right church in which to be a member. It is not Jesus plus

the right interpretation of the Bible."

Now think about the consequences of such a position. John said that his gospel narrative was sufficient to cause one to believe. (John 20:31) If faith in Christ is all we need in order to get to heaven, and if the gospel of John can inculcate that faith, then why do we need the other books of the New Testament? What purpose do they serve if not to tell us "how thou oughtest to behave thyself in... the church of the living God?" (1 Tim. 3:15)

As a man whom I once heard in a public debate put it: "If one can be saved by faith only, then why didn't God just send us John 3:16 on a postcard and be done with it?"

The fact is there is good reason to doubt that "faith" in the bible was ever used to convey the idea of mere trust. Consider the following from the **Commentary on Ephesians** by James Burton Coffman: "Recent extensive studies by George Howard of the University of Georgia disclose that the usual meaning of 'faith' in the NT is not sinner's trust/faith at all, but fidelity. 'Faith' as used in the vocabulary of current theological jargon to mean sinners trust/faith experienced inwardly and subjectively is not a NT concept at all."

W.E. Vines makes the point in defining obedience (which, incidentally, comes from a word which is also sometimes translated, 'faith') that "when a man obeys God he gives the only possible evidence that in his heart he believes God." It is not invisible trust, but visible obedience, which identifies the person who really believes in Jesus. Scant wonder that the earliest heralds of the gospel sought not just to make believers, but obedient believers of their auditors. (Rom. 1:5; 16:26)

There is a poignancy about Billy Jack's self-portrait as a "pilgrim and a stranger, a man

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THE CASE OF THE MISPLACED RABBIT

Continued from Page 7

without a church to call 'home'." He speaks of a "Sweet personal fellowship with my Lord Jesus Christ" but there is not one about the promised "fellowship one with another." (1 John 1:7) Every Christian is to be a stranger and pilgrim so far as his relationship with the world is concerned. (1 Pet. 2:11) But those terms are never used in scripture to describe the relationship of one Christian to another.

On the contrary, disciples are "no more strangers and foreigners, but fellow citizens with the saints." (Eph. 2:19) They constitute a "colony of heaven" on earth (Phil. 3:20-21 Phillips) while awaiting the transformation which will attend the coming of the Lord. How sad that Billy Jack chooses to roam from church to church instead of "endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3) Those who have "put on charity, which is the bond of perfectness" (Col. 3:14) don't "just move on" when problems arise. The bond of charity keeps them together.

When asked, "Where are you going? What is your spiritual goal?" Billy Jack answers vaguely. He says he is pressing toward the mark, but he doesn't say what mark. He says he is "ever growing, ever changing, ever moving in the pilgrimage of Christian faith. I am determined not to be tomorrow where I am today." That sounds like an admission that he doesn't know where he is going. He only knows he is on his way and singing with "joyful fervor, 'no turning back, no turning back'." I could only wish he would do a little less singing and a great deal more studying of scripture.

Although he extends no formal invitation to us, it is evident that Billy Jack would like those of us in the Church of Christ to

follow him out of our "slave state" and into his new-found "freedom." But as much as I love Billy Jack and treasure precious remembrances of those happy days when we were one in Christ, I must decline to follow.

Until I am certain that Billy Jack has a clearly defined goal to which he aspires and that it is a goal "which becometh (those) professing godliness, I am fearful that we might both end up in Mr. McGregor's garden, or in the briar patch, (Lk. 8:7) or, what is more likely, that we might both "fall into the ditch." (Matt. 15:14)--OPA.

A STANDARD MORALITY

Continued from Page 4

Gen. 39:9). There is no moral relativity here or in the Ten Commandments enunciated by Jehovah God at Sinai. These rules were so absolute that capital punishment was the penalty for an infraction.

There is no suggestion of moral relativism in the teaching of Christ and the apostles in the New Testament, either. The apostle Paul said: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9,10). There are no situation ethics there, or in Gal. 5:19-21 and Eph. 5:3-5. Even John, who is regarded as the apostle of love, stated in absolute terms, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

Gentle reader, God's moral law is universal. It is the same, whether at home or abroad, or whether among friends or among strangers, or by yourself. The One who gave us this standard will be our final judge. Those who have lived by God's standard will live in the holy, white city, and those who have lived by false standards will be without for all eternity.--Johnny Elmore.



LEWTER— Willard Eugene Lewter departed this life July 23, 1988, at the age of 60 years. He is survived by his wife, Josephine Lewter; six sons, Willard Jr., Jackie Dale, John Robert, James Earl, Jeremy Shane, Larry Wayne; eight daughters, Betty Faye Moss, Brenda Sue Thompson, Brenda Jean Eodice, Faye White, Shelia Ann Brown, Marie Cunningham, Janet Lee Baker and Peggy Lorene Mattox; one brother, James Lewter; two sisters, Louise Wilson and Alisae Adcock; 25 grandchildren. I baptized Willard six months before he passed this life. I will never forget the statement he made after he was baptized; he said he was like the man that caught the end-gate of the wagon as it passed by. He enjoyed so very much our Bible studies, and the sermons from tapes of our preachers. The writer tried to speak words of comfort to the family.--Bobby J. Pepper.

ROY— Howard E. Roy was born April 25, 1943 and passed from this life April 12, 1988 following an extended illness. Eddie, as he was known by family and friends, had struggled with an illness that slowly drained him of strength and life, but

never his love of God or the Church. He was an example of humility and desire to us all and though his ability was limited by his sickness he never failed to do what he could for Christ. In death Brother Eddie became an example to our area that death is not cause for sorrow, but to rejoice for only now does Eddie know what it is to be free from his burdensome illness. Eddie was survived by his wife, Dorothy, one son, Joseph, two daughters, Edna and Paula, his mother, two brothers and three sisters. Charles Ross, Gary Barrett and myself endeavored to encourage and support the family during this difficult time.--*David Smith.*

OWEN— Selby Lee was born May 25, 1923 in Dora, Mo. He departed this life on July 12, 1988 in Lodi, CA at the age of 65 years, 1 month and

17 days. He is survived by his wife Betty, two daughters, Donna Gamble, Sue Tucker and one son, Allen and six grandchildren. Selby also left behind a sister, Velvie Harris and brother, Troy Owen who continue to worship at Lodi. This writer was honored to speak words of comfort to his family and friends. We appreciate the help of James and Jimmy Winchester, casket bearers and singers. The family thanks all their friends and neighbors who found time to be with them as we laid our brother to rest. Selby was a zealous worker for the Lord and a great example for each of us. I feel fortunate that I had the opportunity to know this wonderful man.--*Rich Lechner.*

BEER— Sister Nellie J. Beer was born July 20, 1895 and departed this

life July 15, 1988. She was preceded in death by her husband, Jess R. Beer. She is survived by her two children, Bernard and Phyllis, 10 grandchildren, and 10 great-grandchildren. Sister Beer was baptized in 1918, and became a member of the Lovejoy, Penna. Church of Christ. She was always faithful and the church meant everything to her. She was a sweet Christian lady, and will be sadly missed by her family, friends and members of the church. The funeral service was from the Lovejoy Church of Christ. I spoke words of comfort, consolation and promise from the Word of God. I was assisted by Brother Paul Walker, who also knew her well and loved her as I did. Paul is a wonderful person and a fine preacher. I was glad to have him assist me with this service.--*Eugene Lockard.*

ANNOUNCEMENTS

CAN YOU HELP THESE BRETHREN?

The brethren in Newton, Ia. are being forced to sell their building due to urban renewal. In order to replace it, they will have to buy one that costs \$6000.00 more. Of this, they can supply \$3000.00. They need help with the remaining \$3000.00. Any help you can give them will be greatly appreciated, even though the amount may be small. Send all contributions to: Roscoe Lawson, 723 N. Second Ave., W. Newton, Ia. 50208.

A NEW BOOK

A new book, just off the press, is now ready for mailing. The book, **A Commentary on Paul's First Letter To The Corinthians** is by our beloved brother, Tommy Shaw. It is a good book, neatly bound (hard cover), containing some very useful information. Order yours today. The cost is \$5.00 plus \$1.00 for postage. Send all orders to Mrs. Tommy Shaw, 1217 E. Knob Hill, Springfield, Mo. 65804.

BROTHER WAYNE McKAMIE RETIRES TO PREACH THE GOSPEL

The above caption may be somewhat misleading since Wayne had been preaching the gospel for many years. However recently he retired from administrative work in

education to devote all his time to church work. On May 19, 1988 family, friends, members of the church, former students, and distinguished guests of McLennan County paid tribute to our brother. Wayne had served for the past 18 years as an administrator and superintendent of the Hallsberg School District near Waco, Texas. It was a stirring evening for a man whose reputation is impeccable; whether in the marketplace or the church.

He was praised by all speakers for his dedication, fairness, and convictions. Over and over again the statement was made how he would be missed by all. As many know, Wayne had been looking forward to retirement and being able to devote more time to the work of the church, for a long time. The church at McGregor, Tx. and all those of us who know him rejoice at his decision. Following is a poem that was printed on the program for the evening.

Show me the way,
Not to fortune and fame,
Nor how to win laurels
Or praise for my name
But show me the way
To spread "The Great Story"
That "Thine Is The Kingdom
And Power and Glory"

H.S. Rice.

The above information was supplied by brother Billy Wilson.

Ronny F. Wade

THE WATCHMAN:

The Watchman began publishing in September 1982 and ceased publishing May of 1987. It was with regretful heart that we ceased publishing this paper. There are many reasons for not continuing the work, but I shall not detail them here. It was not because of the spiritual encouragement from our readers, rather to circumstances beyond the control of those who put forth the monthly effort to publish the paper. The Watchman still exists as a publishing concern. We still publish the yearly Study Notes, and with the Lord's help, we shall continue this effort from year to year. At times we shall also attempt to publish other material suitable for the brethren's use. Thank you one and all for your help in this effort.--*Lonnie Kent York, Owner and Editor.*

CHANGE IN MEETING TIME

The Church in Lawrence, Kansas wishes to announce that we are changing our Lord's Day evening service from 6 PM to 3 PM effective the first Lord's Day of September. If

ANNOUNCEMENTS

you are traveling through this area feel free to stop and worship with us.

CHANGE OF ADDRESS FOR C.E.

Please note the change of address for the **Christian Expositor**. It is now 705 Vandiver Dr., # G803, Columbia, MO 65202. From now on all correspondence, including subscription renewals, should be sent to the above address. To subscribe send \$12.95.

CRESTVIEW, FLORIDA

We are still meeting and are sorry we missed putting our name in the directory. Meeting times are: Sun. 10 AM, Evening 5 PM - Thur. 7 PM. Anyone vacationing in Ft. Walton Beach, contact John Prince (904) 862-0697.

EASTERN NEW YEARS MEETING

The congregations in the Huntington, West Virginia area would

like to invite you to attend the 1988 Eastern New Year meeting to be held December 28, 1988 through January 1, 1989. This year's meeting will be conducted by Brother Carl Johnson of Ada, Oklahoma. For further information please contact Brother Darrell Wellman, (304) 523-3847 or Brother David Smith, (304) 429-6106. Information regarding accommodations may also be obtained by writing The Church of Christ, 1801 Madison Ave., Huntington, W. Va. 25704.

FROM THE FIELDS

the fields are white already to harvest



James Phillips, Route 2, Box 24, Evans Road, Athens, AL 35611, Sept. 5, 1988— Since last report, we at the Evans Road Church of Christ have had a weekend meeting with Brother Phillip McFerron from the Brodhead, Kentucky congregation. Brother Phillip is young, but did a great job of teaching the Gospel. His desire is to preach. He works at manual labor, but is well read in the Scriptures. We have a new couple from the Ben-Davis congregation in Missouri meeting with us. Brother Cayson from Memphis still comes when possible. We are all dedicated to the Lord's work. Pray for us and the Lord's work.

Lonnie Kent York, 1930 Maple Lane, Lawrence, Ks., 66046, Aug. 7, 1988— I have not had the opportunity to attend the annual 4th of July meetings for a long time until this year. I was able to attend the one at Lebanon and received a spiritual feast beyond compare. It was good to see old friends and to make new ones. The preaching was timely and I personally feel that much good was accomplished by this meeting. I am still in Lawrence and am available to do some weekend work. At present I will be holding a short meeting at Ava, Mo. the first weekend of Nov. (2-6). I have had the opportunity of preaching in various places over the years and appreciate the fel-

lowship and encouragement from all areas. The Lord has blessed me. May God bless the brethren everywhere.

Paul O. Nichols, P.O. Box 1723, Oakdale, CA 95361, Sept. 6— Since my last report good things have been happening at Oakdale. In the past few weeks we have had four baptisms and two restorations. Two of the baptisms took place during the meeting at Modesto where I had the privilege of preaching for ten days, Aug. 12-20. We also had one confession of faults. This is where Voyd Ballard works with the church. July 22-31, it was my privilege to hold a meeting with the Fremont congregation where Don King lives. They have a wealth of young people there. There were three baptized. I enjoyed both of these meetings--the fellowship and the association. The people at both places were very receptive. My next meeting will be with the Planz Road church at Bakersfield, Sept. 10-18. I look forward to it. In October I am scheduled to hold a meeting near Huntington, WV in the new building. Then I go to Blue Springs, KY, Oct. 22-30. My last scheduled meeting for 1988 is at Orange, CA, Nov. 6-13. We hope to see many of our friends and loved ones there. The Lord bless all.

Miles King, Rt. #1, Box 115, Scotland, Arkansas 72141 (501-592-

3956) August 7th— At this writing we are happy to report our church building at Scotland, is near completion. We hope to have our floor covering and pews installed within the next two weeks. Congregations near us has really helped to encourage us and also help with the finances. We have received good response from all over the brotherhood as far as financial help is concerned. Thank you brethren for your money, your prayers and your encouragement. The meeting at Earlytown, Ala. (July 8-17) was a good one. We had good attendance from surrounding congregations and two confessions of fault. We had several preaching brethren attend. It was so good to be back in the state where I grew up and associate with some of the brethren I knew before I started preaching.

Orvel Johnson, 2832 Kay St., Ceres, Ca. 95307, Sept. 6, 1988— It has been quite sometime since I have written a field report. We continue to fight the battle against satan's evils. This includes all manner of sin, especially the widespread sin of "playing" the Lottery and visiting gambling places. Of course I am speaking of members of God's family who engage in such sinful practices. We have no plans to stop teaching against these things. We had one of the most enjoyable times in being with the fine christian folks who were present at the congregation in the Santa Rosa-Windsor area

(Continued) FROM THE FIELDS

on the last Lord's day in August and Sept. 4th. I am grateful I was able to teach on the 28th and to again assist them on Sept. 4th. This was such a wonderful day of fellowship among brothers and sisters in Christ. Roger Boone was the speaker at both the morning and evening services. So good to see Roger again and listen to the good lessons he presented. The sisters of the congregation served a great meal after services, both morning and evening. Immediately after the service in the morning a brother came who desired to discuss his position that we must have the Lord's Supper after 6 P.M. on Saturday. Of course his position cannot be proved by the Bible, so he soon declared he couldn't change us, and this ended the discussion. I had discussed this question over twenty years ago with those related to the man. It was so good to see how Roger Boone and Raney (Max) Butler handled the question. They were both adequately versed in the subject. Speaking of Max Butler, he and his wife Peggy have moved from Fair Oaks to Santa Rosa to expend their time in service for the Lord. What a notable move they have made, and what faith they have, in efforts to build for God on this area. The congregation is presently meeting in the home of Harold and Audrey Miller. The address is: 9070 Windsor Rd., Windsor, Ca. 95492. Phone (707) 838-6526. Windsor is between Santa Rosa and Healdsburg. Take Windsor off ramp from Freeway and West. Max and Peggy's address is 515 S. "E" St., Santa Rosa, No. 16. Ph. (707) 751-7973. About 20 were present at Sept. 4th Services. Go by and visit them. Pray for them also. It was good to see the Millers and Oldfields again along with others we have known many years. Also to meet others, among whom was Joe Lloyd who likes to sing.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, Sept. 1, 1988— I hope this finds all things well with you and yours. Hopefully, the cause of Christ is continuing to move forward in your area. We are all well and looking forward to autumn. The work in north-central West Virginia continues to be blessed abundantly by the Lord. Since our last report three more have been baptized into Christ at Bunner's Ridge. The Lord has thus blessed us with an increase

of twenty-three in 1988. At Bunner's Ridge twelve have obeyed the gospel and one has been restored. At Ash Camp eight have obeyed the gospel and two have been restored. To date none have fallen away at either congregation this year. For all of this we are very thankful. The past two years' work has been slow, but we have endeavored to plant and water as best we knew how. As always the Lord has given the increase and once again we have learned to persevere. Currently, Richard and I are conducting fifteen studies each week. We work together on five of these (three in Fairmont and two near Ash Camp). In addition Richard conducts five on his own—all in the Ash Camp area, and I conduct five on my own in the Fairmont area. Eight of these studies have outsiders present. The other seven are with recent converts. Several of these studies seem to have real potential, but I expect it will take some time to bring them to fruition. In addition to this work we are still presenting our three-day-a-week radio program over a local Fairmont station. The format is a live talk show, but we are having difficulty in persuading the audience to phone in their questions. August 19-21, I held a weekend meeting at Rote, PA. We enjoyed becoming better acquainted with those brethren. Also we appreciated visiting with brethren from Lovejoy, LeContes Mills, and Flemington. The first week of August, Bro. Bob Johnson and his wife were here with us investigating the possibility of moving to this area. We understand that they have since decided to do so. We look forward to working with them. Bob will work primarily with the congregation at Mt. Liberty. Take care and God bless. We appreciate your support very much. Please remember us in your prayers.

Bob Johnson, 101 Sandy Creek Dr. #C, Davis, OK 73030, September 2, 1988— The congregation in Davis rejoices over the recent baptism of Randy and Tanya Roberts of Sulphur. About a year and a half ago, Randy's nephew Chad obeyed the Lord in baptism. Randy's sister, Glenna Vandever and his mother, Dorothy Roberts all of Sulphur, are also faithful members of the congregation here in Davis. July 24th and 27th, I was privileged to speak at the

EAST SIDE CHURCH OF CHRIST in Deer Park, TX. One sister made confession of faults. To God be the praise! We enjoyed our stay in the home of brother and sister Gerald and Marjorie Hill. Gerald is doing a good work with the congregation there. It certainly shows. August 6-13 took us to Fairmont, WV where we stayed in the home of brother and sister Richard and Martha Bunner. While there, I spoke at the Bunner Ridge congregation in Fairmont, also at Mt. Liberty, (outside of Philippi) and at the Ash Camp congregation at Jacksonburg. I was very much impressed with my first visit there to that part of the country. God's handiwork is a beauty to behold! Brothers Richard Bunner and Alan Bonifay are doing a great work there for the cause of Christ. I am honored at the brethren's request for the wife and I to move to the area and assist in the great work of reaching the lost. Lord willing, if all goes as planned, we will make the move sometime this fall. September 2-3 we attended two nights of the Texas Annual Labor Day Meeting. The attendance was great, the singing and preaching most inspiring. It was good to hear of the many souls that have been saved in various parts of the country. We pray that 1988 will continue to be a victorious year for the cause of Christ.

Allen Bailey, 905 West Grauwylar, Irving, Texas 75061 (214) 438-7217— The work in Irving, Texas began about two and a half years ago. Our family moved here June 1, 1988 to assist in any way possible. We are grateful for this opportunity. I would like to apologize to those who have called or written requesting information on a variety of issues and subjects. I have been much too slow about giving quick and prompt responses to these requests. We are finally settled in and settled down so will try and be quicker at the response to any and all requests. We want you to feel free to call or write and we will accommodate your needs as soon as possible. The work here in Irving, Texas is going great. This is a wonderful congregation made up of willing, ready, and zealous members. If every congregation was like this one, much good for the kingdom would be accomplished. Please come by and visit us at any time you

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"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).

FROM THE FIELDS (Continued)

can. You will be welcomed and appreciated. We have a number of singles and couples who are anxious to learn how to do personal work. In a few weeks we anticipate several being trained to do personal work on their own. Recently, we have been challenged for two different debates, one on the communion and the other on baptism. It looks like the one on baptism will not materialize, but the debate on communion will. It will be first a written debate, followed by a public discussion if all goes according to plans. Plans are in the making now to put this debate in print after completion. More details will be passed on when they are available. We do miss our Missouri brethren and sisters. They were wonderful to us, and in our thoughts frequently. Our thirteen years in south central Missouri was indeed time well spent. May the Lord bless them and us with frequent visits along the way. Please pray for us in our visits, studies, and in our defense for truth. We love our christian family everywhere.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, Sept. 7— Bro. Irvin Barnes and I were in a mission meeting at Eldon, MO Aug. 8-12. Crowds and interest were exceptional, and it appears that we may be able to establish a congregation in that city. I appreciate Irvin's willingness to help. I was at Henryetta, OK Aug. 19-28 in a meeting. We had no additions but at times the crowds were good with visitors from other places and some outside attendance. I believe this congregation will continue to grow. Several preachers attended some, including Jack Lee, Jimmy Cutter, Lynwood Smith, Jerry Cutter, Jack Cutter, and Doug Hawkins. The Texas Labor Day meeting was next, arranged by the

Fossil Creek congregation, in Fort Worth. Large crowds attended the sessions at the Arlington Community Center and numerous preachers spoke. The singing was very good and hospitality of area members was outstanding. I enjoyed staying with Lloyd and La Rue Cox. I am to be at Burkhart, near Seneca, MO Oct. 5-9, and at Amarillo, TX Oct. 23-30.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555, Aug. 14, 1988— Greetings to all in the name of our Lord and Saviour Jesus Christ. It has been quite a while since my last report. I am continuing to work with the Bendavis, Mo. congregation as my job permits. We have had several members move out of the area and so our attendance is down. However, most of our people are growing spiritually. The congregation is at peace and working hard to evangelize this area as well as other parts of the world. I am grateful to the congregation here for allowing me to preach at other places. Since my last report I have preached once or more at the following congregations: In Missouri, Houston, Fieldstone, West Plains, and Ava. I also held two weekend meetings in Arkansas; one at Mtn. Home and one at luka. The meeting at Mt. Home was well attended. The meeting at luka was hindered by extreme heat but was a very good meeting. I appreciate the opportunity to preach at these congregations and also the wonderful hospitality extended my son and I. I want to thank the Walter Campbell family from Mtn. Home and the Joshua Thompson family at luka for their kindness. Beside the meetings I held I have also preached at Mtn. Home and luka earlier this year. While at luka in May one was baptized. My hope and prayer for these congre-

gations is that they will continue to grow in Jesus Christ. If we can be of assistance to you or if you know of someone in this area we can contact let me know. May the Lord bless you.

Richard L. Frizzell, Sr., 313 Linwood Ln., Kenai, Alaska, Sept. 1st. Ph. (907) 183-5680— Since my last report, our building has been finished, and we have been using it since June 12th. Bro. Bobby Pepper preached for us on July 10th, both services, then he held a weekend meeting the 15th, 16th and 17th. While Bro. Pepper was here I asked him to go with me to Wasilla, Ak. about 200 miles from Kenai. There, we met Bro. Jerry Ray and his wife, Deidra, and Jerry's mother Lisa Powell. While there Deidra was baptized into Christ and Jerry made a confession. Brethren, here is a family who is now worshipping in their home. They are in need of a preacher to come up here and work with them and start a congregation in that area. Brethren, will you (some congregation) please send a preacher to do this work. Thank you. We here at Kenai are also in need of a preacher to come and help us in this area. Please help! On July 25th, Bro. Melvin Crouch and Marjorie, and their son, Tom and his wife Beverly, came to visit for 10 days. Melvin and Tom held us a weekend meeting July 30-31. It was great having them here. We hope others will come and visit soon. Keith and Darlene Daniel had to leave and go back to CO. for the winter. They plan to come back next spring. We have been working hard to get the Church started here, and to let people know of the Church here in this area, and to try to get people out to Church. We need your prayers, please!



A D V O C A T E

No. 11 NOVEMBER 1, 1988

FACTS THAT KEEP US HUMBLE

By Billy D. Dickinson

*H*umility is an admirable trait in any man or woman. It is something which is demanded of us by God, without which, I might add, we cannot be saved. So important is this ingredient to our lives that Peter wrote in I Pet. 5:5, "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Peter here pictures humility as a garment which we should wrap ourselves in and be girded about with. It is a part of the christian's uniform, as given by the Apostle Paul in Col. 3:12-14. There, among other things, Paul writes of "humbleness of mind", which is to be a part of the distinctive form of dress adorned by all of God's children. Indeed, humility is something required and expected of us by God!

In the scriptures, God commands us to humble ourselves before Him. In I Pet. 5:6; Peter wrote, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Also, James wrote in James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up." This forever dispels the idea that humility is something we are more or less born with. Perhaps some people entertain the notion that humility is just naturally a part of some people's make-up, while others are just naturally haughty. The truth is that both humility and haughtiness are frames of mind which are the results of one's teachings, environment, and upbringing. According to the scriptures, if one has a proud spirit, he can learn to change his attitude and humble himself before God and others. So really, when we are discussing humility, we are discussing a frame of mind -- how one feels about himself and

others. This frame of mind, or disposition of the heart, will have an effect upon one's entire manner of life; this includes not only one's relationship with other men, but one's relationship with God as well.

The word "humble" literally signifies "low-lying", which, of course, denotes a lowliness of mind. From a scriptural standpoint, as the word is used in a Biblical sense, humility must begin with a realization of one's relationship to God. Really, this is where it all begins. In other words, the more real God becomes to us, and the more we recognize His greatness and sovereignty over us, the more humbled before Him we become, because our own self importance begins to fade away in view of His greatness. This, I believe, is the key to humility. We change our attitude by educating our intellect; we allow God's word to give us the proper perspective to where self is properly viewed in regard to both God and man.

When you stop to think about it, it's impossible to separate our relationship with God from our relationship to man. I say this because our relationship with God affects our relationship to man and vice versa. Hence, if a man is haughty in spirit in his dealings with others, and he will not humble himself before men, the problem must be that he has never really learned to humble himself before God. He is still placing too much importance upon self and does not possess lowliness of mind.

The bible exhorts us to not think of ourselves more highly than we ought to think (Rom. 12:3), but to esteem others better than ourselves (Phil. 2:3). In fact, Paul writes in Gal. 6:3 that "if a man think himself to be something, when he is nothing, he deceiveth himself." The following are some facts from God's word which should help to

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 1811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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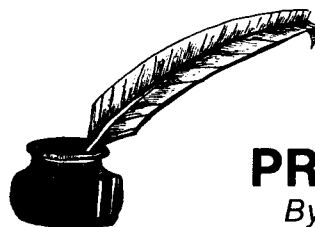
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EDITORIAL



PRIORITIES

By Don. L. King

There is talk in some localities about "socializing," etc. Many are concerned about some things we see occurring around the country. A few words have been written in the **Old Paths Advocate** lately about changing the time of services on Lord's Day evening, and camping funfests, etc. Perhaps a few words along those lines are in order just here.

It is needless and pointless, in my judgment, to quibble about whether a local congregation has the right to set the time of services to best suit its needs. Surely we all agree such matters fall under the autonomy of a local congregation. To my knowledge, this has never been questioned by **anyone**. However, we believe it is proper to question the **REASON** some things are changed! The question isn't whether we have the **right** but whether the **Cause of Jesus Christ is at heart when some of the changes are made**. I submit, friends, **that** is the issue and question. We do not question the **right** of brethren to get together at some place other than a worship service. However, one might wonder why it is easier to get a crowd together to play a game, however harmless the playing of it may be, then it is to get the same group together to hear the blessed gospel of Christ. I have wondered for several years why brethren who claim to love the church will drive hundreds of miles for a wedding, game or get together, but are not willing to put out equal effort to support the preaching of the gospel. It boils down to a question of priorities. Which do we love the most, the church or other things? Each must answer for himself. Again, we are not indicting anyone for playing a harmless game. That isn't the question at all. The question is: **PRIORITIES?** If you can see lightning and hear thunder you must have noticed we are very interested in having a good time. (And in its rightful perspective it is perfectly alright). It certainly seems obvious to me, however, that some are more interested in the game than the gospel. Their attendance at the games and absence at meetings leaves little indeed to wonder about.

Again, surely no one questions the right of brethren to go camping or fishing. That isn't the issue at all and no one has questioned that. We are concerned, however, when it is noted that some will drive hundreds of miles for such things and

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THE QUERIST COLUMN

By Ronny F. Wade

Question: In 2 Thessalonians 3:6 is walking disorderly confined to the meaning given it by Paul in this text? (MS.)

Answer: In order to understand the implications of the Apostle's teaching in 2 Thess. 3, we need to understand the meaning of two words in particular. First, "walketh disorderly" translates a Greek phrase with a military connotation, which signifies "out of step, not in proper order." Arndt and Gingrich say that "irregular religious services" are involved. In other words the person under consideration is out of step in his or her attendance to religious obligations. Second, the word "tradition" is important. Paul says "which they received of us" v.6 In 1 Cor. II Paul praised the Corinthians because they "kept the ordinances," or traditions as he had delivered them. The inspired message delivered by Paul and other inspired writers constituted the sacred traditions in which all Christians were to walk. We may paraphrase Paul thusly: "Now we command you, brethren, in the name of our Lord Jesus Christ, (by His authority) that ye withdraw yourselves from every brother who is out of step with the sacred teachings you have received from us."

The specific point Paul addresses is worthy of some comment here. Contextually he specifies a brother who fails to work and support his family as the one walking disorderly. Our writer goes into great detail in order to place this situation in proper perspective. Paul did not behave himself disorderly among these people i.e. he worked to support himself thus showing them an example of industry lest the gospel should be spoken evil of needlessly. He labored night and day in order not to be a burden to any of them. In 2 Cor. 11:9 "When I was present with you and was in want, I was not a burden on any man; for the brethren when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you and so will I keep myself".

It should be noted that even though Paul chose this route, it is not wrong, nor did he teach that it was wrong for preachers to be supported for their work of preaching the gospel.

The seriousness of their situation is unders-

cored when he says "For even when we were with you, this we commanded you, If any will not work, neither let him eat." Language cannot be plainer, or our duty in such cases, clearer. When a brother or sister, who is able bodied, refuses to work and provide for themselves, the apostle declares they shall not eat. We are under no obligation to help them. In fact we are prohibited from doing so. In addition, our writer, goes on and charges that "If any man obey not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed." People who fall into this category are to be disciplined by the church. The design of such actions is their ultimate salvation. We do them no favor, when for years, we continue to dole out money to them while they sit idly by, doing nothing for themselves, because they have learned by experience that others will.

Any church which fails to carry out the apostles instructions in these verses is in direct disobedience to his commands, and cannot hope to be pleasing to the Lord.

Is, however, Paul's teaching limited to those who fail to work. We think not. Since "the traditions" delivered by Paul and the rest of the inspired writers are much broader and embrace much more we hardly see how "walking out of step" with them can only mean not working. For example in Romans 16:17 "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Also in 1 Cor. 5 Paul admonishes the brethren to withdraw themselves from the immoral brother under consideration.

In summary we note: Paul in 2 Thess. 3 is dealing with a specific problem i.e. brethren who fail to work as they should. He describes such behavior as "being out of step, not in proper order." To say that this is the only behavior that is "out of step" is clearly not warranted. While we must be careful at all times to never read more into a verse than the inspired writer intended. We must at the same time never limit an apostolic admonition when it extends beyond the original application.

Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.



MODERN MORAL ISSUES

by Johnny Elmore

IS IT WRONG TO DRINK ALCOHOL?

*S*urely the staggering health and economic costs of alcohol use in our nation are too well-known to need reiteration. In the face of tragic statistics, some would tell us that the problem is not with the use of alcohol but the abuse of it.

WARNINGS IN THE BIBLE

The Bible gives plain warnings about the use of alcohol. The apostle Paul lists drunkenness as one of the works of the flesh and warns "that they which do such things shall not inherit the kingdom of God" (Gal. 5:21). In such passages as Isa. 28:7, Prov. 23:29-35, Prov. 21:17, the Bible warns against drinking. It is utter folly for anyone, especially a professed Christian, to try to justify its use in moderation, such as social drinking, an occasional beer, a glass of wine, or a few sips of whiskey. It is not possible to practice evil in moderation. The Bible does not sanction evil in any shape or form.

WINE IS A MOCKER

Solomon stripped the veneer of respectability from the drinking of alcoholic beverages when he wrote: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). In what way is wine a mocker?

Strong drink is a mocker when we are told that it can be used in moderation. Evil cannot be engaged in moderately. We cannot "moderately" commit fornication or theft because the thing itself is wrong. Besides this, alcoholic beverages are deliberately made with a mind-stealing drug, ethyl alcohol. Does it seem reasonable to supply people with a product which is known to attack the powers of reason and judgment and then complain because they do not exercise reason and judgment?

Dr. Melvin Knisely and his associates have published the results of their research on the effects of alcohol in the **Journal of Microvascular Research**, and showed, "that there is no guarantee of a 'safe' level of drinking, no threshold below which alcohol fails to damage or destroy groups of cells in the brain and other vital organs." Dr. Knisely reported that he could detect blood

sludging in the eye capillaries of subjects who had consumed as little as one glass of beer, and that while most body organs can replace cells they lose, brain cells cannot be replaced.

Other authorities have reached similar conclusions. Dr. Herbert Moskowitz said: "Even a single alcohol drink may seriously impair one's ability to pay attention to more than one thing at a time." Dr. Thomas J. Shipp said: "We can measure brain distortion up to fifteen days, though all traces of alcohol have gone from your system." Frances Todd states that alcohol is detectable in the brain within half a minute after being swallowed. It is foolish to give a man strong drink and then complain because he does not exercise restraint because strong drink comes with a drug which immediately breaks down powers of restraint!

Strong drink is a mocker because it comes disguised as a friend when it is actually a foe! The advocates of strong drink picture themselves as a friend of crystal rivers, sparkling waterfalls, majestic mountains and untouched landscapes. This is the image they want you to see. They don't show the millions of families wrecked because of alcohol. They don't show the maimed bodies of victims of automobile accidents or the demise of the young man who really believed that every successful young businessman drank vodka or bourbon. They want to recycle beer cans, but they don't mention that it is impossible to restore the modesty and self-respect of young women who lose their virtue because of alcohol.

Strong drink is a mocker because it promises liberty when it actually brings slavery. Dr. Marvin A. Block, former chairman for the Committee on Alcoholism of the American Medical Association, said: "Alcohol is a habit-forming drug, one that leads to addiction. Unlike narcotics, however, alcohol in moderate amounts is socially acceptable in our culture and herein lies some of its danger."

DIDN'T JESUS DRINK WINE?

One of the real problems the church faces with alcohol is the contention of some that the Bible does not condemn drinking. They say, "Wait a minute, preacher. Doesn't the Bible teach that it's all right to drink? Didn't Jesus make wine and

VIEWING THE CHURCH

By Jim Winchester

In 2 Cor. 5:17 we read, "Therefore if any man be in Christ, he is a new creature". The apostle Paul wants us to know that we have new responsibilities when we become members of the body of Christ and that we no longer are just a member of society, but rather an individual following Christ.

Surely in the days in which we live, we are more aware than ever before of the transient nature of all things and the need for trust in those values that bombs and hate cannot destroy. It is not because of the nature of our situation today that we need to re-examine the role of the church and our relationship to it. Rather we need to do this because the church in any day is to fulfill its responsibilities to the Lord.

The meaning of the word church is not what most people seem to think. We have heard statements that would lead us to believe it is a building, a denomination, or some form of government. As members we are guilty sometimes of calling it an organization. It does an injustice to the church when we use these statements. The scriptures refer to the church as a living body, or an organism. The Church is something that grows and reproduces. The church is people called out from a world of sin to be a part of the family of God.

Many people have only a very shallow understanding of the church and view it as another of the civic betterment groups within the community. We ask why a person should want to be a member of the church. We are told, "it is good for the kids" or "the church exerts a positive influence on society" or "it's a good place to meet nice

people". This is all true, and yet all of this fails to touch the nerve center of the church's meaning. You could name a half-dozen groups within your community that provide the same values as those cited above, and as we well know scores of people choose these other organizations rather than the church.

The church must recover its sense of mission. What is the church's mission? We must realize that God has chosen the church as the medium wherein he would save souls. He now has placed the responsibility of teaching and leading in earthen vessels. (Acts 9). This calls for an individual to be unafraid and full of zeal.

We should face up to a sobering thought - a large number of churches are composed of members who shrink from the thought of bearing the cross of Christ in their daily lives. We are saved by faith, but this faith must be coupled with obedience; which in return will transform us into his disciples.

How can we strengthen our spiritual being? One way is by better attendance of meetings, and services of the church, and by taking an interest in them. Also, by participating in the special works of a christian. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them". (Matt. 18:20).

What makes us fail to heed his word and to abandon his promise? One reason is that men do not pay strict attention to what God has said. Or perhaps it is because we do a lot of gathering together, but too little of it is done in the name of the Lord. The church must realize its mission and we as individual members must understand our duties towards the church so that it will be as effective as God has planned.—*Jim Winchester, Lodi, CA.*

By Voyd N. Ballard

I turned 68 years old Dec. 1, 1987 and I have been preaching the gospel for over 51 of those 68 years, having started out as a boy preacher back in Arkansas when I was but 17 years old.

When I started preaching the only book I had was the Bible, so I had to learn to preach it, or not preach anything at all. I guess I used to feel sorry for myself because I did not have a large library filled with great books. I don't have that feeling any more, because I know now that I have always had the greatest library in the world, filled with 66 of the very best books that were ever written--THE BIBLE. During these past 51 years I have committed much (I almost said most) of the New Testament, and a lot of the Old Testament to memory, and so far as I can tell my mind has retained all that I have committed to it, and my

mental power is as strong today as it ever has been. For this I am thankful, and I expect to continue to preach the blessed gospel of the Lord for as long as I have the mental and physical strength. If I may be allowed to give one word of advice to our younger preachers it would be this: Study the Bible. Commit as much of it to memory as you possibly can and fill your sermons with Bible quotations (not quotes from modern philosophers and denominational preachers. What do they know about the Bible?) and then preach the WORD with power and conviction. It will stand when this old world is on fire.

There may be some things in our past lives that we are all ashamed of, but I am absolutely certain that not one of us will ever be ashamed of the fact that we have preached the gospel as it is written to the best of our ability. It has ever been God's power for salvation to all those who believe it.--*814 Ladd Road, Modesto, Calif. 95356.*

FACTS THAT KEEP US HUMBLE

Continued from Page 1

keep us humble. As already established, the key to obeying the command to humble ourselves before God is in properly educating our intellect. If you have a problem with false pride, dwell constantly on these facts, for they will enable you to stay humble before God: (1)

Remember that everything we are, and everything we have, we owe to God's grace, 1 Cor. 15:10, Job 12:10, & Psa. 24:1. (2) **Remember that man cannot save himself apart from Christ,** Eph. 2:8-9, Heb. 9:12, & Rev. 1:5. (3) **Remember that no matter how strong we may think we are, apostasy is always possible in our lives,** 1 Cor. 10:12, Gal. 6:1, & Matt. 26:41. (4) **Remember that we shall be judged with the same strictness whereby we judge others,** Matt. 7:1-5, Matt. 5:7, & Matt. 6:14-15.

Doesn't it humble you, as it does me, to realize that all we possess in life really isn't ours at all? It really belongs unto God, and He is merely allowing us to have these things for a short time. Surely this helps us to keep our possessions in perspective, as well as discouraging false pride which might result from an abundance of material things.

I am humbled when I think of how Christ had to die in my stead; He had to do for me what I could not do for myself -- provide salvation. Eph. 4:32 says that God forgives us "for Christ's sake." May my attitude always be that of Paul's in Gal. 6:14, "God forbid that I should glory, save in the cross..."

I am humbled when I consider the warning of falling away in 1 Cor. 10:12. I pray that none of us will ever get the idea in our minds that we are so strong in the Lord that we cannot fall away. Anytime we get to thinking like that, we have let our guard down and are ripe for an apostasy.

I am also humbled when I realize that God will deal with me in the same manner in which I have dealt with others. If anything ought to cause us to humble ourselves before men, this is it! It humbles me to realize that if I am harsh and unmerciful in my dealings with others, I can expect that kind of treatment from God in the day of judgment.

Dear reader, keep these "facts" hidden in your heart; they will enable you to be clothed with humility -- before God and man!--215 Forest Hills Dr., West Monroe, LA, 71291.

EDITORIAL PRIORITIES

Continued from Page 2

refuse to go across town to support the preaching of the gospel. We may question some of the activities we hear of at the camps (more on this later) but **no one** questions whether or not a group of Christians can be together on a camping trip. That is simply not the issue and never was. Our concerns are aroused, however, when brethren try to mix the church and fun **together**. We have insisted for many years that the church is not involved in entertainment. I am convinced we have been right all along, so let us leave entertainment to those in that business. The only thing the sinner can ever receive to help him go to heaven is the preaching of the gospel of Christ. I might also add that is also the only thing that will **keep** the saved on the road to heaven. If you want to go camping, go right ahead; but when you worship God, remember that our public worship is to take place in the assembly of the church, **an assembly which is regulated by Paul in 1 Corinthians chapter 14.**

We stand in admiration of anyone who views the lack of interest in spiritual things and the growing interest in temporal things as an area of concern.

May the Lord have mercy on anyone who simply cannot see this as a danger to the welfare of the church.

It is our humble opinion, that the **Old Paths Advocate** needs to be exactly what our name suggests: an **advocate** of the **old paths**. We are not worthy our subscription price to you unless we call attention to spiritual needs and dangers. We must not allow Satan to call us away from duty by engulfing us with modern trends, in which the denominations all around us are involved. Again, it is a matter of priorities.--**OPA**

MODERN MORAL ISSUES

Continued from Page 4

drink at social functions?" It is truly amazing to me that people can read all the statistics on alcohol, admit that drinking leads to addiction, encourages crime, and spills blood on highways, but will cling to the idea that "the Bible condemns drunkenness, but not drinking." They suggest that the Bible condones the drinking of highly fortified wine, beer and whiskey. Does it? I say that it does not.

A good student of the Bible knows that the word "wine" in the Bible does not always mean an alcoholic beverage. The word "wine," like many other words, is a general term which must be determined by the context in which it is used. For example, if the word "angel" is used, we must determine whether it is a good angel or a bad angel under consideration. So it is with the word "wine."

There are thirteen Hebrew and Greek words rendered "wine" in the English Bible. I can notice only three. Of the 196 times "wine" is found in the Old Testament, 179 of these are **yayin** (141) and **tiros** (38). **Young's Analytical Concordance** defines **yayin** as "what is pressed out,

Continued on Page 7

EVERBODY ELSE IS DOING IT

By Voyd N. Ballard

I read with much interest the article of Brother George B. Curtis under the above heading, in a recent issue of the **GOSPEL LIGHT**. Everything brother Curtis says is true and all should give heed to the same.

I am ever thankful that we have men who are not afraid to cry out against the evils of the day, even at the risk of being called "old-timey". The church of our Lord should be warned against the desire to be like "other nations". This caused Israel to go astray. I Sam. 8 Many other things not named directly by brother Curtis, might be mentioned under the above heading. For instance, the way some of our women dress. I know this is a "touchy" subject, but it is a Bible subject. I refer to those who wear men's clothes, overalls, pants, slacks, etc. One time a young lady (Christian) asked me if it was displeasing to God for her to wear slacks to school. I asked her why she wanted to wear them, and her answer was this, "All the other girls wear them." Yes, "everybody else is doing it". So, to be popular with the world many of our women dress like men. But are they popular with God when thus dressed?

Paul said he declared "all the counsel of God" so let us see what the counsel of God says. First we know the women of Israel were forbidden to "wear that which pertaineth to a man". Deut. 22:5 Read also Isa. 3:16, 25. God said she "shall not" for it is an "abomination to God".

But as we are not under the law of Moses, has God changed his mind in this respect? Will he pertain Christian women under the law of Christ to do that which he said the Israelites should not do? Take your Bible and turn to I Tim. 2:9,10. Here Paul says women are to dress in modest apparel with shamefacedness and sobriety. Does this sound like a description of the woman parading before the public in a pair of pants or slacks? I am sure it does not. Now turn to I Peter chapter 3 and read what Peter says about the dress of women, then imagine, if you can, Sara in a pair of slacks like those worn by our modern sisters.

It may be that some of our women dress this way because they don't know any better, but if that be the case then you need this lesson, and I trust you will give it serious study, and dear sisters, do not be guilty of violating God's law again.

(First published in **GOSPEL LIGHT**, Delight, Arkansas May 29, 1941.)

MODERN MORAL ISSUES

Continued from Page 6

grape juice." On one occasion in Gen. 9:21, it says that Noah "drank of the wine (**yayin**), and was drunken." But in Jer. 48:33, God said, "I have caused wine (**yayin**) to fall from the winepress: none shall tread with shouting." Therefore, in the first instance it was fermented; in the other it is obviously unfermented grape juice. The word **tiros** is defined by James Strong as "must or fresh grape juice (as just squeezed out); by implication (rarely) fermented wine." This word means new wine, grape juice or must. The context determines the meaning. It is a mistake to think that the word "wine" always means an alcoholic drink.

The most often used word in

the New Testament in Greek for wine is the word **oinos**. **Young's Analytical Concordance** renders this word "wine, grape juice." This word is used 28 of the 29 times of the words translated "wine." It can mean unfermented grape juice. I can quote authority after authority who would tell us that this grape juice or must was a common drink in the time of Christ. Let me ask you: Do you think the pure and holy Jesus would have made approximately 120 gallons of fermented wine for wedding guests who had already been drinking? If so, he would have been tempting them to drunkenness, but the word of God said: "Woe to him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also" (Hab. 2:15).

In light of the fact that the word of God distinguished between good wine (non-alcoholic) and bad wine (alcoholic), and condemns the latter, I deny that God condones the drinking of alcoholic wine or strong drink and hard liquor, even in "moderation." I would point out also that not only does the Bible condemn drunkenness (excess of wine) in I Pet. 4:3, it also condemns banquetings, which is defined by **Young's Analytical Concordance** and others as "drinking." Do not be deceived, friends. Alcohol is a curse to any nation. It destroys and enslaves. It promotes crime and violence. Let us make a solemn vow to God to abstain from it and oppose it as the curse and the poison that it is.-- *Johnny Elmore*.

TAPES OF SERMONS BY GILLIS E. PRINCE

1. The Great Physician and His Prescription
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 5. Men Needed In The Church
 6. Salvation In Type
 7. The Second Coming Of Christ
 8. He Shall Be Like A Tree
 9. (A) The Choice of Moses (B) What Shall I Do With Jesus
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 12. The Importance Of Sound Doctrine
 13. Brotherly Love
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 15. The Mark Of The Beast (Part Two)
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- Prices are. Any One Tape \$4. Any 4 Tapes \$15. (Comes in 4-cassette album) All 16 Tapes in 16-cass. album \$45. (Price includes postage.) (Cassettes used are very good quality.) Order from: Billy Wayne Prince, c/o Brookside Church of Christ, 335 Tusculum Rd., Nashville, Tn. 37202.

BONDS OF MATRIMONY



SMITH-TURNER— At 4:00 P.M. Aug. 20th, 1988, it was my privilege to officiate at the marriage of James Todd Smith and Tammy Lynne Turner. James and Tammy exchanged their vows at the Springer Rd. church building, in the presence of a host of friends and relatives. They will be making their home in Athens, Al., and worshipping with us at Sanderfer Rd. We pray that God will bless this couple as they establish a Christian home--**Bobby J. Pepper.**

ULLOM-MARSHALL— On Saturday, July 23, 1988, Kelly Ullom and

Bernard Marshall Jr., were united in marriage. These two fine young people are Christians and they have shown a great desire to make their home a place where Godly principles are first. The little country chapel was filled to capacity with friends and relatives who witnessed a ceremony centered upon God and the responsibilities both husband and wife have to Christ as well as to each other if they intend to have a united home and a lasting marriage. The songs selected were appropriate and the singing of those songs was beautiful. We pray that God's constant care will be with them throughout their lives together.--**David Smith.**

SCOTT-CARVER— On the evening of July 9, 1988, at Raceland, Kentucky, Kimberly Scott and John Carver were united together in the beautiful institution of marriage. The beauty of this occasion was enhanced by the fact that both John and Kim are Christians. The ceremony was lovely, from the singing of the songs to the exchanging of vows. Faithfulness to one another and to Christ was emphasized as the backbone of their relationship to each other and to God. We pray that their marriage will be strong, that their home will be one of love and that they will never forget their responsibilities to God who makes all these blessed attributes possible.--**David Smith.**

REYNOLDS-HENSLEY— On the morning of August 27, 1988, Monte Reynolds and Jo Hensley exchanged the solemn vows of matrimony and were united in marriage. The wedding took place at Grand Gulf State Park near Thayer, Mo. in the beautiful splendor which God created. No more beautiful spot could be found for a wedding than the one chosen by this couple. A large gathering of friends and family were on hand. Monte is the son of Mr. and Mrs. Carall Reynolds of West Plains, and Jo is the daughter of Sister Donna Hensley also of West Plains. Both Monte and Jo are members of the body of Christ and worship with the congregation in West Plains, Mo. We wish many happy years together for this fine couple. It was a privilege to officiate at this wedding.--**Edward Williamson.**

LOONEY-WILLIAMS— In the presence of a host of friends and relatives, Ronald Looney and Patrain Williams, on the evening of Aug. 26th, 1988, exchanged wedding vows and became one in the holy bonds of matrimony. The ceremony took place at the church building on Sanderfer Rd. in Athens, Al. It was my honor to officiate--**Bobby J. Pepper.**

BARNES-PIPKIN— Betsy Barnes and Stephan Pipkin were joined in holy matrimony on June 4th, 1988, at the Northside Church building in Springfield, MO. There was a large crowd of family, loved ones, and friends that gathered to witness this beautiful occasion. I have known Betsy since she was a small child. She and her family are among our dearest friends. So, it was an honor to be asked to officiate the wedding. It is our prayer that Betsy and Stephan will have many years together to fulfill the solemn and sacred vows that they have made to each other--**Carl Johnson.**



GAZAWAY— Frances Gazaway departed this life Aug. 13th at the age of 64 years. Sister Frances had a long illness and I had prayer with her several times while she was in the hospital. She is survived by her husband, Joseph Gazaway, two daughters, Natalyn Rose of Auburn, Robin Fletcher of Oregon, one son, Richard Havenick of Cal., four sisters, Mary Camp, Virginia Gray, Catherine Hardin, all of Athens, Al., Blanche Warren of Montgomery, Al., one grandchild, Cory Fletcher of Oregon. Our prayers go out to this family. The writer was more than honored to officiate.--**Bobby J. Pepper.**

BALDWIN— Emmett Olen was born June 30, 1926 and departed this life at home in Blum, TX Aug. 23, 1988 at the age of 62 years, 1 month, 23 days. He is survived by his wife, of over 40 years, Nell Finto Baldwin. Survivors also include his parents, Oscar and Herma Greer and a brother, Leo Baldwin of San Pablo, CA, 6 children, 5 grandchildren, many nieces and nephews, friends and relatives. He obeyed the gospel at an early age and was laid to rest at Blum Cemetery August 26, 1988.

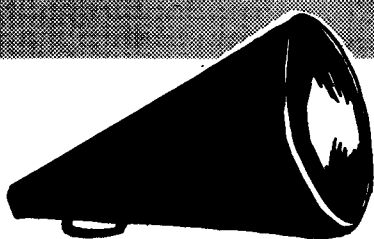
SEELEY— Verle Seeley is dead. A prince in Israel is fallen! His name, so familiar to so many, strikes such a responsive chord in our hearts. News of his sudden death came on the 2nd. The word spread quickly across the brotherhood; many were soon making their way across the country to his home just out of Harrodsburg, IN. The memorial service was conducted in the old Harrodsburg church. No other place on earth would have been so appropriate. It was there he obeyed the Gospel in 1932, there he married Josephine Crum in 1923, there he reared his daughters, Ruth and Eva, there Homer A. Gay ordained him as a Elder thirty-four years ago, and there he lived in such a way that accounted for the great crowd that

gathered on Tuesday afternoon, Sept. 5 at 1:00 to pay their deepest respect. It was interesting and sobering to watch as the people came to the old church. The young and old, friends and neighbors, brethren and preachers from near and far away came to honor the memory of Verle Seeley. At one o'clock the singing began. And it was so well done. Dennis Smith lead a group that came from so many parts of the brotherhood. Familiar songs they were and so appropriate. Lynwood Smith then rose to the old pulpit where so many of us have stood so many times. He delivered a eulogy that could have only come from one so closely acquainted for so long. No one could have done it better. I then preached the sermon and attempted to comfort the family. Verle's body awaits the resurrection in the old and beautiful Harrodsburg cemetery. As we turned away to make our ways homeward, many must have recalled what Lynwood said, "there aren't many Verles." So true. We could only wish for a double portion of his spirit.--J. Wayne McKamie.

FITZGERALD— Marvin Lee, the son of John Robert and Dora Eunice Fitzgerald was born Sept. 21, 1922 at Springfield, MO, and passed away at

Modesto, CA, July 19, 1988 from complications after surgery. He was united in marriage to Etta Fern Newman of Cable Ridge, MO, April 7, 1942. To this union were born seven children, four of them preceded him in death. He leaves to mourn his passing his wife of the home, a son, Robert Fitzgerald of Caldwell, ID, and two daughters, Mary Etta Boggiano of Lodi, CA, and Peggy Helmer of Empire, CA. He also leaves behind several grandchildren, two great-grandchildren, a brother and four sisters, as well as a host of friends. Marvin was a member of the Lord's church from the age of 24, and was one of the teachers in the congregation at Modesto, where he will be sorely missed. He was a person who had great love and respect for faithful gospel preachers, and showed it by his actions. Marvin loved the Bible and wanted only the truth of God's word. He was one of the most generous men I ever knew, and he was a personal friend of mine for many years. Bro. Voyd Ballard and I were honored to be asked to officiate at the funeral service. The beautiful singing was rendered by members of the church. His body was laid to rest in the Lakewood Memorial Park where the remains of many other saints await the resurrection.--Paul O. Nichols.

ANNOUNCEMENTS



1988 PREACHER'S STUDY

The 1988 preacher's study will be held at the Twenty-first St. congregation in Oklahoma City, OK this year. The study will begin Tues., Dec. 20th and run through the afternoon of Fri., Dec. 23rd. The study will follow the usual schedule. Nineteen capable preachers and Bible students will deliver topics that we trust will prove to be edifying and informative. For more information, about the study or accommodations, contact Winston Cutter, 7713 N.W. 30th St., Bethany, OK 73008 (405-789-4977) or Cliff Arney, 3045 S.W. 42nd St., Oklahoma City, OK 73119 (405-685-5437).

CHANGE OF ADDRESS FOR C.E.

Please note the change of address for the **Christian Expositor**. It is now 705 Vandiver Dr., #G803, Columbia, MO 65202. From now on all correspondence, including subscription renewals, should be sent to the above address. To subscribe send \$12.95.

STATEMENT OF OWNERSHIP

We are required by law to publish, each year, a statement of ownership of **OLD PATHS ADVOCATE**. The paper is owned by Don L. King who also serves as Publisher. It is a private endeavor; not a work of the church, hence not intended to be supported or subsidized by church treasuries, but by paid subscriptions of our readers.

CALIFORNIA NEW YEAR'S MEETING

The Stockton congregation along with its elders and deacons will host the annual New Year's meeting in this part of California. The meeting will begin December 29 and will close with the beginning of 1989 at midnight, December 31. Since the following day is the Lord's Day they will have their regular Sunday services with gospel preaching so that, in effect, the meeting will continue through Sunday. They have chosen Don King and Bennie Cryer to coordinate the speakers that will be used at each service. Please announce this at your services and plan to attend this spiritual feast as we leave the old year behind and usher in the new year of 1989 with singing, praying and preaching of the gospel.

ANNOUNCEMENTS

KINGSTON, NEW YORK

We are presently meeting at the following location and times. It would be appreciated if you would solicit any names of contacts in this area and submit them to us. We cordially welcome visitors and request the prayers of all.

ULSTER COUNTY CHURCH OF CHURCH, 672 Broadway, Kingston, NY 12301: Services: Sunday, 10:30 AM & 2:00 PM - CONTACT: Mike Criswell, PO Box 1585, Kingston, NY 12401, Phone: (914) 336-2758 or (914) 339-1432.

THANKS

We are in receipt of a good letter

from Bro. James L. Morgan, H.C. 69, Box 881, Park Hill, Ok 74451 thanking all who have sent to his needs medically. He still owes about 12 thousand dollars, but believes he will make it now. Space forbids the printing of the entire letter, hence this brief note. **DLK.**

TAPES - "BASIC"

"BASIC QUARTET" is comprised of Dean and Vicky Holt, Johnny Watson and Don Coon. The tape sells for \$8 plus 50 cents handling. Those interested please contact **BASIC PRODUCTIONS**, 439 Blanco, Duncanville, TX 75137.

HOMECOMING MEETING

Please announce and attend our annual homecoming meeting at the E. Texas St. church of Christ, Healdton, Oklahoma Nov. 25-27. Fri. 7:30 P.M., Sat. 6:00 P.M., Sunday 10:30 A.M. and 6:00 P.M. Various speakers will be used.

PLEASE HELP

Your help is needed in W. Va. Bro. Bob Johnson is moving there to assist in one of the most productive works among us. He still needs \$800. per month to complete his support. Won't you help? Contact Richard Bunner, R 6 Box 313 B Fairmont, W.V. 26554.

FROM THE FIELDS

the fields are white already to harvest



Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, October 6— The church at home continues in peace for which we are thankful. Our young men have been taking greater interest of late and are learning to teach. We normally have one of the older teachers follow them to help them out. However, they are doing very well indeed and we look forward to good things from them. The Lord willing, we begin tomorrow evening in Oklahoma City (21st St.) for a series of meetings. I have held two meetings there in years past and look forward to an enjoyable effort. Oct. 17 we are to begin in Ardmore, Oklahoma for a week's meeting. Though I have preached there I have never held a meeting there so we look forward to this work also. We appreciate the good comments and encouraging remarks by our readers regarding the paper. We also appreciate it when you let us know of anything you do not care for. We need to know your thoughts, brethren, if we are to fill the needs of as great a reading audience as possible. We want to be of service to as many areas as we can. We are still receiving donations for foreign subscriptions. Thank you, and the response from foreign readers is gratifying. Be assured that good is being accomplished wherever the paper is going. We ask your prayers. We heard Lynwood Smith preach a

good sermon at Olivehurst, Ca. recently. It was nice to visit him and hear him preach again.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, October 4— We are still working to begin a congregation in Eldon, MO. We have not yet found a suitable place to meet, but hope to have this problem resolved soon. We had a singing school here and have been working on improving the singing locally. I am to be in Rogers, AR for a short meeting Nov. 9-13. We invite all who can to come and be with us.

Richard L. Frizzell, Sr., 313 Linwood, Ln., Kenai, Alaska 99611, October 1, 1988. Ph. (907) 283-5680— Things are going along very well here. Our door-to-door work has produced some interest. Recently I visited the Kenai Senior Center. Some of the older people showed some interest in the church. I also was permitted to use the community booth in the Soldotna mall shopping center, to hand out church literature, tracts and etc. and to invite people to church. The Jerry Ray family from Wasilla, AK are moving to CA, Orange Co. in mid October, but there is a need for a preacher to work in and around Anchorage and establish a congregation in that area. Brethren: The church in Kenai

is in need of a preacher to come here and help me in this area with the Lord's work. We could work here in the Kenai-Soldotna area, and also check out the possibilities of another congregation in Anchorage. But we do need help, please. If you know of anyone in this area that I can visit please let me know. We need your prayers.

Richard Reed, Box 293, Cedar Rapids, IA 52406— Greetings to all the faithful. We hope and pray that all is well with you and yours, and that the work of the Lord is fruitful in your area. The work here continues well. We have good teaching brothers who not only teach with our congregation, but also help with the teaching at others in the area. We are making plans for a new work in CR proper. I just finished a 10 day meeting with the West Highway 60 Neosho congregation. I have preached in the area many times, but not recently. It certainly was good to go back. The Neosho congregation worked very hard to make the meeting a glory to God. We especially appreciated the support from the sister congregations. The crowds were good. But of all, the Lord blessed us with 2 baptisms. I would like to take this opportunity to once again thank the members of the Neosho congregation for your hard work, fine attendance and warm hospitality. Lastly, brethren,

(Continued) FROM THE FIELDS

we extend our thanks to all your efforts, especially the Lord's work here by extending your financial support and your prayers on our behalf. All praise and glory be to God.

Billy D. Dickinson, 215 Forrest Hills Dr., West Monroe, LA 71291, Sept. 15— My meeting in Yakima, WA back in July was an enjoyable one, as well as nostalgic in nature. It had been some 17 years since I had preached in the Northwest, when in 1971 as a young preacher I conducted meetings at Yakima and Kennewick. It thrilled my soul to return after such a long period of time. We had a good meeting with outside interest and brethren attending from churches elsewhere in Washington and Oregon. It was especially strengthening to have Delmer Lee and Gayland Osburn with us for several services. I made my home at the Claude Barnes, a family who means so much to the church in Yakima, and enjoyed their hospitality. In the meeting five confessed faults and requested prayer. The work here continues. I'm proud to report that on June 26 my oldest child, Christopher, was baptized into Christ. On Sept. 5, **THE LIVING WORD** program began in our area on KARD TV Channel 14 with Billy Orten doing the preaching. This is a five minute program which begins at 6:55 A.M. every Monday through Friday. Bro. Orten is doing a great job; we are praying that by this effort contacts will be provided and souls saved. Remember this work in your prayers! The Fairview Congregation is to be commended for their vision and desire to see the Gospel preached. I'm looking forward to a meeting at Fayetteville, AR., Nov. 16-20, my fifth and final meeting of the year.

Miles King, Rt. 1, Box 115, Scotland, ARK 72141, Sept. 28— We are thrilled to report our work at Scotland is progressing. Three have been baptized since we have been in our new building. We are thankful for all the brethren who have been helping us and will always try to remember—"God gives the increase". "We are workers together with God" (2 Cor. 5:1). Recently we had a good weekend meeting with Bro. Joel Smith. Joel is from Brookhaven, Miss. He did some good

preaching and we appreciate him. During this meeting we had visitors from the area and also brethren came from Witts Springs, Harrison, Cedar Creek and Russellville (New Hope) and Monroe, La. One night Bro. Jimmie Smith and family came from Harrison. Jimmie has always been an encouragement in our work in this area—we love and appreciate him. This past weekend Bro. Clyde Lamkins from Missouri held a meeting at Witts Springs with one baptism. We hope Bro. Clyde can return during October for another weekend meeting. Bro. Tom Acton continues the radio program at Morrilton--this is sponsored by the Cedar Creek congregation. The Lord willing I start a 15 min. program at Marshall, supported by Witts Springs. Brethren pray for us. I leave this week for Grassy Fork, Tenn. (Oct. 1 & 2) and North and South Carolina; a weekend meeting at Waltersboro, S.C. Oct. 7-9th.

Jerry Dickinson, 916 Peterson Rd., Neosho, MO 64850, (417) 451-1615— My summer was marvelous. Every now and then I sit and reflect back, thanking the Lord for the opportunities I had to preach, the brethren who brought me on my way, and the blessings and fellowship found among brethren during gospel meetings. I can honestly say that everywhere I went this summer I found brethren who were concerned about the cause and zealous to please the Lord. What more can a preacher ask? First, I was in Harrodsburg, Indiana. Crowds and interest were excellent. I made my home with Ralph and Martha Calabrese and thoroughly enjoyed their hospitality. These folks, as was the case with all the folks I stayed with this summer, are interested in the good of the church and I was blessed by being in their house. While in Indiana I preached one Sunday in Indianapolis and was impressed with the new work there. As always, I relished the opportunity to spend some time with the Dennis Smith family. My next meeting was in Auburn, California. The brethren in Auburn are very spiritually-minded and zealous toward good works. It was good to be associated with Rod Watson, who is highly respected by the brethren there. I heard nothing but good about him and his work for the Church. My family and I made our home with

John and Sue Tucker and were treated like family. After the Lebanon 4th of July meeting, I had a short meeting in Pleasant Hill, Missouri. Again, I enjoyed the folks there and the hospitality of Clayton and Joyce McDavitt. Clayton and Joyce love to talk about the Bible and I love to be in their home. Next, I was back in Marietta, Georgia, where I lived when I first started preaching. We had a good meeting with good crowds. Richard Nichols and his girls came over the last weekend and enriched the meeting as did so many from other places. Prince and Delores Langley made their home ours. Prince and Delores and their girls mean a lot to my family. We love them and all the folks in Marietta. Marietta, of course, is where Rick Martin calls home, and it was great to be with him, too. From Marietta I went to Tyler, Texas. The Church in Tyler is barely a year old, but Glenn Ballard and Terry Baze (along with their wives) are doing a great work there. There were outsiders from the community virtually every service and one night we had more outsiders than insiders. That's great! I see a great and bright future for the Church in Tyler. Glenn and Rebecca Ballard opened their home to us and we were blessed by their hospitality. Last, this summer I was at Irving, Texas and what a spiritual feast this was for me. Bruce and Tanya Bailey made us feel right at home in their house, as always, and the hospitality of the rest of the congregation was overwhelming. Alan Bailey has just begun working in the area. Alan is a delight to be around and a hard worker. We had several outsiders present at the meeting (some came back again and again) and we had some good studies with others. The Irving Church is full of studious, spiritually-minded brethren and I enjoyed their fellowship. Steve Bowen, my brother-in-law, was with us for the whole meeting and he helped enrich the week. Immediately after my last meeting I went home, loaded up, and headed for Missouri. We are now living in Neosho, MO (please note my new address) and are glad to be here. I look forward to helping promote and advance the Lord's Cause in the area as I have opportunity. I give glory and honor to God through Jesus Christ for his providence. May the banner of Christ be exalted where you are.

EXPIRATION DATE

If the date near your name and address reads 11-88 your subscription expires with this issue. Please renew promptly - DLK.
Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.



"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).

FROM THE FIELDS (Continued)

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820, September 26, 1988— I enjoyed very much the opportunity to conduct the annual California Labor Day Meeting, which was hosted by the Ceres congregation this year. It was a privilege for me to have the opportunity to see brethren from all over the western part of the United States. Largest crowds neared 700, which included several preachers. The meeting resulted in one confession of faults and one restoration. I was also thrilled to hear of Doyle Trent's baptism the night of Labor Day. I have also conducted short meetings at Okemah, OK and Joplin, MO, which were well attended, and beneficial, we trust. My schedule for the next couple of months includes LaGrange, GA (Oct. 1-9) and Kansas City, KS (36th & Everett) (Nov. 6-13). I am also scheduled to hold the New Year Meeting at Huntington, WV Dec. 28-Jan. 1. Barney Owens is currently in a meeting here in Ada. We continue to solicit your prayers.

Allen Bailey, 905 West Grauwylar Road, Irving, Texas 75061, 214-438-7217— We are well settled in here in Irving, Texas and things are rolling along. It has indeed been a busy time and we pray that much good will be accomplished here for the Lord's cause. Recently we have had a baptism and another confession of fault. Our studies with several from various religious faiths are progressing nicely. I would anticipate seeing more baptisms in the next few weeks, if all continues well. We are proud of this congregation. Several are conducting home studies by themselves now and this is going to show for numerical growth for the congregation. There is no doubt about it, if we all together will

plant and water, God will give the increase!! (I Corinthians 3:6) This is the formula for numerical growth for every congregation. Try it out, for it really works. Irving congregation has continued to show true strength. When met with obstacles they overcome them, when met with adversity it dealt with head on. Nothing is swept under the rug and all is handled according to the word of God. Congregations that are striving to be as God would have them must work hard daily for the cause for which our Lord died. I am proud of this congregation, and all the brethren and sisters of the faith, here and everywhere. We remain open to any and all suggestions of how to "set things in order" to develop good leadership and reach out to convert the lost. Several members have experienced difficulties with health, accident, injury, or illness. We believe these times are temporary, but pray for them all while several are getting back to a normal routine. The New Year Meeting is only three months away. This has become a way of life for literally hundreds of christian people. Make it your plans to attend this spectacular event this year. We must plan ahead for things that are really important, and this is really important for you and your family. Take care, May God Bless and Keep all of you.

Floreno de Luna, Philippines, September 26— In August 1988, brother Rudy Mabalo, who added the seminar conducted by brother Don L. King and Cutter sometime in January 1986 joined us with brother Leonardo Danao to become our co-workers in his Vineyard. He acknowledged the acceptance of worship which the Bible teaches. The Church work at Camiling, Sta Ignacia and Sn Clemente, Tarlac is

doing well. People around us in the community are becoming more responsive in the word of God. Bible studies in my home church is held every Sunday afternoon 2:00 o'clock since September. On the 16th and 24th of September, I and brother Mabalo was given the privilege to preach the Gospel at Nagsabaran, Sn Clemente. This barangay is located along the Romulo Highway going to Lingayen, Pangasinan, which is approximately one and one half kilometers east of Sn Clemente town proper. Some of the inhabitants living in this barrio are still observing the Sabbath day. We thank God that we overcame their contentions during the open forum. We tactfully show them the passage in the Bible that the law which was being observed by the Jews in the Old Testament is abrogated as it was nailed on the Cross. Additionally we cited them another passage which says that the law was our School Master before faith came. We are justified by faith and not by the works of the law. In the Judicial Union with God "Justice demanded the exaction of penalty in the interest of the law and perfect government, but mercy yearned to rescue the offender in the interest of love and the divine fatherhood". The New Testament is founded upon better promises whereby we must be saved. Christ died for our sins. He is our redeemer. We made emphasis in the New Testament Church, the "Church of Christ" which simply follows the teaching of the Bible. We look forward for the progress of the work in this place and other areas in the country. The Word of God which was sown in the heart of man be bountifully fruitful. Pray for us that God will support our needs in winning lost souls for Christ. God bless us all.



A D V O C A T E

No. 12 DECEMBER 1, 1988

APPLICATIONS OF THE SEED PRINCIPLE

(Continued from an earlier issue)

By Alfred L. Newberry

In the beginning chapter of his first Corinthian letter, Paul speaks of the "foolishness" which is wiser than men. The Gospel is foolish, not in absolute terms, but from the viewpoint of the perishing who reject it. Men regard God's Word as foolish for a number of reasons: one of them being its simplicity. The simplicity of the Word "confounds" the wise of this world in many ways. Those who resist the truth fall into their own snare because, by scorning the inherent simplicity of the Gospel, they blind themselves to the Divine Truth found therein.

The Seed Principle is one of the most elementary concepts found in the Scriptures. Men of all stations in life, from the illiterate peasant to the learned scholar, can grasp this concept with ease and can readily understand the ramifications of this simple, yet immensely important, principle.

In spite of its simplicity, it has been the writer's experience that the denominations are ignorant of the Seed Principle. After weaving together complex arguments designed to defend some version of the indefensible doctrine of Calvinism, most denominationalists are stunned when their learned polemics are crushed by the simple Seed Principle. Some grope in confusion as though struck with a "lightning bolt" of new truth when in fact the Seed Principle was revealed even before the Church was established (Luke 8:11).

The Seed Principle can be aptly described as simple yet profound and far reaching in scope. A number of the most fundamental precepts of Christianity are verified and proven by this concept. In this article, four of the most important

applications of the Seed Principle will be discussed.

(1) THE SEED IS ALL SUFFICIENT

A seed is a self-contained unit or capsule of reproduction. The expression, self-contained, is defined as self-sufficient, complete within oneself. The characteristic of self-containment can be experimentally verified by planting a seed in a sealed container of sterilized soil. Sterilized soil is devoid of life; every living organism in it has been killed. If a seed is planted in a hermetically sealed container of sterilized soil which has been moistened with sterilized water, the seed will germinate and grow. The experiment demonstrates three things. (1) No life has come from within the container from either the soil or the water, for both are completely sterile. (2) No life has come from the external environment, for the container is hermetically sealed. (3) All of the life has come from the seed. The seed contains the sum total of life which germinates and gives birth to the new plant; the seed is a self-contained unit of reproduction.

Clearly this same principle applies to God's Word which is the Seed of the Kingdom. The Word is a self-contained, self-sufficient unit capable of reproducing New Testament Christians when provided the proper environment. In the Parable of the Sower (Matthew 13:3-8, 18-23), the Lord explained that the human heart is the "soil" or environment into which the Seed of the Gospel is sown.

The Seed is all sufficient in that it contains all that is necessary to germinate spiritual life. When planted into an "honest and good heart", the Seed germinates, spawning a new Christian. The Seed

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PUBLISHER

Don L. King

41931 Chadbourne, Fremont, CA 94539

ASSISTANT PUBLISHER

Ronny F. Wade

P.O. Box 10811, Springfield, Mo. 65808

EDITORIAL STAFF

Clovis T. Cook

Edwin S. Morris

CONTRIBUTING EDITORS

Bennie Cryer

Johnny Elmore

Barney Owens

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Principle dictates three immutable facts. (1) None of the spiritual life has come from within the unregenerate "old man" of sin. (2) No component or element of spiritual life has come from an **external** source. (3) The sum-total of spiritual life has come from the Seed itself; the Seed is all sufficient.

Some have indicated a lost confidence in propagating the Lord's people through the preaching of the Gospel, the sowing of the Seed. One preacher in the brotherhood said that we must be doing something wrong or else more people would respond. His error is in failing to understand the fault in the process. When the Seed is sown in a proper way, a lack of results is due to a bad environment in the **human heart**. If the **condition of the soil is right**, the **Seed will germinate and grow**.

Another dimension to this misconception is the assumption that the Lord was implying percentages when He said there are four basic soil conditions. Some have inferred that, as a result, there should be 25% of the population in each of the four categories but this is not true. In Matthew 7:14, Christ said that few would become faithful Christians. When the Lord sent his disciples out by twos to preach, He warned them that there would be entire towns which would not hear them. When the Apostles preached, only a small percentage responded. Yet if the equal percentage theory were correct, 75% of the population should have obeyed the Gospel with one third of those remaining faithful. In the city of Jerusalem, that would have amounted to no fewer than 750,000 baptisms. It should not be surprising today to find that the good ground is a small percentage even in the most receptive areas and in some places, like certain Judean towns, virtually nonexistent.

The Church must not in the least degree lose confidence in the reproductive power of the Gospel but must be uncompromising in the task of sowing the pure Seed of the Word. While the denominations boast numerical results using mutant seed mixed with gimmicks and human entertainment, faithful Christians must remain confident that sowing the genuine Seed in the most effective ways possible is the **ONLY** way to reproduce true Christians.

THE VARIABLE IS THE HUMAN HEART

The Seed Principle demonstrates that the variable in the Christian life is not the Word of God, rather the human heart. There is one and only one New Testament Seed. Unlike physical seeds which have a one-to-one correspondence with their offspring (i.e. one seed produces only one plant or body), the one Spiritual Seed can be sown into an unlimited number of hearts and produce a limitless number of Christians.

When planting a physical seed such as wheat, there are two possible sources for variations in the performance of individual stalks: (1) the soil conditions and (2) the genetic code. It is a fact

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Why do brethren refer to the communion as the Lord's Supper? (Ar.)

Answer: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" I Cor. 10:16 The word "communion" translates a greek word meaning "a sharing or having in common." It is thus a joint participation in the body and blood of Christ. As Christians, we all share in the benefits of our Lord's death. When we each break the bread and drink the fruit of the vine, we share together in a remembrance of His sacrifice in our behalf. This is communion. In I Cor. 11 the Corinthian church is rebuked by Paul for their abuse of the communion. Some were taking and eating, even to the point of gluttony, "their own supper". The situation had deteriorated, so that it was impossible to scripturally "eat the Lord's supper." In vs. 20-21 the apostle contrasts "the Lord's supper" with "their own supper". Since Paul speaks of the communion as the Lord's supper, we may do so without any violation of sacred teaching.

Question: Why do brethren refer to the bread of life as a loaf? (Ar.)

Answer: I assume the writer means by "bread of life", the bread of the communion. The word "bread" in the Lord's supper accounts translates a Greek word (artos) meaning "a loaf" i.e. a loaf of bread. The American Standard Version has a footnote from the word "bread" in the text, saying, "or, a loaf". (Mt. 26:26) The thing we need to remember is that "bread" and "loaf" are English words designed to convey the meaning of the Greek word "artos". Either is acceptable. This same word is translated "bread" in Mt. 4:4; "loaves" Mt. 14:17 (where it is plural in number); "bread" in Mk. 6:37; and Jno. 6:5; etc. It should be noted that the singular is used with reference to the Lord's supper, hence there is only one loaf. The Lord had only one physical body, and there should be only one loaf of bread to represent it. The phrase "this is my body", means exactly that. The bread or loaf "represented" his body that soon was to be crucified for the sins of the world.

Question: What is the correct wording to be used when one serves at the communion table? (Co.)

Answer: The bible does not give us a detailed

account of what should be said by the one presiding at the table of the Lord. There are, however, some rules that would be well worth remembering. This is without doubt a solemn occasion. All our words and actions should so indicate. Perhaps we have all been present when the one presiding rehearses the sermon, or in giving thanks, thanks the Lord for everything under the sun, but the emblems at hand. Such situations are unfortunate to say the least. It has always been our opinion that whatever remarks are made should be designed to help prepare the congregation for what is about to take place. We can think of no prayer or wording more in keeping with the tenor of scripture than that of Paul in I Cor. 10:16 "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Hence the one offering thanks may say "Father we thank thee, or we ask thee to bless this bread, which is the communion of the body of Christ..." etc. Someone might ask "should we **bless** or **give thanks** for the emblems? I believe either is acceptable. Bless merely means to "consecrate a thing with solemn prayers, to ask God's blessings on a thing." Vine. So, whether we say "we ask your blessings upon this bread" or "we give thanks for this bread" we are doing what both Jesus and Paul taught we should do.

Question: What is the proper way to dispose of the unused portion of the communion? (Co.)

The bible does not say. Before the giving of thanks the bread and fruit of the vine used in the Lord's supper are not special. When, however, they are set apart by thanksgiving and prayer, they become representative of the body and blood of Christ. Once these elements have served the purpose to which they were set aside, they hold or retain no special significance. Some have implied that because the remains of the passover lamb were to be burned, so was the leftover bread. However, there is no such indication in the scripture. The order regarding the lamb was to prevent putrefication, and in my opinion cannot be made to apply to the bread used in the communion. It is really a matter of discretion. I personally feel that whatever is done should be in "good taste" and in keeping with the solemnity of the use

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MODERN MORAL ISSUES

by Johnny Elmore

GAMBLING

Today in the United States, almost every state has some form of legalized gambling, whereas a decade or two ago, the very idea would have been turned down on moral grounds. One of the latest gambling crazes is the state lottery, which is now legal in 28 states. Only two states, Alabama and Arkansas, do not have the idea of a state lottery under consideration and it is estimated that all fifty states will have lotteries by 1990. Never mind that a person's chances of being struck by lightning are higher than winning a lottery, many are not deterred. One poll has shown that perhaps 70% of the adult population in California has purchased at least one lottery ticket. One preacher told of being shocked when he saw lottery tickets fall out of an older, respected church member's purse. Gambling has been called "the nation's largest industry."

WHAT IS GAMBLING

The *Encyclopedia Britannica* defines gambling as "the betting or staking of something of value with consciousness of risk and hope of gain, on the outcome of a game, a contest, or an uncertain event whose result may be determined by chance or accident or which may have an unexpected result by reason of the bettor's miscalculation. All elements of the definition are essential." In view of this definition, I say that gambling has four essential elements:

(1) Gambling creates an artificial risk. One "deep-thinking" woman said that life is a risk. Others say that buying a home, getting an education, falling in love, crossing the street, and flying in an airplane are risks. However, we must travel, work, and pursue daily affairs to survive and these are not connected with creating an artificial risk, motivated by covetousness.

(2) Gambling has a selfish goal. The gambler is taking an artificial risk in the hope of getting something for nothing. He wins at someone else's expense.

(3) Gambling has no productive by-product - no social betterment. As evidence abundantly shows, even state-operated lotteries do not improve society. They sell illusions, since more than 99.9% of the players lose, and the small

revenue generated is overshadowed by the climate of immorality they create.

(4) Gambling brings gain at someone else's expense. In an investment, everyone may gain, but in gambling and betting, the odds are carefully stacked so that there will be more losers than winners.

WHAT IS WRONG WITH GAMBLING?

People ask: "Does the Bible say not to gamble?" No, the Bible does not say, "Thou shalt not gamble," but the same is true of many other things which are wrong. The Bible is not big enough to name every sin by its specific name, so it deals with principles. I believe that gambling is a violation of some of the most basic principles taught in the Word of God. Let us review some of those principles.

(1) Gambling is a violation of the commandment, "Thou shalt not covet," (Ex. 20:17; Rom 7:7). To covet means "to desire earnestly to possess." Take covetousness out, and gambling would die overnight. It is covetousness that causes men and women to take hard-earned money which rightfully belongs to their families, and cram it into a poker machine because they want another's money for which they have not labored.

(2) Gambling is wrong because it violates God's commandment which says, "Thou shalt not defraud thy neighbor, neither rob him" (Lev. 19:13). Paul said, "Let no man seek his own, but every man another's wealth" (1 Cor. 10:24). Gambling would not survive if the Golden Rule of Jesus were followed (Matt. 7:12).

(3) Gambling is wrong because it is the antithesis of industry and honest work. God set the tone for the whole human race when He said, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). Paul said to the loafers of his day, "We command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread," and he further decreed "that if any would not work, neither should he eat" (II Thess. 3:10-12).

(4) Gambling is wrong because it is addictive. Jesus said, "Whosoever committeth sin is the

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ALLOWABLE OPTIONS IN WORSHIP

by Gregory P. Gay

We worship within the rigid confines of the scriptures intending neither to fall short or go beyond what is written. John 4:24, which says, "they that worship him must worship him in spirit and in truth" gives us the choice of worship, since no one is forced to worship against their will, and at the same time insists that man's exercise of that option must be on God's terms. Since we want our worship to be approved in God's sight we search the scriptures for those things we can gladly do for our worship to be according to the truth of God's word.

As we insist on worshipping God in truth and battle against **all** innovations let us not forget there are options that can be chosen in our worship that are within the bounds of truth. For example, some congregations begin their worship with a prayer, others do not. Some song leaders lead all verses on a song, others sing only the first and last verses. These are allowable options most are aware of and understand. But differences in the choice of options does not affect congregational cooperation and fellowship as long as these options are exercised as **options** and not as necessities. Neither do these differences cause worship to be conducted in spirit and in truth at one congregation and not at another. Why? Because these differences are optional differences, not differences in items of worship and how to scripturally perform them.

The problem with options in worship occurs when one congregation starts using an option others are not accustomed to. Regardless of the reason for doing so their motives are usually assumed to be 'suspicious' and a dangerous trend is assumed to begin. The cry usually comes forth: "What will visitors think?" Or, "We've always done this the same way, why change?" Or, "If it's not broke don't fix it!" Overriding the validity of these objections is still the fact that **within the bounds of truth** God does allow options and when a group of Christians peacefully decide to exercise an option that others do not practice they should not be made to feel guilty.

Everett Ferguson in his book, "**Early Christians Speak**" discusses the first three hundred years of the church and translates writings from that period. One of his comments struck me as being particularly appropriate for us to ponder. "From the end of the second century the fluidity which characterized the external expressions of Christian faith and worship began to be replaced by a greater standardization of forms. The Roman church appears to have been the pioneer in the production of crystallized, creedal forms, as it was in other like developments. Its tendency was

to reduce the area of allowable variety." As we all know, this tendency became a fact and gradually the church at Rome developed set patterns for all worship activities, even to the extent of insisting that worship could only be spoken in one language (at least until a few years ago).

Hopefully the years to come will not prove this era of the church as shortsighted as Rome in the first centuries. It is well known that the early church left the truth. We must not be so naive as to think the same thing cannot happen to us, even in the same way, unless we are very careful to follow the truth of God's word and nothing more, nothing less, nothing else, at any cost. For the remainder of this article let us look at:

A. What the Bible says about worship (which is and must be our guide).

B. Our practices today.

C. Previous years' practices.

Of course, in looking at today's **or** yesterday's practices it would never be our intent to encourage error, whether new or old.

TIME TO WORSHIP

Acts 20:7 "And upon the first day of the week..." Today, the time of day to worship varies some, but most congregations worship quite close to the same time. For the first three hundred years the church either met predawn (imagine that) or after dark on a regular basis because Sunday was a work day just like every other day of the week. Jews in the Roman Empire had Saturday off, but not Sunday. Sunday was not declared a weekly holiday in the Roman Empire until the reign of Constantine early in the fourth century.

CONTRIBUTION

I Cor. 16:2 "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him..." Today, contribution is usually collected in a basket or bag. Some among us remember walking to the front and laying our monetary offerings on the table where the communion elements were. In the first centuries of the church the Didache, a late first century compilation of apostolic teachings, refers to monetary and food offerings, out of which the elements for the communion were taken, that were placed by the givers on the table where the communion was spread. Remember, this was a time not long removed from Jewish offerings and this was also a time when congregations actively helped the poor.

PRAYERS

I Tim. 2:1-2,8 "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. I

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APPLICATIONS OF THE SEED PRINCIPLE

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that within a physical species there are certain qualities, some desirable and some undesirable, which are transmitted through the genetic code. Some stalks will be very productive while others in identical soil will perform poorly.

This situation does not exist with the spiritual Seed of the Word. As has been said, the one unique Seed can be planted into any number of hearts because it is not subject to physical restrictions. Therefore, all who receive the nonmutated Seed are spawned by the same genetic code. The Seed is not a variable in this process, for the one Seed, with its unchanging genetic code, is planted into many hearts.

The variable is the condition of the human hearts. The Seed supplies all the elements one needs to be productive but each person determines whether he is "bad, stony, thorny, or good ground". The Seed will not germinate in those who have "way side" hearts because the environment is unsuitable; therefore, with time the Seed is taken away. The failure to germinate is not with the Seed but with the heart.

Some soil has the condition necessary for germination but cannot provide the environment necessary for the resultant plant to mature and become productive. In the case of the "stony ground" and the "thorny ground" germination did occur, a birth did take place, and a plant grew. The failure to reach productivity is not the fault of the Seed but of the soil, the human heart.

The Seed must operate under the conditions dictated by the soil. The Seed is virile and can utilize to the fullest extent the best of the good ground. The limiting factor is not the Seed, it is the soil of the human heart.

The Seed should not be demeaned; instead, the blame for failures should be placed where it belongs. The entirety of the blame belongs to mankind, not to the Gospel. This is a critical matter for two reasons. First, God's Word must be revered; for to revere His Word is to revere Him and to demean His Word is to demean Him. Secondly, those who question the all sufficiency of the Seed fall into the Devil's trap. Satan continues to look for ways to mutate and sterilize the Seed and a failure to revere the Seed paves the way for him to do precisely that. --To be continued--OPA.

GAMBLING

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servant of sin" (John 8:34). Gambling tends to become not just a recreation, but the very center of life. It is estimated that there are some 6 million compulsive gamblers in the country today. Paul said, "I will not be brought under the power of any" (1 Cor. 6:12). The best way to avoid that is to never begin gambling.

(5) Gambling is wrong because of the evil example it sets. Someone weaker and without knowledge is following your example, and Paul said, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

(6) Gambling is wrong because it is an enemy of the home. Paul said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Gambling often robs the homes of those who can least afford it of money needed for food and clothing, making the gambler worse than an infidel, and leaving women and children in poverty.

(7) Gambling is wrong

because it is detrimental to mental peace and tranquility. It is accompanied by fear, frustration, and anxiety. The suicide rate in Nevada is about twice of the national average.

(8) Gambling is wrong because its fruits are evil. Jesus said that "a corrupt tree bringeth forth evil fruit" (Matt. 7:17). Thomas E. Dewey, former governor of New York said: "The entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime and corruption, demoralization of moral and ethical standards, and ultimately a lower living standard and misery for all people."

Remember the gamblers at the foot of the cross. Christians should oppose gambling, large or small, public or private. Do not participate in office betting, cake walks, raffles, bingo games, or playing cards for small stakes. These differ only in degree, not in kind. Do not trust in the false goddess, Lady Luck, or you are destined to be deceived and misled. Put your faith in God.

ALLOWABLE OPTIONS IN WORSHIP

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will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." Some congregations today stand for an opening prayer, others sit, while others do not have an opening prayer at all. Some have an opening prayer Lord's Day morning but not Lord's Day evening or mid-week. Most have what we call a "main prayer," usually after the sermon introduction, and all have a dismissal prayer. The one delivering these prayers and the listeners assume various postures and at the end some give a hearty "Amen" while others barely make any sound at all. The early church also prayed to God through Christ and while their posture for prayers might

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"OUR U.S.A. TRIP"

By Virgilio D. Danao Sr.

In May 30, 1988, my wife and I left the Philippines for a visit to the United States. This was to bring to realization a program worked-out by the faithful brethren at Fremont (CA) congregation through Bro. and Sis. Don L. King.

We made a stop-over in Hawaii for five days, then proceeded to the "mainland." The primary objective, was to survey whether there is a possibility for the brotherhood to start a mission work in these beautiful islands in the middle of the Pacific Ocean.

When we were in Hawaii, we stayed with a very hospitable couple, Mr. and Mrs. Dante M. Pascual (Dante is a first-degree-cousin of my wife). Knowing there were friends of mine in the Philippines who immigrated and are residing in Hawaii, I scanned the telephone directory for their names. I also called Bro. Leon Ortal, who was one of our preachers in the Philippines, but now lives with his wife in Kauai Island. He promised to try his best to start the work in his place. My brother-in-law and his wife were receptive to the word of God; and perhaps they are possible prospects to become initial members of the Church whenever a mission work is started there. We stayed in their home and are very grateful.

We were met by Bro. and Sis. Don L. King at the San Francisco International Airport; and we began to experience the love and hospitality they extended us throughout our stay with them. I preached my first two sermons in the USA before a good size congregation at Fremont, CA the following Sunday morning and evening services. During our stay in California, I was privileged to preach at several congregations, as follows: Fremont, San Andreas, Oakdale, Stockton, Sacramento, Fremont, Manteca, Fair Oaks, Lodi, Stockton, Turlock, Escalon and Bakersfield area (Brundage Lane and Planz Road). We flew to Oklahoma City, OK on June 25; and preached at the 21st Street congregation the following Sunday.

One of the highlights of our trip to the USA was our opportunity to attend both the famous Sulphur (Oklahoma) and Lebanon (Missouri) meetings, particularly the privilege given me to speak in these great meetings. How I wish I could have used my own language in my sermons! I am grateful to Bro. Jerry Cutter, Bro. J. Wayne McKamie and Bro. Ron Courter with Bro. Smith Bibens who were in charge of the Sulphur and Lebanon meetings, respectively, for the opportunity they extended me to become a part of these

historic meetings.

During my entire stay, wherever we went the brethren received us with warm hearts! Throughout our short association with Americans, we felt at home, relaxed, comfortable and satisfied. This has only proven that members of the family of God, His Church, despite their colors, cultures and nationalities, can still enjoy intimate fellowship with each other as brothers and sisters in Christ. Every congregation we visited, and where I preached, extended generous financial support to us. To all these faithful congregations, my wife and I express once again our heartfelt appreciation and thankfulness for all these manifestations of love and generosity.

Although we tried our best with the aid of some preaching brethren to acquire Canadian visas so we might visit an old couple, who are relatives of my wife and used to be members of my home congregation in Roxas, who now live with their son and his family in Canada, to check the possibility of starting a mission work in their place, we failed. However, our stop-over in Hawaii was fruitful. There is still a very great possibility to start a mission work in the Hawaiian Islands. The work there may be started within the Filipino communities in Oahu Island, particularly in the Kalihi and Honolulu districts. A Filipino and an American evangelist may be more effective to begin the work and stay there, at least, from two to three years. I strongly believe the "field is still ready to harvest" in Hawaii; it is a "Macedonian call."

We left the USA bringing with us lots of memories we can never forget. Even now that we are home, there are still times my wife and I kneel down in prayers with tears in our eyes, thanking Almighty God for all His kindness and love, which brought to reality our dreams and desire to visit the USA so I may express personally, in behalf of the Filipino brotherhood, our gratefulness to, and to experience personal fellowship with the faithful brethren there whom we love so much because of their continued love and generosity to the Lord's work in my country. We do hope and pray we may be able to see them again, if not in this present mortal world, in that wonderful and everlasting abode in Heaven, someday!--*Virgilio O. Danao, Sr.*

Note: Space has demanded extensive editing to shorten Bro. Danao's report. He gave his permission for this in advance. We pray his trip and efforts will be fruitful. We love him and all our Filipino brethren for their work's sake. May God bless the work in the Philippines and all the world.--*DLK.*

ALLOWABLE OPTIONS IN WORSHIP

Continued from Page 6

be kneeling or prostrate it would appear an usual posture for prayer was to stand with arms outstretched and slightly raised and the palms turned up to heaven. Several early writers refer to times for kneeling (as a sign for humility) and times for standing (as a sign for joy and boldness). Standing was the practice on the Lord's day in honor of the resurrection. And did they say "Amen"? Jerome who lived approximately 347 to 420 said the Roman basilicas sounded like a clap of thunder when the "Amen" was voiced.

THE QUERIST COLUMN

Continued from Page 3

for which the emblems served.

Note: We currently have a backlog of questions. We are thankful for this. We ask that you be patient with us. We will eventually get around to answering every question we receive. Continue to send all questions to: Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.



COLLINS— Bro. N.V. (Vol) Collins was born October 30, 1902. He departed this life September 19, 1988 at Sulphur, Ok. at the age of 85. He was married to Mary Lorene Anderson, July 11, 1925 in Sulphur. Bro. Collins lived in Oklahoma all his life. When he was born in Straws Township, Comanche County; it was in Indian Territory - which is now St. Louis, Ok. Bro. Collins leaves to mourn his passing; his wife, Mary Lorene of the home. Two

sons, Eddie of Amarillo, Tx. and Earnest of Sulphur. One daughter, Mary LeCrone of Helena, Ok. - two brothers, two sisters, 11 grandchildren and 30 great-grandchildren. One son and one daughter preceded him in death. He will be missed by the church members, friends and relatives. He was a faithful member of the Church of Christ at Sulphur.--*R.B. Roden.*

BREWER— Stella R. Brewer was born April 7, 1923 in Lawrenceburg, Tennessee and departed this life to be with the Lord on October 8, 1988. She is survived by her husband of 43 years, John Albert Brewer, Jr. To this union was born John Albert Brewer, Jr. She also leaves behind four sisters and one brother. Stella grew up in the church and obeyed the gospel at an early age. She was a faithful member of the Church of Christ in Richmond, Indiana. Many reading this column have experienced the hospitality of this gracious host. She was a godly woman who will be greatly missed. All praise is due God for blessing us with a wonderful wife and loving mother. God blessed this writer to preach the service.--*John A. Brewer, Jr.*

A TRIBUTE TO MY DAD, VERLE SEELEY

A soldier of the Cross has fallen to the sting of death. Verle Seeley was like the oak tree, standing tall and strong in the Lord. He was a quiet, but forceful person in that he always took time to think before he spoke. When he spoke, it was with conviction. He was one of God's Saints who tried to guide the church at Harrodsburg, In. through 35 years of Eldership. He believed in church government and the Church having Elders as commanded in God's word and without them he firmly believed that the congregations were lacking. It was questionable as to being saved. He believed that the lack of Elders were because mothers and fathers were not training their children up in the way they should go. He stood for Truth, fought innovations, fought sin, and proved men of God who came to preach before he said yes, you may speak. It has been said by man, if I could just live a life like Bro. Verle Seeley, but Dad would say no, "Not like me, better than me, Be as God

wants you to be." Dad lost one of his eyes working in the quarry in the 1930's and had glaucoma in the other eye. For over 15 years someone had to drive Dad and Mom to Church and do their business. Dad never gave up studying his bible. He gave sermons in the past year. His scriptures were typed and enlarged to 1 inch size for him to read. His sermons were straight from the heart. He would listen to the bible, which was on tapes to do his studying. His speech became slow and he had to quit teaching because he recognized he had reached a time when his audience wanted more than he could give, so he relinquished his time. Dad's home was a home of hospitality. He gave of his means to feed hundreds of people. As many as 20 preachers of the gospel have feasted at one time. Dad had a wife who gave to hospitality also. He helped people in times of their need. He planted large gardens to divide to those who didn't have a garden. To know Dad was to love him, for being himself, and for the Rock of Jesus Christ for which he stood. Dad was laid to rest on a hill overlooking the town where the church building stands so stately in view from the grave. The services were beautiful, preaching, and singing superb. Dad was sheltered in his arm as the song which was sung states. "Oh death where is thy sting, Oh grave where is thy victory?" The sting of death is sin, and strength of sin is a law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ. I Cor. 16:55-57.--*Ruth Seeley Heath (Daughter).*

SMITH— Clyde E. Smith was born December 8, 1910 in Lincoln County, Mississippi, and departed this life October 13, 1988, leaving behind his wife, Mildred, of over 52 years, one daughter, Sue Smith, one son, Billy Smith, one granddaughter, Wanda Moncrief, and one grandson, Wendell Smith. He was preceded in death by one grandson. With his passing a large family circle has been broken as he leaves, besides those listed above, six brothers and three sisters. Clyde was a quiet, unassuming man who was willing to do what he could in the background. Even though he never took much of a leading role in the public worship service of the Church, he was a strong, dependa-

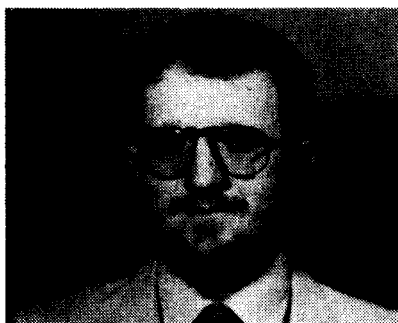
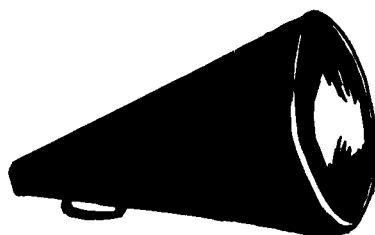
ble supporter in many ways. Evang. M. Lynwood Smith spoke words of comfort and edification at his funeral service and he was laid to rest in the cemetery of New Salem Church of Christ, where he had attended all the years of his life and had been a member for many years.

WELLS— Ira Wells was born March 18, 1910 at Roff, OK and departed this life on Oct. 29, 1988 at his home in Ardmore, OK. He was married to the former Ruby Fry in 1934. He was a lifelong resident of Ardmore and member of the church of Christ,

meeting on 1st Ave. He is survived by his wife, Ruby; one son, Bobby Gene Wells, Ardmore, and two grandsons. Many know his brother, Walter Wells, who is a member of the church at Moore, OK. I can remember when Ira and Ruby were baptized, many years ago. Ira fell away for a time, but repented with bitter tears a few months ago, giving us hope of a reunion in a land beyond this vale of tears. I certainly extend my sympathy to his faithful wife, Ruby. The writer conducted services on Oct. 31 at Ardmore, with burial at Hillcrest--*Johnny Elmore.*

HARKINS— Brother Jack Harkins passed from this life after long and unusual difficulties following surgery. Jack was a member of the congregation here in Ft. Smith, AR. He never overlooked an opportunity to assemble for worship or speak to some one about the scriptures. Taylor Joyce and I did our best to speak words of comfort to the family and those gathered in the small country cemetery on that beautiful autumn day. Though Jack's life ended on Earth the 28th of October, his works will follow him and his memory will live on.--*Brian Burns.*

ANNOUNCEMENTS



MEET KEITH THOMSON

I am pleased to introduce, **Keith Thomson** of Perth, Western Australia. Keith is 28 years old, has a devoted Christian wife, Anne, and a small boy, Jamie. Keith obeyed the gospel in February of 1985 and began worshipping according to the scriptural pattern for an active member of the congregation in March 1988. Since that time he has committed much time and effort to developing his talents for teaching and preaching God's Word. He has gained the honor and respect of the congregations here in Western Australia for his devotion and willingness to sacrifice for the cause of Christ. We need full-time Australian preachers. We are thankful for Keith's decision to answer this need, and devote his life to the cause of

Christ. He and his family will be, the Lord willing, visiting congregations in the United States at the time this is published. He wants to study and visit with as many brethren as possible during December through February, and plans to attend the study and New Year's meeting in Oklahoma. Please take the opportunity to talk with him about the Lord's work in Australia, and share with him what you have found to be successful in your area. He plans to give himself full-time to the work in Australia, when he returns in February. The Australian congregations are unable, at this time, to support Bro. Keith full-time, so since you are interested in helping support Keith in the Lord's work in Australia, please contact: Jerry Cutter, Rt. 1 Box 139, Crescent, OK 73028. PH. (405) 969-2440. In His Service, Glen Osburn.

Brother and Sister White have six children and twenty grandchildren. They moved to California and made their home for about 25 years. While there, they found the true way to worship God. When Melvin retired they moved back to Cullman, AL with the goal to teach the truth in that area. After seven years, there is a congregation in that area. They both realize the work that needs to be done and with God's help are still very active in the Lord's work. We pray God will continue to bless them with many more happy years together. The writer had the privilege of scripture reading and presentation of their vows.--*Bobby Pepper*

1988 OKLAHOMA NEW YEARS MEETING

The Norman, Oklahoma congregation will host the annual Oklahoma New Years Meeting for 1988. The meeting will begin with evening services on Monday, Dec. 26, and will conclude at midnight on Dec. 31st. There will be morning and evening services. The morning services will be at 10:00 AM and the evening services will be at 7:30 PM. All services will be held in the auditorium of the "Westmore High School," located at 12613 S. Western, in Oklahoma City. Brother Lynwood Smith will be in charge of the meeting, Norman, Moore and Oklahoma City have motels conveniently located to the High School. Also, several members will make their homes available to anyone needing a place to stay. We are



50 YEARS

Melvin and Jewel White had their 50th wedding anniversary Oct. 9th at 2:00 at which time they renewed their marriage vows. There was a host of relatives and friends present.

ANNOUNCEMENTS

currently mailing out letters with a map of the south OKC/Moore/Norman area showing the locations of the motels and the high school. Make plans to attend this meeting and be blessed with a great Spiritual Feast! For further information...Ronald Applegarth, 1712 W. Boyd, Norman, OK 73069, 405-321-462; Jerry Harris, 302 Willow Creek, Norman, OK 73071, 405-366-8715; Charles Davis, 805 N. Arnold, Moore, OK 73160, 405-794-5759.

THE STUDY

The 1988 preacher's study will be held at the N.W. 21st St. congregation in Oklahoma City, OK. The dates are Dec. 20 (That is Tuesday) through the 23rd (Friday). It will be conducted this year by Smith Bibens and Ron Courter. Make plans now to come.

NEW CASSETTE AVAILABLE

This cassette entitled "AT SUN-DOWN" is a collection of songs recorded by the COOK BROTHERS WITH SONNY GAY (Clovis Cook, Leo Cook, Travis Cook, Greg Gay, and Sonny Gay.) These song reach back into the early fifties, sixties, and seventies, from Records, Radio and the Television program "Let The Bible Speak." These are available at \$7.00 each postage included. We also have Heaven Bound (Greg DeGough, A.C. Perrin, Rodney Watson, Greg Gay) cassettes "Before Thy Throne" and "That Old Time Religion" at \$7.00 each, and also Celebration (Becky Baze, Terry Baze, Rodney Watson, Wayne McKamie) "The Greatest Of All Miracles" in either record or cassette for \$8.00 postage included. Order from: Rodney Watson, CORNERSTONE PRODUCTIONS, P.O. BOX 7473, AUBURN CA 95604.

CHANGES FOR YOUR DIRECTORY

The following changes are for the McCluer Rd congregation in Jackson, MS. Sunday eve services are now at 5:00 (rather than 6:00). Change Scott Smith's address to 308 Cardinal Ln, Clinton, MS 39056 (same ph. #) Delete Robert Path and add Mickey Cummins, 1160 Joanne St., Jackson, MS 39212. Ph. (601) 372-8713. **JASPER, TENN.** Delete Larry Combs, Add: Serman Long, 120 Summertown, Rd, Jasper, TN 37347 (615) 942-2965; Leon Allen, RT. 1, Box 205, Stevenson, AL 35772, PH (205) 437-8723; Jim Lambert, P.O. Box 994, Jasper, TN 37347 (615) 942-5370.

NAME AND ADDRESS CHANGE IN THE CHURCH DIRECTORY

The Eleventh Street Acres congregation, at 1105 South 141st East Ave., Tulsa, Oklahoma, respectfully requests you make a notation in your church directory, that Jack Cutter and Jimmy Cutter's names are to be omitted, due to the fact they no longer meet here (because they have gone into fields elsewhere). For future information concerning the congregation here contact any of the following: Gene D. Hopkins, 8724 East 15 Street, Tulsa, OK 74112, phone (918) 622-4362; Gary Cannon, 1318 South 123rd East Avenue, Tulsa OK 74128, phone (918) 437-9549; Joe Fergerson, 13423 North 87th E. Avenue, Collinsville, OK 74021, phone (918) 371-5234 (toll call from Tulsa).

TIME CHANGE

The congregation at Ardmore, Oklahoma has changed their meeting time for Lord's Day evening. The new time is 5:00 PM. This allows some who must drive a distance to be better accommodated. Please note in your directory.

ARTICLES TO LOOK FORWARD TO

In the coming months we plan a number of interesting topics in **O.P.A.** In the June and July issues we sent you **The Seed Principle**, by Alfred Newberry. In this and the following two issues are three more excellent articles by Alfred along the same line. They are very good, be sure you read and reread each one. We have an article by Paul Nichols on **Scriptural Baptism** that you will want to read, also one on **The Collection** by Edwin Morris. Beginning in January, Barney Owens will be writing about the Church. Some of the articles will deal with: **The Establishment of the Church, The Mission of the Church, The Local Congregation, The Government of the Church, The Worship of the Church and The Glory of the Church.** Ronny Wade will write an article or two on the **Sunday School**. He will also continue the **Querist Column** so many are enjoying. Johnny Elmore will be writing more on **Modern Moral Issues**. Many are also enjoying this. In this issue he writes **Gambling**. Study this carefully! We plan to have more of Lynwood Smith's **Pages From The Past**. So many have commented they have enjoyed remembering the old timers and their writings Lynwood selects for this column. Clovis Cook also plans to write about some old time events and problems which confronted the church (many still do now and again) and the way they were handled a number of years ago. As you can see, we are not short on good material for your reading enjoyment. This next year promises to be an exceptional one. We thank the preachers who are willing to write these articles. We will be announcing other topics as we see the need. **Be sure your subscription is current!**

FROM THE FIELDS

the fields are white already to harvest



Edwin S. Morris, 10520 N. McKinley, Okla. City, Ok. 73114, Nov. 2—In July of this year I conducted a

week's meeting in Washington, Ok. which I truly enjoyed. It brought back many pleasant memories of

past work with these brethren. In October I was in a short meeting with the brethren in Birmingham,

(Continued) FROM THE FIELDS

Ala. This was my first time to preach there, but many of them I had met at other places over the years. I have also preached some other places on the Lord's day. The congregation in Edmond is endeavoring to do what we can to advance the cause of Christ. Some of the brethren have advanced a lot in their teaching. We have tried to help them in getting lessons together, presenting the lesson and other things. We have heard lots of good gospel preaching in this area this year. Bro. Bennie Cryer has just closed a short meeting. Frances and I enjoyed having him and Joann in our home. Pray for us.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— Since last writing it has been our pleasure to have Ron Alexander to preach a meeting for us. Although the crowds were not as we had hoped and expected, the preaching was needed, helpful, and plain. It was well received and we are better for it. My pleasure was to be with the brethren in Ada, OK and then with the faithful in Longwood, FL. Kindness and love was expressed to me while with these fine people. Things have some beams of hope here for our winter's work. Some have inquired in the past about meetings, which could not be held because no time was available, however, due to conditions beyond the control of the congregation or myself, there has been a cancellation, and should anyone have need of a meeting next summer, I will be happy to work with you. May the Lord bless all worthy. My love to one and all.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, Nov. 7— I was in a meeting at Burkhart, near Neosho, MO Oct. 5-9. We enjoyed staying with John and Charlotte Scott, and also visiting with Glenn and John Van Stavern and families, who camped and attended the meeting. It was good to have Jerry Dickinson present at nearly every service, as well as to have Orville Smith, Ronny Wade, Brad Hill, Dale Wellmon, Rick Frizzell, John Anderson and others

present at times. I spoke at Rolla, MO on Oct. 15, in a meeting there, along with several other preachers. I have just returned from Amarillo, TX where I preached Oct. 23-30. The brethren there are mission-minded, and held the meeting in a school cafeteria across town, trying to reach some new people. I enjoyed staying with George Battey and visiting with him. The congregation at Amarillo is made up of some very lovable folks. I preached here in Lebanon Sunday, and plan to go to Rogers, Ar for a meeting Nov. 9-13, and I will be in Tampa, FL for a meeting Dec. 4-11.

Rodney Watson, P.O. Box 7473, Auburn, CA 95404, Nov. 8, 1988— It's been some time since my last report. I have been working with the congregation at Auburn, Ca. full time for the past year. Things continue well, and peace is present. In late June, July and early August I worked with Bro. Glen Osburn in the work in Australia. I was working with a new congregation (recently converted from cups) in Albany on the Southwest coast of Australia. Albany is a beautiful town of 20,000 which soars to 40,000 during the summer months which are November, December, and January. I found the work to be very rewarding and uplifting to me personally. During that time I was able to spend much time with members of the Church in Armadale (Perth area) where Glen was working. They are a very dedicated group of Christians with a bright outlook for the Lord's work there. We look forward to a visit with Bro. Keith Thomson and family in December, January, and February. Keith is a very enthusiastic young man who has chosen to dedicate his life to the Lord's work. In October I was able to make a trip to Springfield, Mo. It was my pleasure to stay with Clovis and Velma Cook. I owe them and Ronnie and Alfreda Wade a great debt of gratitude for all the time and energy and miles spent during the time I spent in Springfield preparing for the work. During October I also held a weekend meeting at Fair Oaks, CA. and also a week-long singing school and weekend young people's meeting in Bakersfield, (Brundage Lane) Ca. I look forward to being in Escalon, Nov. 16-20. Please pray for us in the work.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Nov. 11— We recently closed an enjoyable meeting at the Twenty First St. congregation in Oklahoma City, OK. Crowds were good, I thought, and the help from other congregations appreciated. This was the third meeting I have held there, and I really enjoyed being with them again. I enjoyed staying with the Cliff Arneys. It was a fine and comfortable place to stay. As always it was nice to visit with Jerry and Jimmy Cutter and Edwin Morris. I enjoyed spending time with them. Jerry has made several trips to the Philippines with me, and I learned to appreciate and love him for his work's sake. Too, I appreciate Edwin always being willing to help out with the paper in any way he can. Such brethren make our work load much lighter. All the brethren, however, showed love and kindness to me and I appreciated it. From Okla. City we made our way to Ardmore, OK. I appreciated Leroy and Carolyn Briscoe coming to the Okla. City area after me and allowing me to make their home mine for the week's meeting. I had never held a meeting at Ardmore before so really looked forward to the effort. I found them glad to hear the old time gospel and they attended well. I appreciated the help and attendance of preaching brethren Tony Melton, Bob Johnson and also Carl Johnson. Healdton congregation was very good to help out as were various other congregations both near and far. We look forward to holding another meeting in Ardmore in 1990, Lord willing. One confessed faults. This past weekend (Nov. 4-6) we enjoyed holding a weekend meeting at Lodi, Ca. I was glad to see brethren from many congregations there. As always, I enjoyed being at Lodi. They sent me out to preach originally along with the Stockton congregation and have both stood behind us ever since. I thank them for the moral support through the years. We are home for a bit now and enjoying it. We hear many received their Nov. issues late. I can only surmise it is due to the holiday mail load. I'm told 2nd class mail is delayed when a heavy amount of mail comes along.

EXPIRATION DATE

If the date near your name and address reads **12-88** your subscription expires with this issue. Please renew promptly - DLK.
Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.



"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).

FROM THE FIELDS (Continued)

Miles King, Rt. #1 Box 115, Scotland, Arkansas 72141, November 2nd— In September I had a good weekend meeting at Bendavis, Mo. We were glad to have several preachers to attend. They were Bro. Clyde Lamkins, Todd Long, Gary Weaver and Eddie Williamson. During October I was in North Carolina doing some personal work at Hickory, Winston-Salem and Salisbury. I also had an enjoyable meeting at Walterboro, S.C. On this trip I also preached at Grassy Fork, Tenn. and Seville, Tn. and visited services at Greenville, S.C. Our work at Scotland, Ark. seems to be going real good. We continue to have visitors at all of our services. We are looking forward to our weekend meeting Nov. 26-27th with Bro. Terry Baze. We continue to receive the Old Paths Advocate and have enjoyed reading it for over 40 years.

Roy Lee Criswell— It has been several months since we have written to the Old Paths. The recent articles of the paper have been outstanding. This has been a busy year for us in the Lord's Vineyard. In March we were in a short meeting with the congregation at Jasper, Tenn. We rejoice in that there was one confession. Bro. Todd Long and Bro. Larry Combs were good to help out with the meeting. Our next meeting was at Lexington, Okla. We were greatly encouraged in the number of visitors that attended. I enjoyed having Bro. Bill Roden attend often. During the meeting there were 2 confessions and 1 baptism. Presently, I am in a meeting with the congregation at Washington, Okla. This is where I grew up and I count it a blessing that my parents are able to attend

the meeting every service. Our crowds have been fair, but we hope to have more attend from surrounding congregations. During July Bro. Don McCord held an excellent meeting at our home congregation in Aurora, Mo. His sermons were forceful and timely. We had excellent crowds. Several nights we had over 100 in attendance. Surrounding congregations were wonderful to help us in the meeting. During May it was our privilege to baptize one of our neighbors who was in his 80's. He became very sick after this and has now gone to meet the Lord. We are thankful that God gave him the time and opportunity to become a Christian.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, Nov. 7— We hope and pray that the Cause in your area is advancing as gloriously as it is here in north-central West Virginia. Since our last report another precious soul has been added to the Body. A sixteen-year-old girl was baptized into Christ in the congregation at Alexander. Currently most of our studies are now with those recently converted. On Mondays I have recently concluded a study with two new members and I am still conducting two studies with new members. On Tuesdays Richard and I are conducting four studies, only one of which is with outsiders. However, it is a very good study with four ladies in a new area about thirty minutes from Ash Camp in Tyler County. On Wednesdays I have one study with several members and Richard has one which includes one outsider. Wednesday and Thursday evenings we have

midweek services at Ash Camp and Bunner's Ridge respectively. In November at the behest of some of the members at Ash Camp, Richard began a midweek service in the Tyler County community mentioned earlier. At the first service, nine members from Ash Camp, three visitors from the community, and several children were present. Ash Camp sends a monthly bulletin into this area as well as its own locale and about a dozen folks have enrolled in our correspondence course. We hope that eventually we will have several studies in this community and, if the Lord wills, a faithful congregation. Our radio program in Fairmont continues three days a week but we are having little success in attracting calls from listeners. In view of this and the need to divert funds to the support of Bro. Bob Johnson who has recently moved here, we are discontinuing this program as of December 2nd. We welcome Bro. Johnson and his wife to the work in this area. We will be laboring primarily with the congregation at Mt. Liberty. In the months ahead we hope to have many good things to report from there. Bro. Richard Nichols conducted an excellent meeting at Ash Camp October 23-30. Also in October we were gratified to hear Bro. Irvin Barnes at Wayne, WV, and Bro. Paul Walker at Indiana, PA. In November the congregation at Bunner's Ridge eagerly looks forward to its meeting with Bro. Allen Bailey over Thanksgiving weekend. We were privileged to preach at Love Joy, PA, and Spring Valley, WV (formerly Twelve Pole) congregations in addition to Bunner's Ridge and Mt. Liberty. Remember us when you pray.