



A D V O C A T E

No. 1 JANUARY 1, 1991

WHAT WILL 1991 BRING?

By Billy D. Dickinson

Although heaven is a place where they count not time by years, and "one day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8), we who are pilgrims of this earthly domain have marked the passing of another year. 1990 is gone, never to be seen again, and 1991 is upon us. The old year with all its failures and accomplishments, as well as times of joy and grief, has emptied itself into the sea of eternity.

The new year should be looked to with faith and confidence, not with dread and fear. It's true that none of us know what 1991 completely has in store for us for each year always brings with it a certain amount of uncertainty. Will 1991 bring prosperity, health and happiness to each of us or will it bring sickness, pain and sorrow? Only time will tell. But in spite of all that may be uncertain about 1991, it is certain that God will still be sitting upon His throne and caring for His people! Let us not forget that God is still in control of this old world, ruling in the affairs of men and seeing to it that His will and purposes are fulfilled (Dan. 4:17). Yes, Jesus is still Lord of lords and King of kings and it is certain we need to serve Him in 1991!

To a great extent, 1990 was what we made it to be. It's true that each year brings circumstances and events which are beyond our control, but even then we have a choice as to how we react to those things. So it will be with 1991. The new year will bring to us in large measure what we choose to bring to it. There is no reason why 1991 cannot be for us a great

and prosperous year in the Lord if we will but look to Christ as our help and guide. Let's notice some things that the new year will bring.

1991 will bring with it many opportunities. Paul exhorts us in Eph. 5:16 to "redeem the time." This means to make the most of every opportunity and to use our time on this earth wisely. Each year brings with it opportunities to do good or evil, to grow stronger or weaker in the Lord, to add to our knowledge of the scriptures or continue in ignorance and to save a soul or to act indifferently toward evangelism. As you look back upon the old year, how would you rate yourself in these areas of your life? Are you a stronger Christian today than you were a year ago? Do you know more about God's word than you did a year ago? Did you win a soul for Christ last year or at least try? If you can answer these questions in the affirmative, 1990 was a prosperous year for you. However, if you must answer any of these questions in the negative, you need to resolve to do better! As Paul wrote in Heb. 6:9, "But, beloved, we are persuaded better things of you, and things that accompany salvation..."

1991 will bring with it many important decisions. Joel 3:14 speaks of "multitudes in the valley of decision." As with last year, decisions will be made which will have far-reaching consequences on both time and eternity. In fact, all of us will make decisions this year which will help to determine where we shall spend eternity! **PEOPLE MUST DECIDE:** Will I obey the Gospel or refuse salvation? Will I continue in sin or repent and change the direction of my life? Will I remain faithful to the

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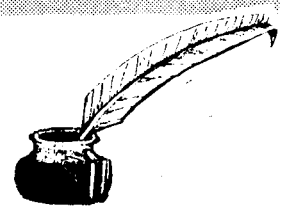
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EDITORIAL

LOOKING TOWARD 1991



By Don L. King

As we look toward the new year there are plans being made even as you read this for **Old Paths Advocate**. We will outline some of the plans so you will be looking forward to reading future issues.

We have contacted a number of preaching brethren who have contributed their talents in the foreign fields. During 1991 material will be put before you giving the history of foreign works around the world. Brother Paul Nichols has agreed to write a history concerning the beginning of the African work. In fact, this is already in our office and will likely be used in the April, 1991 issue. It is very interesting and informative and you will undoubtedly enjoy it very much. Paul and Wilma were the first to go into Africa in the early 1950s and his perspective is invaluable. Brother Jerry Cutter will be writing about the later years of Africa and there may very well be material from others such as Bill Davis who is presently in South Africa. Bill has been asked to write about the work in South Africa as well as his years in Malawi if he desires. Bennie Cryer will deal with the work in Zambia and Maylasia. Brother Murl Helwig will give us a history of the work in Honduras and Brother James Orten will enlighten us concerning the churches in Scotland and England. Wayne McKamie will furnish a history of the work in Mexico. We will also have materials concerning the history of how the work began in Australia, Zimbabwe, the Philippines and perhaps India also. These will be spaced throughout the year but will furnish a concise history of our mission work around the world. Future generations can greatly benefit from this as we continue to preach the gospel abroad.

We have also contacted various preachers and brethren with requests for articles dealing with specific subjects for next year. One example is the subject of Satan. Wayne McKamie has agreed to write a series about this. Brother Don McCord has promised to write about the works of the flesh (Galatians 5) and the fruit of the Spirit. Others will be asked to write on other important themes. Of course, Ronny Wade will continue the question and answer column (and at least one special issue of OPA) and Johnny

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it necessary for us to sing a hymn after we observe the Lord's Supper as was apparently done by the disciples in Mt. 26:30? (Al.)

Answer: Many writers believe that when the Jews observed the passover, they sang a number of hymns. (The 113, 114, 115, 116, 117, and 118 Psalms in particular) While the singing of hymns is not specified in the original instructions covering the passover feast, it may be that the above verse refers to the practice of singing connected with its observance. Barnes points out that the word rendered "sung a hymn" is a participle, literally meaning hymning "and is not confined to a single hymn but admitting many." There are two things we need to consider in answering the above question. First of all, did the singing of the hymn or hymns immediately follow the institution of the Lord's Supper? There is good evidence that it did not. Guy N. Woods in his commentary on John points out that the Lord's Supper was likely instituted between the verses 30 and 36 of John 13, with the teaching of chapters 14-16 following. Burton Coffman concurs in the belief that the teaching of Jesus in those chapters immediately followed the institution of the Supper. If this is the case, then the hymn was not sung until after that, at which time they left for the Mount of Olives. If this be the correct chronology, then it would not follow that one could impose the singing of a hymn after the Lord's Supper as any type of divine arrangement.

Second, do the scriptures teach that the items of Christian worship must be observed in a certain order? If so, I have never found where they so teach. To say that a song must precede or follow the communion is to speak where the Bible has not spoken. To say that the contribution must precede the communion and cannot be taken after the communion is to do the same. It thus appears to this writer that the teaching of Mt. 26:30 merely points out that, sometime during the evening when the passover was observed and the Lord's Supper was instituted there was the singing of a hymn or hymns. Nothing more, nothing less.

Question: When Christians are traveling on the Lord's day and there is no church close by,

is it scriptural for them to have the communion in their motel room? (Co.)

Answer: The New Testament church gathered for the communion. (Acts 20:7) Regarding that gathering together Paul commands in Heb. 10:25 "Not forsaking the assembling of ourselves together..." This command is clear and our duty in obeying it is obvious. New Testament corporate worship is congregational in nature. The observance of the communion is a function of the congregation 1 Cor. 11:20-30. The structure of the local church is detailed for us in the Bible. Elders, deacons, and all members working together for the good of the cause of Christ, and worshipping together on the Lord's day in spirit and truth. In Mt. 6:33 Jesus teaches us that the Kingdom must be first in our lives. Nothing should come before it, or our obligations to it. When things do, that is evidence that our priorities are out of order. The question is this: should I make my plans (vacations, business trips, etc.) fit the arrangements of God, or should I bend His arrangements to fit my plans? It is the belief of this writer that when I plan a trip, knowing that on the Lord's day I cannot be with a church to worship, and I seek to do my duty by having communion in a motel room or by the side of the road, I have in effect tried to fit the Kingdom of God into my plans rather than making my plans fit God's schedule. If I can meet by the side of the road in a far away place, where there is no church on one Sunday, why not every Sunday? How many miles from a church does it have to be before such a practice would be right? Is it wrong to stay at the lake on Sunday and have communion if there is a church ten miles away, but all right if the nearest church is several hundred miles away? Does the distance make the difference? I submit to you that it does not. The right thing to do is obey the scripture and "not forsake the assembly." The right thing to do is always make your plans so that you can be at the assembly. The wrong thing to do is go where you know you cannot worship. Carrying the Lord along in a suitcase, so to speak, as a matter of convenience, will not get the job done in heaven's sight. (Send all questions to Ronny F. Wade, P. O. Box 10811 Springfield, Mo. 65808)

THAT FORM OF DOCTRINE

By Richard DeGough

In all of God's word, there is probably no other subject that has produced more interest among the religious minded than water baptism (immersion). It has been the subject of controversy on the polemic platform of the past, and in some quarters remains so until this day.

In the early days of the Restoration Period the sectarian world waged a battle against the reformers when they were fervently calling men and women back to the Bible, and asking for a "thus saith the Lord" for every practice in religion. Men were accustomed to their creeds, and were very reluctant to give them up and accept the word of God as their only guide and authority in religion. There is no doubt that the "doctrines and commandments of men" had obscured the truth concerning many subjects, and especially water baptism. Centuries of apostasy from the Word of God has clouded multitudes from having a proper understanding about baptism. It seems to me that of all the subjects of the Bible, baptism is the one that has had sufficient light shed upon it and should not be misunderstood by anyone. But, in this modern day there is not only misunderstanding, it is held in contempt, and blatant unbelief by the masses. May I say that it is even being questioned by some in the Lord's church who are giving up on the "good fight of faith," and "earnestly contending for the faith once delivered to the saints." (I Tim. 6:12, Jude 3)

To the Romans Paul wrote: "...ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6:17-18 What **form** of doctrine did they obey? The word **form** is also translated "likeness" or "mold." In Romans 6:5 Paul said; "For if we have been planted together in the "likeness" of his death, we shall be also in the "likeness" of his resurrection." The word planted is translated "united." How, then, are we united with Him in the likeness of his death and resurrection? The answer is baptism. Paul said: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should

walk in newness of life." (Verse 3-4) When we are baptized there is a **likeness of his death**; so also there is a **likeness of his resurrection**.

But Paul said the form of doctrine they obeyed was "delivered" them. And they became free from sin by obeying from the heart that **form** of doctrine, that is, the **likeness of it** into which they had been delivered. Macknight comments: "The original word (tupos) among other things, signifies a mold into which melted metals are poured to receive the form of the mold. The apostle represents the gospel doctrine as a mold, into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God that from the heart--that is, most willingly and sincerely--they yielded to the forming efficacy of that mold of doctrine, and were made new men, both in principle and in practice." The form of doctrine or teaching they obeyed was the gospel of the **death, burial, and resurrection** of our Lord Christ Jesus. Paul wrote the Corinthians saying he had declared unto them the gospel. They had received it, were standing therein and saved by it. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:1-4) We are not baptized into the literal death of Christ, but into the benefits of his death, including the freedom from sin. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6) To be dead to sin is to be separated from it, and that separation takes place in baptism. "For he that is dead is freed from sin." (verse 7) If a slave dies he is free from service to his master. If a slave of sin dies to sin, he is free from service to that master. Sin rules him no more. So, we are baptized into Christ, "baptized into his death," resulting in his being raised to "walk in newness of life." (verse 3-4) We, having been made free, "became the servants of righteousness." (verse 18) Finally, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."(verse 11)--*Hughson, CA.*

THE WORK OF AN EVANGELIST

By Jack Cutter

The work of an Evangelist isn't as easy to define as the work of an Elder or a deacon; nevertheless, it can and must be clearly defined and understood. A failure of either the Evangelist or the brotherhood leadership to properly understand who is qualified for this work and the functions of the work of an Evangelist could spell a catastrophe for the church. Alexander Campbell explained it by saying, "As the Christian system is a perfect system, it wisely provides for its own perpetuity by creating all necessary offices, and filling them with suitable persons." He further elaborated, "We have said these offices are three, and of perpetual need because of necessary existence." (*The Christian System* by Alexander Campbell, p., 61).

WHO IS QUALIFIED

This depends upon the type of work to be performed. An Evangelist might be qualified for work in one field and not in another. "Among the offices which were comprehended in the apostleship, none required more varied endowments than that of an Evangelist. It depends upon the field of labor which the Evangelist is to occupy, whether he must speak one language or more. His work is to proclaim the Word intelligibly and persuasively, to immerse all the believers or converts of his ministry, and to plant and organize churches wherever he may have occasion. Then he must teach them to keep the commandments of the Lord." (*Ibid*, p., 62; also study 1 & 2 Timothy).

In summary, an Evangelist must be able to preach the Word effectively, both publicly and privately, to be capable to the extent that he can instruct and develop new converts, and to organize them into ministering congregations.

Once a congregation has been established, the Evangelist has the responsibility to generally superintend its development. Setting things in order in the churches - the committing the same office to faithful men, who shall be able to instruct others - the ordaining of elders, and a general superintendence of the affairs of churches, seem to have been also lodged in the hands of Timothy and Titus as agents of the Apostles." (*Ibid*, p. 63) Alexander Campbell continued to say that it might be questionable in the minds of some to what degree that this

might be practiced today, as far as, working with congregations. However, he concluded by saying, "But that Evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, is as unquestionable a part of the office of an Evangelist, as praying, preaching, or baptizing."

GENERALLY TO SUPERINTEND

For an Evangelist to be successful, he must have more than vision. He must clearly understand his responsibilities in performing this type of work. "The church is essentially a ministering body of believers. As such, it reaches out evangelistically, benevolently, instructionally, liturgically, etc., but its character and work is always driven by ministry, cf. Matt. 20:25-28; John 12:26." (*Appoint Elders In Every City*--by Bennie Cryer). The Evangelist's vision is of an established congregation, fully developed having Elders and Deacons. When this is realized, his vision becomes reality. He, then, has virtually completed his scriptural responsibility.

REGARDING ESTABLISHED CONGREGATIONS

An established congregation is one which may exist without Elders and Deacons. In other words, they are a scripturally disorganized group. These type congregations and those who are fully developed, for the most part, that become involved in mission work at home or abroad, understand and follow the scriptural guidelines governing evangelistic work. They understand that he must be qualified. And, that his work is to generally superintend or oversee the work as it may exist. (In some instances, he may need to evangelize and then organize a congregation and to train and develop from that point.)

However, a major problem exists where an established group supports an Evangelist to work with them. (As is the common practice among congregations today). In this situation, does the Evangelist have different responsibilities? Only in so far as his approach is concerned. Basically, his work is to train and develop members into a ministering church. So the process is always the same: recruit, train

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WHAT WILL 1991 BRING?

By Billie D. Dickinson
(Cont. from page 1)

Lord or quit walking in the light of God's truth? Will I come out of denominationalism and simply be a Christian or will I continue to live by the creeds and dogmas of men? Will I continue in digression and false worship or will I promote unity in the church by standing upon "a thus saith the Lord?" If in 1990 you made the wrong decision in regard to any of these matters, hopefully in 1991 you will have opportunities to make things right.

1991 could bring the year of our Lord's return. Who knows but that 1991 may be the very year when the trumpet shall sound and God chooses to bring this old world into judgment? Do you doubt this could be the case? Jesus warned in Matt. 24:44, "Therefore be ye ready: for in such an hour as ye think not the Son of man cometh." If our Lord were to return this year to judge the world, would you be found ready? Would you be found watching? How we meet the challenges of 1991, how we make use of our opportunities and how we decide the crucial decisions of our lives will determine whether or not we are ready for death and the judgment.

As we begin the new year, we need to determine just where we are headed. However, before we can really determine that, it's first necessary to see where we have been, because when one chooses to travel a certain road he also chooses to accept the destination to which it leads. David was once asked, "Whither have ye made a road today?" (I Sam. 27:10). This is a good question to consider as we enter into the new year! In 1990, which road of life did you choose to travel and did it take

you in the direction you wanted to go? Remember, there are only two roads in life for us to take— we're either on the broad way which leads us away from God or we're on the narrow way which leads us to God (Matt. 7:13-14). If you continue on the path you have been pursuing for the past year, just where are you headed? Where are you going to end up? The Bible says in Isa. 55:6, "Seek ye the Lord while he may be found, call ye upon him while he is near." If this doesn't sum up the aim and purpose of your life, you are surely headed in the wrong direction and need to make a turnabout!

Where are we headed? I can tell you where. Like it or not, we are all marching toward eternity. As Paul wrote in Rom. 13:11, "...that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Yes, this is where we are headed--toward the judgment seat of Christ!

In view of such facts, it is certain that men need to obey the Gospel in 1991. The Gospel is still God's means of saving the sinner (Rom. 1:16). Men need to believe in Christ (John 3:18). Men need to repent of their sins (Acts 17:30). Men need to make a public confession of their faith in Christ (Rom. 10:9-10). Men need to be baptized into Christ for the remission of sins (Acts 2:38). It is still true in 1991 that when Jesus comes again He will take vengeance on them who have not obeyed the Gospel (II Thess. 1:8). "The clock of life is wound but once, and no man has the power to tell just when the hands will stop, at late or early hour. To lose one's wealth is sad indeed. To lose one's health is more. But to lose one's soul is such a loss that no man can restore."

As we begin the new year,

our prayer for you is found in III John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." May the Lord be pleased with our efforts and bless us in 1991!--215 Forest hills Dr., West Monroe, LA. 71291

LOOKING TOWARD 1991

By Don L. King
(Cont. from page 2)

Elmore has been asked to write more about "Modern Moral Issues," a column he previously edited and which was well received. In addition, he has been asked to write a series on the Translations of the Bible presently available. I personally feel this is a very important topic and look forward to reading from him. Barney Owens has been asked to write some articles dealing with the church which will be of great use to new members and those in foreign lands. Of course, we continue to request material from our preachers on a voluntary basis as has been our practice for nearly sixty years. The paper must have their cooperation to remain the great tool for good it has been since 1932. With this issue, OPA is 59 years old and going strong. Subscriptions are virtually at an all time high. But we are not contented. We know we have made mistakes and we hope to do better by being better in 1991. To all of our preachers we ask: **Send us your field reports!** Brethren everywhere tell us this is the first portion of the paper they turn to. Please don't fail to send these as they are a tremendous benefit to the Cause of Christ by letting brethren know where you are and what you are doing. Make them brief! A quarter to a half page of typed and double spaced

writing is perfect. There is room for everyone if all will heed this. If you have studied a topic intensely why not consider submitting it for the brotherhood to read. Again, type it, double space it and try to contain it within four pages or less. **A suggestion:** let's stay away from things likely to stir trouble. Also, write with a good spirit and a desire to build up and strengthen the Church. Before you write, remember to ask the question, "is this really what I want the whole world to read from my pen?"

The printed page is likely the most valuable tool available today in spreading the truth of God's Word. **Please** brethren, let us all put our shoulders to the wheel and work together in unity and peace. What great things can be accomplished this year? Only Heaven knows. However, one thing is certain. We can do more together! Send your material, field reports and remember we need them by the 8th of the month before you need them to come before the readers. We publish in advance.--DLK

THE WORK OF AN EVANGELIST

By Jack Cutter
(Cont. from page 5)

and develop. The leadership of a group may perceive the Evangelist performing a **different** function, such as: he is hired to do their work of teaching, visiting, etc. **When this is allowed to happen, he becomes a modern day "pastor."** His work is misguided and the church is **dis-**gressive in their understanding of evangelism.

In these situations where a congregation has called a

preacher in to work with them, if he is considered nothing more than a "hired hand," a **terrible** dilemma for the preacher can occur. For example, an Evangelist who is highly qualified and knows his business begins working with a group who wants him to do their personal work, teaching, visiting, etc. However, he believes included in his work is training **them** to do that work. Moreover, suppose the leadership that called him to work with them needs correcting in order for the church to grow. If he attempts to correct the problem, the work could end suddenly. Or, because of the pressure of the criticism that would follow if he attempted to do anything, he ignores it and hopes for the best. This has occurred because the Evangelist perceived his work as being divinely mandated. However, the congregational leadership having a misguided understanding considers him as an employee who can be dismissed at their leisure.

The solution to this problem will be difficult to overcome. However, it can be overcome just like any other unscriptural practice can be. An Evangelist must make it absolutely clear, before he accepts a work with a congregation that calls him, the scriptural guidelines which will regulate his work. And, in turn, he should establish the relationship they will have to him in this process. Furthermore, every new convert and any new person becoming a member of that group, should also be clearly instructed as to the Evangelist's responsibilities that he has towards them and they toward him. In other words, he needs to be sure to have a clear understanding up front.

TRAINING AND ORDINATION

A qualified Evangelist is a

preacher who has been officially ordained. This work should only be attempted by those who by training and proper development under the guidance of a qualified instructor, or mature congregation, have proven to be capable of this type of work. Timothy was taught, trained, and developed under the skillful guidance of the apostle Paul. He was ordained by Paul (2 Tim. 1:16), and, also, had the approval of a congregation with elders (2 Tim. 4:14). Furthermore, all Evangelists are preachers. However, all preachers are not Evangelists. Just as: all roosters are chickens; but, not all chickens are roosters. Preachers preach. Evangelists preach, organize churches, ordain Elders and Deacons, train and develop ministering congregations. Therefore, only those who are properly trained and possess the proper skills should be involved.

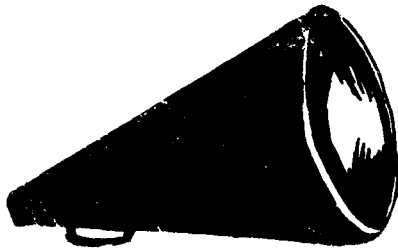
SUPPORT AND DISCIPLINE

Since the work of an Evangelist is an official position in the church, the disciplinary guidelines for him are the same as for an Elder or a Deacon (1 Tim. 5:19-20). The principle involved in disciplining anyone in an official position is: "Do not be hasty in the laying on of hands" (1 Tim. 5:22).

The financial support of an Evangelist or a preacher is mandatory. "The Lord has commanded that those who preach the gospel should receive their living from the gospel" (Study 1 Cor. 9:12-15 and 1 Tim. 5:18). The right of refusal belongs to the preacher.

The Christian system is perfect. Once implemented properly, it will produce the peaceful fruits of righteousness.--12321 E. 14th, Tulsa Oklahoma 74128

ANNOUNCEMENTS



SEND MATERIAL TO RONNY WADE UNTIL FEBRUARY 10th

Since we will be out of the USA the month of January we are asking that you send your articles, field reports, announcements, etc. to Brother Ronny Wade from the present till Feb. 10. After that time, please resume sending them to us in California as usual. You may continue to send your subscriptions and renewals to our California address as always since Pat will be home and continue to do the computer work. Ronny's address is: **P.O. Box 10811, Springfield, Mo. 65808.** Our heartfelt appreciation and thanks to him for taking care of this job while we are away.

SUBSCRIPTION PRICE INCREASE EFFECTIVE THIS ISSUE

The subscription price is now \$7.00 effective January 1, 1991. The costs of publishing the paper has risen a number of times since the last increase nine years ago. I know you will all agree everything has increased many times in the last nine years and so, though we regret the necessity, we believe it is certainly justified and fair. This is much less than you would spend for a daily newspaper or any other reading materials bought regularly. **Old Paths Advocate** is still a bargain by any comparison. If this places an undue financial burden upon you, let us know. Again, we remind everyone that no one receives any money from **OPA**. It is strictly an endeavor of love on the part of all who are associated with it. The subscription price pays for publishing costs and postage. **This** is a great time for a gift subscription to someone who might benefit or perhaps a person in a foreign land. The paper has found its way into Russia

for we have had mail from there. We do not yet know how it was sent there. Also from the Bahamas comes mail from those who have read the paper and are interested in studying the Scriptures further. We don't know how it reached there either but we are overjoyed at the knowledge of good being done in any place in the world. If you wish to donate money for overseas subscriptions, let us know when you send the funds. Every penny will be used for that purpose. May the Lord bless the work in 1991.--DLK

CARNAL WARFARE LIST

The list will be published again in the February issue if Brother Wade has the space needed. Please see that your name is sent to him this month so that it may be included at that time. By the way, the question has been raised as to why the addresses of some have been published while others have not. The reason is that in some cases addresses were sent to us while in some cases they were not. If you did not send your address with your name we know of no reason why you should be concerned. Just keep the issue your name appeared in on file as proof of your public objection to war in case the draft should ever be reinstated and your name came up. Also, it was mentioned that in at least one case a person's name was published twice. If so, it was a mistake on our part and unintentional. In any case we hope no harm was done.--DLK

APOSTOLIC WAY ON MICROFILM

Bro. George Battey has succeeded in putting the old Apostolic Way on microfilm. This was one of the truly great papers to be published by non-class brethren. Originally the editorship also opposed individual cups. The set consists of three rolls of film and the cost is \$50.00 for the entire set. No serious student of the restoration will want to be without this treasure. Send your order to George Battey, 2710 Somerton Dr., Morrow, Ga. 30260. Ph. 404-968-5881.

WICHITA, KS.

The Church which meets in Wichita, Ks. has changed the location and times of its worship services. The church is now meeting at 803 W. 63rd St. So., Wichita, Ks. 67217. Worship services are held Sundays at 10:00 a.m. and 3:00 p.m. and Wednesdays at 7:00 p.m. For directions or more information, please call: Mike Whitworth at (316) 722-0894 or Bill Savage at (316) 945-6564.

DEADLINE FOR PUBLICATION MATERIALS

We need to remind all again as we begin the new year. **The deadline for material to be in our hands is the 8th of the month.** Also, please remember that the paper is prepared for the printer in advance. As an example, if you wish to have a field report or announcement in the **February** issue of **OPA** you need to have it in Brother Wade's hands by the 8th of **January**. In a few cases, dated material has been sent to me too late. If we had included it the occasion would have been past before the announcement could have been read by anyone. We didn't "lose it." or "misplace it." We simply could not publish it after the fact. We apologize if anyone's feelings have been hurt but this is a situation only you can control. We are working hard to make the paper better and better. We are **truly** sorry for the mistakes we have made either in judgment or decisions. We wish only to be fair to everyone. We realize, in retrospect that we could have done better in some situations. We ask your patience and prayers.--DLK

A NOTE OF THANKS

The family of the late Ruth McKeand Leonard of West Virginia wish to express our sincere appreciation for all the expressions of love and sympathy that were shown over the loss of our dear mother. The abundance of food, the beautiful flowers, the many cards and phone calls were deeply appreciated. Thank you all, and please remember us in prayer.

CHURCH DIRECTORY INFORMATION

The church at Lower Ball Creek near Huntsville, Ar. is no longer meeting. Please make the proper notations in your directories.

NOTICE

The Church in West Plains, Mo., as of November 1990, is no longer actively involved in the Malawi preacher investigation. Though the effort was begun with good intentions, we feel it is important for these African brethren to act autonomously and to resolve their own problems. The congregation continues to support and believe in missionary works but feel that, in this situation, our efforts and support would be better placed in preaching the gospel. The assistance given to us by our sister congregations is greatly appreciated, and as always, we solicit your prayers as we endeavor to do the Lord's work.

Sincerely,

The Brethren in West Plains
Jeff Wissinger, Gary Martin, Brent Martin, Jack Reed, Larry Beavers, Sherman Newberry

LEONARD— Ruth McKeand Leonard was born August 7, 1911 and departed this life November 11, 1990 at Huntington, West Virginia. She was a member of the Spring Valley congregation of the Church of Christ. She was loved and appreciated, and will be missed in the church where she was so faithful to attend. She was devoted to the Lord and loved the church. Life was not always easy for her. She had several surgeries through the years, including cancer. Heart pacers kept her going for a long time. But it was a massive brain hemorrhage which took her life. Ruth loved her family, but she loved the Lord and the church more, and truly did "seek first the kingdom of God." In fact, the Lord's day she died she had been to worship. After lunch she was stricken with a terrific headache and went into a coma. And although she was rushed to the hospital and was attended by two of her grandsons, Dr. Joe Shy and

Dr. Steve Shy, nothing could be done to save her. She was preceded in death by two husbands, James W. McKeand and B.F. Leonard, both preachers of the gospel. Ruth loved to attend gospel meetings and as a result became acquainted with other Christians from coast to coast. The floral offering was massive and people from eleven or twelve states attended the funeral. She leaves to mourn her passing five daughters, Glenna Welman of West Virginia, Willa Dean Allen of Texas, Wilma Jean Nichols of California, Alfreda Wade of Missouri, and Lillian Stevens of Florida; five sons-in-law, many grandchildren, great grandchildren, and a host of other relatives and friends. Ruth was an excellent cook and one of the most hospitable persons one will ever find. She was clean of person and habit, and a true example of the believers. She was my mother-in-law for forty-one years (lacking seventeen days), and I could not have asked for a better one. She never interfered with our marriage and I do not remember one cross word exchanged between us. I was honored to speak at her funeral along with Ronnie Wade, David Smith and Dale Wellman. The beautiful singing was done by members of the church and the funeral service was conducted at the Spring Valley church building where Ruth worshipped. Her body was laid to rest in a beautiful and well kept cemetery surrounded by the hills of West Virginia which she loved so well, awaiting the resurrection.--*Paul O. Nichols*

HUTSON— September 7th I preached the funeral of Brother Ed Hutson who was a member the the Tucker Church of Christ in Eastern Oklahoma. Brother Hutson was born in 1893 and died Sept. 6th, 1990 at the age of 97. Brother Hutson was a farmer and rancher who lived near Spiro, Oklahoma. He is survived by his wife, Nora and his son Billy Hugh Hutson and a foster son, J. D. Rains of Sallisaw, Ok. He had three grandchildren and 6 great-grandchildren. I first met Brother Ed Hutson some 38 years ago and found him to be very friendly. He was loved and respected by the brethren and those who knew him

around the Tucker community.--
Miles King

FRY— Cleo (Cummings) Fry, formerly of Davis, Ok., but lately of Lebanon, Mo., was born Sept. 2, 1903 at Ravia, I.T., and departed this life Dec. 8, 1990 at Lebanon Care Center. She was married to W. S. Cummings July 24, 1920, who preceded her in death Jan. 27, 1968. She was then married to R. E. Fry Sept. 8, 1970 and he preceded her in death May 2, 1986. She is survived by a step-daughter and some cousins. My wife and I have tried to attend to Sister Fry's needs since 1986, as she lived in nursing homes. Most of the time, she attended services each time we did; she was utterly devoted to the church, and would not knowingly do anything wrong. Services were conducted at the graveside at Ravia, Ok., Dec. 11, with the writer speaking. She will be greatly missed.-- *Johnny Elm-ore.*

BONDS OF MATRIMONY

TRIPLETT-GOODGION— On the night of November 3, 1990 a large crowd of friends and family gathered in Springfield, Mo. to witness the exchange of wedding vows between Mark Triplett and Roxanne Goodgion. Mark is the son of Kenneth and Ruth Triplett of the Lee Summit church near Lebanon, Mo., and Roxanne is the daughter of Charles and Jan Goodgion of Wichita Falls, Texas. We wish for this fine young Christian couple the very best life has to offer as they begin their journey on the way to forever, together. The writer officiated.--
Ronny F. Wade.

CORNETT-WILLIAMS— Kellie Cornett and Neal Williams were united in matrimony on June 22, 1990. They both attended the Church of Christ in Cincinnati, OH at the Hamilton Congregation. They now reside in Indiana and attend church in that area. Bill Ferguson performed the ceremony. We wish for them a happy Christian life together.--*DLK*



the fields are white already to harvest

Johnny Elmore, P.O. Box 1657, Lebanon, Mo 65536, Dec. 8— I have been at home since Sept., except for one Sunday at Healdton, Ok. Oct. 14. How good it was to see all of them! I did enjoy being able to hear Lynwood Smith and later, Terry Baze, at Springfield. We are looking forward to the study in Oklahoma City, and the New Year meeting.

Roger Boone, 1765 Cecil Ave., Fortuna, CA. 95540— The congregation of the Lord's church is certainly doing well in Fortuna, California. This year the Lord has added one young couple with children and two single adults to the body of Christ here in Fortuna. In a congregation of approximately 20-25 this makes a significant addition. We have enjoyed two good meetings this year. The first in June with Bro. Greg Gay. The second in October with Bennie Cryer. Bennie has helped this congregation since its beginning in 1973. All the members greatly appreciate him. In 1991 we plan to hold two weekend meetings, one the fourth weekend in June, the second the fourth weekend in October. Lord willing of course. We ask that you join us if you can. This past year I have been blessed to be able to hold two weekend meetings, one in Turlock Ca., and one in Stockton, Ca. Also I have preached in Redding, Fair Oaks, Placerville, Fremont, Lodi, Santa Rosa, and Auburn. In all these places the church seems to be doing well in the Lord's blessings.

Miles King, Rt. 1, Box 115, Scotland, AR. 72141, Nov. 18th— We continue to work with the congregation at Scotland, Arkansas and other brethren in this area. Nov. 9th thru 11th was our meeting with the brethren at Hunt, Ar. We had a good meeting with brethren visiting from Russellville, Rogers and Pottsville. We were also glad to have our young brother Jason Shaw from El Reno, Ok. attend our Lord's Day morning services. During the past month I have enjoyed hearing Bro. Billy Orten at Little Rock; Alton Bailey at Lone Rock and Jerry Dickinson at

Rogers. We are so glad to have Bro. and Sister Clyde Lamkins move into Witts Springs for the Winter months. Clyde will be a big "help" to the church at Witts Springs and he is preaching at Pottsville and Scotland each month also. I appreciate so much the concern brethren have shown about my eyesight. I am so glad to report my vision is much, much better since my surgery at Tyler, Tx. in October. Thanks to all the brethren for your help and your prayers.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Dec. 10— Recently it was my privilege to preach at both services at Olivehurst near Yuba City, Ca. as well as at home. Brother Dwayne Permenter preached twice for us this past Lord's Day and did a fine job indeed. We are now making final plans for the California New Year's meeting in Stockton, Ca. I look forward to working with Brother Bennie Cryer again in conducting the meeting. On January 2, 1991 Brother Cryer and I are scheduled to leave for the Philippines. This will mark the eleventh year in a row I have been able to go and Bennie has been several times as well. We are looking forward to the work and our time together. The brethren over there are troubled by the tremendous inflation plaguing their country now. Prices are very high for them, gasoline is difficult to find and very expensive I'm told. This creates a problem for everyone as you might imagine. Due to the terrible earthquake last summer there, we are unsure of just how much traveling we will be able to accomplish since the roads, already bad, are now destroyed in some places. We will do our best and we ask your prayers for the work and our safety while there, please.

Jack Cutter, 12321 E. 14th, Tulsa, Ok 74128, Dec. 1— As usual, I have put off writing for so long I can't remember when I last reported. Anyway, all is progressing smoothly here. The South Tulsa & Broken Arrow congregation is at

peace and growing. The biggest need that we have is for a building. However, as it is in most places, property costs big dollars. I have held several weekend meetings this past summer and fall; Houston, Mo., Russellville, Ark., Dougherty, Ok., and a Wednesday through Sunday meeting at Graham, Tx. All of these meetings were good and enjoyable. Also, I have preached at least once or more at the following places: El Reno, Ok., 21st Street in OKC, New Salem (Miss.), Stockton, Ca., and, probably several other places that I can't recall right now. We had a very good and thorough study on personal evangelism recently with Bro. Bill Harmon. Also, Bro. Ronny Wade held us a good weekend meeting in October. God bless all! Pray for us and the work.

Paul O. Nichols, 998 Terrace Drive, Oakdale, Ca. 95361, Dec. 6— For the first time in eleven years I held meetings in Michigan; Flint, Sept. 22-30; Pontiac, Oct. 3-7. I was at Atwater, Ca. Oct. 26-Nov. 4. These were all enjoyable meetings and I trust were profitable for the cause of Christ at each place. When we went to West Virginia to attend the funeral of my wife's mother, I spoke at Spring Valley and baptized one young man, November 14. Last Lord's day here at Oakdale we had one confession of faults. The Lord willing today we sign a contract for a radio program on KTRB, a 50,000 watt station. The time will be 9:00 a.m. Sunday morning, 860 AM on the dial. We have been told that it can be heard all the way south to below Bakersfield, and to the Canadian border to the north. It will be an opportunity to preach the gospel to a potential listening audience of millions of people every Lord's day. It will give us a means of announcing gospel meetings and places of scriptural worship to the largest number of people, besides teaching them the gospel every week. We are excited about the potential for good this affords. The program is scheduled to begin January 6.

Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, La. 71291, Nov. 30— In this part of the Lord's vineyard, we are continuing to preach the Gospel and reach out to lost souls. Billy Orten's TV program in the area is still receiving good response. Due to his heavy work load, the task of answering correspondence and following up on leads has been turned over to me. Several are taking correspondence courses and many have written in requesting copies of his messages. I am presently showing film strips to a group of people who live in Ruston. 1990 has been a busy year for me with my monthly appointments and the meetings I've conducted. My family especially enjoyed a trip to Washington for meetings. I would like to express special thanks to Claude and Ann Barnes of Yakima who served as gracious hosts to us. We consider them dear and close friends. I am looking forward to the Oklahoma New Year's meeting and then my schedule for 1991. In some ways 1990 has been a bad year for many in our area (Louisiana & Mississippi) with sickness, death and tragedy. I think I speak for us all when I say we are ready to put this year behind us and look forward to 1991!

J. W. Kornegay, Sr., 7706 Falls Neuse Rd., Raleigh, NC. 27615— Here in Raleigh, NC we had a very good meeting in Sept. with Bro. Johnny Fisher from Summertown, Tenn. The church was built up in Spirit and renewed in knowledge of who we are as we seek to follow our Lord more closely. Several are in failing health here and stand in need of prayers. Also Bro. E.R. Brown is in failing health. I was with them at Roanoke, Va. last month. We were with the Jax, Fla. Church for Thursday evening Nov. 10th. So good to see the good folks there and the young men strong in faith and fruitful in the Lord's work there. Nov. 4-11 I held a gospel meeting at Hernando, Fla. We had very good crowds, outside interest was good. There was a fine young man restored to the Lord and four confessions. Others were almost persuaded to obey the Gospel. Bro.

Larry Hays has worked hard to provide a building for the church to meet in and the attendance has outgrown the 20'x20' building he put on his property. Restrictions are a hindrance of improving at the present place. There is a church building and a small dwelling on 2 acres of land in a very good location, on Highway 41 at Hernando, 20 miles south of Ocala and 40 miles north of Tampa. It can be purchased for \$45,000. Bro. Larry is investigating the possibility of purchasing it. The church is growing and its prospects look good. They welcome visitors. Bro. and Sister Dale Tortalet from Grand Rapids, Mich. are presently there for the winter. It is listed in the Church Directory. I will be conducting the New Years Meeting at Walnut Grove, Ky. Dec. 28 to Jan. 2nd. They had their first one last year. It was great, so they want to keep it up. You are invited and welcome. 6 subs for OPA.

Gayland L. Osburn, 78469 Sears Rd., Cottage Grove, Or. 97424, Dec. 3— It was in May when I sent my last report to the OPA. Recently, I have moved my house trailer from Spokane, Wash., to Kennewick, Wash. My present address is given above. If you wish to reach me while I am here at Kennewick, my present address is: 215 E. 4th Ave., Kennewick, WA 99336, and my phone # is: (509) 586-0886. The Lord's work in Spokane began last year and developed into a membership of three families (8 members). Two of those families moved away into other states to find work, leaving only two members for a while. Last fall another member moved there to attend college. Shortly, she plans to move back home, leaving only two members again. They are now having Lord's Day worship in their home. Their name, address and phone number are: J. D. Duetsch, 9031 Michigan, Fairchild Air Force Base, WA 99011; Phone # (509) 244-5155. Bro. Duetsch, the only male member there, is in the United States Air Force. He has been told, that if the situations in the Persian Gulf do not change, he will be moved to that area any time after

Jan. 1. If you are planning a trip to Spokane with the intention of worshipping with the church there, please call Bro. Duetsch before you go. Since my last report, I finished a week's meeting in Elgin, Oreg., with one confession of faults and one baptism. Last Summer, I held two meetings in Alaska: one at Anchorage and the other in Kenai. We had good attendance at Kenai, and the work there looks promising. Bro. Richard Frizzell is to be appreciated for his efforts there, and may God bless Br. Bobby Pepper's efforts as he continues that work. I was privileged to preach twice during Delmer Lee's meeting at Forest Grove, Oreg., on Oct. 29 and 31. I enjoyed hearing Delmer preach during that meeting and also heard Glen Osburn preach there on Nov. 1. We then went to Glen's weekend meeting at Tukwila, Wash., and heard him again on Nov. 2 and 3. It was a joy to attend the "Thanksgiving Day" get together meeting held in Salem, Oreg. Duane Permenter did the preaching, and several of us gave talks on "Thanksgiving Day." That afternoon, there was also a business meeting conducted concerning the Lord's work here in the Northwest. God bless and keep the faithful. We ask an interest in your prayers.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, Dec. 7— The church in Stockton continues to grow in number as well as strength. It is still reaching out to the lost locally as well as through its support in the international field and in other states. On December 1 the church in Yuba City desired a study about Christians participating in carnal warfare. I presented the legal requirements and the scriptural basis of our claim. Howard King then gave a history of this position in the church from the Civil War to the present time and recounted some of his personal experiences as an objector in WWII and his time spent in The Civilian Public Service program he was required to serve in. After this, James Mason, one of our elders here in Stockton, told about his experiences as an objector at the time of the Korean Conflict and how he eventually

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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)

had to go to prison because of his convictions. Then Steve Gallman of the Fremont congregation told the several young men and women and church leaders who gathered for this event about his experience of being converted while still in the military service, how he reached his convictions that formed the foundation for his becoming an objector, and the process he had to follow to end his military career. This was an inspiring study and the young men and women had the experiences of these role models to add knowledge to their hearts they could not have gotten in any other way. We are looking forward to being with the Clovis, CA congregation Dec. 9-16. By the time you read this, the Lord willing, Don King and I will have helped the congregation here in Stockton with their New Year's meeting and from there the two of us will go to the Philippines for the next three weeks. I am also looking forward to a meeting in Fremont Feb. 17-24. May the Lord continue to bless all of you in the New Year of 1991.

Virgilio O. Danao Sr., Roxas, Isabela, Philippines; November 14, 1990— I am glad to inform the faithful brethren everywhere that generally the Lord's work in my country is fairing well. Several baptisms in different places have been reported. Recently, we concluded a study, TRAINING FOR SERVICE AND STUDY, primarily intended to train leaders to execute their functions in the congregations in the absence of "preachers" during Sunday worship services, and ultimately prepare them to safeguard the work from the sudden defection of a "preacher,"

and to lead each local church to stand independently. This was held in Mangandingay (Quirino) on October 23 to 25. During the study, two leaders of the no-exception brethren in the province attended which led them to make public confession of fault, disavowing their belief on the Divorce and Remarriage issue (leading to the total dissolution of the no-exception followers---no existing congregation at present---in the area, as reported by the brethren there two Sundays later). One former preacher of the Church of Christ 1914 was also present and was encouraged to attend our meeting in Roxas where he was baptized. God is willing and blessing. The PART TWO of this study will be conducted here in Roxas December 24-28. Once again in behalf of the brotherhood in my country, I would like to express our heartfelt gratitude to all who have been extending financial support to whatever endeavor to bolster the work here, and also to worthy preachers, ever since the start of the mission field in my country in 1981. Rest assured we will do our best to be worthy recipients of your continued generosity.

Roy Lee Criswell— Since our last report we have had the opportunity to work with Brethren in several areas across the U.S. During the month of August it was our privilege to hold a 9 day meeting at Mozier, Illinois. The brethren were good to attend each service. During the meeting I made my home with Bro. and Sister Carl Capps, and greatly enjoyed their hospitality as well as

the hospitality of the other members. In September, it was good to be with the congregation at Leawood in Joplin for two services on Lord's Day. Our next meeting was in October with the new congregation (Gifford Rd.) in Bloomington, Indiana. This was their first meeting since the congregation had its beginning. We were able to conduct the meeting in their beautiful new building. The congregation had really worked for the meeting. It had been well advertised thruout the area. During the meeting we had 7 outsiders from the community attend one or more times. Cooperation from other congregations was greatly appreciated and it was good to have preaching brethren Walter Hunter, Dennis Smith and Reggie Kinser attend one or more times. I made my home with Bro. and Sister Wayne Hanson and they treated me great. I thoroughly enjoyed my stay. Wayne is very interested in seeing and working for the growth of the church. Lord willing, we are scheduled to be in Columbia, Mo. December 8-9, as this will mark their 20th year since their building was built and the work started. It was a great opportunity for us to be a part of that work. Here in Aurora, Bro. James Orten conducted a meeting during July. He did some good preaching with good attendance. During the meeting we had 12 outsiders who attended one or more times. We also had advertised the meeting all we could. We continue to be most appreciative to all the congregations that have been so good in supporting us in the Lord's work here in Aurora. Brethren, please pray for us and the work here.



A D V O C A T E

No. 2 FEBRUARY 1, 1991

IS CHRISTIANITY WORTH IT?

By Johnny Elmore

With increasing frequency, there comes yet another report of a disciple who has left the Lord and the church. Often the excuse given is some disillusionment, some discouragement, some slight (real or imagined), or some attraction of the world. The kingdom of God is not counted of greater value than some momentary pleasure, some honor of men, or some worldly gain. The sadness felt in the hearts of those left behind to forge ahead must be exceeded only by the pain in the heart of the dear Son of God, who watched the rich young ruler depart in the long ago and remarked, "Children, how hard it is for them that trust in riches to enter into the kingdom of God" (Mark 11:24). The demand that Jesus made of the rich young ruler seems excessive to many today. He said, "Sell **all that thou hast**, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me" (Lk. 18:22). The apostles had already made that decision. Peter said, in response to Jesus' teaching, "Behold, we have forsaken **all**, and followed thee; **what shall we have therefore?**" (Matt. 19:27). That's a legitimate question, isn't it? Jesus assured Peter that the apostles would "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). I understand that to be a metaphorical reference to the apostles' prerogative to speak to all questions of faith and practice in the kingdom. Jesus continued to say that "everyone" who had forsaken material things for his sake would receive "an hundredfold" (v. 290, "in this present time" (Luke 18:30). Can't you and I honestly say that we have gained far

more than we have ever lost for Christ? Do we not have more relatives in Christ (brothers and sisters) than we have ever had to forsake? But even if that were not true, Jesus then mentions the greatest prospect: "And in the world to come life everlasting" (Luke 18:30). What a glorious hope!

HAS CHRISTIANITY FAILED?

It is not uncommon to find plenty of critics who are ready to charge the church and its members with failure. They charge that the church is full of hypocrites and pretenders; that there is a lack of love; that the preachers dominate the churches and the people love to have it so; that there is not enough zeal, or emotion, etc. Has Christianity failed?

No, many pretenses at Christianity have failed, but it is not right to judge all Christians and all preachers by a few anomalies we may have met. It would not be fair to select a scrawny little nubbin from a corn farmer's crop and show it to all his neighbors and say, "This is the kind of corn he raises." It would not be right to judge all bankers by one embezzler that you have heard of, or all physicians by one "quack" that you know. Neither is it fair to judge all Christians by one hypocrite, all congregations by one weak group, or all preachers by one unscrupulous charlatan. I personally know many saints who have lived victorious Christian lives. I personally know many congregations that diligently serve God and still have not accepted the innovations that many feel are so necessary. I personally know many preachers who have lived lives of sacrifice -- men who have loved Jesus so much that they

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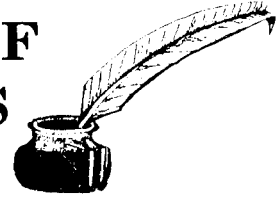
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EDITORIAL

WORSHIP OF THE LORD'S CHURCH IS ON THE LORD'S DAY



By Barney Owens

There was never a question of when to worship among the early disciples. Even when some would abandon the Lord's Day for the former manner of worship which was upon the Sabbath Day, it was not a question of when Christians should worship. When the writer suggested "not forsaking the assembling of ourselves together" all christians, former christians and even aliens acquainted with the practice of christians knew exactly what he had in mind.

The Lord's Day is named in Rev. 1:10 and in that place it is not the common word used for "lord," rather a term unique to Jesus Christ. This we learn by comparing the word as found only one other time in the New Testament, where it is used in connection with the supper which Jesus set forth in the world, called the "Lord's Supper" (I Cor. 11:20).

WHICH DAY WAS THIS IN THE WEEK?

Again there was never a question among followers of Christ. It was on the **first day of the week** that they assembled to eat the supper, called the "breaking of bread" (Acts 20:7; I Cor. 10:16-17); or "communion of the body and blood of Christ" (I Cor. 10:16-17; Acts 20:7). As each "supped" he recalled the sacrifice of Jesus for our sins, the Son of God bending down in humiliation for our many transgressions (I Cor. 11:23-25). How lovingly we remember our Savior. How kind was he to unite all creation under one blood bought covenant (Mt. 26:28). But the sadness of that time fills each heart with joy, as we as well, recall the jubilation of his grave having been opened to release to the world a Lord who has thrust off the crown of thorns to take his throne and rules in the hearts and lives of all people who will bow the knee to him. Coming again someday he shall claim his own (I Cor. 11:26). We eat on the first day, we call it with inspiration **The Lord's Day!**

CHRIST TRIUMPHED ON THE FIRST DAY

Matthew, Mark and Luke all inform us that Christ resurrected on the First Day Of The Week. Evil men had captured him, the gov-

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it scriptural for a church to plan a meeting (or work) larger than they can afford and receive funds into their treasury from other congregations to support it? (Ok.)

Answer: To correctly answer the above question, we must first determine the bible pattern for the work of the church in the field of evangelism. The scriptures teach us that the church in its universal sense is only a spiritual relationship and not an organization. Col. 1:18; Eph. 1:22-23; Eph. 2:19-22 For the church to function, therefore, it must do so through local congregations. There is no unit of organization revealed in the bible larger than the local church. The local congregation has every characteristic of the church universal. 1 Cor. 12:27 Each congregation has a work to do. Each congregation has a treasury that it controls and with which it does the work of evangelism. In the bible there is no hint of a super or extra congregational organization to carry out the work God has given the church to do. How then, did New Testament churches preach the gospel?

PATTERN OF THE PHILIPPIAN CHURCH

1. Philippi sent directly to Paul when he was at Rome. "Your care for me hath flourished again" Phil. 4:10; "Ye have well done that ye did communicate with my affliction" (4:4) "I am full, having received of Epaphroditus the things which were sent from you" (4:18).

2. Philippi sends directly to Paul at Thessalonica. "For even in Thessalonica ye sent once and again unto my necessity" Phil. 4:16

3. Philippi sends directly to Paul in Achaia. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." Phil. 4:15

4. Churches sent directly to Paul at Cornith. "I robbed other churches, taking wages of them to do you service" 2 Cor. 11:8 From whence came these wages? "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied" 2 Cor 11:9

The bible pattern is clear: local churches sent to preachers directly, rather than through another church. Violation of this principle is what led to the missionary society and the current sponsoring church arrangement. In such an arrangement a church usually undertakes a work or meeting, or crusade (such as the Herald of Truth television broadcast) which they cannot support alone. They then ask churches all over the state or nation to help them. These contributing churches send money to the asking or sponsoring church which in turn proceeds with the work. Such an arrangement is wrong for the following reasons:

1. It violates the autonomy of the local church. Churches sending funds to the receiving church lose their autonomy. The work becomes the work of the sponsoring church. (No bible pattern for this.)

2. A treasury larger than the treasury of the local church is created. We have in effect a central treasury i.e. one made up of funds received from numerous churches. (No bible pattern for this.)

3. This arrangement is a substitute for the one revealed in the bible which provides for each congregation making up its own fund, by the contribution of its own members and sending directly to the work they are supporting.

It surprises and disappoints me when I hear of churches writing and requesting funds from other churches for a particular work, which they have undertaken, and these churches in response to the letter send monies to the treasury of the requesting church. Brethren, this is wrong. Just as wrong as Sunday school or individual cups. In fact there is just as much scripture for one as there is for the other. All such practices fly in the face of God's approved pattern. Another area we need to be careful about is the desire of a church to have a "big meeting" or a "brotherhood meeting" which they cannot support themselves. So, in order to have it, they write for help and several churches send money to the treasury of this requesting church (to do whatever needs to be done) so the meeting can be held. In the first place, the very concept of a "brotherhood meeting" or a meeting belonging to several churches strikes at the tap

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YOU MUST BE BORN AGAIN

By Jerry Cutter

If one **MUST** be born again, then how can one afford to misunderstand how this is accomplished? Our text is John 3, verses 1 through 8. Nicodemus was convinced Jesus was "a teacher come from God (v. 2). Jesus then startled him by saying, "Except a man be **BORN AGAIN**, he cannot see the kingdom of God (v.3).

In verse 4 Nicodemus viewed this from a physical point of view. However, in verse 5 Jesus corrects him by saying, "Except a man be **BORN OF WATER** and **OF THE SPIRIT**, he cannot enter into the kingdom of God."

Jesus explains that he was not speaking of a physical birth, but rather of a spiritual birth. Jesus said: "That which is born of the flesh is flesh." Thus, Jesus **WAS NOT** speaking of some kind of physical reincarnation. He then said: "And that which is born of the Spirit is spirit." That which is **REGENERATED** (Titus 3:5), or **BORN AGAIN** is the spirit of man, by the Spirit of God. Notice again Jesus' own words. "And that which is **BORN OF THE SPIRIT** is spirit (or the spirit of man)."

In verse 8 Jesus concludes by saying, "so is **EVERYONE** that is **BORN OF THE SPIRIT**". Jesus himself explains what is being reborn. It is the spirit of man, the inner man. Jesus also explains how this is accomplished, namely, "of **WATER** and of **THE SPIRIT** (v. 5).

To understand this subject, notice four things are mentioned, and all four are literal. This is not to say figures of speech are not used to teach this spiritual lesson. 1) **WATER** is water, literally. 2) **SPIRIT** is the **HOLY SPIRIT**. 3) **FLESH** is the material of the human body. 4) And **THE SPIRIT** born of the Spirit is the spirit of man.

You might well feel I have wasted your time, for even a child could understand what I have already written. However, from this point forward, we preachers differ widely. I personally do not know of anyone among us who does not understand that "water refers to the waters of baptism, wherein we are made free from sin. One has only to read the cases of conversion in Acts to understand this. Some of these are Acts 2:37-38; 8:12; 8:35-38 (notice the use of water in these verses); 10:47-48 (in these verses they were **COMMANDED** to be baptized in **WATER**);

16:30-33; 18:8; 19:5; Acts 22:16; Rom. 6:1-6. We are baptized **INTO CHRIST**, Gal. 3:26-27. Peter caps it off by saying: "The like figure whereunto even baptism doth also **NOW SAVE US**, (not the putting away the filth of the flesh), but the answer of a good conscience toward God, by the resurrection of Jesus Christ" (1 Pet. 3:21).

Wherein is the problem? It is now being taught among us that "being born of the Spirit" is the "gift of the Holy Spirit, mentioned in Acts 2:38. Thus, we are taught that we are born of the waters of baptism (a command), but that being born of the Spirit is a gift, or a promise (Acts 2:39). In other words, the Christian receives the "gift of the Holy Spirit" to dwell in his heart, at the point of baptism. In reality, this doctrine denies that we are **BORN OF THE SPIRIT** at all. Three times Jesus mentions being **BORN OF THE SPIRIT** in John 3. Once he speaks of being **BORN OF WATER**. In short, as much or more emphasis is placed upon being born of the Spirit as being born of water, and neither is "a gift."

The same doctrine says that the Holy Spirit never works through the gospel in bringing about salvation. However, this doctrine does not deny that the gospel has the power to save the sinner. Neither, we are told, does the Holy Spirit use the word to sanctify Christians. In other words, the Holy Spirit does not operate through the word of God in either conversion or sanctification. However, we are informed, the Holy Spirit enters the Christian at the point of baptism **AS A GIFT**, and operates separate from the word, but not inconsistent with it.

Space will not allow me to cover this subject entirely. However, briefly, the **NEW BIRTH** of the **SPIRIT OF MAN**, involves **WATER** (baptism) and the **HOLY SPIRIT**, working through the **WORD OF GOD**.

To stay with the figure of a birth, when we are born we are born of our parents (a mother and a father). The blind man of John 9:1-2 was born of his parents. In John 3, in Greek, water is feminine, and Spirit is masculine. The first essential of birth is the begetting, and this essential is the work of the Spirit in conversion. Also, as in the natural birth, there are two essential, but one birth. We are not born again

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DON'T BE ASHAMED

By Bobby Pepper

Don't be ashamed is a good title for the first chapter of Second Timothy. Three times Paul mentions that we should not be ashamed. The first time he told Timothy not to be ashamed. The second time he said he was not ashamed. The third time he said that Onesiphorus was not ashamed. So don't be ashamed.

TIMOTHY SHOULD NOT BE ASHAMED

In the eighth verse Paul spoke of being ashamed to Timothy. He said, "Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner; but suffer hardship with the gospel according to the power of God; who saved us"... Timothy--don't be ashamed. Don't be ashamed of the Lord. Don't be ashamed of the preacher. Remember, Jesus saved you. He saved you by the gospel. You don't have anything to be ashamed of. **Don't be ashamed.** This admonition is needed by many.

For one thing Paul impressed upon Timothy that he should not be ashamed when he reminded him in the third verse that he had been praying for him night and day. That gives us some insight to the prayer life of Paul. He did not pray for only a minute like most of us do before going to bed at night. He prayed for Timothy day and night. Don't be ashamed. He also mentioned his family. He must not let them down. He owed much to Grandma Lois and to his mother Eunice. They had taught him the Word since he was a young child. He was reminded of how fortunate Timothy had been. If your father was a preacher, or an elder, or a deacon, or if having no particular office he was a faithful Christian, you are a most fortunate person. You have an obligation to the human race that others do not have. Remember your heritage. Don't be ashamed.

In the seventh verse Paul reminded Timothy that God did not give us the spirit of fear, but of power and love and discipline. We don't have anything to be ashamed of. We are not to be fearful, but bold in our faith and presentation of the gospel. Paul told Timothy that he would suffer hardship with the gospel according to the power of God.

Be prepared to take your "lumps". It will cost you to be bold and fearless in your stand for the Lord and His Word, but don't be ashamed. After telling Timothy not to be ashamed then Paul impresses upon him that he is not ashamed.

PAUL IS NOT ASHAMED

In the twelfth verse Paul tells Timothy, "I suffer all these things; yet I am not ashamed..." Paul says, "**I am not ashamed.**" He had good reason to be ashamed from the worldly viewpoint. He was a political prisoner this time. The first time he had been taken to Rome as a prisoner it was because of his stand on the gospel in relation to the Jews. This time, in all probability, it was because of the burning of Rome by Nero. Nero had blamed the Christians for the burning of Rome and there was a general persecution of all Christians. Paul was a ring leader of the Christians. He was no doubt regarded by the general public as the man who burned down the whole city of Rome. That would be quite a charge. Suppose you had been accused of burning down your home town. This was no small crime. Paul said I am not ashamed. He had done things as bad or worse when he persecuted the Church of Christ and murdered many Christians, but for this he had been forgiven and served as an apostle. He was not ashamed. Notice he did not say I know **what** I have believed, but I know **in whom** I have believed. Then, there are others who are on the other extreme. They don't know much about the terms of pardon, they trust in feeling. They don't know in whom they have believed. They just feel good. You can teach a parrot to call you daddy. "Awk daddy! Awk daddy!" But, he can call you daddy all day long and you are not his daddy. There is more to it than just being able to parrot the terms of pardon.

Paul said Jesus was able to guard that which he had committed unto him against that day. What have you put on deposit with the Lord? He will keep it against that day. You need to commit to him your time, commit to him your treasure, commit to him your talent, commit to him your soul, whatever you commit to him he will keep it against that day.

In the tenth verse Paul says that Jesus has abolished death and brought life and immortality to light through the gospel. Because of this he could say that he was not ashamed, so Timothy "hold the pattern of sound words which thou has heard from me in faith and love which is in Christ Jesus." In Second Timothy the fourth chapter, we find the last words of the apostle Paul to Timothy--I charge thee--**Preach the Word.** What else is there to

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DON'T BE ASHAMED

(Cont. from page 5)

preach? In the previous chapter he had told him that all scripture is inspired of God and is profitable--that the man of God might be completely furnished unto every good work. The scriptures hold everything that needs to be preached. All else is beyond the range of the preacher's obligation. **Preach the Word. And be not ashamed.** If the preacher is to preach the Word it must be with what Paul called sound doctrine. He said that the time would come when men would not endure **sound doctrine**, but having itching ears would heap unto themselves teachers after their own lust and turn aside their ears from the truth unto fables.

People are not "itching" to hear **sound doctrine** today. It was said, that two ladies were talking in a store. One of them said her son had the itch three times in one summer and he enjoyed it all three times. All I have to say about that is her son evidently loved to scratch. But think about it, there are a great many Christians who have the itch. They are just itching for a gospel preacher to say... now the Bible teaches that we are to be immersed for the remission of sins and we should do it. However it is optional. Those who haven't done this have just as much hope of going to heaven as those who have. They are itching for me or some other preacher to say that. **I will not scratch.** Some are itching to hear--now the Lord's Supper should be observed every Lord's Day, but if you don't want to do it, that is just as good. They are itching for faithful gospel preachers to say, it makes no difference how

many cups (drinking vessels) you have on the Lord's table each Lord's Day for communion. **I will not scratch.** The Lord drew attention to one cup when he instituted his supper, and we are not ashamed to observe it the way he had commanded for his followers. That is upon the first day of the week as Acts 20:7 teaches, Matt. 26:26-29; Mk. 14:22-25; Lk. 22:19-20; I Cor. 11:23-25. And to those who have itching ears to hear that this is not essential, **I will not scratch.** The Bible teaches that when the church is called together (I Cor. 14:23-26) they are to stay together in one assembly, and women are not to take public part in teaching (I Cor. 14:33-35). And those who are itching to hear preachers say this is not essential. **I will not scratch.** There are some who are itching for me to say that it really doesn't make any difference what you believe, just as long as you are sincere. We are all going to the same place in difference directions. They are itching for me to say that. **I will not scratch.**

One of the areas that needs emphasis today is in the area of the church leadership. In the latter part of this chapter Paul mentions some of his comrades in arms as well as some of his enemies. If a new version of the scriptures had been written by the women's lib movement, Paul's words would read like this:

"Give diligence to come shortly unto me for Dorothy hath forsaken me having loved this present world and went to Thessalonica. Catherine to Galatia, Tillie to Dalmatia. Only Linda is with me. Take Mary and bring her with thee for she is profitable to me for ministering. But Thelma I sent to Ephesus. The cloak that I left at Troas with Cecellia, bring with thee when thou

comest and the books, especially the parchments. Connie the coppersmith did me much evil; the Lord will render to her according to her works." Sound doctrine needs to be preached in the area of the place of women in the Lord's church. One thing for sure it is not in the pulpit or the eldership.

Paul told Timothy, fulfill thy ministry. He said, "I have fought a good fight, I have finished the course. I have kept the faith: Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give to me at that day; and not to me only but to all them that have loved his appearing."

He fought the fight and finished the course. There were some who did not finish the course. There was Demas who loved the present world and went to Thessalonica. There was Mark who quit for awhile and came back. Paul said he was profitable for ministering.

I have kept the faith. May it be so with us all. If you believe in the New Testament church--never be satisfied with anything else. Keep the faith. If you believe in the New Testament plan of salvation--never be satisfied with anything less. Keep the faith. If you believe in the Lord's Supper on the Lord's day and every Lord's day-- never be satisfied with anything less. Keep the faith. If you believe in wearing the name that is above every name and that you don't need a denominational name to wear with it or in place of it--never be satisfied with anything less. Keep the faith. This should be the goal of all of us in the ministry of the Lord and His church. To be able to say also I have fought a good fight, I have finished the course. I have kept the faith. Be not ashamed. Preach the Word!!--
Bobby J. Pepper.

IS CHRISTIANITY WORTH IT?

By Johnny Elmore
(Cont. from page 1)

have turned their backs on fortune and have never looked back. I do not deny that there may have been pretenders along the way in all three categories, but that only proves that there is a genuine article somewhere.

Among the recent criticisms I have read is one that says that the church is declining numerically at a time that it should be growing because of the baby boom. The critic says that if the members of the church were more earnest, exhibited more love, were more broad-minded (especially), would rely upon grace more, and that if the preachers were not so dogmatic, did not insist upon church attendance and following the pattern so much - then what? The church would grow? Too bad the critic wasn't around to instruct Jesus when He demanded that his disciples eat his flesh and drink his blood (John 6:53,54). After all, that hard, dogmatic preaching drove his crowd away. John records, "From that time many of his disciples went back, and walked no more with him." (John 6:66). That's right! They left and never came back.

The price for being a Christian is high, but it costs much more to be a sinner. Jesus set the price for discipleship at a level above the dearest things of earth. He said, "If any man came to see me, and hate not (love not less) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). To walk with Jesus is not easy, if viewed from the perspective of the world, but to walk away from Jesus is more

difficult. Solomon said: "The way of transgressors is hard" (Prov. 13:15).

WHAT SHALL WE HAVE?

In making sacrifices for Jesus, nothing of real value is lost because they are only those things that would eventually be lost anyway. How tragic and needless to see the treasures of earth slip from our grasp and have nothing whatever in store to take their place. If the teaching of Jesus will cause one person to be saved, then his mission was not a failure, because that which would save one soul would save every soul if the same conditions were met. There was no doubt in Paul's mind when he spoke of the "crown of righteousness" laid up for him, but available to all who "love his appearing" II Tim. 4:7,8). Paul counted as worthless all the things he renounced to preach Christ.

In the year ahead, bright with prospect, let us not be dismayed by the trials and disappointments of life nor confused by the critics and their jangling religious theories. Those who have determined to "walk by faith and not by sight" (II Cor. 5:7), are living testimonies that a life with Jesus pays dividends greater by far than the sacrifice required.--P.O. Box 1657, Lebanon, MO 65536.

WORSHIP OF THE LORD'S CHURCH IS ON THE LORD'S DAY

By Barney Owens
(Cont. from page 2)

ernment had condemned him in mockery, soldiers were sent to guard him, death had bound him, but these together could not hold him, judge him, con-

tain him, or keep him subdued. At the appointed time the day dawned anew because of him. On that first day of the week, a door was opened for us all, a new week of our existence before God. Until the time Christ ascended to the Father, to reign as Lord of all lords and King of all kings, he met on sundry occasions with the disciples assuring them of all the promises of God, spoken by Moses, the prophets, and written in the psalms were in him fulfilled.

THE CHURCH WAS A REALITY ON THE FIRST DAY OF THE WEEK

In a previous article in this series it has been established by the Word of God that such was the case (Pentecost always coming on the first day Acts 2:1). Thus on this day men received the remission of their sins (Acts 2:38) and were by their compliance with the inspired word, added to the church -- **The Lord's Church!** It is interesting as well that the breaking of bread was something they were instructed in and steadfastly continued in (Acts 2:42). So, they ate the **Lord's Supper** as members of the **Lord's Church**. By the triumph of Christ they had become the victors over sin and began a new life. It was **The Lord's Day** -- they were members of **The Lord's Church** -- and were privileged to eat **The Lord's Supper!**

WE REJOICE IN THE LORD'S DAY

Sometimes a christian will inquire: "Do I have to assemble on the Lord's Day?" My reply is (under such circumstances) "No, you don't have to." That might strike you odd. But if our attitude of worshipping God by remembering our Savior's glory is a "have to" thing we have missed the point entirely. His day has become Israel's kings: "This is the day

which the Lord hath made; we rejoice and be glad in it." Look carefully at the verses surrounding this statement and you'll find it speaks of the blessings obtained in Christ's resurrection, therefore, pointedly by the first day of the week -- **The Lord's Day.** --
West Chester, Ohio

YOU MUST BE BORN AGAIN

*By Jerry Cutter
(Cont. from page 4)*

and again. Jesus said, "The seed (of the kingdom) is the word of God" (Luke 8:11). Only life can beget life. God's word is not a dead word, or **DEAD SEED**. The word is alive (quick) (Heb. 4:12). Jesus said, "It is the **SPIRIT** that quickeneth (makes alive); the flesh profiteth nothing: **THE WORDS** that I speak unto you, **THEY ARE SPIRIT**, and they are life" (John 6:63). The **SWORD OF THE SPIRIT**, is the **WORD OF GOD** (Eph. 6:17). Peter said: "Seeing you have purified your souls in obeying the truth **THROUGH THE SPIRIT** unto unfeigned love of the brethren, see that you love one another with a pure heart fervently: **BEING BORN AGAIN**, not of corruptible seed, but of incorruptible, **BY THE WORD OF GOD**, which **LIVETH** and abideth for ever" (KJV-1 Pet. 1:22-23). The word of God is the medium through which the Spirit imparts life to the spirit of man. The Holy Spirit uses means in conversion and sanctification, and that **MEANS**, or His instrument, is the **WORD OF TRUTH**.

James 1:18 says: "Of his own will beget he us with the word

of truth..." The Am. Standard Version renders it: "Of his own will he **BROUGHT US FORTH** by the word of truth..." On this point, A. Campbell in *The Christian System*, pages 173-174 says: "The Spirit of God is the begetter, the gospel is the seed; and, being thus begotten and quickened, we are born of the water. A child is alive before it is born, and the act of being born only changes its state, not its life. Just so in the metaphorical birth. Persons are begotten by the Spirit of God, impregnated by the word, and born of the water.

"In one sense a person is born of his father; but not until he is first born of his mother. So in every place where water and the Spirit, or water and the word, are spoken of, the water stands first. Every child is born of its father when it is born of its mother. No other reason can be assigned for placing the water first." Remember, the origin of the source of life is attributed to the word by James. Paul told the Corinthians: "I have begotten you through the gospel" (1 Cor. 4:15).

Finally, according to the lexicons, the word born (beget) is chiefly used of men begetting children, and more rarely of women begetting children. It is used numerous times in the genealogy of Jesus. For example, Abraham beget Isaac, etc. But in every case, in order to have a birth, it takes a mother and a father.

Space will not allow me to continue. In the new birth, though, we are born of water (baptism) **AND THE SPIRIT** (operating through the word of God). The Spirit brings about a rebirth of our spirits by means of the word of truth. We purify our souls "in obeying the truth."

I have saved two verses for last, and both are parallel to John 3:5. In John 3:5, we read

of "**WATER** and **OF THE SPIRIT**." In Ephesians 5:23 we learn we are sanctified and cleansed by the "**WASHING OF WATER** by the **WORD**." Where the one verse has **SPIRIT** the other has **WORD**. There is no contradiction. Moreover, if we can understand why "the word" comes after "water" in Eph. 5:23, then surely we can understand why "the Spirit" comes after "water" in John 3:5. Titus 3:5-6 says, "**HE SAVED US**, by the **WASHING** (baptism) **OF REGENERATION** (rebirth), and the renewing of the **HOLY GHOST**: which he shed (poured out) on us abundantly **THROUGH** Jesus Christ our Saviour." Jesus is "**THE WAY, THE TRUTH, AND THE LIFE**" (John 14:6). Finally, Jesus himself said: "Now you are **CLEAN THROUGH THE WORD** which I have spoken unto you" (John 15:3).--*Jerry Cutter, Rt. 1 Box 139, Crescent, OK 73028.*

THE QUERIST COLUMN

*By Ronny F. Wade
(Cont. from page 3)*

root of congregational organization and church autonomy upon which the universal church depends. Secondly, the only way sending churches can have control over the funds they have sent would be for there to exist some type of conference consisting of delegates empowered by their respective congregations to speak in behalf of the sending church. Such a practice would be an example of sectarianism and digression gone to seed. Brethren let us stay with the bible pattern in all things and avoid the pitfalls sin offers. (*Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808*)



THE NEW 1991 CHURCH DIRECTORY

Preparations are now underway for the 1991 edition of the church directory. We currently have all the information on a computer diskette. As changes have come to our attention we have made the changes. If you have any changes that you have not sent in, please do so immediately, or if you know of any church that is no longer meeting, or of a new congregation from which we have not received information, please get this to us as soon as possible. This year, in order to conserve space, and keep down the size as well as the cost of printing, we will list the names and addresses of no more than two men per congregation. Your understanding in this will be appreciated. Please act today. Sit down as soon as you read this and send your information to: Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

PREACHER NEEDED

The church in Corsicana, Tx. is looking for someone to work with them on a full time basis. Though small they have a good nucleus and a nice building. If you are interested contact Jimmy Vannoy, Rt. 3, Box 1880, Corsicana, Tx. 75110, (903) 872-5419.

WICHITA'S 7TH ANNUAL GOSPEL MEETING in interest of young people

The theme is "The Church: Facing Issues of the 90's." Teachers will expound upon "issues" that are facing us in this decade, including: "Creation/Evolution," "Satanism/Witchcraft/The Occult," "The Media & Its Influence," "Abortion," and others. To be held February 13 - 17, 1991. The time schedule is as follows:

Wed. - Thur. - 7:00 p.m.

Fri. - 7:30 p.m.

Sat. - 6:00 p.m.

Sun. - 10:00 a.m. & 3:00 p.m.

The meeting will be held at the Church of Christ building at 803 63rd St. So., Wichita, Ks. (New Location)

For more information or a place

to stay call: Bill Savage (316) 945-6564, Bob Loudermilk (316) 788-5957, or Mike Whitworth (316) 722-0894.

OUR DEPARTED

CLARK— Bonnie Clark was born April 15th, 1911. She passed from this life May 19th, 1990. Bonnie was a faithful Christian over 40 years. Her godly life was respected by her neighbors. She was an example to her brethren who assembled with her at the Arvin congregation. Bonnie is survived by her husband, Roy, of Arvin, her brother, Frank Wiggins, of Stafford, Arizona, her sister, Ann Purdy, of Paradise, California, and her sister, Jewel Williams, of Chandler, Arizona. Bonnie will be deeply missed by all who knew her. My apologies to Roy and the family for the tardiness of this announcement.--*Leland E. Byars*

WATKINS— Jimmie Lee Watkins was born October 17th, 1918. She passed from this life November 15th, 1990. She lived for many years in Arvin, California. She was a member of the Lord's Church. Jimmie was loved and respected in the Church and the community. She is survived by her son, Lynn; daughters, Sue Walburn, Barbara Taylor and Brenda Donohue, all of Bakersfield; and a sister, Dean Luttrell of Louisiana. Our sympathies go out to the family.--*Leland E. Byars*

RIVES— Brother Claude Rives was born in Waxahachie, Tx. on November 6, 1898 to Howard and Cordella Rives. He departed this life on November 9, 1990 at the Purcell Municipal Hospital at the age of 92. Brother Rives was a longstanding faithful member of the Lord's Church. He attended services at the congregation in Washington, Oklahoma. His home was just west of Washington where he lived for the last twenty years. Brother Rives is survived by his wife Glessie of the home and brothers and sisters in Christ who will feel a deep gap because of his passing. He will be missed.--*Doug Hawkins*

BAILEY— Sister Ara B. Bailey was born Oct. 14, 1900 in Randolph County, Alabama and passed away on Aug. 25th, 1990 in LaGrange, Ga. Bailey was the wife of Bro. Leon Bailey. Into their home were born four sons and one daughter: Forrest Bailey, Tommy Bailey, Bill Bailey, Alton Bailey, and Irene Bailey Fling. All of the children live in LaGrange, Ga. Sister Bailey is also survived by twenty-four grandchildren, forty-three great-grandchildren and five great-great-grandchildren. Sister Bailey's funeral was conducted at the Murphy Ave. Church of Christ; Larry Thompson, Allen Bailey, and I officiated. A very large crowd assembled to pay tribute to this lady who had touched the lives of so many. Many of you will recognize and appreciate her as the dear mother of Alton Bailey, preacher of the gospel, and as the grandmother of Allen Bailey and others that you know as leaders in the Lord's church. She was a great success in the best meaning of the word. We laid her body to rest in the red clay of Oak Grove Cemetery, Randolph County, Alabama. May the Lord ever bless the memory of this little Christian lady. *J. Wayne McKamie*

BONDS OF MATRIMONY

WELLMAN-HELMS— Brian Wellman and Deana Helms were married on September 22, 1990 at Pontiac, MI. There was a host of Christians, family, friends and neighbors that gathered for the marriage ceremony, wherein Brian and Deana exchanged their vows for entering into a covenant relationship. The singing for the ceremony was done by brothers Floyd Jr., Frank, Fred Harris and Eric Courter. Brian is the son of Darrell and Debbie Wellman of the Spring Valley Dr., church of Christ in Huntington, West Virginia. Deana Helms is the daughter of Merle Dean and Debbie Helms of the Shaddick St., church of Christ in Pontiac, Michigan. Our prayers and anticipation is that Brian and Deana will build their marriage on strong spiritual principles and their home will be a light in a land of darkness, so God will be glorified. The writer assisted in the wedding ceremony.--*Ron Courter.*

ANNOUNCEMENTS

MY POSITION ON CARNAL WARFARE

The individuals listed below have wished their objection to carnal warfare, and participation in the military forces in any form, be made public. We hereby list their names as being conscientiously opposed.

Neil Williams, 32-8 Hilltop Dr., West Lafayette, IN 47906
David H. Mabry, 1102 S. J St., Richmond, IN 47374
Bruce Roebuck, Rt. 1, Box 300, Hugo, OK 74743
Jay Culbertson
Jon Roodschild, 311 Bonham Dr., Allen, TX 75002
Bryan Bullard
Todd D McKinney, 100 Apple Hill Rd., Blairsville, PA 15717
Jenny Roodschild, 311 Bonham Dr., Allen TX 75002
David Ryan Owens, 730 S. High St., Neosho, MO 65850
Rita Auila, 1301 Durham St, Arvin, CA. 93203
Guillermina Auila, 1301 Durham St, Arvin, CA. 93203
Chad A. Knight Rt 1, Box 160B Pendleton, S.C. 29670
James M. Leonard, 908 Hamer Dr, Huntington, W. VA 25704
Jon B. Leonard, 908 Hamer Dr, Huntington, W. VA 25704
John Modgling, 1154 McMullen Ave., Yuba City, CA. 95991
Nathan DeWitt, 839 Greene St, Rio Oso, CA. 95674
Mark Herota, 9622 Center St., Live Oak, Ca 95953
Tim DeWitt, 5363 Crestridge Dr, Oroville, CA. 95966
Phillip DeWitt, 839 Greene St, Rio Oso, CA. 95674
Keith Reese, 1422 Stewart Wy, Yuba City, CA. 95991
Stephen DeWitt, 5363 Crest-ridge Dr. Oroville, CA. 95966

Sammy DeWitt Jr. 5933 Cohn Ave, #J, Marysville, CA. 95901
Matt Hayes, 1487 Smith Rd, Yuba City, Ca. 95993
Becky Herota, 9622 Center St, Live Oak, Ca. 95953
Lauri DeWitt, 5363 Crestridge Dr, Oroville, CA. 95966
Keri Reese, 1422 Stewart Wy, Yuba City, CA. 95991
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FROM THE FIELDS

the fields are white already to harvest



Ray Powell, 1200 Ross Drive, Irving, Texas 75061, Dec. 5— Our first year in the field has been a good one. We have learned a lot, gained much valuable experience, met a host of wonderful people

and hopefully left some positive mark on those with whom we have had the privilege to associate. This year would not have been possible without the continued efforts and encouragement of brother Allen

Bailey, as well as other members of our home congregation here in Irving, Texas. I have very much enjoyed working closely with Allen over the last 3 years. This past summer we were able to make two

tours across the southeast and speak at congregations in Tennessee, South Carolina, Georgia, Alabama, Florida, Louisiana and Arkansas. We also were able to attend the Tennessee Labor Day Meeting as well as the Sulphur meeting and we enjoyed speaking at both of these meetings. Hopefully we will be engaging in several similar trips in the new year to different areas of the country, as well as continuing local work and meetings. The work here at Irving continues to flourish due to the untiring work of Allen Bailey and the tremendous group of people we have here. Please pray for us that we might develop into all that our Lord would have us to be.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— During the recent past the Lord has been with us in our work. Some visible things have taken place that always help to encourage. In our fall meeting with Don Pruitt, crowds were fine with a goodly number attending. Two were restored to the church. Since that time another young man has likewise returned seemingly with determination to remain faithful. One has been baptized just prior to the meeting. We hardly have a service that an outsider is not present. There have been some drawbacks too, which we hope will not retard others in our work. It's been my privilege to be with the people in Wayne, W. Va. and Harrodsburg, In. In January (18-20) I'm supposed to be with the congregation at Chestnut Ridge, Ky. Feb. 13-17 McAlister, OK. and March 23-31 Golden, OK. We are looking forward to seeing all in these places and hoping for good to be accomplished. For me pray, please.

C.A. Smith, 810 N.W. 6th St., Andrews, TX 79714, Dec. 13— Sunday afternoon, November 18, 1990, many of us had the privilege of witnessing the ordination of Elders in the Hughes Street Church of Christ, in Midland, TX. Brethren Alfred Baze and Art Oestmann were the inductees, and Brother Wayne McKamie capably

set forth the charges to these two as well as to the congregation at large. It was a solemn occasion marked by tears of joy as these fine Christian men accepted the Bishopric and pledged to use the office well. May God bless them with long and fruitful lives and may God increase their tribe. It was our good pleasure to attend the annual Thanksgiving Homecoming Meeting in Healdton, Oklahoma, where we were tremendously blessed by being with old friends, acquaintances, and Brethren and Sisters in Christ that are so dear to our hearts. What a fine congregation meets there, and what wonderful people they are. While there we had the good privilege of seeing our good preacher friends, Wayne Fussell, and Carl Johnson. If you are a Healdtonite and have never attended this annual meeting, make plans to do so next year. The work here in Andrews continues and there are definitely some good signs on the horizon. Our fervent desire is to serve and please him who died that we might live, and we covet your prayers on our behalf. God bless the work and the workers everywhere.

Gary Weaver, P.O. Box 1974, Rolla, MO, Dec. 10— We had a busy year. Three were baptized, a family returned from being out of duty, and three weeks ago a young man left the cups and class persuasion and took a stand with us. We've lost some that have had to move away, which hurts our crowd, and we sincerely miss them. Studies continue with those of cups and class persuasion, and I've recently had good studies with some conservative Baptists. This summer, my family and I enjoyed being in Brookhaven, MS. where I held a ten day meeting at Pearl Haven. Visitors attended from the community as well as sister congregations, and it was good to have Bro. Lynwood Smith with us one night. During the meeting, two were baptized and there was one confession of fault. One baptism took place at a nursing home in Louisiana where one began his labors for the Lord in the eleventh hour, while the other baptism took

place at the meeting house, as a young boy - Wade Smith (great grandson of Carlos Smith) - begins his labors in his youth, both striving for the same rewards of heaven. Tears of joy were mixed with tears of sadness at the sudden death of Bro. Leon Parker during the course of the meeting. I was asked to speak, assisted by Mike Smith, for the funeral services. I appreciate Mike's efforts. Our prayers continue with the brethren at Pearl Haven and especially for sister Lucille Parker. Because of the serious infection I came down with in September, all of our fall meetings and plans had to be postponed. My family and I are so grateful to all the good christians who did so much for us during this time, and especially for all the prayers that were offered up. We are so thankful to you all. The congregation here was able to purchase the building because there was such a good response from other congregations when we asked for assistance. Some individuals even gave out of their own pockets, to be used for improvements on the building. It is always encouraging when brethren get in and help out like this. We also appreciate Miles King for his help in this endeavor. Please pray for us in our labors here.

Alan Bonifay, 709 Potomac, Fairmont, WV, Dec. 3— Greetings once more to all the faithful in Christ Jesus our Lord. Another season has passed and winter is upon us. We hope the Lord's work is progressing well where you live. The Lord continues to bless us abundantly in north-central West Virginia, and as always we were appreciative of your assistance in our labors. October 31-November 3, I conducted a gospel meeting in Philippi, WV, where Bro. Bob Johnson has recently established a faithful congregation. Bob is to be commended highly for the work he is doing in Philippi. Our study in Indiana, PA, continues and we still believe it holds much potential. Locally, I still have three studies in progress. One of these is with two young digressive preachers in this area. Richard also continues to have three stud-

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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)

ies in progress in the Wetzel County area. One exciting development in this area concerns our discovery of the Union Chapel Church of Christ in Meadville, WV, in Pleasant County. We learned of this congregation through some of our members at Ash Camp. After visits with three of the families attending there, it appears that this small congregation of a dozen or so people worships according to the Divine Pattern as we understand it. There are a few matters to work out yet, but we have high hopes of receiving them into our fellowship.

David Stands, 79 Girraween St., Armadale, WA 6112 - Nov. 30— We are happy to report that the Lord's work is progressing very well in this part of the world. We continue to have several visitors to our Lord's day morning services. At present there is one young lady, Linn Trumann, who is attending services and has enrolled in a bible correspondence course. She is doing quite well, and has expressed a desire to study with me further. One sister from the cups church has been coming to services and in visiting with her she has said she will continue to meet with us. But as yet her attendance has not been very regular. I've been studying with a man from the Seventh Day Adventist Church, who has visited our services a few times. Mostly, we have been studying subjects that are of interest to him, the Sabbath, three days and three nights, and the Ten Commandments. There are several people in the area that are currently out of the Lord's duty. Some of them are young men that

I have been spending time with in hopes of persuading them back to the truth. Most of the christians have been getting together on Wednesday evenings to study. We are studying various bible subjects. Please pray for our efforts in these areas. Brother and Sister Hoskings have just sold their house in Albany, W.A. and are planning to move back to Armadale. As well, sister Nessie Thomson has placed her house in Albany on the market and plans to move to Armadale soon. We of course will be glad to have them in this area as they certainly will be an asset here. In closing may I thank you for your continued prayers and support in the Lord's work. May God our Father bless each of you.

Ron Heiskill, HC 61 Box 362, Norfolk, Ark. 72658, (501) 499-7655, Dec. 9— Since last reporting much has happened here in our area. We recently closed a gospel meeting with brother Alton Bailey which resulted in one baptism of a dear lady 65 years of age. Alton's preaching was presented in the simplest terms that anyone could understand. We continue to pray for his efforts and the gospel. Also attending were 37 visitors from the community, along with evangelists Alfred Newberry and Miles King. It was good to have Alton and Florence in my home. I feel privileged to sit at this man's feet to receive instruction in Christ. As for myself, I have held meetings recently in Hunt, Ark., also Iuka, Ark., with four responses to the invitation. Other than this I have preached at Pottsville, Ark., and in Missouri at West Plains, Ava,

Bendavis, Houston, Mtn. Grove, and Odom with five more responses to the invitation. We have recently had brother Ed Williamson preach for us. His lesson was well chosen and fitting for the occasion. We look forward to his return in the near future. We would also like to mention that brother Bill Brewer is making this his home congregation and doing much work here and also at Mtn. Home. We at present have several home studies and have high hopes of good results. Leaving with these words, we enlist your prayers.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555, Dec. 9— Greetings to all the saved in Christ. The congregation at Bendavis continues to hold forth the light of the glorious gospel of Christ. We have enjoyed good preaching of late from brethren Rodney Wood, Monte Wood, Ralph Strunk, and Ron Heiskill. We appreciate their efforts and hold them in high esteem. Since last report I have preached at Fieldstone, Ava, Houston, West Plains, and Odom congregations in Missouri, also at Mtn. Home and Lone Rock congregations in Arkansas. I appreciate the opportunities that have been extended to me to preach the gospel. I especially enjoyed being with the Odom congregation for the first time and also preaching again at Lone Rock where Ron Heiskill is doing some wonderful work along with the congregation. I anticipate many great things to happen spiritually in this coming year and I ask the prayers of the faithful as we pray for you. May God bless each and everyone.



A D V O C A T E

No. 3 MARCH 1, 1991

THE IMMINENT - COMING HERESY

By H.C. Harper

For centuries christendom has neglected the Scriptures dealing with the Return of our Lord. The Great Advent movement, under the leadership of William Miller, gave back to the church that glorious and important doctrine." — Simmons in P.T. Messenger, Dec. 26, 1935.

This is not true. "Christendom has never neglected the Scriptures dealing with the Return of our Lord." No Christian has ever doubted the Scriptural teaching that our Lord would return "in the like manner" as he went away. But the "imminent (impending) coming heresy" preached by William Miller (and others from time to time), was long ago knocked in the head by the Apostle Paul in his Second Letter to the Thessalonians. And this same article in P.T.M. admits the folly of such "imminent" teaching. It goes on thus: "When I read in Deut. 29:29 that 'the secret things belong to the Lord our God,' and then remember that according to Acts 1:7 one of those 'secret things' is the time of our Lord's return, I am quite willing to labor on at the work he has assigned me, and let my Father God choose the time to 'press the button' that will bring back my Lord."

Yes, but Miller and "the Miller Movement" have not been thus "sane minded." And it has been one scandal after another on the cause of Christ, making more infidels than Christians. And if I ever learn how to hit this hydra-headed heresy **harder**, I shall gladly do it, to the glory of our Lord, and make people willing to let God attend to his own business. Look at this from

the same article: "We should be careful not to raise false hope lest weak souls lose their balance and do foolish things as a certain woman did with whom my wife remonstrated for not keeping her children, a girl and two boys, in school. Her reply was: 'The Lord is coming so soon that it does not matter whether they get an education or not.' Those children are all grown now and face life without a proper education all because the mother lost her balance."

Yes, and I knew a preacher of this type out west. He quit his crop: took his Bible, and preached the "imminent" coming of Christ, that year. But Christ did not come; and he threw his Bible into the fire, saying, "There is no truth in the old thing."

But this writer goes on, saying, "History has proved that we, as a church, have over estimated the imminence of our Lord's return, and it is the writer's conviction that some among us are still making this mistake." Again: "To my brethren who seem to me to be over-anxious for our Lord's return and are therefore, as it seems to me, over stressing its imminence, I beg to say in the language of James: 'Be patient therefore, brethren, unto the coming of the Lord... Therefore I am fully persuaded we had better stick to the job assigned us of preaching the Good News of salvation and leave 'the times' and 'the seasons which the Father hath put in his own power' right where he has placed them."

Yes, yes! Evident it is that any man who preaches the "imminent" coming of Christ is preaching what he knows not, and is therefore

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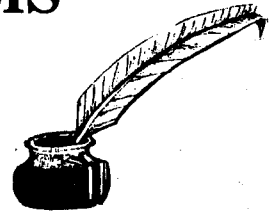
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EDITORIAL

THE DRUMS OF WAR

By Ronny F. Wade



At this writing war is raging in the middle east. Once again the principles of the Prince of Peace have been disregarded with devastating results. Many of us in this wonderful country have been lulled into a false sense of security by a period of peace that resulted in an all voluntary army. Since there has been no draft, some have failed to take seriously the threat of war, as well as a necessary readiness to declare and defend our belief that service in the military is wrong. We are also seeing, for the first time, the outcome of legislation providing equal rights for women. With increasing numbers our mothers and young women are being sent to the front lines to serve in various ways the military machine. We were told this would never happen, but it has.

As a result of all this, many have been awakened by an urgency, wondering what they need to do to declare themselves conscientiously opposed to service in the military. The **OLD PATHS ADVOCATE** has always served our young people in this capacity, publishing their names so that there is a public record of their declaration. To all those who might be wondering or asking I offer the following advice:

1. Do not claim to be a conscientious objector unless you really are and your life attests to that fact.

2. Prepare a statement that sets forth your convictions and have it read before the congregation where you regularly meet. Date the statement and keep a copy of it for your files.

3. Have your name published in the **OLD PATHS ADVOCATE** under the statement declaring your opposition to military service. Be sure to keep a copy of the issue of the paper in which your name appears.

A large list appeared last month, and another this month. Due to the nature of the world situation, we will continue to run these lists monthly until we publish the name of everyone who wants their's to appear. If you know of someone who does not subscribe to the **OLD PATHS ADVOCATE** encourage them to do so today, so they can take advantage of this opportunity to let their stand be known.

THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it wrong for Christians to observe Christmas? (Ga.)

Is it wrong for Christians to have a Christmas tree? (Ky.)

Answer: The Bible has nothing to say about Christmas. We are commanded to remember the death of our Lord on the first day of the week, Acts 20:7 but are never commanded to remember the birth of Christ. Thus for basic information about the origin and purpose of this day, we are forced to look elsewhere.

The World Book Encyclopedia says "Christmas is a Christian holiday that celebrates the birth of Jesus Christ. No one knows the exact date of Christ's birth, but most Christians observe Christmas on December 25...The word Christmas comes from *Cristes maesse*, and early English phrase that means Mass of Christ." Then again "The first mention of the celebration of Christmas occurred in A.D. 336 in an early Roman calendar, which indicates December 25 as the day of observance. This celebration was probably influenced by pagan (unchristian) festivals held at that time. The ancient Romans held year-end celebrations to honor Saturn, their harvest God; and Mithras, the god of light." The Academic American Encyclopedia says "Despite the beliefs about Christ that the birth stories expressed, the church did not observe a festival for the celebration of the event until the 4th century. The date was chosen to counter the pagan festivities connected with the winter solstice; since 274, under the emperor Aurelian, Rome had celebrated the feast of the Invincible Sun on Dec. 25." From Compton's "The exact date of Christ's birth is not known. For the first two centuries, while Christians were being persecuted for the new faith, the Christian church did not celebrate Christmas. Soon after A.D. 200, however, Christmas was being observed, but on various dates especially Jan. 6, Mar. 25, and Dec. 25. By the middle of the 4th century the church in the West (Roman Catholic Church) was celebrating Christmas on Dec. 25."

From these quotations, we learn several things: (1) there is no certainty, even from history as to the exact date of the Lord's birth,

(2) the early church did not celebrate the birth of Christ, (3) the Catholic church settled on the date of Dec. 25 in the 4th century, and (4) the events surrounding the Christmas celebration are a mixture of religious practices from the Catholic church and previous pagan (non-Christian) observances.

It should be evident from the foregoing that Christmas is a religious observance built around the birth of Christ. Since there is no indication whatsoever from the Scriptures that the Lord wants us to celebrate his birth. To do so is to act without divine sanction. We are commanded to celebrate the death of Christ. We are not commanded to celebrate his birth. God's silence rules against such a practice for Christians. In Gal. 4:10 Paul chided the Galatians because "ye observe days...". The days to which he referred were those set aside by the law of Moses, which they continued to observe even though the law was dead. How much better are we, when we observe religious days that are the product of Catholicism and paganism?

There are some who say that they realize Dec. 25 is not the birthday of Christ, and that they do not observe the day as such, but rather, in keeping with the season, observe it in a non-religious way. That raises the question as to whether or not one can observe a religious holiday in a non-religious way. Much of the advertising I have seen of late seems aimed at "putting Christ back into Christmas" and "Jesus is the reason for the season". It seems evident that most people even in the world know what the holiday is supposed to be all about. How then does it befit those of us who claim to be true disciples of Christ to argue that we want all that goes with Christmas, except the religious connotation? Not very well I would think. In fact if we can observe Christmas with all its trimmings, trees, bright lights, gift giving, etc. in a non-religious way, why can we not observe infant baptism in a non-religious way? The answer is apparent. My advice to all Christians regarding Christmas, is simple: leave it where it originated--with the Catholics and pagans. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

THE NEW BIRTH

By Joe Hisle

In the third chapter of John verse three thru verse seven we find recorded the words of Jesus concerning the new birth. This is important teaching dealing with the very salvation of man's soul. As is often the case, with important verses, there is much misunderstanding and confusion about the requirements of the new birth. Many today profess to be "born again" Christians yet they have never complied with the requirements of the new birth. Others, I am afraid, do not fully appreciate what is involved in this process called the new birth. As we begin the study of these passages may I impress upon you the importance of this study, Jesus said, "Except a man be born of water and of the Spirit, he CANNOT enter into the kingdom of God."

To lay the foundation for our study let us note the basic facts revealed in verse five.

Jn. 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

From this verse we learn:

1. There is One New Birth.
2. There are Two Elements required, a) Water
b) Spirit
3. This birth of water and Spirit occurs at the same time.

It is necessary to keep these facts in mind as we study the various ideas concerning the new birth. There is only ONE new birth required, this new birth requires the TWO elements of water and Spirit. Note also, as I think this is significant, the order of these elements, Jesus said, "water and of the Spirit". The birth of water and Spirit happens SIMULTANEOUSLY. One is not half born at one time and then completes the other half at a later time. With these facts in mind let us notice various ideas about being born again.

John Calvin was one of the first to corrupt the teaching of the new birth. Calvin tried to eliminate the need for baptism in water by saying "the water represented the Holy Spirit in a spiritual sense." He would read verse five "except a man be born of the water which is the Spirit." Of course this was just one of many errors that John Calvin made with the scrip-

tures. Mr. Calvin forgot there are TWO ELEMENTS in the new birth, equally important and equally essential, WATER AND SPIRIT.

A second idea comes from those who believes in receiving the baptism of the Holy Spirit. This persuasion believes that one "gets religion" at the altar. He is baptized by the Spirit, at some later date he is baptized in water. Thus he is born of Spirit and water.

It is obvious that there are several scriptural problems with this understanding of John chapter 3. First, this forces two births where there is only one. We are born of water and Spirit not born of Spirit and later born of water. The Bible says born again, not again and again, not once at the altar and once at the creek.

Please notice that the order of the command has been reversed. Jesus said, "water and of the Spirit", Jesus did not say, "Spirit and water."

There is a third theory about the new birth that seems to be the most ridiculous of all but before you laugh let me tell you that this is one of the most commonly held of all unscriptural theories. The new birth consists of the natural birth, literally being born in a bag of water, then being born of the Spirit when one "gets religion." Here again there are several practices that violate the basic requirements of the new birth.

This teaching requires two births, born naturally and born religiously. The new birth of the Bible is ONE NEW BIRTH.

This theory also violates the scriptures in that it does not allow for the birth of water and of the Spirit to take place at THE SAME TIME. There would be years between the natural birth (in a bag of water) and the birth of Spirit (getting religion).

The real problem with those who hold this view is that they have missed the entire point of the scriptures. Nicodemus did not inquire, how is a child born into the world, but "how can a MAN be born when he is old?" The subject of the new birth is ALREADY A MAN. Jesus explains for a MAN to enter into a kingdom of God that MAN must be BORN AGAIN OF WATER AND OF THE SPIRIT.

Perhaps the most common way that I have heard these passages taught is, we are BE-

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THE NEW BIRTH

By Joe Hisle

Cont. from page 4

GOTTEN OF THE SPIRIT and then BORN OF THE WATER. The alien sinner is begotten of the Spirit thru the word of God. He is then born of the water when he is baptized. I would like for you to notice that there are several scriptural problems with this way of teaching.

Again the required order is reversed, begotten of the Spirit and born of the water. This is not the arrangement given by Jesus. If the Lord had intended this arrangement why did he not say: A man must be begotten of the Spirit and born of the water. The conclusion is obvious, this is not what the Lord intended.

Some tell me that the order in this place is not important. How do we know when the order is not important? Is the order important in Acts 2:38, Mk 16:16, Matt 26:26,27? I conclude if the order is important in these verses, and I believe it is, the order is important in Jn. 3:5.

This teaching breaks up the order of the Lord's arrangement and places the Spirit as far before water as faith proceeds baptism.

A more compelling problem with this way of teaching the new birth has to do with the Greek word (*gennao*) here rendered BORN. I understand the word could have been rendered either BORN or BEGOTTEN but the word cannot mean BOTH born and begotten in the same place at the same time. A word can have only one meaning in one place. This is a rule of language. Ernesti in his *Philosophy of Language* gave two such rules.

1. The sense of a word cannot be diverse or multiform at the same time and in the same

place.

2. In no language can a word have more than one literal meaning in the same place.

Here is our dilemma, we must decide which word we want to use. Do we want to render the word BEGOTTEN? If so BEGOTTEN must apply to the water as well as to the Spirit. BEGOTTEN OF THE WATER AND OF THE SPIRIT. If this is the case the process is ALL BEGETTING there is NO BIRTH AT ALL!

The conclusion, the Greek word cannot be rendered both born and begotten. Since Nicodemus asked, "can he enter the second time into his mother's womb, and be born", the subject under consideration is BEING BORN not BEING BEGOTTEN.

There are two elements in the new birth, they are WATER and the Spirit. A man must be born of both to be born again. He is not begotten of the Spirit and born of the water. HE MUST BE BORN OF BOTH WATER AND THE SPIRIT TO BE BORN AT ALL.

Let us look at the process of being begotten and then being born into the kingdom of God. The alien sinner may be begotten by the word of God. When the gospel is preached to a sinner, the seed, which is the word of God (Lk. 8:11) has been sown. If that word lodges in a good heart, that person has been begotten by the word. The sinner has been begotten but HE HAS NOT BEEN BORN, HE HAS NOT BEEN HALF BORN, the birth may be minutes or hours away, even days or years away or sadly HE MAY NEVER BE BORN.

Birth is actually a TRANSITION from one form of life to another. A baby is literally delivered in a bag of water, when he takes his first breath of air he has made the transition from one form of life to

another.

A spiritual TRANSITION is made by an alien sinner when he is begotten by the gospel to be born again. In the new birth he is born of WATER when baptized in water and born of the SPIRIT when he is quickened or made spiritually alive thru God's Holy Spirit. His sins are washed away in baptism, he is brought to spiritual life thru the indwelling of the Holy Spirit.

Rom. 8:11 - But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Jn. 3:6 - Jesus said... that which is born of the Spirit is spirit.

By this birth of water and of the Spirit the sinner has made the transition from the life as a sinner to the NEW LIFE as a child of God.

I Corinthians 6:11 - And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Will this explanation satisfy the basic requirement of the new birth? The answer is yes, there is ONE NEW BIRTH, it involves TWO ELEMENTS, water and the Spirit in the proper order and it all happens at the same time.

Following are some parallel verses for your consideration.

Titus 3:5 - Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

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, and ye shall receive the gift of the Holy Ghost.

Jn. 3:5 -- BORN OF WATER --

OF THE SPIRIT -- KINGDOM OF GOD

Tit. 3:5 -- WASH. OF REGEN. -- RENEW OF H.G. -- SAVED

Acts. 2:38 -- BAPTISM -- GIFT OF H.G. -- REMISSION OF SIN

I hope that we can fully appreciate the opportunity that we have thru the grace of God to be born again. To rise above the condemnation that is to reign upon this earth as sons and daughters of our Heavenly Father. If you are to have any hope **YOU MUST BE BORN AGAIN!**

THE IMMINENT COMING HERESY

By H.C. Harper

Cont. from page 1

preaching heresy. And he has only to set a date to be reckoned by time and the fool class. The advent doctrine is in the Bible, but when Miller and other deluded preachers went to preaching the **imminent-coming** doctrine, they were preaching heresy, a doctrine not in the Bible, and a doctrine condemned by an apostle of Christ, as we have seen. And the denomination founded on this doctrine should have been called **Imminent Advent Christian Church** to be labeled true to teaching, and not simply "Advent," which all Christians have ever believed and preached.

And since these people have made such a joke of the imminent-coming doctrine, some are now advocating a new denominational name. And since they have been stressing the materialistic heresy since the "imminent" heresy has exposed itself, I hope they will get a name true to teaching this time. And to expedite the matter, let me lend assistance. How would Body-and-Breath-Man Church do? Or All-Body-

Man Church? Or No-Soul Church? Or No-Spirit Church? Or No-Hell Church? Or Annihilation Church?

They seem to know so well what it takes to make God "merciful" and "loving" and "kind" that they can not take anything as punishment from him but **annihilation of the wicked**; and the Universalist makes him too "merciful" to do this. But I want to say both in the language of the writer here reviewed on the imminent-coming proposition: "I must not consult my own personal desires and feelings in this or in anything else. I must seek to learn God's program and follow it."

This is well said. If I consulted my own "personal desires and feelings," I would be a Universalist, or at least a Restorationist, and have all eternally happy-yes, even Judas and "the angels that sinned" (2 Pet. 2:4; Jude 6). And I think with the help of the Universalists and the Adventists, we ought to be able to save the devil too! Why not, big I? The Adventists ought to be as "merciful" as the Universalists, at least!

But now that "imminence of our Lord's return" — what does he mean by "have overestimated the imminence of our Lord's return" — "overemphasize its imminence" — "overstressing its imminence?" Does he mean: have set dates by which the heresy has been self-exploded? Is it — preach the heresy, but leave off date-setting? He has shown us (Acts 1:7) that the Lord's return is a "secret" known only to God. Hence, the man who pretends to know, is a base deceiver, and so preaches heresy when he preaches it. So they better quit not only the date-setting, but the whole thing, and come clean.--(This article written in 1938, is timely even today. RFW.)



ANNOUNCEMENTS

SPRING MEETING BIRMINGHAM, AL.

The Annual Spring Meeting in Birmingham, AL will be March 24th through March 31st, conducted by M. Lynwood Smith. For additional information, contact Lowell Hill, 3509 Cypress Cove, Birmingham, AL. 35210. Phone 205/951-3351.

COMMENTARY IS NOW AVAILABLE

The first volume of "Contending For The Faith" commentaries is now available. The New Testament books discussed are 1 Timothy, 2 Timothy, Titus, and Philemon. This commentary consists of a verse by verse and phrase by phrase study of the New Testament books under consideration. There are fourteen gospel preachers who participated in this volume. They are Carl Johnson, Alton Bailey, Paul Walker, Alan Bonifay, Irvin Barnes, Ron Courter, Gerald Hill, Taylor Joyce, Mark Bailey, James Orten and Don Pruitt.

The price is \$12.00 plus \$2.00 postage. Order from Contending For The Faith, 1625 Trinity View, Irving, Texas 75060 or call (214) 438-7041.

BOOK CLUB

Our projections are to publish one volume each year. If you would like for us to send each volume as they become available, please send us your name and address. We will gladly add your name to the commentary book club. Most people who have purchased the first volume have joined the commentary book club in order to receive top priority in receiving each new volume soon after they come off the press. The price of each volume will vary depending on the size of the book and printing cost. Our goal is to produce "to those of like precious faith" a good product at a reasonable price--Allen Bailey.

SUNRISE, FL.

A church is now meeting just out of Ft. Lauderdale in Sunrise, Fl. Services are held at 663 Vista Isle Dr. in Apt. 1712 each Sunday at 11:00 a.m. If you know of anyone in that area that might be interested in meeting or for further information you may contact James Nelson of the same address. Ph. 305-472-5653 or Mark Robbins, 4517 S.W. 136 Pl., Miami, Fl. 33175. Ph. 305-221-4407.

BOOK ON RESTORATION

Bro. Don Krider writes of a very good book on church history that concerns the falling away and the reformation movement. The title "History of the Church Through the Ages". It may be ordered from 20th Century Christian 235 Brentwood Blvd., St. Louis, Mo. 63144.

COTTAGE GROVE, OR.

The church in Cottage Grove has changed its meeting times to Sun. a.m. 10:30; Sun. Afternoon 3:00 p.m. and no longer meet on Wed. night.

PONCA CITY, OKLAHOMA

An opportunity currently presents itself for starting a faithful congregation in Ponca City, Oklahoma. Brother Jerrel Sturdy, who lives there, has for sometime been studying the cups and Bible classes questions. He and his wife, Ruth Ann, have concluded that both are wrong and sinful and as a result have been having the Lord's Supper in their home each first day of the week. (When they are away, they worship with a faithful church.) Jerrel is well-read in the scriptures, being originally associated with the more liberal groups in Ponca City. Later, in the fall of 1972, he was convinced of the error of the institutional practices so common among these people. (He grew up under the influence of the Pentecostal and Freewill Baptist churches.) Leaving all these, he continued to study and seek help, particularly from brother Ronny Wade, and others until he was able to see the truth on the issues involving cups,

Bible classes and women teachers. He is sincere and dedicated. He is appealing for help in getting a faithful work started there. Brother Vance Ayers of El Reno, Jerry Cutter as well as brethren in Wichita, Kansas, and perhaps others have expressed a willingness to help and they are currently investigating possibilities. Would you be willing to help, either financially or going there? If so, please contact Jerrel Sturdy, 512 North 10th Street, Ponca City, Oklahoma 74601, AC (405) 765-8593.

Brother Sturdy was born at Muskogee, Oklahoma, in 1941, was immersed into Christ there in February 1972.

Ponca City, Kay County, Oklahoma, is located 60 miles south and about 20 miles east (on Highway 60) of Wichita, Kansas; about 100 miles north of Oklahoma City; 95 miles northwest of Tulsa; 70 miles east of Enid; 70 miles west of Bartlesville. Conoco, Inc., has its second largest of its refineries there, the largest in Oklahoma. There are about 4,000 workers in the local company, in offices, etc. Population is approximately 34,000. There are two large institutional congregations and a cups only congregation of about 25-30.

AN APPEAL FOR SUPPORT AN

EVANGELISTIC HELP

Dear Brethren In The Lord:

The Black and Hispanic populations are vastly growing in America. Consequently, the need and opportunity to take the gospel to both minority groups has become demanding and ripe. This is especially the case in the city of Chicago.

Bro. Joe Rivers has laboured there for 12 to 14 years. He has never received adequate support, but his faithfulness and willingness to suffer hardships have compelled him to continue. Presently, Bro. Rivers' support is \$1200.00 per month. This is his only income. Due to the high cost of living in Chicago we deem it expedient that his support be increased to a **minimum** of

\$2000.00 per month. That would be an \$800.00 increase. The harvest is so ripe in Chicago that it necessitates more than one soldier.

Therefore, Bro. Rivers is seeking a loyal preacher of the Gospel of Christ to assist him on a full-time basis. If someone is interested please have them to contact Bro. Rivers. If you are willing to offer financial assistance to Bro. Rivers please indicate by letter quickly. His mailing address is: Joe Rivers, Jr., 1723 W. 77th St., Chicago, IL 60620, Phone: 1-312-224-8033.

Please notify this brother to indicate support and/or evangelistic assistance. "The Harvest Truly Is Plenteous but the Labourers are Few.: This man is willing. Let us not fail him nor the cause of Christ."

Respectfully submitted by Ronny F. Wade, Ron Courter and Joe Loughmiller.

WOULD YOU LIKE TO RELOCATE?

The church at Waterloo, Ia. would like to invite strong Christians to relocate in their community. Though few in number, they are united, have a new building, and are looking forward to a bright future. Waterloo is a growing community, with job opportunities in several areas including meat packing, manufacturing, agriculture and related industries. The public school system is tops, and a university is located in the area. If you are considering moving because of needed work or a desire to help a church that wants to grow, contact: David Shaw, 2949 Cedar Terr. Dr., Waterloo, Iowa 50702 (319) 296-2036 or John Mountain, 3521 N.W. 26th St., Lauderdale Lakes, Fl. 33311 (305) 735-4294.

PREACHER NEEDED

The church in Corsicana, Tx. is looking for someone to work with them on a full time basis. Though small they have a good nucleus and a nice building. If you are interested contact Jimmy Vannoy, Rt. 3, Box 1880, Corsicana, Tx. 75110 (903) 872-5419.



OUR DEPARTED

LUGENBEEL— Bro. Leon L. Lungenbeel was born Oct. 3, 1922 near Hastain, MO and departed this life Jan. 18, 1991 in Sedalia, MO. He is survived by his wife, Oryne, of the home near Edwards, MO, a daughter, Sheila Cooper and two grandchildren, Kyla Cooper and Justen Cooper, Climax Springs, MO, and a sister, Geraldine Vogel, Stover, MO. Leon was a faithful and dependable leader of the Cable Ridge congregation. He was a booster of gospel meetings and always willing to do his part. Leon was hospitable, kind, humble and a Christian gentleman in every respect. Services were conducted from Reser Funeral Home in Warsaw on Jan. 20, with burial at Old Bethel. A large, attentive crowd attended the service, which bespoke the esteem in which Leon was held. Singing was by Wyn Baker, Tim and Tammy Thomas, and Sally Elmore. The writer spoke.—*Johnny Elmore*

KINCAID— Mary Bailey Kincaid departed this life on Jan. 14, 1991 at the age of 85 years. Mary was a longtime member of both the Chapel Grove and the Springer Rd. Church of Christ in Lawrenceburg, TN. She was preceded in death by her husband, Leslie Larrimore Kincaid and one son, Billy. She leaves to mourn her passing, one daughter, one son, three grandchildren and several nieces and nephews. Mary was loved by the church for her happy and sweet conduct. Her home was

a happy playground for many children of the church. She will be missed by us all. I assisted Paul Walker in the service.—*Johnny Fisher*

WEEKS— Fred Louis Weeks of the Springer Rd. Church of Christ in Lawrenceburg, TN departed this life on Jan. 6, 1991 being 85 years of age. Brother Fred was a longtime member of the church and will be missed by all of us in this area. He leaves behind his faithful wife, Gladys, three sons, two daughters, fourteen grandchildren, thirteen great-grandchildren and several nieces and nephews.—*Johnny Fisher*

DAVIS— William Hershel Davis departed this life on Jan. 15, 1991 at the age of 70 years. He leaves behind his beloved wife, Audie, one son, three daughters, two brothers, six grandchildren and several nieces and nephews. Hershel was baptized into Christ in 1950 and was a member of the Chapel Grove Church of Christ in Lawrence County, TN. He had resided in Pontiac, MI for 30 years but had retired and spent the last few years in our midst. Many of his family are members at Chapel Grove where he was loved for his sweet and friendly ways. Leo Burns assisted the writer with the service.—*Johnny Fisher*

JONES— R. Weldon Jones of Crosbyton, Texas was born March 30, 1921, in McAdoo, Texas and departed this life December 11, 1990 in Lubbock, Texas. He is survived by his wife Helen Jones of Crosbyton, TX; two sons, Mark McGaughy of McAdoo, and Bary McGaughy of Long Beach, California; one daughter, Doris Spoons of Lubbock; two sisters, Arbrea Smith of Lubbock, and Marjorie Blackwood, of Tucson, Arizona. Weldon had seven grandchildren. Weldon Jones was a Christian and a member of the Third and Temple congregation in Lubbock. On Dec. 14, a large crowd of brethren and friends gathered in Lubbock for Weldon's homegoing service. Bro. L.G. Butler, George Hogland, and I officiated in Lubbock and at the Crosbyton Cemetery. His best

friend, and our brother in Christ of the Lubbock congregation, wrote the words that follow.

*In Memory of
Weldon Jones*

I met him on the street of life,
He was busy with the plow.
I saw him struggling with the Word,
And I hoped It would win, somehow.

I saw him in the field of life.
He was busy planting seed.
I saw him helping others, And
overlooking his very own need.

I saw him in the field of life.
He was busy watering the ground.
He wasn't struggling anymore,
Acceptance of the Word, he'd found.

I saw him in the field of life.
The sun was sinking low.
He was busy with the harvest,
But little did I know,

That he would soon be called away
To the big harvest in the sky.
Now, I look through tear dimmed eyes,
And bid my best friend goodbye.

*John Stephens
December 12, 1990*

May God's richest blessings be on Helen his dear wife and all those left behind.—*J. Wayne McKamie*

MY POSITION ON CARNAL WARFARE

The individuals listed below have wished their objection to carnal warfare, and participation in the military forces in any form be made public. We hereby list their names as being conscientiously opposed.

Pamela L. Payne, 811 Brandon Way, Bakersfield, CA 93308
Marcy C. Batson, Rt. 1, Box 65, Golden City, MO 64748
Brian Holt, P. O. Box 1112, Waco, TX 76716
Brandon Holt, 439 Blanco, Duncanville, TX 75137
Tammy Byrd, Box 123, Deport, TX
Eric St. John, Rt. 1 Box 240,

ANNOUNCEMENTS

- Blossom, TX 75416
 Dustin Peek, 3131 W. Popcorn Rd., Springville, IN 47462
 Colby J. Peek, 3131 W. Popcorn Rd., Springville, IN 47462
 Amanda Hunter, Rt. 1 Box 274, Heltonville, IN 47436
 Vernon Corns, 146 S. Short St., Spencer, IN 47460
 Gary Freeman, Jr., Rt. 1 Box 518, Spencer, IN 47460
 Chantz McCutchen, RR 3 Box 583, Spencer, IN 47460
 Bill McCutchen, RR 3 Box 583, Spencer, IN 47460
 Jeff McCutchen, 146 S. Short St., Spencer, IN 47460
 Frankie A. Chandler, R. 3 Box 523, Spencer, IN 47460
 Dawn Kinser, 9212 S. Ketcham Rd., Bloomington, IN 47401
 Sabrina Hearth, 802A E. Dillman Rd., Bloomington, IN 47401
 Linda McCutchen, 146 S. Short St., Spencer, IN 47460
 Rodney Freeman, Rt. 1 Box 518, Spencer, IN 47460
 Kelly Kinser, 9212 S. Ketcham Rd., Bloomington, IN 47403
 Adam Kinser, 9212 S. Ketcham Rd., Bloomington, IN 47403
 Todd A. Harris, 2605 SW 79th, Oklahoma City, OK 73159
 Greg Harris, 2605 SW 79th, Oklahoma City, OK 73159
 Todd Helwig, 7446 Saddlewood St., San Antonio, TX 78238
 Monty Cox, 2509 SW 60th, Oklahoma City, OK 73159
 Trina Helwig, 7446 Saddlewood St., San Antonio, TX 78238
 Danny Boyd, 1700 Track Mills #605, Arlington, TX 76014
 Stephen Ferguson, 13423 N. 87th E. Ave., Collinsville, OK 74021
 Timothy Middick, 503 N. 11th, Frederick, OK 73542
 William Powell, 1200 Ross Dr., Irving, TX 75061
 James Risinger, Rt. 3 Box 117A, Marion, LA 71260
 Thurman Trammell, P.O. Box 753, McAlester, OK 74502
 Elicia Trammell, P. O. Box 753, McAlester, OK 74502
 Kevin G. McMullen, Rt. 2 Box 211, Waco, TX 76706
 Kathy Golden, Rt. 1 Box 521, Riesel, TX 76682
 Lois Trayler, Rt. 3 Box 201, Lorena, TX 76655
 Kyla McMullen, Rt. 2 Box 211, Waco, TX 76706
- Doug and Sheila Dutschmann, Rt. 1 Box 287, Valley Mills, TX 76689
 John Fowler, P.O. Box 1266, Bruceville, TX 76630
 Michelle Waters, Rt. 1 Box 57-N, Crawford, TX 76638
 Brandon Stanley, 329 A Vel Place, Manteca, CA 95336
 Kevin Harris, 871 Sierra St., Manteca, CA 95336
 Kelli Harris, 871 Sierra St., Manteca, CA 95336
 Bryan Harris, 871 Sierra St., Manteca, CA 95336
 Tracy Stephens, 4631 Broadway, #4, Salida, CA 95368
 Rebecca Cole, P. O. Box 318, Salida, CA 95368
 Aaron Cole, P. O. Box 318, Salida, CA 95368
 Rachel Branch, P. O. Box 899, 4913 Horton Way, Salida, CA 95368
 Gregory Branch, P. O. Box 899, 4913 Horton Way, Salida, CA 95368
 Glenn Boek, 5128 W. Mission, Fresno, CA 93722
 Reggie McBride, 601 Hall Rd., Easley, SC 29642
 Tina McBride, 601 Hall Rd., Easley, SC 29642
 Darren Morrison, 5520 Grape Creek Rd., San Angel, TX 76903
 Kameron Knight, 318 S. Reynolds, Holyoke, CO 80734
 Carl Martin, 4633 Greenwich Dr., Grand Prairie, TX 75052
 Diane Martin, 4633 Greenwich Dr., Grand Prairie, TX 75052
 Freddie Thrash, 320 S. 13th, Frederick, OK
 Daniel R. Little, P. O. Box 95, Woodson, TX 76091
 Thomas C. Little, P. O. Box 95, Woodson, TX 76091
 Joel Blalock, 214 Pearl St., Cleburne, TX 76031
 Melanie Dawn Blalock, 214 Pearl St., Cleburne, TX 76031
 Timothy and Jacki Trayler, Rt. 1 Box 154A, Chilton, TX 76632
 Jerry and Jill Perryman, Rt. 3 Box 247, Lorena, TX 76655
 James Trayler, Rt. 3 Box 201, Lorena, TX 76655
 Racheal Trayler, Rt. 1 Box 154-A, Chilton, TX 76632
 Terry and Justin Golden, Rt. 1 Box 521, Riesel, TX 76682
 DeLohn and Michael Golden, Rt. 2 Box 74A, Clifton, TX 76634
 Gayland and Sheryl McMullen, 3141 McKenzie, Waco, TX 76706
- Cheryl K. McMullen, Rt. 2 Box 211, Waco, TX 76706
 Mary Richardson, Rt. 1 Box 242, Riesel, TX 76682
 Travis Boman, 2706 Forest Ridge Ct. N., Puyallup, WA 98374
 Kenneth Jay Dooley, 4549 Ellman Ave., Blue Ash, OH 45242
 Charles Piersol, 1636 1st. St. NW, Birmingham, AL 35215
 Alexa Maki, Rt. 1 Box 34, Marion, LA 71260
 Phillip Smith, 116 Honeysuckle Dr., W. Monroe, LA 71291
 Cythia Adkins, P. O. Box 105, Rush, KY 41168
 James Lewis, 111 W. North St., Mountain Home, AR 72653
 Dennis Hickey, 12149 E. 21st. Ct., Tulsa, OK 74129
 Michael Martin, P.O. Box 555, Holliday, TX 76366
 Sean Trent, 201 SW 147th. St., Oklahoma City, OK 73170
 Jason Swan, Rt. 1 Box 193K2, Bridgeport, TX 76026
 Jeff Harris, 2100 Natchez, Norman, OK 73071
 Kory D. Fancher, 4328 Barnett Dr., Wichita Falls, TX 76308
 T. Scott Morrison, 1414 W. Harris, San Angelo, TX
 Duane LeMonte Addison, 5142 Euclid, Kansas City, MO 64130
 Stephen Hayes, 3805 Rendon Rd., Ft. Worth, TX 76140
 Darla Duke, 11836 S. Douglas Ave., Oklahoma City, OK 73170
 Ina Robison, Box 41, Deport, TX 75435
 Melanie Robison, P.O. Box 41, Deport, TX 75435
 Angela Robison, P. O. Box 41, Deport, TX 75435
 Lisa Stojanovich, Stockton, CA
 Merredith Stojanovich, Stockton, CA
 Ronette Hitner, Stockton, CA
 Courtney Hitner, Stockton, CA
 Stacey Mahurin, Stockton, CA
 Allen L. Bolles, P. O. Box 802, Sallisaw, OK 74955
 Steven Gerald Shelton, 9516 Zerkoua Circle, Dallas, TX 75249
 Janna Lynn Shelton, 9516 Zerkoua Circle, Dallas, TX 75249
 John Middick, 503 N. 11th, Frederick, OK
 Timothy Middick, 503 N. 11th, Frederick, OK
 Staci J. Messer, 8415 McAvoy, Houston, TX 77074

ANNOUNCEMENTS

Lisa Messer, 8415 McAvoy,
Houston, TX 77074
Eric Duane and Levi Allen
Brown, 13487 Dunn Ln., Cald-
well, ID 83605
Kenyon Massey, Rt. 1, Lebanon,
MO 65536
Kevin Massey, Rt. 1, Lebanon,

MO 65536
Dennis Barnes, 280 Elliott Rd.,
Cowiche, WA 98923
David Barnes, 280 Elliott Rd.,
Cowiche, WA 98923
Floyd Jr. and Holly Harris,
8251 Cleveland Ave. NW, N.
Canton, OH 44720

Thomas Bart Shaw, 1025 Ash-
land Rd, Apt. 703, Columbia,
MO 65201
Bret R. Shaw, 1217 E. Knobhill,
Springfield, MO 65804
Michelle and Michael Finley,
110 Laurel Lane, McGregor,
TX.

FROM THE FIELDS

the fields are white already to harvest



Bob Johnson, Rt. 1 Box 132C, Philippi, WV 26416, Jan. 17— As we reflect back over this past year, we are made to realize that our efforts here have not been in vain. The five new converts continue faithful in His service, three of which assemble with us in our new congregation here in Philippi. The other two, for the most part, have remained with the Mt. Liberty group. I missed the Preacher's Study in December, one of our new members was injured in a fall, and was in need of assistance. We were happy to attend one night of the New Year's Meeting in Huntington. We pray that 1991 will be a most fruitful year for the cause of Christ throughout the brotherhood. The "labourers are few" were words spoken by our Lord. Every Christian needs to be involved in seeking and helping to save the lost. Pray for us.

Steve Holt, 328 Oakwood Ln., Hewitt, Texas 76643— We have been busy since last report at the Monte Vista congregation here in Waco. Our correspondence courses have been fruitful. After a study with a lady from the digressives, she along with her husband have attended several of our services. My home studies with our new members are progressing well. Their eagerness and willingness to study and obey God's word has been a genuine blessing to me. Also, our neighborhood canvassing around the church building has taken on a new dimension. With the aid of a city directory, we are now using a survey method by phone to set home studies. While

doing this, we discovered that people would actually study the Bible with us over the phone rather than set an appointment for a study in their home. On one such call, I preached a 35 minute sermon, covering the plan of salvation and the characteristics of the Lord's church with questions and answers intermingled. I'm excited about this because it enables us to plant the seed even when we can't get into their home on first contact. I have just returned from the Oklahoma New Year's meeting. I was able to take two new members of the church with me to this spiritual feast. Continue to pray for us in his work.

Bill J. Ferguson, 1083 Garnoa Dr., Cincinnati, Ohio 45231— The meeting that we held at the North Canton, Oh. congregation was certainly uplifting as we worked together and stayed with Floyd and Hollie Harris. The meeting was well advertised and other preparations were made before its beginning. The meeting was well attended by those in the community. Our appreciation to the brethren there for their work and for all those who traveled from Michigan, Pennsylvania, West Virginia and other regions of Ohio to assist us. There was one confession of fault. We have preached one or more times at the following places: Tulsa, Ok. (11th St.); Joplin, Mo. (Leawood); Bedford, In.; West Chester, Oh. The work in this area is going well. Last year, and the first few months so far this year, have been very productive. There have been several who

have either obeyed the gospel or have returned to the Lord after turning from him many years ago. They are now developing quite well as we continue our studies with them. The congregation here is being strengthened, the leadership very cooperative, we are at peace. The Lord has blessed this work and we give him thanks and glory. Pray for the brotherhood.

Reggie Kinser, 9212 S. Ketcham Rd., Bloomington, IN 47403, Jan. 4— We just returned from the New Year's meeting at Earlytown, AL. What a wonderful experience! At the closing service there were sixteen confessions and four baptisms. Brother Richard Nichols conducted the meeting, and certainly is to be commended for his efforts. We enjoyed the fellowship of many fine brethren while we were there. It is always uplifting to renew old bonds, as well as to create new ones. We were privileged to speak at the Lowery congregation while we were in the area. The brethren there were especially kind to us in that they expressed encouragement and support for the work at Spencer. The work at Spencer continues to go well. Since our last report we have been blessed with the opportunity to baptize another precious soul into the body of Christ. We have also had the privilege of studying with a sister from the digressive church who recently made a confession of faults, for worshiping in error. At present we are involved in several on-going studies with people in the community, and we are attempting to secure dates with others who have

agreed to study with us. Please continue to pray for us.

Charles Berna, 2366-A Alta Garden Lane, Sacramento, CA 95825, Jan. 4— We began our work at the North Area Congregation on October 1, 1990. It was slow getting started as we didn't get moved into our condominium until November 10th, which made two moves. So far through the end of the year we have baptized one, one took their stand with us from the digressive church, and one out of duty person restored. Future studies with out of duty brethren and a denominational preacher look promising. The brethren here at North Area have been a real inspiration to me and my family. Please pray for the work here.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, Feb. 6— I sure have enjoyed the OPA recently, especially Johnny Elmore's articles and Ronny Wade's dealing with the questions concerning Church kitchens and Churches contributing to another congregation's work. In November I was privileged to conduct another meeting at Longwood, Fla. amongst people I consider very special. I assisted one fine young man in baptism and we had several confessions of faults. I stayed with the Dennis Bumbaloughs' once again where we talked about the church and searched for answers every waking moment. Dennis is quite a preacher himself and one I would like to see used in the Southeast. I sure missed attending the study and Ok. New Year meeting. After a confining winter we're certainly ready for spring with monthly weekend meetings and appointments in Northwest Arkansas. After two and a half years we continue our thirty minute radio program at Fayetteville. We pray for a bountiful harvest within the coming summer.

Miles King, Rt. #1 Box 115, Scotland, Ar 72141, Feb. 5th— We enjoy association from time to time with one of our gospel preachers, Bro. Jimmy Franklin, who now lives in Little Rock. We feel that

Jimmy is such a good worker in the Lord's vineyard. We are so thankful for his good efforts and wonderful attitude concerning the Lord's work. And we are so happy that he is willing to go to Malawi to help present the Gospel. Brethren, let's stand behind a man like this! Jimmy is well experienced in foreign work and with the help of the Lord, he will do much good. Please help him and pray for him in this effort.

Gayand L. Osburn, 78469 Sears Rd., Cottage Grove, OR 97424, Jan. 8— I am presently here at Kennewick, Wash., working with the church here. On Dec. 9, there was one confession of faults. We were glad when Delmer Lee was here on Dec. 16 and preached, and also when Dennis Wilsey was here on Dec. 23 and preached. Dec. 24-27, I attended the preacher's study conducted at the 21st St. church building in Oklahoma City. It was truly enjoyable and edifying, and I learned much by being there. I also enjoyed the New Years meeting held by the Capital Hill congregation, in Oklahoma City, Dec. 27-31. Dec. 30, I went with Glen Osburn to Crescent, Okla., and heard him preach there that morning and afternoon. After being at Kennewick for the Lord's Day worship on the mornings of Dec. 16 and Jan. 6; those nights, I went to Yakima and preached. God bless and keep the faithful. We ask that you pray for the Lord's work here in the Northwest.

Kenneth R. Middick, P.O. Box 236, Goshen, Oh. 45122— Many things have happened since last report, too many to mention. Over the past year we at the Dallasburg Road congregation enjoyed a meeting with Bro. McKamie, then my family and I started on some summer traveling. We enjoyed a meeting in Frederick, Okla. It is always good to see the kin we have there. Then on to Deer Park in Texas. Once again we had a great meeting and one that we shall remember for years to come. I don't know when we have enjoyed a meeting more. We have once again moved to another

house here in Goshen. Our new phone number is 513-722-1456. I still receive correspondence from the above P.O. box. By the time this report comes out we will have enjoyed another New Year's meeting in W. Va., the Lord willing. In August I continued to study with a brother of the cups church. He and his family have taken a stand for the truth. With the cups brethren, Bro. Michael Kidd, held meetings and preached at different congregations monthly. He also had a radio program. At this time he is very content to still learn more and more about the truth and the way we have practiced for years. He has studied with several preachers and other members of the cups church since taking a stand with us. He and his family are very Godly and an inspiration to us all. I believe that the future has great things in store for this man and his abilities in the service of our Lord. Please continue to pray for us in this area and the work of the Lord that he may give the increase.

Irvin Barnes, Rt. 10 Box 1135, Springfield, Mo. 65803— Lord willing, I will be preaching March 11th through March 16th in an assembly room at the Old Capital Inn near Corydon, Indiana, at the junction of Interstate 64 and state Hwy. 135, about 20 miles west of Louisville, Ky. We have been on TV in Louisville since July of last year. Walter Hunter from Bedford, Indiana and Reg Kinser from Spencer, Indiana have been taking care of the mail and calling on people who have shown interest. They have made the arrangements for this follow up meeting. Corydon was chosen because of the number of inquiries received in the area and its proximity to Louisville. In spite of the fact that the program has been on in Springfield for nearly 30 years, we still enjoy good interest. With the help of Smith Bibens and other brethren in the area, an aggressive personal work program has been started to set up studies with those who have written to the program. With the help of several churches in the east, we also started airing the program in

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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)

Hazard, Ky. the first Sunday in November. Bro. Arvil Baker, at London, Ky., is taking care of the mail and coordinating follow up efforts which will begin later on in the spring and summer. If you can help us in Corydon, please make plans to come and spend the week. Corydon is over an hour's drive from any of the churches that worship spiritually.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, Feb. 4— The work in Stockton is still growing. Three have been baptized already this year and the church is studying with more that we believe will be baptized shortly. Bro. Don King and I visited the Philippines in January and we had an enjoyable trip and work together. The cause on Luzon continues to grow. The churches in Manila are developing. It was a pleasure to be associated with Bro. Danao once more. There are strong preachers working this large island. We enjoyed seeing and working with many of them and the fine congregations they have just begun in the last few years. The earthquake that ravaged this island last year did much damage to the road systems and to Baguio City which, I believe, was the only place severely damaged where there is a church. The building the church meets in is a wood framed house and it was not damaged. Ruins of many large buildings can still be seen. We thank God that our brothers and sisters in Christ were not harmed by the quake itself. I want to thank Stockton, Lodi, Yuba City, and El Cajon for contributing financially to pay for the expenses of this trip. I think it is a good

work. Some 47 souls came forward to be baptized while we were there. Churches were strengthened and we assisted in some of the new work the preachers have begun over there. God bless all.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94739, Feb. 7— Brother Bennie Cryer and I returned the end of January from the Philippines. The trip was safe and successful. We drove close to two thousand miles visiting the churches and found them growing in strength and number. Bro. Danao traveled with us as always, and we enjoyed his help and fellowship. The brethren always try to make us comfortable and welcome. They are certainly lovable and hospitable. The earthquake damage is really beyond description. Roads were sorely affected in some places and still closed in others. We experienced some rather strong aftershocks while in Baguio City. However, it is hoped that the worst is now past and the time of rebuilding can begin. About seven hundred are still missing and feared dead in the rubble of fallen buildings which have not yet been cleared away. Citizens are trying to conduct business in the midst of destruction and debris. While there we learned of America's involvement in war, and it became the topic of conversation everywhere just as in the USA. There were about forty-seven baptisms. It was a pleasure to have Bennie as a companion again and I appreciated his willingness to go. He was a great help. We look forward to holding a meeting at Modesto, Ca. March 3-

10 and at Buffalo, Mo. April 14-21. Also a weekend meeting at Yuba City, Ca. March 22-24. I enjoyed preaching at Escalon, Ca. last Lord's Day and; of course, it is always nice to preach at home. We thank God for His watch and care.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804— We attended some of the preacher's study, and all the New Year's meeting in Oklahoma City. The weather was bad part of the time, but both meetings were well attended. I am continuing to work with the congregations in this part of the country that needs me most. I am so thankful that I am able to do that. I recommend to other congregations that you take note of the great work that was recently done by the Yuba City, California congregation, and if possible, you may want to do something like this in your home congregation. The Yuba City brethren held a study in the war question, and had at least three speakers who had various experiences in World War II, to participate, Bennie Cryer, Howard King, and James Mason, from the Stockton, congregation, and perhaps others. This was a very wise thing to do, on the part of this congregation. We have great numbers of our young Christian boys and girls that are conscientiously opposed to the evils of war. And hundreds of them are publicly saying so when they submit their names for publication in the *Old Paths Advocate*. They are anxious and disturbed over the matter, and rightly so. We who have had experiences in dealing with this problem are ready to help!



A D V O C A T E

No. 4 APRIL 1, 1991

“I JUST DON’T LOVE YOU ANYMORE!”

By Jimmie C. Smith

These are words I never want to hear directed toward me by my spouse, my children, or my brethren. I would hope that my tongue would be severed from my mouth before I utter such words. Yet we are hearing these words repeated without shame and with a great degree of obstinacy by stiff-necked and uncircumcised of heart brethren. **Love is not an option!**

It is not an option concerning our enemies, much less our mates and brethren, (Matt. 5:43-44). Bro. James Orten in his book, “Marriage in a Chaotic World,” correctly points out that Jesus was not demanding or legislating “emotions” but “behavior,” and that intimate conversation will produce emotional involvement. Feelings can be the result of behaviors as well as the producer of them.

The Lord told the church at Ephesus in Rev. 2:4 who had left their first love to “repent and do the **first works**.” Obviously the works have enormous effects on our emotions. Brother Orten also ably dealt with the myth of “romantic love.”

Brother K.G. Wilks told me when I was a newlywed that he could assure me that over the years I would find out that the size and physical features of our mates have little or nothing to do with their appeal to us. As proof I offer the following contrast.

Two weeks ago in a Dear Abby column in our local paper, a lady wrote that she was married to a good-looking, terrific man with a terrific build, caring person who didn’t drink or chase women, was hard working and in fact fairly

wealthy. But she just didn’t feel like she loved him, although she cares deeply for him. She had friends who would love to have her dream house, her husband, her car and extra spending money. She wanted advice whether she should stay with him just because it’s such a good arrangement, or should she leave him to find someone who gives her that “in love” feeling she is missing.

Contrast that with an article that appeared several years ago in Pulpit Helps. Patricia Hershey went to the home of Katrine, a new girl at church whose parents had recently migrated to the U.S. The mother was a warm, friendly person, even her house exuded hospitality. But what impressed her most, though, was her constant reference to her husband. Whenever there was a lull in the conversation the kids would insert, “Is it almost time for **Papa**?” The school kids came home, did their chores and the oldest daughter headed for the kitchen and said, “I’m going to start some of Papa’s favorite muffins for supper.” The lady arose to leave when Katrine pleaded with her to stay and see Papa. Ms. Hershey was so curious that she had to stay at the persuasion also of the wife of the home. Her shock of meeting Lawrence was almost too much. Instead of a well-dressed man of brilliant speech, a small man, twisting his mustache nervously and talking brokenly in the accent of his native tongue, acknowledged the friend of his “leetle Katrina.”

Loving our mate is **not optional I repeat!** The love of husbands for their wives are com-

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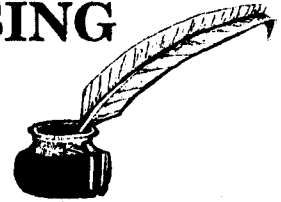
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EDITORIAL

ADVERTISING TROUBLE



By Ronny F. Wade

Sooner or later most families experience trouble of some type. My observation has been that generally we are reluctant to talk about these difficulties to other people. Part of this reluctance may be due to our love for the parties involved or to the shame we feel because of what has happened. One thing is usually certain: advertising family problems is seldom ever profitable, in fact more often than not, it is harmful and counter productive. Since the church is the family of God, we should be no less careful about advertising trouble when it occurs in the body of Christ. It seems to this writer that over the past two years there has been an inordinate amount of this activity going on in the brotherhood. With great regularity letters are being mailed out, at random, detailing trouble here and there, the actions of certain people, and the proposed innocence of others. Names which I personally do not know and places I have never visited, and probably never will visit are paraded before me as though I need to make some determination as to the accurateness of the accusations being made. No sooner than I lay aside one bundle, another arrives. This one brings new charges and accusations, and I am left to wonder what in the world is going on.

In fact a number of times this past year, brethren have asked me "what does all this mean?" "who is right and who is wrong?" But the most perplexing question of all "why are they sending me this stuff?" Think about it: why advertise trouble? Is there any good reason for doing so? Personally, I seriously doubt it. In fact to be very honest I am tired of getting this type of mail. For the life of me I can see no worthwhile purpose in it. The Bible guides us in the solution of spiritual problems. But nowhere in it do I read that church trouble should be advertised on an indiscriminate wholesale basis. In Mt. 18 our Lord tells us that if someone sins against us, we should go to him and attempt to resolve the matter. If that fails, then we take one or two more and go to the brother in an attempt to resolve the issue. If this fails then we tell it to the congregation. If the man is so obstinate that he will not hear the church, then we should withdraw from him. In disputes that involve preacher/congregational matters, it seems only reasonable to me that such difficul-

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THE QUERIST COLUMN

By Ronny F. Wade

Question: In 1 Cor. 11:7 man is made in the image of God, and apparently not woman. Why? Because God is male? (Fl.)

Answer: The verse in question reads: "For man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of man." The answer to the above question involves the unique position that man occupies in his relationship to God. Beginning in verse 3 Paul has explained the ladder of authority that exists i.e. God, Christ, man, and woman. Man was made in the image and likeness of God. (Gen. 1:26,27) Many commentators feel that this refers, not only to the fact that man is a spirit being like God, but that he also has been given a position of dominion in the present order. Whether this be true or not, we know for certain that the male has been charged with duties and responsibilities that are peculiar to his position in the creative order. The blessings of the spiritual realm in Christ give him a place of authority in the home (Eph. 5:23) and in the public administration of the gospel. (1 Tim. 2:11-12) God created woman from one of Adam's ribs. But because she was taken from man, it is said that she is "the glory of man". We should not conclude from this, however, that the woman was not in any sense made in the image of God. To do so would be a mistake. We cannot take the comparison farther than Paul did. Every human being is made in the image of God. But man in a special way because of his position in creation and the authority invested in him by God. The passage, however does not teach that God is a

male and that men today bear his image because they are males.

Question: How are a man's prayers hindered by not respecting his wife? (Tx.)

Answer: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." The idea expressed by Peter is that husbands should dwell with their wives in the marriage relationship, with due understanding of, and appreciation for not only the relationship itself, but their mutual obligations to each other as well. The woman is spoken as the "weaker vessel" not because of mental inferiority, but rather because of the fact that she is usually physically weaker than her husband. When husband and wife do not dwell together as the apostle says they should, then prayers are hindered i.e. short-circuited or interrupted. It is noteworthy that our writer says husbands should give honor unto the woman. This embraces the idea that she is to be accepted into this relationship with respect, dignity, and unity. Any attempt on the husband's part to belittle or make her an inferior partner to the relationship is dismissed as being inappropriate. For a man to treat his wife as he does one of the children strongly suggests that he is sadly lacking in the knowledge and behavior necessary to nourish the marriage and make it what the Lord would have it to be. (Send all questions to Ronny F. Wade, P. O. Box 10811, Springfield, MO 65808.)

THE WORK IN AFRICA A HISTORY OF ITS BEGINNING

By Paul O. Nichols

In 1951 my wife and I agreed to go to Nyasaland, British Central Africa to do mission work. At that time no one in our brotherhood had ever been sent to a foreign field. It was unheard of in our ranks. But we had received a "Macedonian Call." The request for someone to come over and help them came from E. C. Severe. The letter was addressed to Homer A. Gay. The *Old Paths Advocate* had somehow found its way into this far off corner of the world and Bro. Gay's name had been selected from his field report, and a letter was written to him. He saw in this as an opportunity to do good. So he let it be known to the brotherhood through the OPA.

At first there seemed to be no one among us who was willing to accept the challenge. For some time Bro. Gay continued to hear from Severe and he would pass on the information to the brotherhood. The plea for help continued to be put before us.

Finally, one day I said to Wilma, "If the brethren would send me to Africa, I believe I would go." Without hesitation she responded, "And I would go with you." I was much delighted at her response. But even though we agreed that we would go, we told no one. At the time we were in a meeting at Lexington, OK.

Later that year we were back in California and were guests in the home of Gilbert Wilson. Still sitting at the dinner table, after a good meal, Gilbert asked me if I would go to Africa. I told him I thought I would. In response he said, "I'll give the first hundred dollars." When his father heard about it, he said, "I'll give the second hundred."

That year at the Labor Day Meeting at Fresno, California the brethren discussed the need of sending someone to Africa. It was agreed that they would send Wilma and me. At that historic meeting there were several preachers present, including Homer L. King, Homer A. Gay, Ervin Waters, Chester King, James W. Russell, and myself. The brotherhood was informed through the *Old Paths Advocate*.

Nyasaland was a British Protectorate, so we consulted the British Consulate in Los Angeles. We received the necessary information and

made an application to enter the country. We began to do all that was required, including the inoculations. Then we began buying up the provisions that we thought were appropriate. While we waited for our application to be approved some of our short term inoculations expired and we had to take more. I cancelled meetings, thinking we would be leaving for Africa soon. During this waiting period I did some painting and wallpaper hanging, and Wilma got a job at Sylvania in order to have expense money. Then I went back to holding meetings not knowing how much longer it would be before we would be making the trip.

Nearly a year after our application was filed for permission to work in Nyasaland, we left New York, September 22, 1952, aboard the *Queen Mary*. The trip took six and a half weeks.

From New York we went to England where we transferred to the *Kenya Castle*. This vessel took us to Mozambique, East Africa where we disembarked at Beira. There we caught an antiquated train pulled by an old steam engine which was our means of getting to Limbe, Nyasaland. We arrived after dark and met E. C. Severe and three other men at the train station. Our transportation to Wendewende Village was a 1941 Chevrolet Station Wagon with a bad radiator, and one window that was out of operation. We arrived at the village about 10:00 p.m.

The house we moved into was vacated by a native family. It was of homemade brick and had a grass roof and dirt floors. For food the Africans provided us a cabbage head, a bunch of onions, and a pot of murky water from a shallow well. We slept on army cots, had pressure gas lanterns for light, and a Coleman camp stove for cooking purposes. We were introduced to strange insects and poisonous snakes. We had no radio to receive news from the outside world and were the only white people for miles in any direction. We also were the only people who had a car.

The church building was even more primitive than our house. It was of mud and poles. It also had a grass roof and dirt floor. And the windows were just openings in the wall with no

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A KEY BUILDING BLOCK

By Jack Cutter

The most necessary and fundamental building block within the developing process of a congregation is the teacher. Every member is to study and prepare to the extent that they are "able to teach," 2 Tim. 2:24 (NIV).

While every member "is to be prepared to give an answer to everyone who ask--," 1 Peter 3:15 (NIV), this doesn't mean that everyone can be a public teacher, evangelist, preacher or elder. These ministering servants must all be faithful men. 2 Tim. 2:2. Thus, excluding, anyone other than men from serving in these capacities.

Furthermore, before preachers, evangelists and elders can perform on a ministering level commensurate to their developed skills, they by a natural growth process would of necessity have had to develop and train for expanded services by first serving as a teacher in a local congregation. In addition, local congregations cannot function and therefore exist without at least one faithful teacher being present who can lead the singing, offer prayers, teach and dispense the communion. It is, especially, critical for a congregation to have available one or more teachers capable of edifying the church, 1 Cor. 14; 1 Tim. 2. Therefore, this important building block is a vital key to the success or failure of any congregation.

It has been said, "Every institution is but the lengthened shadow of its leaders. Show me a congregation which is dynamic and growing, and I'll show you a leadership which is also growing. Show me a congregation which has merely been keeping house for the Lord, little changed for the past 10 years, and I'll show you a leadership which is stagnant and lifeless," (Leadership For Christ by Wilburn). For the most part, absent of elders and deacons, the teachers are these leaders. The above quote may describe the congregation which you're a member. If so, more than likely you leaders are not "active examples of what the church is all about." It could be that your teachers aren't really edifying the church. They are simply "speakers." Or, perhaps, they are discouraged and have given up because no one cared to encourage them. Or, on the other hand, although your teachers are very capable, they are lazy, indifferent or lukewarm. As a result, they lack the desire to step out of the pulpit and

assist the members in determining their individual skill and to give them guidance and training in developing them. Whatever the situation may be where you attend: **Remember--** Your leaders are the lengthened shadow of that group.

A Warning to Teachers and Preachers

There is an art to public speaking. Those who have "mastered" it must utilize it with great caution. "Be not many masters (teachers) for they shall receive the greater condemnation," James 3:1-2. In this chapter the qualifications which set the teacher apart are first: wisdom, and secondly, knowledge. It would probably be wise for us all to study this chapter carefully from time to time.

In the Absence of Elders and Deacons

Without a doubt, the teachers within a congregation are the predominate leaders. We know (as has been pointed out earlier) that a congregation cannot function without them. Biblically, the teachers are listed separately from the apostles, prophets, evangelists and elders, Eph. 4:11. In examining the Scriptures, the first Gentile church established in Antioch of Syria was functioning with prophets and teachers when the Holy Spirit instructed them to "Set apart for me Barnabas and Saul for the work which I have called them." "So after they had fasted and prayed, they placed their hands on them and sent them off." Acts 13:1-3 (NIV). While there isn't sufficient evidence to conclude that "teachers" should be ordained in an official sense, they without a doubt performed a "key" function within the church; and, were considered as a separate group from the individual members who have the responsibility to teach as they have opportunity.

In the November issue of the OPA, Bro. Bennie Cryer wrote an article concerning "business meetings." He first established that the majority rule system being used by many congregations is unscriptural. And, in some situations sin has resulted by the actions and attitudes of brethren involved. He suggested that the scriptural method, absent of elders and deacons, were for the qualified teachers to handle business matters. This without voting and with due consideration for all of the members. (Perhaps, it would help for you to read his

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"I JUST DON'T LOVE YOU ANYMORE"

by Jimmie C. Smith
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pared to Christ' Love for His Bride Eph. 5:22-33. Col. 3:19 "Husbands, love your wives, and be not bitter against them." 1 Pet. 3:7 "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

Titus 2:4 "That they may teach the young women to be sober, to love their husbands, to love their children." Anything that can be taught can be learned. If you once loved your mate, you can learn to love them again. It matters not what some have been taught about divorce. I personally know two who were raised in good families of the No Cause persuasion who in short, short time decided that they didn't love their husband and secured a divorce saying "I know I can never remarry." **But they did!!!** Divorce is not all right in such cases, even if you "**never plan to remarry.**" Eccl. 5:4-5 "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou has vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."

I can think of no more solemn a vow than; "Do you take this man to be thy lawful and wedded husband; to live together in the holy estate of matrimony? To have and to hold; to love, honour and obey; for better or for worse; forsaking all others keep yourself unto him only; fulfilling you duties and obligations as a wife, so long as you both shall live?"

When one divorces his mate

for anything less than adultery, he commits criminal action against a much higher law. He destroys a Divine Institution, the **home**. Matt 19:6 "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." The only recourse for such action is to remain single or to be remarried to one's mate (1 Cor. 7:10-11). The Lord knew some would divorce their mate because they "didn't love them anymore." He said, "Don't Do It," but I have legislation for you even in your stubbornness. "Stay single or remarry your companion." There is an emotional security unsurpassed in the knowledge, "I am Loved!" Yes, "I Love You!" May my actions show it!

ADVERTISING TROUBLE

by Ronny F. Wade
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ties should be settled among the parties involved. To advertise these problems to those who know nothing of the facts or background, and who have no jurisdiction whatsoever in the matter, is not only unwise, but in the long run detrimental to the church. Whatever happened to the concept of suffering wrong, personally, for the good of the cause of Christ?

May I kindly suggest that the next time you receive a letter that advertises church trouble, just place the contents in another envelope and return it to the sender. If enough people will do this, maybe the sender will get the message and stop peddling this type of information. In fact if all the money expended on postage, and paper for purposes such as this had been diverted to spreading the good news of the kingdom, we would all be the better for it. In the opinion of this writer enough is enough.

THE WORK IN AFRICA

by Paul O. Nichols
Cont. from page 4

glass. It was truly "air conditioned." Here is where the gospel was preached, where I studied with the preachers, and where we conducted worship service. We also went to other villages and preached the gospel to large crowds of people. We found the Africans friendly, so we had no fear for our lives nor property wherever we went. Many times they would give us eggs and gifts from their gardens. Some of them would ride bicycles or walk for miles to attend church services or a Bible study. These things made it a joy to be among them, regardless of the hardships that we had to endure.

I had to have an interpreter when I preached, and E. C. Severe was a good one. He could speak seven languages and dialects. At first, he later admitted to me, it was hard for him to understand some of the things I said because of my American accent and some of the words we use which differ from British English. But in a very short time he was doing an excellent job of translating for me. He was an intelligent person.

Due to the unusual circumstances it was necessary to make special arrangements so that all who attended the services could understand, not only the preaching, but all the other items of worship. The way we did this was to have some songs in English and some in the native tongue. We also had prayers in both English and Chinyanja. When one waited on the table for communion what was said and the thanksgiving was translated. The instructions and observance of the contribution was explained in both languages. And, of course, the preaching

was in English and always interpreted. These arrangements may not have been the only way or even the best way to do it, but by conducting the services in this way, at least all worshipers could observe all of the items of worship whether he could or could not understand English, or whether he could or not understand Chinyanja.

People were taught the plan of salvation over and over and over wherever we went. As a result there were many baptisms. I can remember one service at Wendewende when thirty-two came forward at the invitation, twenty-eight to be baptized. And at one camp meeting there were seventy-six responses.

The services among the Africans were much longer than we in America are generally accustomed to, for two reasons. One was due to the translation process, and the other was due to the number of communicants. Some services would last two and a half or three hours. But in spite of the uncomfortable accommodations and the length of service, I do not remember ever hearing one African complain.

Loneliness is one of the hardest things to contend with in a foreign work. Being separated from relatives and brethren and sisters in Christ whom one loves and with whom one is close is one of the emotional hardships one can anticipate when he goes to preach the gospel and work in a distant land. Knowing that he is not going to see or be associated with these people for months or years can make a person pretty depressed. Language barriers and cultural differences can affect one's emotions; frustrations are often the result. To deal with all of these things the preacher and his family need to pray a lot and to concentrate on the work

and always remember the reason they are there. This is sometimes easier said than done; especially when the day's work is done and the quiet hours of darkness give you time to think about home and things that you miss most.

Our support furnished by the churches in America in our first mission effort in Africa was three hundred a month. Later it was raised fifty dollars. Out of the support we paid expenses, bought supplies, and even paid duty on parcels of clothing sent from America for distribution among the needy, because brethren sometimes forgot to send money for this purpose. And when it came time for us to return to the States, part of the transportation expenses had come out of support, because brethren had failed to donate enough funds for that purpose. Today, however, brethren are more considerate and sensitive to the needs of preachers and their families whom they send to other countries. Remember ours was the first foreign effort, and it was a learning experience for all of us.

In 1958 Gayland Osburn and I volunteered to go back to Nyasaland to encourage the brethren and to further teach them the will of the Lord. Many of the brethren agreed that it was time for someone to go back, and they supplied enough money for the trip, which had to be guaranteed before the government there would give us permission to work there. They also generously supported us eight hundred dollars a month.

When we arrived in Nyasaland, to our dismay, we found that this country which was such a beautiful and peaceful place to live and to do the Lord's work, was now torn by strife and political upheaval. A federation of Nyasaland, Northern Rhodesia, and

Southern Rhodesia was imposed on the people against the wishes of many of the African leaders and general population.

Soon after our arrival a "State of Emergency" was declared and fighter planes flew over in a show of power. Soldiers from outside of the country began to pour in by the truckload with guns and bayonets. A barbed wire entanglement communications center was set up in the heart of Blantyre and citizens' vehicles began being commandeered. There was rebel marauding, general destruction of property, and burning of businesses. At one place, Nkata Bay, twenty-two Africans were killed by government forces in one battle. These were fearful times. We had a radio with us on this trip and every night the news was filled with disturbing accounts of death and destruction.

We were making our home among the Africans at Wendewende -- nine whites, four adults and five children -- in the midst of thousands of Africans. This fact was a bit unnerving, but we had come to do the work of the Lord, and so in Him we put our trust. We travelled to various places wherever we were needed and had invitations; we preached the gospel and taught the people. And there were studies with the preachers that would last for several days.

We experienced difficult times, not only due to the political situation, but otherwise as well. Wilma had major abdominal surgery; Roetta had hepatitis; Linda had malaria and pneumonia; and Gayland nearly burned to death in a gasoline fire. But in spite of all these problems and others, we were doing the work for which we were sent. Finally, due to circumstances beyond our control, it became necessary to make a decision. Wisdom and

ANNOUNCEMENTS

good judgment demanded that we leave Africa sooner than we had planned. We came home in 1960.

Later the country gained its independence from England and the name was changed to Malawi. Today the government is one of the most stable in all of Africa under the leadership of Dr. Hasting Kamuzu Banda, who is a highly educated man, and who is lifetime president of the country.

Since the first trip to Africa that Wilma and I made to pioneer the work in Nyasaland there have been seven or eight other preachers sent from the States to this field to do the Lord's work. Now not only do we have hundreds of congregations in that small country, which is about the size of Indiana, but we have congregations in several other African countries, as well as in other places around the world where brethren have done or are doing mission work. And let us never underestimate nor disparage the good that is being accomplished by the native preachers among their own people.

Let us thank God and take courage (Acts 28:15).--998 Terrace Drive, Oakdale, CA 95361

A KEY BUILDING BLOCK

by Jack Cutter
Cont. from page 5

article again as you study this one.)

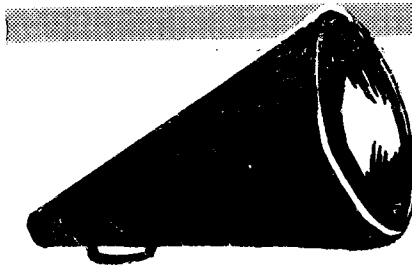
The Responsibility of all to Teach

The importance placed upon each member teaching is emphasized by the writer of Hebrews. He severely rebukes, at least some of them, because at that point in their spiritual development they should have been teachers. However, they had so completely retrogressed that it was necessary for them

to be completely retaught the basic and fundamental teachings of the Scriptures, Heb. 5:11-14.

The Christian system is perfect. It was designed by God and given to mankind in the Bible. Therefore, it is the responsibility of the leadership of each congregation to have a clear and precise knowledge of it. Without which, its implementation would not be possible. Where the system has been implemented, spiritual growth and fruitfulness is manifested. However, where it hasn't been, it is marked by barrenness, unfruitfulness, and lifelessness. A key to overcoming this problem is in the training and development of qualified teachers in every congregation, 2 Tim. 2:2.

This article is a sequel to the article that I wrote which was published in the January issue of OPA entitled **The Work of an Evangelist**. This article is to be followed by an article entitled **The Perfecting Process** and is to be published soon. It will reveal the growth process of individuals and congregations as each one develops toward maturity.--12321 E. 14th, Tulsa, OK 74128



ANNOUNCEMENTS

AFRICA, A HISTORICAL PERSPECTIVE

We are pleased to begin a series of articles dealing with the history of foreign work around the world with this issue. This first was written by Brother Paul O. Nichols at my request. Others will be forthcoming this year from Brethren Bennie Cryer, Jerry Cutter,

Wayne McKamie, James Orten, Murl Helwig and perhaps also Bill Davis and others. We hope to present an article nearly every month dealing with our foreign work in various places. Allow me to say in advance that I appreciate the great effort each of the writers have made to gather this information and condense it for publication. We present these articles with the hope and prayer that it will be of benefit to future generations as they carry the gospel to new places.--Don L. King.

UNITY RESTORED

The brethren in McAlester, OK are happy to announce that unity has been restored between the C and Tyler congregation and the Hereford Lane congregation. Anyone passing thru McAlester is invited to worship with either of these churches.

ANNUAL MEMORIAL DAY MEETING

The annual Memorial Day meeting conducted by the Cedarhurst church in Jacksonville, FL will be held this year May 23-26. Services Th. and Fri. 7:30 p.m., Sat. 10:30 a.m. and 7:30 p.m. On Sat. morn. guest speakers will be used. Sunday services are at 11:00 a.m. and 2:30 p.m. Terry Baze will be the preacher. Everyone is invited and encouraged to attend.

CHURCH DIRECTORY FINAL NOTICE

This is the final notice for the new 1991 church directory. If you have not sent in your information please do so today. If nothing has changed, just so indicate on a card. If there are changes, please indicate what they are. Should anyone know of a new congregation not listed in the current directory, please send me that information. Or, if you know of a church no longer meeting, I need that information as well. Remember, only two names per congregation. If the current information lists three, please indicate which two you want retained. Otherwise, I will drop one of them for the new directory. Send all information to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. I hope to have the new directory out by June 15th.

ANNOUNCEMENTS

ANNUAL SPRING MEETING

The 11th. Street Acres congregation will again host the Annual Spring Meeting. The meeting has been changed from April to May this year. Again we will feature as many young men to speak as possible. Bro. John Anderson of the Burkhart, Mo. congregation, will be in charge of the meeting, and will be our speaker for both services on Lord's Day. We encourage all who care to, come be with us for this spiritual feast. We want to emphasize, that this meeting is not just for the young people only, it is for all ages. However, we do want to encourage that the young men come prepared to speak when you are asked. The meeting date: May 3-5th. Fri. 7:30 p.m. Sat. 10 A.M. and 6 P.M. Sunday 10 A.M. and the Sun. evening service will be moved up to 3 o'clock (for this service only.)

MY POSITION ON CARNAL WARFARE

The individuals listed below have wished their objection to carnal warfare, and participation in the military forces in any form be made public. We hereby list their names as being conscientiously opposed.

Rodney Moore, P.O. Box 35, Summertown, TN 38483
 Mark Gray, Rt. 1 Box 78, Et-
 hridge, TN 38456
 Kelly Gray, Rt. 1 Box 78, Et-
 hridge, TN 38456
 Scott Gray, Rt. 1, Box 78, Et-
 hridge, TN 38456
 Michael Gilbreath, Rt. 2 Box
 799, Summertown, TN 38483
 Jason Gilbreath, Rt. 2 Box 799,
 Summertown, TN 38483
 Michael Howard, 4111 NE 48th
 Ave., Norman, OK 73701
 Jeffery S. Kelso, 803 S. Mill St.
 Apt. A, Cloi, MI 48420
 Joe Jacob Reed, 503 N. River,
 Commerce, OK 74339
 Richard Rhynes, P.O. Box 234,
 Garden City, TX 79739
 Elizabeth Rhynes, P.O. Box
 234, Garden City, TX 79739
 Jason Sizemore, 11488 Pine
 Forest Ct., Jacksonville, FL
 32223
 Joann Kelso, 3737 Loretto Rd.
 #708, Jacksonville, FL 32223
 Connie S. Bunner, Hamilton

Co., OH
 Carol J. Mink, Hamilton Co.,
 OH
 Davey L. Abdon, Petersburg,
 KY
 Anne P. Mink, Hamilton Co.,
 OH
 David M. Mink, Hamilton Co.,
 OH
 Susan K. Bryant, Butler Co.,
 OH
 Kathy Sawyer, Prebble Co., OH
 Rachael Verner, Rt. 6 Box 21,
 McAlester, OK
 Melissa Verner, Rt. 6 Box 21,
 McAlester, OK
 Susan Elizabeth Verner, Rt. 6
 Box 21, McAlester, OK
 Robert Michael Verner, Rt. 6
 Box 21, McAlester, OK
 Allison Hammonds, 1104 Sa-
 ratoga, Euless, TX 76040

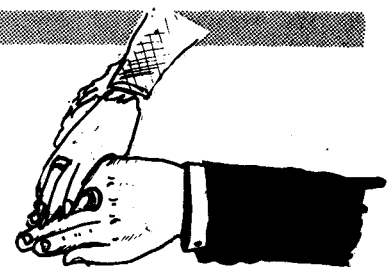


OUR DEPARTED

BERNA— Willie Berna was born at Fort Smith, Arkansas May 19, 1907 and departed this life at Modesto, CA, January 11, 1991. He had fought a brave fight with cancer, but finally passed away at home at the age of 83 years. He leaves behind his good wife, Ruby, who took care of him and nursed him through many illnesses and surgeries during their 19 years of marriage. He also leaves to mourn his passing, three children, Charles Berna of Sacramento, CA; Imogene Hodson of Citrus Heights, CA; and Lois Ruberto of Orangevale, CA. He had 7 grandchildren and 11 great-grandchildren. Willie and Ruby were members of the Modesto congregation all of their married life. I was privileged to perform their marriage ceremony in my home, December 17, 1971,

and was honored to be asked to have a part in the funeral service, assisted by Bro. Rod Wilson. It was held in the church building where Willie and Ruby worshiped together all those years. The singing was beautifully rendered by members of the church.—*Paul O. Nichols.*

CHANDLER— J.D. Chandler was born May 21, 1921 in Houston Co., AL. He was united in marriage to Ruth Cook for more than 50 years. He left us December 23, 1990. Remaining to go on were his wife, and dear sons, Jerry and Charles. Precious to him as well were his 6 grandchildren and one great-grandchild; one brother, Jim and four sisters, Kittie Kirkland, Clyde Glass, Willie Tolar, and Beulah Livingston. Brother J.D. was known to all who have been to the congregation at Columbus where he worshipped, having been a member of the church for over 50 years. He was one of those rare people who did not seek nor want to be forward, but a soldier of the cross—indeed he was; a friend to any and everyone who would allow him to be. We who loved J.D., the church in Columbus and his devoted family will miss him greatly. The singing at his memorial service was to beautifully done by Benny Williams and his daughter, Larry and Alice Thompson, and Faye Rowe. Words to comfort, warn and give hope to those present were spoken by the writer.—*Barney Owens.*



BONDS OF MATRIMONY

MINK-BUNNER— On November 17th, 1990, Kevin W. Bunner and Connie S. Mink were united in marriage as husband and wife. Kevin is the son of Joseph and Alice Bunner; Connie the daughter

of James (Arlie) and Bernice Mink. Kevin grew up worshipping with the church meeting on Bunner's Ridge in W. Va. while Connie has always met with the church in Sharonville, Oh. A large crowd of friends and well wishers gathered to express their good will and desires for them a long and happy life together. It was fitting that they were joined in the very building where they will sit side by side in worship to God. It is good when two people are in love as they with one another and with the Lord. Our prayers are that they shall be very happy. Singing was done by Ann Ward, the sisters of the groom, Tina and Karla, and Della Huffman. I was asked to say the ceremony.--*Barney Owens.*

SPRADLEY-MONHOLLEN— On Oct. 13, 1990, family and friends gathered at the church building in Sharonville, OH to witness the uniting in marriage of Brian Spradley and Tresa Monhollen. Brian is the son of Theron and Betty Spradley of the Aurora St. congregation in Houston, TX. It has been my privilege to know Brian all of his life, and I consider him to be one of the finest young men I have ever met. Tresa is the daughter of Harold and Shirley Monhollen of Cincinnati, also member of the Lord's church. I am very impressed with these two young Christians and was thankful to have been allowed to officiate at the ceremony. I am certain the home they have established

together will be a tremendous asset to the church. My prayer is that the Lord will bless them with many happy and prosperous years in His service.--*Randy Ballard.*

CURRY-TOTEN— On February 9, 1991 at the church building on Monte Vista Street in Waco, Texas, Bro. Robert Curry and Sis. Linda Toten were joined in holy matrimony. A large number of friends, relatives and members of the Lord's church were present. Both are new converts to the Waco congregation and both are active in the Lord's work. It was an honor for me to be asked to perform the ceremony as I had baptized both Robert and Linda.--*Steve Holt.*

FROM THE FIELDS



the fields are white already to harvest

Tony Melton, Apartado Postal 20026, Comayaguela D.C., Honduras, Central American, Feb. 28— The work here in Honduras is still progressing at a steady pace. For the year 1991 we have had around 50 baptisms. Some of those baptized have fallen away, but the majority have remained faithful. We enjoyed a 12 day meeting here in Tegucigalpa with brother Juan Rodriguez from Mexico. It was a blessing for us to be able to understand Juan preach in his native tongue, which made us better appreciate his abilities. There were six baptisms and one restoration during the meeting. Juan also held studies with the preachers and leaders. I am presently conducting studies with 13 leaders of two congregations located about three hours south of where we live. In each study, the brethren cite memory verses and give short sermons. We have completed a 13 lesson study through the book of Acts, a study concerning miracles, and now are working on a study on Ephesians

4:4-6. Also, we discuss ways to deal with problems facing the church, basic doctrinal issues, and Bible questions that arise. We are now in the dry season, so we are planning gospel meetings in all the congregations. We have already completed two meetings. We had one open air meeting, using a generator for lights. We had about 40 outsiders each night. The other meeting was in a building. The first part of the meeting, we had a few visitors, but the last night we were blessed with a full house, about 60 people. Members of a local denomination visited the service, and we had a good discussion with them after the meeting. We have other meetings scheduled during the next couple of months. We are planning to take the work to San Pedro Sula, a large city in northern Honduras. San Pedro Sula is about four and one half hours by car from where we presently live. There are several other cities of notable size near San Pedro Sula, which will make good mission points for future works.

Please keep us in mind when you pray.

Jerry Dickinson, 16907 Sunshine, Houston, TX 77049— Recently I held a short meeting at Hoyte, Texas and enjoyed again the fellowship and hospitality of the brethren there. We had good crowds at each service, with brethren coming from as far away as Waco, McGregor, Corsicana and Houston. There were a number of visitors from the community as well and everyone seemed to be uplifted and invigorated. As you may or may not know we are back in Texas. We enjoyed living and working in Missouri and still miss everyone there. I pray that the Lord will open doors of opportunity here that we may with efficacy promote the name and the Church of our blessed Lord. I am looking forward to being at Pleasant Hill, Missouri and Tulsa, Oklahoma in the spring. Pray for us and the preaching of the gospel here in Houston.

FROM THE FIELDS

Bob Orear, P.O. Box 12062, Odessa, Tx. 79768— It has been many months since I made a field report to the O.P.A. Since last report I have held meetings in Florida, Alabama, Pennsylvania and Texas, as well as speaking at several places on the weekends. I have enjoyed being at each of these places and meeting brethren who have a sincere desire to see the gospel preached to the lost. I have met many dedicated brethren and become better acquainted with others I had already met. The first of the month, here in Odessa, we were made to rejoice with the baptism into the family of God, a man and his wife who had been attending services for more than a year. This makes a total of 9 baptisms here for which we give God the glory. We also have had a number of confessions (11 I believe). Lord willing, the first of March we will be moving to Wynnewood, Ok. to begin work with the congregation there. We are looking forward to that work with great anticipation. We desire your prayers as we continue in the Lord's work.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, March 3— We began a series of meetings in Modesto, Ca. this morning. Interest seems high and some outside attendance has already been seen from extensive advertising. We look forward to a good meeting. Bennie Cryer closed last Lord's Day at Fremont. He held a good meeting and did some good preaching indeed. We believe the church was benefitted and strengthened. We thank the sister congregations who came from near and far and helped out with the singing and crowds. There were some who also attended from the community and we hope good made yet come from that. Presently, California is receiving some much needed rain and snow in the mountains. We are all thankful. Pray for the work everywhere, please.

Gary Barrett, 899 Greenbrier St., St. Albans, W.V. 25177 (304-722-

4987)— The work continues here at St. Albans and we are very pleased at the progress. We have of late baptized 4 more. That makes 9 in the last 6 months. We have also had one restored. I met brethren in a Bible study in Chapmanville, W.V. on the cup question. We discussed the subject for about 3 hours. These brethren use cups, but believe Sunday School is wrong. The only thing I can see separating us is the individual cups. I believe some of the brethren are leaning in the Lord's direction for scriptural worship. We have hopes the church will change from cups to one cup in the future. After the discussion two folks made confessions for worshipping in error. I lately preached at Beckly, W.V. and there was one confession for worshipping in error. I have been privileged lately to preach at Moore, OK and Henryetta. I have enjoyed my work here at St. Albans which ends in June of this year. We look forward to meetings at Denver, CO in March and El Cajon, CA in April. Remember to pray for us. God bless you all.

Joe Norton, 1712 Wanda Way, Arlington, TX 76017, Feb. 27— The year 1991 was a busy, but productive one in the Lord's work for us. Besides preaching in the Texas-Oklahoma area as usual, we held meetings and did mission work during the summer. At the end of May, Bro. Wayne McKamie and I conducted the annual preachers' study for the preachers in Mexico. Bro. Terry Baze accompanied us and helped with the study, which was in Cd. Victoria about halfway between the border and Mexico City. About 40 native preachers and church leaders gathered for an intensive examination of the scriptures, and enthusiasm and interest was high. In June we were in Houston, Missouri, for a 10-day meeting, our second meeting with that congregation. It was really enjoyable to be with the good brethren in that area again and to see their continued interest in the Word and in things spiritual. Visitors came from several surrounding congregations and encouraged the

meeting. In late June, it was a pleasure to be with the brethren in McAlester, Oklahoma, for Sunday services. After the annual meeting in Sulphur, Oklahoma, I preached for the Ardmore, Oklahoma, congregation before leaving for England and Scotland where JoAnn and I enjoyed renewing acquaintances with brethren whom we have grown to love very much during the past few years. The group that was with me and I had the pleasure of worshipping with the congregation that meets in Hindley Green near Manchester, England. After I spoke for the morning worship, members there showed their gracious British hospitality by serving a delicious lunch and allowing us to enjoy their fellowship. Parting soon afterward was an emotional experience for all of us, but we all left there indescribably uplifted spiritually. After returning to the states, I conducted a 10-day meeting at Little Rock, Arkansas, where it was a pleasure to be associated again with Bro. Jim Franklin, a long-time missionary companion. Hospitality was wonderful, and a keen interest in the preaching of the gospel was evident. The brethren were very encouraging. Following the return from Little Rock, Bro. Tom Crouch of the Arlington, Texas, congregation and I went to several countries in Eastern Europe to investigate the possibility of beginning a gospel mission work in one of the former communist-controlled countries. Any who might be interested in starting a work in that part of the world might be in touch with us, and we will be happy to share what we found. Our last work for the summer was a weekend meeting with the brethren at Capitol Hill in Oklahoma City. This meeting was one of many weekend and longer meetings we have conducted for the congregation there, and we came away just as encouraged as always. Those brethren show such a zeal and an interest that it lifts my spirits just to go there. In April, we have been asked to conduct a meeting at the Ardmore congregation (April 10-14) and have been asked to participate in the annual April meeting at the Norman, Oklahoma, congregation.

EXPIRATION DATE

If the date near your name and address reads 4-91 your subscription expires with this issue. Please renew promptly - D.I.K.

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 Drive, Ada, OK 74820, Feb. 21, 1991— I just returned home from two very enjoyable meetings. February 2-10, I was with the brethren in Ceres, CA. Crowds were excellent. We had visitors from the community and very good support from surrounding congregations. Several preaching brethren attended and encouraged me as I preached from night to night. They included Bennie Cryer, Richard DeGough, Paul Nichols, Don King, and Ron Jordan. We were also pleasantly surprised to have Lynwood Smith drop in on us for one service. The meeting resulted in one confession of faults. My next meeting was in Fairview, LA. This meeting was also well attended. Preaching brethren included Billy Orten, Billy Dickenson, and Cleo Gatson. It was an uplifting experience to be with the brethren in that area again. This meeting resulted in one confession of faults also. My immediate schedule includes: Irving, TX Mar. 6-10; Tulsa, OK Mar. 29-31; Woodlake, CA Apr. 4-6; Clovis, CA Apr. 7-14; Orange, CA June 1-9; Olney, TX June 16-23; Earlytown, AL July 5-14; Tyler, TX Aug. 18-25; Denver, CO (Broomfield) Sept. 21-29; Canon City, CO Oct. 2-6; Mountain Home, MO Oct. 13-20.

Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN 47403, March 4, 1991— The work at Spencer continues to go very well. Over the course of the winter we have been involved in home studies, with many different people. There is no doubt in my mind that the Lord has been with us, and

blessed our efforts in this work. Since my last report, we have been blessed with the privilege of assisting two more precious souls in obedience to the gospel. We have also been involved in studies on the communion, with a teacher from the digressive church. This was a man who, by his own admission had spoken out publicly against the "one cup doctrine". Two weeks ago, he stood in the pulpit (where he had once spoken against the use of one cup) and taught the truth on the subject. Jerry Cassidy, and his family have now taken their stand with us, for the truth. May God bless them. As I close this report I would like to leave one thought in the minds of our readers. In going about the Lord's work here at Spencer, I have contacted many people, who over the years have left the church. Without fail, every person I've spoken with has told me the same thing: "I quit, because I was tired of all the bickering." How sad. I wonder how many others have echoed those same words? Jn. 13:34-35.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, March 8— The work in Stockton continues to go well. A few have been baptized and studies with others indicate more will be added to the church in the near future. The elders here continue to lead the church toward higher ground each day and the congregation is looking forward to another banner year as they serve God in the spirit and rejoice in Christ. The attendance continues to increase. It was a pleasure to work with the Fremont congregation in February in a gospel meet-

ing. Don King and I had been in the Philippines for three weeks in January and then we were working together in this meeting so we have seen a lot of each other lately. In fact, this week he is conducting a fine gospel meeting in Modesto and we are attending that as much as possible. Done is a fine work fellow. We are continuing to visit the congregation in Santa Rosa and helping them out. They are striving to do their best over there and a visit from you would encourage them so much. God bless all of you.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— Since last reporting we have had 3 baptisms at Sharonville for which we are extremely thankful. We look forward to our Spring Meeting April 20-28. We certainly hope those in driving distance will come and be with us. My meetings are as follows this year: March 30-April 7, Golden, OK. May 24-26, Blue Springs, KY. June 8-16, Lexington, OK. 23-30, Glidden, IA. July 5-11, Chestnut Ridge, KY. 13-18 Imperial, Neb. 21-28, Temple, GA. Aug. 2-11, New Salem, MS. 17-25 Open (cancellation). The Spring and Summer should prove beneficial to every Christian as Gospel Meetings will be going on all over the country. Why not make plans to vacation near one and help the Cause and enjoy some real "Spiritual Recreation." May I especially suggest if you can help us during the meetings in the Northwest, these churches are far from others and would be grateful to have you. Naming a couple are Glidden, IA. in June and Imperial, Neb. in July. Pray for us.



A D V O C A T E

No. 5 MAY 1, 1991

...AND WHO WILL MOTIVATE ME?

By Larry Lay

Motivational seminars have swept our nation. Most are familiar with the names so they need not be mentioned. Suffice it to say they draw big crowds, paying big money, to be motivated. It clearly demonstrates that people want to be and need to be motivated. But, I ask, who will motivate me? Good question! Much of life is spent with the process of motivation. From cradle to grave we are the by-products of various interconnected motivational processes. Young children are motivated to excel in school with praise and rewards. The businessman motivates his employees to sell more, to work more, to be more productive and efficient. The motivation? More commissions, advancements, and recognition. Elders, preachers, teachers, motivate congregations to be about the Lord's work. Parents are motivating their children to develop their talents in the Lord and walk closely with God. And it is important that we motivate one another. The epistles are replete with many examples of godly people motivating fellow believers.

But I somehow sense a problem in all of this. While it is important and I suppose in some cases critical, that we spiritually motivate each other, why are so many in need of being motivated by others?

It is interesting to note that some people who seemingly need little motivation in life, need so much in religion. People do not generally need to be motivated to pursue sports, hobbies, recreation, and good times. Most Christian people don't need to be motivated to make a living for

their families. I Tim. 5:8 is apparently good enough. Or I would rather think the natural love that one would have for his/her family is sufficient motivation. We can actively pursue our careers, our friendships, and our pastimes, often not requiring great outside motivation, and yet sometimes seem somewhat unmotivated towards the Church and the matters of faith.

It seems apparent there is a level of motivation that must arise from within my own heart and have as a wellspring my own personal belief in God and commitment to His cause on this earth.

What motivated Paul to go unto the Gentiles? "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1) What was in Paul's heart was sufficient motivation to drive him on in the face of opposition, persecution, and deprivation. That experience on the Damascus Road changed Paul forever. We should hope that our rebirth would likewise change us forever. (II Cor. 5:17) We are not left with the sense that Paul needed a lot of prodding and pushing to proclaim Who and what lived in his heart. He said it rightly, "It is not I that live, but Christ liveth in me." (Gal. 2:20) When Christ starts living in us, we are going to gain a whole new and different perspective on motivation! The lack of motivation, I fear, may be traced to the fact that maybe Christ doesn't live in us to the degree or in the way that He needs to.

When the Church at Jerusalem was scattered abroad, the motivation for the actions that fol-

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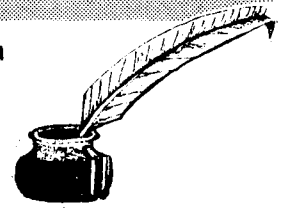
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EDITORIAL

WHY CAN'T WE HAVE ELDERS IN THAT CHURCH?



By Bennie Cryer

Every once in a while I am asked if it is scriptural for a local congregation to not have elders, but since the church is designed by Almighty God to produce elders it cannot scripturally fulfill its role if it is not trying to produce elders.

Suppose the owner of a good cotton farm leased his farm to a neighbor and, in addition, gave him all the implements, seed, fertilizer and water needed to produce cotton and for the next twenty or thirty years the lessee would produce not a single bale of cotton. What would the owner think? What action do you think the owner would take? What would be the lessee's responsibility in this matter? What would the other neighbors think about this situation?

All of these questions must be answered by each who is a steward in a local congregation for the church is like that good cotton farm that should produce cotton. It is designed to produce not only Christians, but the very finest of Christians that are called elders in The New Testament. Along with the church comes that which gives us all things that pertain to life and godliness, or, in other words, everything needed to take a sinner, convert him, and cultivate him until he qualifies to be selected and ordained an elder. There are examples in The New Testament of the church taking heathens and producing elders of them in three years or less. Acts 14:21-23. We have not been able to follow that pattern in many local churches. What does the owner of the church think of this? What action do you think he will take toward the stewards of the local churches who have failed in this matter? What responsibility do these stewards have in situations like this? What do the neighbors think of a local church that cannot produce elders? Why have we generally not been able to produce elders? Let us consider what may be some of the answers to these questions:

1. Lip service instead of heart service. Mt. 15:8-9. Sermons and lessons are taught on the subject but nothing concrete is done toward official goal setting and training. In some cases men are already qualified but the congregation



THE QUERIST COLUMN

By Ronnie F. Wade

Question: What Scriptures, if any, indicate how much a man is to be given for his work of preaching? What if the man is not a full time preacher? (Ar.)

Answer: The following Scriptures deal with the support of gospel preachers: "Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6; "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only." Phil. 4:15; "I robbed other churches taking wages of them to do you service." 2 Cor. 11:8. In 1 Tim. 5:18 we have the general principle "the labourer is worthy of his hire" given as proof that workers of the Lord may be paid for their services. It seems to me that these passages present undeniable evidence that those who preach the gospel should "live of the gospel." The question of how much, however, is not answered in terms of dollars and cents. No particular sum is stipulated for preachers salary in an ongoing work or for his services as a result of a gospel meeting. It would be foolish to assume that the preacher's wage should be any less than is necessary to allow him to live, pay his bills, and provide for his family's welfare both for the present and the future. To try to starve the preacher out will only result in fewer and less effective preachers. A preacher should not have to worry about whether he will be able to meet his obligations at the end of the month. If that is the case, it will be very difficult for him to direct his energies toward the fulfillment of his duties. Instead of asking "how little can we get by with?", we need to ask "what will it take in order for this man to live and do his job?" In determining the preacher's pay certain things should be taken into consideration: i.e. expense for travel, (food, motels, etc.), ownership and upkeep of a car, added expense of clothing, no retirement plan, medical and hospitalization insurance (a major and necessary consideration in today's world), as well as all the other nor-

mal expenses present in our current society. As you can easily see it takes a great deal more money to function as a preacher than many realize.

The second part of the question deals with part-time preachers. It would appear that Paul himself was a part-time preacher. (At least at certain times in his life) In Acts 18:3 we learn that he labored with his hands so that he was not chargeable to the brethren. In 2 Cor. 11:8 he refused to take money from Corinth in order to keep down criticism. In either of these situations he was certainly no less a preacher. His actions were designed for the good of the cause, and to conclude that because he received part of his support from other sources he ceased to function as a preacher, would be unwarranted. Since the Bible teaches that the labourer is worthy of his hire, it is my belief that a church is responsible to a man for his services whether he is considered full-time or part-time. One should be fully compensated for the job he does, irrespective of what he may receive for doing other work. For example, if I work as a public school teacher and paint houses on the side. Suppose you call me to paint your house. Would you conclude that because I teach school I don't deserve to be paid for painting your house? Or that I should receive less compensation for painting your house than one who paints houses all the time? Certainly not. By the same token, if you call a man to preach who raises cattle on the side, you are obligated to pay him for the job he does, and have no right to withhold or reduce his salary because he deals in cattle at other times. The idea that we can pay certain preachers less than others because of what they do at other times is neither scriptural nor practical. I would encourage all brethren to adequately support all preachers. We have few enough of them as it is. We certainly don't want to force any now preaching to seek secular employment.

(Send all questions to Ronny F. Wade, P. O. Box 10811, Springfield, MO 65808.)

GOD'S PEOPLE

By Jim Winchester

Know ye that the Lord he is God: It is he that hath made us, and not ourselves: We are his people, and the sheep of his pastures." Psa. 100:3.

The world you and I live in is a world that is frightened and unhappy. Confusion is the rule rather than the exception. Heartaches and heartbreaks are an everyday affair to some people.

As you look at this world, what would you say was the basic cause of our troubles? I fully believe it is man's estrangement from God. All the emptiness and loneliness we experience comes to us because of man forgetting that we are God's people, created by him for his eternal purpose.

We are trying to center life around ourselves. To many people endeavor to use God's created energies to serve man's own needs. Instead of man seeking God's purpose for our life, we try to run life to suit ourselves; by setting up our own rules and methods. This type of living leads to our own destruction. When man's ways fail, he then becomes bewildered and frustrated.

Man is trying to be his own shepherd. Instead of admitting we are scared, lonely, disturbed and lost, we are prone to think we know where we are going and how to get there. Faith has nothing to offer to those that feel this way.

Christianity is based on man's limitations and God's unlimited resourcefulness. The bible speaks many times of God as the Shepherd and man as wandering sheep. Ezekiel describes the activities of God as, seeking the lost, bring back the strays, binding up the crippled, strengthening the weak, and feeding them all with justice. The apostle John portrays man as wandering sheep getting lost, being faced with many temptations, and being lead by false shepherds who will not protect them in their hour of temptation.

Our spiritual condition depends on our ability to recognize a need for a shepherd. We are tempted sometimes to look for green pastures,

rather than yield to the authority and care of the shepherd, thinking that we are capable of taking care of ourselves and all the needs we might have. We need to watch for false shepherds offering us all types of benefits, often with the promise of little or no effort on our part. The shepherds of the "isms", cults and fads stand in our way by offering to restore our souls and bring us into the valley of the peace of mind.

Jesus warned against things like these and taught that they would forsake us in the face of the enemies. Jesus made no easy claims. He implies a need for discipline and perhaps at times of suffering. Discipleship calls for humility, loyalty and faith. He does, however, extend unto us for faithful service: love, forgiveness, power to endure and relationships that death itself cannot destroy.

A strong relationship between the shepherd and his sheep takes time, patience and experience. The ability to know, trust and understand the shepherd, comes from a constant, persistent, practice of faith. There is no easy way, no magical formulas in religion and no short cuts to abundant life. These are some of the reasons why some of the sheep become disappointed and leave the flock.

Turning your back on the shepherd is like drifting from place to place without any rest. The end results of this kind of living is confusion, conflict and finally death.

Man seemingly has placed a barbed-wire fence between himself and God. This barbed-wire fence can be defined as hate, suspicion, envy, jealousy and pride. All of this separates man from God's eternal purpose of one flock, united together in one body. Refusal to surrender to his wisdom and goodness is to reject that purpose; only chaos and despair can result.

In these perilous times let us build within ourself a belief in God, by which we will be able to serve our souls and others as well. May our prayers always be "Lord teach us thy ways." --
Jim Winchester, Lodi, CA.

IS SIN DOMINATING YOUR LIFE?

By Tony Melton

We hear it preached that Christians can be victorious over sin, and the Bible teaches that sin shall not have dominion over us (Rom. 6:14). Nevertheless, we see and hear of many Christians failing to overcome sin.

Why is this? One reason Christians fail to conquer temptation and sin is because they try to do so without God's help. It can't be done.

We can receive God's assistance by putting on the whole armor of God (Eph. 6). Without this armor a Christian is like a soldier going into battle without any weapons or protection. In Ephesians six, God reveals to us two reasons why we need to put on the whole armor:

1. That we may be able to stand against the wiles (strategies and the deceits) of the devil (Eph. 6:11).

2. That we may be able to withstand in the evil day (Eph. 6:13).

These verses show that only those who are dressed in the armor of God can defeat Satan and overcome temptation. If we want to overcome sin, then we must put on the God-supplied armor. The parts of the armor are

truth, righteousness, the gospel, faith, salvation, and the word of God (Eph. 6:14-17). Each piece of the armor can be obtained in one place--the Bible.

Why is it that many Christians are failing to overcome sin? The main reason is simply because they are not reading, studying, and listening to God's word on a regular and consistent basis. Even preachers, who seemingly study the Bible regularly, succumb to temptation. Why is this? Because their Bible study becomes little more than a time to copy and practice some sermon from an outline book for the purpose of teaching or entertaining other members. Preachers often forget to study to improve and strengthen their own spiritual life.

Often we look for other sources to help us overcome spiritual weakness and sin, but according to God, the power for conquering sin is HIS WORD. When we fail to study God's word, we are failing to seek God's help. By searching God's word diligently, we are diligently seeking God's help.--A.P. 20026, Comayaguela D.C., Honduras, Central America.

...AND WHO WILL MOTIVATE ME?

By Larry Lay
(Cont. from page 1)

lowed were apparent. The simple but powerful statement of (Acts 8:4) "Therefore they that were scattered abroad went everywhere preaching the word," leaves us with no doubt as to what their motivation was. It must have been a deep sense of consecration that motivated them to jeopardize

their lives to preach what they so faithfully practiced.

Of those in Hebrews 11 we stand in awe. Hunted, hounded, and hated, the Bible says by faith they endured, they conquered, they overcame. Do we have to wonder what would motivate people to do as they did? I think not. The answer is far too obvious. Something pushed them far beyond the limits of what most of us could imagine. What was their motivation? No doubt their motivation was the same as Moses' of whom it was said in

the same Chapter (vs. 24-27) "By faith, Moses when he was come to years, refused to be called the Son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater than the treasures in Egypt: for he had respect unto the recompense of the reward...for he endured, as seeing Him who is invisible."

All of these had one common connecting thread. In life their motivation arose from a deep-

seated faith in God, and certainly a sense of urgency about their mission in life. They were able to overcome because of their perception of God and the future.

We must recognize that no human power on earth can ultimately motivate and empower us to approach our duties and relationship to God with a real sense of urgency and purpose. The more fully the love of God brings into focus our mission, the more clearly we sense the danger faced by unrepentant souls, the more personally we feel responsibility towards each precious soul, the more motivated we will become.

Who has to motivate us to feed a hungry child, or tenderly care for our young ones when vexed by sickness or injury. Who need motivate us to show compassion to the disheartened, the weary, the beleaguered in life?

And who should have to motivate us to be about the Master's business? May the day soon come when the greatest motivational power there is--the love of God in our hearts--a love of His commandments, a love of his children, a love of his church, and a love for lost souls, be the great motivating and moving power in our lives. (I Cor. 13)

Certainly we all need to be motivated from time to time. It is natural. But we must strive to see where the deeper motivation that all of us need must ultimately come from. May we, with Moses, endure by seeing Him who is invisible. Amen.

WHY CAN'T WE HAVE ELDERS IN THAT CHURCH?

*By Bennie Cryer
(Cont. from page 2)*

lacks the desire to appoint them. Some believe they are

getting along alright now without elders, so, why bother to appoint elders. They are sometimes even willing to put up with an unscriptural system (majority rule) in order not to have elders. In extreme cases men and women alike oppose it for fear of losing their vote or their husband's vote in the decision making process because they know they could never qualify to be an elder. Is this not paying lip service only to an instruction from the owner of the church?

2. Lack of desire to become an elder. I. Tim 3:1. This is evident because it is difficult to find men who are willing to make the sacrifices of time and energy necessary to qualify. By the time they fulfill their material goals and have enough of this world's goods to be comfortable, their children have seen enough of double standards and shoving the church into the background to want nothing more to do with the church even though dad wants to put the church first now. So, they now have unfaithful children and, therefore, cannot qualify. Really and truly, they are just like dad was. If you want your children to sacrifice themselves to the Lord, learn to set good examples of sacrifice now. Learn to teach. Learn to be holy and just. Really take up the cross. Really serve. This is the way Jesus got His followers.

3. Lack of help and encouragement from church and family members. I Tim. 3:4-5; Titus 1:6. How many members have told the growing Christian they want him to become an elder? Wives have encouraged and pushed their husbands to become top executives, but have you told your husband you will back him and help him to become an elder? Or, do you think that might

hinder him in climbing the promotional ladder? Remember, that future elder has to have a good congregation and a good wife behind him. And you children, why don't you meet your daddy when he comes home from work today and throw your arms around him and promise him that you will try not to do anything that would hinder him in becoming an elder and that you want to encourage him and would be proud to see him selected and ordained as an elder. Some children have made it impossible for their father to even be considered for this work.

Are these some of the reasons the local church where you attend has not produced elders? If so, you need to begin immediately to remove the hindrances and get on with obeying the instructions of the owner of the church and properly use all he has given you for this purpose. When this is done the owner of the church will be well pleased. Elders will be produced and those of our friends in the world will have more respect for the church.

So, is it scriptural for a church to exist without elders? Why, certainly, if that church has elders in its plans and its goal is more than a "lip service" way. I have come to see that the statement I sometimes read and hear that "the church can be scripturally unorganized" is an unscriptural statement. I know well meaning brethren make this statement because they know the church can exist without elders. It should therefore read, "the local church can exist scripturally without elders." But brethren, for how long and under what circumstances? -- *Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210.*



ANNOUNCEMENTS

SPECIAL ISSUE OF THE OLD PATHS ADVOCATE COMING IN JULY

The Lord willing, we plan another special issue of the **Old Paths Advocate** for the July issue. This edition will be dedicated to the topic: **THE WORSHIP OF THE NEW TESTAMENT CHURCH**. Following are some of the subjects to be discussed:

The worship of the New Testament Church

The Lord's Day vs. the Sabbath
Singing and Making Melody In Your Heart vs. Playing on an Instrument

Teaching The Word Of God
Women Teachers

Classifying People to Teach Them
Scriptural Observance of the Lord's Supper

History of Individual Cups

The One Loaf

The Fruit of the Vine vs. All Substitutes

As you can see, you will not want to miss this issue of the paper. We plan to have 10,000 copies printed, so order yours early. These papers will be excellent to share with your friends who are members of digressive churches of Christ.

CAN YOU HELP?

The brethren in Kentucky are currently sponsoring a T.V. program out of Hazard. Bro. Irvin Barnes is the preacher. They have contracted for another six months with an eye to establish a church in that area. If you can assist them in any way, please contact Bro. Arvil Baker, 400 Pistol Creek Rd., London, Ky. 40741.

RADIO SERMONS

The State-Line congregation, in Jasper, Tn., is pleased to make available to the brotherhood, professionally recorded radio sermons.

These sermons are prepared for a 15 minute radio program, and are easily adaptable to every congregation's needs. They are designed with no dates, locations, directions, etc. so that each congregation can make any necessary announcements needed. This is easily done by providing the radio station with the information.

The speaker for each of these programs is Allen Bailey. His sermons cover a wide selection of topics, including: Salvation, Spiritual Gifts, Women Teachers, The Church, etc. There are 54 sermons in all, enough for an entire year of weekly programs. The price for the entire set is only \$50, postpaid.

Please Note: These tapes could easily be used for not only radio programs, but also homestudies, family devotions, personal studies, and sermon material.

To order, or obtain more information, please contact: Todd G. Long, P. O. Box 881, Jasper, TN 37347.

COMPREHENSIVE NEW TESTAMENT STUDY IRVING CHURCH OF CHRIST 108 W. Grauwylor Irving, Texas 75061 MAY 22-25, 1991

We would like to invite everyone to attend our 3rd of a yearly series of New Testament studies to be held over the coming years.

These studies began two years ago, with an indepth look at the books of I Timothy, II Timothy, Titus and Philemon, and continued last year with a study of the books of Hebrews, James and Jude. This year's study will cover the books of I and II Peter, I, II, and III John, and Phillipians.

Unlike many studies, this is not a topical study, but an indepth, verse by verse and chapter by chapter dissection of the books of the New Testament. The overall goal is to utilize the tremendous talent and knowledge of our preachers to produce a complete set of commentaries on the New Testament.

The first volume of the "Contending For The Faith Commentaries" has been published and is available upon request. Please send your order to Contending For The Faith, 1625 Trinity View, Ir-

ing, Texas 75060. This volume covers I Timothy, II Timothy, Titus and Philemon and the cost is \$12.00 plus postage. Our plans are to publish at least one new volume per year until the task is completed.

Many have already made plans to attend this year's study and we encourage you to do the same. There are plenty of homes that are willing to provide accomodations so don't let that hold you back. Come and join us in this very special time.

Hope to see you there!

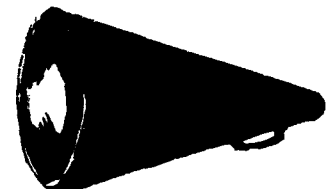
--Ray Powell

MY POSITION ON CARNAL WARFARE

The individuals listed below have wished their objection to carnal warfare, and participation in the military forces in any form, be made public. We hereby list their names as being conscientiously opposed.

Jason Edward Garland, 1723 Garretson, Corona, CA 91719
Damain Wood, 1253 N. Reeder Ave., Covina, CA 91724
Jason Conner, Broomfield, CO
Chad Martin, Broomfield, CO
Steven Ford, Broomfield, CO
Eric Ford Lane, Broomfield, CO
Benjamin T. Lane, Broomfield, CO

Scott Word, Broomfield, CO
Leslie Word, Broomfield, CO
Paige Word, Broomfield, CO
Beck L. Caffey, 15810 N. 145th E. Ave., Collinsville, OK 74021
S.M. Caffey, 15810 N. 145th E. Ave., Collinsville, OK 74021
Mike Middick, 501 Whipple Ave., Canon City, CO 81212
Shannon Owens, 1432 W. 3rd, Florence, CO 81226
Danny L. Owens, 1432 W. 3rd, Florence, CO 81226
Daniel P. Owens, 1432 W. 3rd, Florence, CO 81226
Fred Allen Johnson, 600 West Main, Madisonville, TX 77864
Dominique J. Johnson, 600 West Main, Madisonville, TX 77864



ANNOUNCEMENTS



SIXTY YEARS OF MARRIAGE - A NOBLE EXAMPLE

It was March 14, 1931, in the midst of the Great Depression, at Washington, Okla., that Bro. Virgil Criswell and Sister Gertye Blair, exchanged wedding vows that have weathered, and weathered well, the chances and changes of 60 years. For many of these years, they have been, and are still, faithful members of the church meeting at Washington, Okla. They are the parents of three sons: Roy Lee, faithful gospel preacher, Cassville, Mo.; Harold, who lives and attends the congregation at Moore, Okla.; and Jimmy, who lives at Purcell, Okla., and attends the congregation at Norman. They are also blessed with 8 grandchildren, and 6 great-grandchildren. Each of the sons is grateful to have had such Christians for parents to rear them in the faith. For more than 40 years, it has been this writer's honor to know these two dear people. Before the infirmities of advancing years took their toll, Bro. and Sister Criswell were shining examples for attending gospel meetings. There is no telling the miles they drove in doing this, one of the supreme joys of their long, fruitful lives. This speaks more than well for these two pillars in the church. The church and its prosperity is their life. For those who would like to honor these dear folk in their attaining this honored milestone, here is their address: Rt. 1, Purcell, OK 73080. May the Lord bless Brother and Sister Criswell, their most hospitable home, their children and theirs is my prayer. I am grateful that their paths have crossed mine down here, and how blessed I have been to tarry with them for a time. I am the better for it. I am indebted for much of

the information, to their son, Roy Lee, my long-time good friend.--*Don McCord.*



BROWN— Brother Don R. Brown, son of James C. and Nora Massey Brown was born March 3, 1931 near Competition, MO and departed this life Feb. 9, 1991 in Lebanon. Don was a member of the church here in Lebanon, having obeyed the gospel earlier and having been restored to duty about a year ago. He is survived by two daughters, Sheryl Allen of Mesa, AZ and Donna Capps of Lebanon; three grandchildren, Emily and Robert Allen and Josh Capps; four sisters, Bernice Tunnel, Golda Wade and Norma Saracino, all of Lebanon, and Wanda Wallendorf, Ft. Lauderdale, FL; one brother, Ed, of Springfield and other relatives. Bernice and Golda are members of the church in Lebanon. Services were conducted Feb. 11, 1991 from Colonial Funeral Chapel with burial in Mt. Rose in Lebanon. The writer conducted the services.--*Johnny Elm-ore.*

PATTERSON— Vernon James Patterson of San Angelo, Texas was born Jan. 10, 1910 in Hamilton County, Texas. He passed from this life on his eighty-first birthday, Jan. 10, 1991. Brother Patterson was a member of the Nineteenth St. Church of Christ in San Angelo. He had resided in San Angelo since 1968. He was preceded in death by his wife, Francis, who was also a member. He is survived by one step-son,

Leon Brown; two sisters, Lona Morris and Geraldine Ellis; and two brothers, Murray Patterson and Walter Patterson. The writer endeavored to speak words of comfort.--*Melvin Blalock.*

HOWARD— Irene E. Howard of San Angelo, Texas was born May 9, 1908 in Milam County, Texas. She passed from this life March 28, 1991 at Weatherford, Texas. In less than two months Irene would have had her eighty-third birthday. Irene was a sweet lady who will be missed by her family, friends and brethren in Christ. She was a long time member of the Nineteenth St. Church of Christ in San Angelo. She had spent the last several years in the care of her sister, Nelta Blankenship of Weatherford, being unable to live alone. Nelta is to be commended for her loving care of her sister. Her body was taken back to San Angelo for burial. Irene is survived by one son, Michael Allen Howard; one grandson, Jordan Howard; two brothers, Bennie Cryer and Wade Cryer; three sisters, Nelta Blankenship, Edna Becker, and Jean Harris. The writer endeavored to speak words of comfort and warning to a large gathering at the San Angelo church building.--*Melvin Blalock.*

HAWKINS— Willard Easley Hawkins was born Feb. 19, 1918 and passed away Jan. 24, 1991. He was a lifetime resident of North Carolina, mostly of Raleigh. Bro. Easley obeyed the gospel about 50 years ago. He was a faithful member of the Raleigh congregation until his illness became so bad he had to use oxygen most all the time for the past three years. His passing leaves three sons, Ray, Ted, and Ronnie; one daughter, Kelly; six grandchildren; three great-grandchildren; one brother, Roy E. Hawkins, all of Raleigh. He is greatly missed by the home and the church. His funeral was held at the church with congregational singing. Burial was in the church cemetery. Bro. Jerry Harris and I spoke words of consolation to the many friends and family.--*James W. Kornegay.*

HOLLOWAY— Henry Holloway was born Feb. 20, 1907 and departed this life Feb. 2, 1991. Henry was a member of the Chapel Grove Church of Christ near Summertown, TN. Henry had

been sick for a number of years, but was faithful to attend services as long as he was able. He leaves behind his faithful wife, Odell, one daughter, one son, eight grandchildren, seventeen great-

grandchildren, and three great-great grandchildren, one sister, two brothers and several nieces and nephews. Henry was dearly loved by all and will be missed.--
Johnny L. Fisher.

FROM THE FIELDS

the fields are white already to harvest



Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, April 10— The work of the Lord is progressing in our area, with good results. During the past few months I have preached at various churches here in southwest Mo. March 23-31 I was in a meeting at Walnut Grove, Ky. resulting in six baptisms and two confessions of fault. Currently, April 7-14, we are in a meeting at Lebanon, Mo. Our meetings for the near term are as follows: June 15-23 Marietta, Ga., June 26-30 McAlester, Ok., July 8-15 Andrews, Tx., July 20-28 Fairview near Marion, La., Aug. 4-11 Napoleon, Al. and Aug. 21-25 West Chester, Oh. We look forward to being at all these places, and encourage everyone who can to attend and help us out.

Charles Berna, 2366-A Alta Garden Lane, Sacramento, CA 95825, April 8— The work has been going fairly well through the first quarter of this year. So far, we have had two precious souls obey the gospel and one out of duty person restored. We have a few Bible studies going that look promising. The brothers and sisters at North Area congregation have been very active and cooperative in helping me with the work. It is a real joy to work around brethren who have such great brotherly love. Please pray for the work here.

Joe Hisle, Rt. 4, Box 188, Ada, Ok. 74820— I am happy to be able to report that we have had a good winter with the home congregation here in Ada. I appreciate their continuing support both financial and moral without which I could

not continue to travel and preach the gospel. We just closed a meeting in Amarillo, Tx. The meeting was well supported by the members and some visitors. It was especially good to have Bros. Russell Duckworth and D.J. Hastings and their families to visit from the congregation at Lubbock. Following is a portion of my schedule: May 17-19, Okemah, Ok.; May 26-June 2, Cable Ridge, Mo.; June 9-16, West Monroe, La.; July 7-14, Levelland, Tx.; July 21-28, Bandy, Ky.; Aug. 2-11, Hoyte, Tx.; Aug. 18-25, Tulsa, (11th St.) Ok.; Sept. 25-29, Collins, Ms.; Oct. 11-13, Broken Arrow, Ok.; Oct. 20-27, Houston, Mo. If you are near these areas we would appreciate your support. We are looking forward to the work and continually request your prayers.

Johnny Elmore, P.O. Box 1657, Lebanon, MO, April 6— Spring has arrived in the Ozarks, lifting our spirits after the ice and snow of winter. I spoke at Eldon, MO, March 3 and found the congregation progressing under the leadership of Wyn Baker and David Griffin, two capable evangelists. I was at Fairview, near Marion, LA March 4-10, conducting studies on the eldership. I believe progress was made in their efforts to have scriptural government for the church. Our television efforts continue over KRCG-TV in Jefferson City. Very soon now, I will be beginning a series called **Great Questions of the Gospel Age**. This series has been put in print and contains 14 full-length sermons and is accompanied by a correspondence course with a les-

son over each sermon. I can supply a book and fourteen lessons for \$3.00, which includes postage. The Lee's Summit congregation has asked me and Don King to conduct the Fourth of July meeting here in Lebanon at the Nelson Center and it is not too early to be making plans to be here.

Miles King, Rt. #1 Box 115, Scotland, AR 72141, April 6— We continue to receive the **Old Paths Advocate** and enjoy the good articles, field reports, etc. The church at Scotland continues to grow--we are one big family where love and peace prevails. We look forward to our gospel meetings with David Dean, May 10-12 and Bro. J.W. Kornegay, June 2-9. Our singing school is scheduled for July 8-12 in the Scotland community building. Terry Baze will be teaching the singing school.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, April 11— March 22-24 we enjoyed holding a weekend meeting at Yuba City, Ca. Crowds were outstanding in spite of the rainy weather. We were appreciative of the help given from nearby congregations. A good spirit prevailed among everyone. We look forward to being with them again over a Sunday in May as well as the congregation in Atwater for a weekend meeting May 10-12. Lord willing, we begin this Lord's Day in Buffalo, Mo. for a week's meeting. Over last weekend we made a trip to Little Rock, AR along with several others to discuss the Malawi, Africa work. A tremendously encouraging attitude was

FROM THE FIELDS (Continued)

manifested among the fourteen or so preachers and other brethren who came. Everyone is eager to contribute to the welfare of the Lord's work not only there, but everywhere. We pray that good will result. Brother Jim Franklin is being sent to Malawi by the Little Rock congregation (the time is yet to be determined) and we hope brethren will get behind this effort and help when they are asked. May the Lord help us realize the need to see beyond our own borders. Brethren, we need to reach out to other communities near us as well as abroad. Lord bless us in His work.

Johnny Fisher, Rt. 2, Box 621, Summertown, TN 38483— I am still preaching for five churches in the TN area. We are very sad over the passing of five of our brethren since the first of the year. I have just returned from a wonderful meeting at Edmond, OK. I stayed in the home of Edwin and Frances Morris, and I really enjoyed myself talking about the old days. The church there is really a loving, growing church. While there, it was nice to meet Doug Edwards. I really respect these young families who are willing to travel and carry the gospel. I have two more meetings this year. The next is at the Rockfield Church of Christ in Bowling Green, KY, August 14-18 and Flemington, PA, Oct. 9-13. I am looking forward to being at the 4th of July meeting in Lebanon, MO and the TN Labor Day meeting in Nashville. I would like to inform the brotherhood that I'm retiring from the factory in March, 1992 and will be available for more meetings. I plan to return to my home in Oregon in 1992 for a few months. Pray for us.

Ray Powell, 1200 Ross Drive, Irving, Texas 75061, March 28— Since our first field report in December, we have continued to press forth into the field. We have worked closely with Allen Bailey here at Irving, while preaching somewhere almost every week. We ended last year with a tremendous treat by attending the Preacher's Study and New Year's Meeting in

Oklahoma City. During our stay in Oklahoma City, we enjoyed brethren at 21st street congregation and also at the new work brethren Jerry and Winston Cutter have started in the city as well. Since the new year began, we have preached in Wynnewood, Ok., Cleburne, Tx., Houston, Tx., and Corsicana, Tx. In the next two months we will be speaking in Norman, Tulsa, and McAlister, Ok., as well as Midland, Andrews, San Angelo, Tx. and Shreveport, La. We will then be back in Irving for our annual Comprehensive New Testament Study. We feel like we are making progress for the Lord's cause, and we solicit your prayers as we continue to strive and grow in this work.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804, April 8— I have just returned from Jacksonville, FL., where I held a very enjoyable meeting for the Cedarhurst Church of Christ. It was my first visit there, but many of the members are among some of my best and dearest friends and brethren. We had splendid cooperation by the Florida congregation. Imagine, if you can, the joy I felt in my heart, to see again the Burkett sisters, from the Longwood, Fla., congregation, whom I had not seen for over fifty years, having baptized Margret over fifty-four years ago. Many members of their families and other members from Longwood attended the meeting, including Dennis Bumbalough (and family) whom they say is making a fine preacher. Hugh Murphy and wife Bobby, from Ft. Myers, Fla., members from the Hernando church also were there. From St. Albans, WV, Morris and Marie Murphy, Lawrence and Madge Lore, came for the weekend. I was so glad to see them. The church in Jacksonville is blessed abundantly with excellent leadership consisting of both older and experienced, and young energetic teachers and preachers. Their singing was very much above the average. Having given myself unremittingly for many years to the worship study and its ancient order, I observed the order of their worship to be in harmony with New Testament

teaching. I want to thank the brethren there for having me. My stay with them was far too short, but I enjoyed every minute of it.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555— The congregation at Bendavis sends greetings to all the saved in Christ. We have been blessed recently with improving attendance for services. Warmer weather and improved health among some of our members has helped. We praise God for His care. We were made to rejoice in late February when a young father placed his faith in Jesus and was immersed. Also there have been several others respond to the call to repent and be restored to fellowship. We give God the praise for these results. Since my last report I have been privileged to preach at the following congregations: West Plains, Ava, Houston, Fieldstone, and Joplin (Leawood Village) in Missouri; also at Mtn. Home, Ark. I appreciate the opportunity. Brother Ron Heiskill has preached for us at Bendavis. We always enjoy his preaching and he edifies us well. We certainly wish for him much success in preaching the gospel. I will be available for meetings this summer if anyone desires. We are anticipating many more great things to happen this year at home. God has richly blessed our congregation and we are excited about the future. May God bless all the faithful. Pray for us in the work here.

Bobby J. Pepper, P.O. Box 1793, Kenai, AK. 99611, March 6— The congregation here in Kenai continues to work in unity spreading the truth in this state. I couldn't say enough about the zeal, and hungering for growth in God's Word we have here among the members. May God continue to bless them. We are meeting during the week, and studying different topics. Brother Keith, Brian and Danny Daniels are doing a very fine job in their teaching. I continue to have articles in the local paper. I continue to make trips to Anchorage and Wasilla, and other areas to follow up on leads we

have. I am so very grateful for the encouragement and prayers from fellow Christians throughout the brotherhood in our labors for the Lord here in the far north. We are looking forward to seeing many that have plans to visit us this year. If you know of anyone in Alaska that you would like for me to visit please let me know. The nearest congregation to us, as far as we know is Washington. This disturbs us, and it should. Please pray that with the Lord's help we can change that status. May God bless the faithful everywhere!

Mark Robbins, 4517 SW 136 Pl., Miami, Fl. 33175— The Lord's Church in Sunrise, Fl. continues to work hard to build the Kingdom of God up in this beautiful section of God's Universe. Brother R.H. Renner recently was here and did a great job preaching for us. Also, the Baxter's from Okeechobee were here, and we look forward to them aiding our work here. They are wonderful people. Another family from Boca Raton has shown interest in our work. We are planning a Mission meeting with Alton Bailey and Bob O'Rear in February of 1992. Brother Nelson and I plan to go house to house teaching and preaching Jesus (Acts 5:42). We also hope to have Brother Joe Rivers, Jr. down for a meeting. Brother Rivers has always been an inspiration to me, and a good friend of brother Nelson, as they both came from the congregation in Memphis, TN. Brother and Sister Nelson and their son Ashley are simply a joy for me to be acquainted with. I believe they are a shining light of holiness in their community! Both of their sons are faithful christians, which demonstrates their dedication to Christ. As we continue to go forth telling people the Good News of Jesus, we beg your prayers, for without God, Christ, and the Spirit, we are nothing. When in Southeast Florida, please come and worship with us! My love extends to all of God's faithful children all over the world, and how encouraging it is to read in the OPA of all the great work being accomplished. Please note my new address, and please send my OPA to the Miami address

listed above! If anyone, **PARTICULARLY OF HISPANIC NATIONALITY** (in Honduras), is interested in relocating to Miami to take advantage of the good employment opportunities, please contact me! I am interested in talking to a brother or sister who speaks Spanish to help me take the Gospel to Miami's Spanish population. Please prayerfully study this!

J.W. Kornegay, Raleigh, N.C.— The congregation here in Raleigh recently enjoyed visitors: Bro. Miles King from Scotland, Ark.; Bro. Gary Weaver from Rolla, Mo. who preached for us on Sunday evening. We were glad to have Bro. Charles Mosley and son Marty from Winston, Salem area and Bro. Jerry Harris and wife Jane from Mebane, N.C. We were saddened by the passing of Bro. Easley Hawkins, who has been in ill health about three years. At present Bro. Dewey G. Denton is in the hospital recovering from having his leg amputated. We request your prayers for him and the family. I have recently developed health problems also. Hope to be better soon. We recently had five grandchildren to obey the Lord and we are indeed happy. We look forward to having Bro. Gary Weaver back with us April 10th to 15th, 1991. Please pray for us and the church in this area.

P. Duane Permenter, 3848 Stanislaus St., Riverbank, CA 95367, (209) 869-4171, April 8— Recently I was able to attend a meeting at Atwater, California with good preaching by brothers Richard DeGough and Raymond Fox. Ray is surely to be commended for his efforts to learn Spanish, and his undying zeal to reach people from this culture and nationality with the gospel. Since I last reported, the brethren here in Oakdale asked me to hold a meeting. This work culminated in October of last year. I was quite elated and encouraged by the good crowds at every service of the meeting. Then, in November I was at Salem, Oregon for the annual meeting in the Northwest. Brethren sacrificed

time and money from many different places to support the gospel. It was certainly a genuine pleasure to have been a part of the meeting. In January I held a meeting in Atwater, California and the crowds were some of the best I have seen in a meeting at that place. Most importantly, we had some interest from the community which resulted in a private Bible study. We certainly hope that good was accomplished—to God be the glory. Our plans here at home are to have a meeting with William St. John May 18th through the 26th, and any who might be able to come will certainly be welcome. This summer I plan to attend the annual meetings in Missouri and Oklahoma. July 7th through the 14th I am scheduled to be at Henryetta, Oklahoma. May God bless the faithful. Pray for me and mine.

Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403, April 4, 1991— We just returned from the Spring meeting in Birmingham, AL. It was good to hear Bro. Lynwood Smith again, and to be able to visit with many of our brethren from the area. While at the meeting we were invited to preach at the Jonesboro congregation, in Atlanta, GA. We were pleased to be able to respond and to make several new acquaintances, as well as renew some old ones. It was especially good to visit with preaching brethren George Battey, Don Snow, and their families... Back here in Spencer, we are still engaged in studies with outsiders, as well as members of the church. We are in the process of planning for a summer meeting right now, and we hope to be able to do some work on the building in the near future... Since the work in the Louisville, KY area began, Bro. Walter Hunter, and myself have been working together in that effort. During the first week of March, Bro. Irvin Barnes conducted a gospel meeting in Corydon, IN, and made contact with some people who had expressed an interest in following the N.T. pattern of worship. The week after the meeting, six people from the

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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)

"digressive" church made professions, and expressed a desire to begin a faithful congregation in that area. At present we are continuing to work with those brethren, and we feel that there is excellent potential for the Lord's work at that place. We wish to thank all those who have assisted in this work. May God bless.

Virgilio O. Danao Sr., Roxas, Isabela, Philippines, February 4, 1991— I am glad to inform brethren that the visit (January 3-21) of Bro. Don L. King and Bro. Bennie Cryer this year resulted in 44 baptisms. Although the studies they conducted were confined to daytime only for security reasons, the brethren were strengthened and edified. The entire brotherhood admired and appreciated the courage and dedication they manifested towards the Lord's work for despite the prevailing war in the Middle East they pursued their scheduled coming here to help us disseminate the good news of salvation. We continue to learn deeper meaning and application of Biblical truth as they shared us the depths of their knowledge of the Word through their clear and brilliant presentations of their lectures. Because of this, we sincerely salute them. Ever since American preaching brethren starting coming here I have been privileged to be their interpreter and guide. Generally, the Lord's work in my country is at peace and faring well. However, I would like to warn the faithful everywhere of the present situation of Perfecto Bustillos of Saguday, Quirino, Philippines. At the start of the work there, he was with us,

but later joined the No-Exception, lambasting our position on divorce and remarriage; then he came back to us making a solemn statement that he was renouncing the no-exception teaching on the marriage issue and stating he was repentant. However, he left us again and went back once more to the no-exception. Then in October 1990, he came and with tears confessed his fault asking God's forgiveness promising Him he will no longer leave us and denouncing once more the no-exception position before the brethren. But the following month, November 1990, he received financial support from the no-exception in the U.S. (Canada?), prompting him to go back again to them. Perhaps this was because we did not promise him any financial support from the U.S. Has he been bought by the no-exception fearing that if he continues to remain with us, their work in Quirino will completely collapse? Is this the kind of preacher the no-exception wants to support? Please beware of this man for he might be writing you that he is still with us. Please continue to mention the Lord's work in the Philippines in your prayers.

Irvin Barnes, Rt. 10 Box 1135, Springfield, Mo. 65803— The meeting at Corydon, Indiana resulted in establishing a church in the home of Sheldon and Elsie Hawkins at Marengo, Indiana about 30 miles west of Louisville, Ky. The potential looks good for the cause of Christ in the region. This work was a follow up to the TV program that aired in Louisville from July of last year until

the first Sunday in March of 1991. There are many other communities in that same TV viewing area where follow up work needs to be done. Walter Hunter and Reg Kinser along with other brethren from Bedford, did an excellent job making preparations for the meeting. Other preachers who attended besides, Reg and Walter, were Barney Owens, Miles King, Dennis Smith, David Griffin, and Bill Ferguson. Joe and Hazel Loughmiller came and spent several nights at Corydon to help out. The Lores and Murphys came all the way from St. Albans. Others came from Bedford, Pleasant Grove, Harrodsburg, and Brazil in Indiana. We had a respectable number each evening with good singing and enough talent to manage an appropriate service. It would be impossible to assess all the miles, dollars, time and talent that was brought to bear on this effort. It also demonstrates what can be accomplished when Christians are willing to spend and spent for the cause of Christ. I am grateful that I was allowed a part in this good work. I have over 40 new leads in hand from the TV work here in Springfield, received in recent weeks. Bro. Arvil Baker reports that the interest is growing rapidly as a result of the TV program now showing in Hazard, Ky. In fact, recent ratings from that region show that twenty percent of all the televisions are tuned to our program. The potential for starting a new congregation in the Hazard area is excellent. We are making plans and looking forward to our meeting here at the north side in Springfield with Bro. Smith Bibens May 15-19.



A D V O C A T E

No. 6 JUNE 1, 1991

JULY WILL BE A SPECIAL ISSUE

THE PERFECTING PROCESS

By Jack Cutter

This subject should prove to be interesting and significant. Actually, without an understanding of perfection, the Christian system cannot operate effectively. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection..." Heb. 6:1. "Night and day praying exceedingly, that we may see your face, and may perfect that which is lacking in your faith," 1 Thess. 3:10. These two passages are examples of the many scriptures which teach "perfection." The word itself means: "it denotes a fulfillment, completion, perfection, an end accomplished as the effect of a process," (W.E. Vines Dictionary). J.W. Shepherd defines it: "perfect means the attainment of its ends and entire completeness in all its parts," (The Gospel Advocate Commentary on Philippians). With these definitions in our minds, let us notice some specific usages of this word.

ABSOLUTE PERFECTION

Interestingly, **absolute** perfection cannot be realized by a Christian in this life. In Philippians 3:11-12, the apostle Paul related, "if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect..." He further explains that before he could be perfect, he must be resurrected from the grave. In this

sense, absolute perfection could not be realized until after death.

Another important way which absolute perfection is unattainable in this life is that a Christian will never reach a point when he or she will be sinless. Other than Jesus Christ, there isn't a person who has ever lived that can claim "I never sin." Sinlessness is unachievable while living in this "body of flesh," 1 John 1:8-10. However, a child of God must live without habitually sinning, 1 John 3:9. Therefore, because of the occasional lapses into sin by a disciple, the absolute state of perfection is unattainable in this life.

RELATIVE PERFECTION

The only way perfection can be realized is in this way. The word "**relatively**" (adv.) as rendered by Webster's means: "in relation to or compared with something else, not absolutely."

It is used in this sense by the apostle Paul in Philippians 3:15, "Let us therefore, as many as be perfect..." J.W. Shepherd in the Gospel Advocate Commentary on Philippians comments, "Here he speaks of those having passed from the law of Moses into the complete and perfect revelation of God through Christ who lacked the experience and development which others have obtained." Thus, a babe in Christ is relatively perfect. It is much the same as in the physical realm. A new born healthy baby can

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WHAT IS THE WORK OF AN EVANGELIST?

By Joe Hibbs

There are several things that help others learn of God, Christ Jesus and the Holy Spirit. An evangelist should be able to do these and many more.

1. They start new churches, but never so many that the churches are left alone after being established. Some apostles worked with new churches for three years or more. Today an evangelist has a home congregation that they seldom leave.. unless it is to hold a "meeting."

2. An evangelist should be knowledgeable and have an understanding of the Gospel in order to give advice and help in building up their congregation. An evangelist builds up these congregations to where they are self-sufficient, keeping in mind that the goal is to be autonomous.

3. They must establish workers in the church by developing leaders and good home study programs which will help members to grow and work on their own.

4. They should periodically check on those they started or helped to start; ensuring they have remained faithful.

As I listened to an Evangelist expand on the Word of God it made me wonder as to what his work is - story telling or spreading the Gospel. So many Christians today cannot tell you even what they must be doing...let alone what an elder, deacon, or evangelist must do. I felt it my responsibility, as a Christian and leader of a congregation to examine this work. I do not aim this at any particular person only as a desire to improve our brotherhood.

As one reads II Cor. 4, Paul speaks of the ministry and spreading the Holy Word of God. My understanding from research is...an evangelist is to follow the standards set forth in God's Word, the rules set up for bishops, elders, or deacons; many of these qualifications are also for any Christian; so why should they not also fit the life of evangelists? Unfortunately the men who enter this work do not always accept these qualifications and many more.

There are some points to examine and questions to be answered. First, does the evangelist have an office? The evangelist's work is much like that an Apostle could do; except of course, giving out various powers. Therefore, he can be called an evangelist, but has no office any more



THE QUERIST COLUMN

By Ronnie F. Wade

Question: If a Christian commits a sin of a private nature, may he pray for himself or does he need to seek a brother to pray for him? (Ar.)

Answer: Every child of God is a priest, Rev. 1:6. and 1 Pet. 2:9. As a part of the royal priesthood, we have the privilege and right to come boldly "unto the throne of grace." When we are guilty of a private sin, we not only may, but must confess that sin to God, repent, and ask His forgiveness. If we choose, we may ask another to pray in our behalf, but in the opinion of this writer it is not necessary. In James 5:16 we are told to "confess our faults to one another and pray one for another." Reciprocal action is here implied. I confess to you, you confess to me and I pray for you and you pray for me. No mediating service or office is intended by the writer. In the event that I have sinned against another, I have an obligation to go to that person and make the matter right. Mt. 5:23-24. If I sin against the church i.e. I leave the church or do things that bring shame upon the church, I have an obligation to inform the church of my repentance and desire to rectify the past. Aside from all this, there is a practice that seems to be relatively popular in some places. Sadly, some people even encourage it. I am speaking about the practice of making public confessions at church services, for private sins, and/or things about which no one has any knowledge. Often the confession relayed to the congregation is something like "I just feel I need the prayers of the church," or "I haven't been walking as close to the Lord as I should" or "I am not as dedicated as I should be." etc., etc. Brethren, this practice not only has no scriptural basis for its existence, but actually smacks of Catholicism, and should be discouraged.

Question: If one is baptized insincerely, does he become a child of God? (Fl.)

Answer: In order for one to become a child of God, he/she must believe Heb. 11:6, repent of (turn away from) sins Lk. 13:3, confess faith in Christ Rom. 10:9-10; Acts 8:37 and be baptized for the remission of sins Acts 2:38; Mk. 16:16; 1 Pet. 3:21. The result of such actions is "a new creature in Christ" Gal. 3:26-27; "saved" Mk. 16:16; "remission of sins" Acts 2:38. If an individual only pretends to believe, or pretends to repent, or is baptized insincerely or for the wrong reason, then the promised results will not follow and the person does not become a child of God.

Question: May a woman confess faith in Christ in a church service? How does this relate to Paul's instructions in I Cor. 14:35? (Ga.)

Answer: The instructions of Paul in 1 Cor. 14:34-35 as well as 1 Tim. 2:11-12 prohibit a woman from teaching in the gatherings of the church. The apostle leaves no doubt that such practices are a shame, and therefore wrong. The denominations long ago disregarded this teaching and have allowed women access to the pulpit. Many churches of Christ are headed in the same direction. For years they have tried to deny that Bible classes are regulated by the same rules governing the assembly. Others claimed that women could teach, but not over the man. Neither position is scriptural. Both deny the plain teaching of the above verses.

Some have gone so far as to say that if a woman can sing, she can teach. There is, of course, a vast difference in praise and edification. The woman is not prohibited from praising God in song, she is prohibited from the public teaching of the word of God.

Just as singing does not violate Paul's instructions, neither does confessing the name of Christ. When a woman confesses Christ she is not participating in the activity prohibited by the apostle in 1 Cor. 14 or 1 Tim. 2, and therefore cannot be said to violate his teaching.

OUTLINE OF THE NEW TESTAMENT

By James Orten

Matthew - Mark - Luke - John

These books are called "The First Four Gospels" because they each tell the story of the gospel. "Gospel" means "good news" and the news is of how Jesus, the Son of God, came to the earth to save man. These books are intended to build or strengthen faith in Jesus Christ. See John 20:30-31. Each writer, in his own inspired words, tells the facts of Jesus' life on earth and his preparations for his coming kingdom or church. Such matters as his birth, life, miracles, death on the cross, and resurrection are explained. In several places, Matt. chapters 5-7, for example, Jesus gives a preview of the doctrine his church will have when it is established on earth.

Acts of the Apostles

This book tells people what to do to be saved and describes the establishment of the Lord's church in which they are to live and worship. It does this great task by recording the "acts" or preaching of the inspired apostles as they told people about Jesus and explained his doctrine. There are several examples of people being saved. See chapters 8, 10, and 16. For the first sermon ever preached to tell people what to do to be saved, read Acts chapter 2. This chapter also notes the establishment of the church. See verse 47.

Romans - I Corinthians - II Corinthians - Galatians - Ephesians - Philippians - Colossians - I Thessalonians - II Thessalonians - I Timothy - II Timothy - Titus - Philemon - Hebrews - James - I Peter - II

Peter - I, II, & II John - Jude

All of these books are letters from inspired apostles or inspired evangelists to churches or individual Christians. They were written to tell Christians how to live good lives in Christ and how to worship God in the church. In some cases, they were also written to solve specific problems that had come up in churches.

Although these inspired letters were written to specific churches or individuals, they were also intended for Christians of all times. See I Cor. 1:1-2.

Letters to individual Christians are I and II Timothy, Titus, Philemon, and II and III John. All others are to churches. These letters, or epistles as they are also called, give guidelines for daily living that will bless all who follow them. They discuss such matters as husbands and wives (Eph. 5), appropriate dress (I Pet. 3:1-4), and how one should relate to the government (Titus 3:1). They give blueprints for how the church is to be governed (I Tim. 3) and how it must conduct its public worship (for one example, see I Cor. 14).

Revelation

This book is a prophecy about the church. It tells about the trials the church will face through the years, but also about its final triumph. See Revelation chapter 1, verses 10-11 and 18-19. It is written in symbolic language that will likely be difficult for new students. Its wisdom becomes more apparent as one studies it and grows spiritually.

MALAWI: EARLY HISTORY

By Jerry Cutter

(Editor's Note: In the April issue brother Paul Nichols wrote a very interesting article of our beginning in Africa. This history, furnished by brother Jerry Cutter will predate brother Nichols as it deals with the way the Gospel (in any form) was first taken to Africa. I found it fascinating reading. We look forward to more from Jerry. DLK)

On Friday, February 12th, the following scene was witnessed by the church of Christ missionaries. "I went out to find a scaffold... the first I have ever seen." "They have been busy all day building a new scaffold. It is awful. This has been the most miserable day I have had since I came here..." "They bring in fresh prisoners every day: quite a number have

cont. on page 5

MALAWI: EARLY HISTORY

By Jerry Cutter

Cont. from page 4

been shot and hung." What is going on here? These scenes are being witnessed by the first church of Christ missionaries ever to work in Malawi (at the time Nyasaland) and, moreover, they themselves are in detention at Zomba. The year: 1915. The above quotations were from the diary of sister Mary Bannister, a spinster from England, who had come to Nyasaland in June of 1912 to help in the mission work directed by brother George Hubert Hollis. Hollis was originally from Australia. In all, seven were detained: Bannister, Henry and Etta Philpott, and the Hollis's and their two small children, ages one and five. At first they were housed in tents at Zomba and were often cold, sick and heartbroken. "It was a miserable situation, especially when the Hollis's children became sick." "Then began the sad process of watching the prisoners who were brought into the camp, and then even sadder fact of realizing that some of them were from their own mission, or had had connections with it at one time." These Christians were kept in the camp at Zomba for seven weeks.

The work these early Christians did in Nyasaland and their detention has a direct bearing on the work we are now doing in Malawi. However, with this introduction, now let us go back and pick up the early history of this era, and then we will return to the missionaries.

David Livingstone:

Missionary and Explorer

Livingstone was born in 1813 and died in 1873. He first went to Africa as a medical

missionary. "He wanted to convert the peoples of Africa to Christianity, to try to put a stop to the slave trade, and to explore the mysterious continent." At heart he was an explorer, and in the late 1850s he returned as an employe of the British government, and explored, among other places, the area that is now Malawi. The New York Herald sent the newspaper reporter Sir Henry Morton Stanley to find Livingstone in 1869. This feat was accomplished on Oct. 28, 1871. I don't think Livingstone was lost, and I know he refused to leave Africa with Stanley. I am sure the New York Herald did well in selling the story, though.

In 1892 some form of formal administration and order was beginning to appear in British Central Africa. By "February 1893 a Protectorate was defined and declared over the country that was to be called officially, from 1907 onward, Nyasaland." On July 6, 1964 British rule ended and Nyasaland began to be called Malawi, and is an independent nation.

Christianity Introduced

After Livingstone, several of the "traditional" denominations began to be established in Nyasaland, such as, the Church of England, the Presbyterians, with their Scottish background, and the Roman Catholics.

However, the authorities did not look upon the smaller religious groups with much favor. These included the Baptists, Adventists, JW's, and the churches of Christ.

In the late 1880s, Joseph Booth, a Baptist, entered Nyasaland. The following is written of him. "This extract reveals much of that volatile spirit of religious independence, fundamentalism, pacifism, and the tendency to crit-

icize established authorities and institutions which, in the little world of British Central and South Africa twenty-five years later, was to bring Joseph Booth into conflict with the ruling Powers..."

One of Booth's early converts was an African named John Chilembwe. He became a very successful preacher and traveled to Europe and America. He also imbibed freely in Booth's ideas concerning Africa for Africans and independence.

African Revolt

The story is long and involved, but the main point is, by 1915 John Chilembwe had organized and led an African revolt against British rule. This revolt came during World War I, and even in this same year the British had already been fighting the Germans in northern Nyasaland. The revolt began on Jan. 23, 1915 and was completely crushed with the death of Chilembwe on Feb. 4, 1915.

Most of the revolt was near Blantyre (which is named after Livingstone's home town in Scotland), and was within 50 miles of the city. One group of Chilembwe's men went to an estate called Magomero, about 20 miles from Blantyre, and well known to all of us recent missionaries. The estate was owned by David Livingstone's grandson, Alexander Livingstone Bruce. It was managed by William Jervis Livingstone, another relative of Livingstone. William Jervis Livingstone was killed in the raid, beheaded, and his head was displayed on a pole while Chilembwe preached at the Sunday service the next day.

Church of Christ Missionary Hollis

Hollis was born in Australia in 1876. Service in the Imperial Forces during the Boer War brought him to Africa. As with Baptist Booth, he became

a pacifist. "This is nothing strange for a member of the Churches of Christ, for there was a strong pacifist strain amongst them before the First World War," it is reported. This Bible conviction also helped save Hollis' life.

Hollis was indulgent toward the African point of view, and he gave the Africans greater responsibility in the running of mission work than many Europeans. He also had opened up some small stores and was prepared to trade at close quarters with Africans.

Hollis had known Baptist Booth, and when the Chitembwe revolt took place the British authorities ordered the Hollis's, Philpotts, and Mary Bannister into laager in Zomba. The confinement continued for seven miserable weeks, ending in Hollis being deported. The authorities thought Hollis knew of the revolt, maybe even helped plan it, and had refused to inform them. The fact is, rumors had gone around, but Hollis knew no more than the British authorities themselves. And, also, the charges did not fit his character: he was a confirmed pacifist.

The church of Christ missionaries "Were the last to arrive in the camp and had to be housed in tents which, in the wet season, with their blow flies, made it difficult to keep their bedding dry. Then began the sad process of watching the prisoners who were brought to the camp, and even the sadder fact of realizing that some of them were from their own mission, or had had connections with it at one time." "We are prisoners," wrote Mary Bannister, "in the plain sense of the word...to be held up before all people in suspicion is to me a fearfully unjust thing." "The seventh week of their imprisonment provided Mary Bannister with further melan-

choly material for entry into her diary. Monday, 15 March, she noted that 'George (Masangano) was sentenced to 7 years; Ronald and Jackson, 2 years...' On the Thursday, 'two more were flogged...and given ten years imprisonment. It teemed with rain during the night. Oh, to be home...' The British hung some brethren and the worst offenders were shot.

The end result: Hollis was deported immediately. The rest of the missionaries were allowed to stay providing they did no church work. In short, the church of Christ was officially closed down. Interestingly, two more times since then, once in 1969 and once again in 1989 the work has come very close to being closed down.

On Magomero Estate, where Livingstone's relative was beheaded in 1915, the church was closed. The authorities suggested the members could attend one of the "traditional" churches. However, in 1966, when Bennie Cryer and I were working in Malawi, a congregation was re-established on this Estate. There was at least one member of the church still living in the area, and with great joy came home. How many prayers had that member prayed since the local church was destroyed those many years before?

Moreover, much of the great growth that has been experienced in the work we have been involved in came from the African Churches of Christ, or those churches of Christ established and nurtured by African preachers, and without European help, after the 1915 revolt. E. C. Severe, the original contact with the brotherhood back in 1951, was a member of the African Churches of Christ.

Many of the quotations in this article came from the book entitled *Independent African,*

by Shepperson and Price, Edinburgh University Press (1958).

The single most influential African in the early days of our mission efforts in Nyasaland (Malawi) was E. C. Severe. His name is the only one most brethren in America can even recall. Thus, before writing concerning my work with brethren James Orten and Bennie Cryer in Malawi, I hope to write about what happened to Severe and what subsequently changed the course of our work completely. -- Rt. 1 Box 139, Crescent, OK 73028

THE PERFECTING PROCESS

By Jack Cutter

Cont. from page 1

being a "perfect baby." In Philippians 3:16, the apostle Paul teaches, "only, where unto we have attained, by that same rule let us walk." Notice J.W. Shepherd's comments again, "In this passage there seems to be the same double reference which prevades all Paul's teachings. He is anxious for two things -- that they should keep on the same course, and they all should keep on together. In both senses he addresses the perfect; he will have them understand that they have attained only one thing -- to be in the right path, and that it is for them to continue in it." In other words, the more mature Christians are to be patient with the "imperfect" and help them grow and develop; rather, than be a disrupting force to them. (Study Rom. 14 and 1 Cor. 3:1-4.)

THE GROWTH PROCESS

Jesus taught His disciples the growth process. In Matthew 28:19-20, "Therefore go and make disciples of all nations." And once this was accomplished, they were to teach

"them to obey everything I have commanded you..." (NIV.) In Acts 2:41-47, the baptized (saved) were added to the church. Therefore, the instructions on growth and development begins in the church after a person is converted. In summary, while Jesus was upon this earth, he recruited, taught and trained twelve disciples. These twelve, (actually eleven) were left by Jesus to undertake the great work of establishing His church. (Acts 2).

WHAT IS THE CHURCH

The church is essentially a **ministering** body of believers. As much, it reaches out evangelistically, benevolently, instructionally, liturgically, etc. But its character and work is always driven by ministry, Matthew 20:20-28; John 12:46.

THE STEPS OF GROWING MINISTERING LEADERS

The church must develop its leaders as it perceives itself in terms of ministry. Its leaders must be active examples of what the Church is all about. They are able to inspire others only to the extent they have learned and developed leadership competency in a ministering church. They can gain this competency in living experiences in ministering.

The following scheme illustrates the process of growing ministering leaders.

INTRODUCTION - Every convert, having been attracted to Christ for salvation, should be introduced to the church as a ministering body. It would stifle his/her growth to see only a partial view of the church.

FOUNDATION INSTRUCTION - Every new member in the ministering church must be well founded on apostolic teaching. It is out of the seedbed of doctrine that spirituality and fruitfulness grows. It is out of ignorance that error, division and barrenness spring.

PREPARATION - Every

member must be aided in the discovery of personal gifts and helped to develop each gift in view of ministry.

INVOLVEMENT IN MINISTRY- Every member is gifted, should be trained and therefore, must use his/her gifts in ministering. There is no place in the ministering church for unfruitful servants.

APPOINTED TO MINISTRY - There must be an expanded leadership with an expanded ministry. From among the ministering body members must be chosen and identified by the congregation to help promote the ministry. They are chosen because they can give leadership by their accomplished ministry skills and ethical qualities. These specifically appointed members are **diaconoi** or ministers/deacons.

DIRECTIONS OF MINISTRY - From the body of appointed ministers, as a natural growth process, others are further chosen and appointed by the congregation to lead the ministering church. These have grown through every state of the ministering church and are prepared to lead the church in its life of ministry. They are called **elders** because of their experience; **bishops** for their close care of the church; **pastors** for their teaching efforts.

If any of the foregoing stages are ignored, distorted or becomes deficient, the church will be hindered in becoming or maintaining its divinely assigned function.

In conclusion, the growth process for an individual begins at conversion. With the assistance of a mature disciple(s), the new convert is taught, trained and developed within the framework of a ministering congregation. At each level of the individual's growth pattern, it can be said that he/she is perfect. However, if the convert fails to cooperate or to grow properly, it

places the individual in an "imperfect" condition. Or, on the other hand, the congregation for whatever reason fails to supply the leadership necessary to develop the new convert, it will have a dual affect. It will render the "babe in Christ" - useless. And, it will place the congregation in a suspect condition.--12321 E. 14th, Tulsa, OK 74128.

WHAT IS THE WORK OF AN EVANGELIST?

By Joe Hibbs
Cont. from page 2

than an Apostle had an office.

What does he have to do to qualify? In Matthew 28:18-20 Christ told the Apostles what was expected of them. An evangelist needs full knowledge and understanding of the Gospel to do his work. II Timothy 4:5, Paul told Timothy "But watch thou in all things, endure afflictions, do the work of an evangelist, make **full proof** of thy ministry." For a man to prove that he is ready for evangelistic work he must have full knowledge of God's Word. Now read Acts 6:1-5 noticing that it was the brethren of the church who chose them to be deacons, not the person himself. This could be for an evangelist as well.

Rom. 1:16 "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone who believeth; to the Jew first and also to the Greek." The evangelist must be able to face anyone with the truth.

Too many times, I have seen good men, good evangelists, become as rulers over small churches. Let us consider what we have done or perhaps not done. I Tim. 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands

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of the presbytery." Every congregation is autonomous, no one man can or should rule. Each church is to be subject to God's Word.

We don't want to fall into the unscriptural pastor system of one man rule. Consider Jeremiah 6:16, we must heed these words. Notice also Jeremiah 12:10-13 and Jeremiah 23:1-4. These Scriptures should be contemplated seriously.

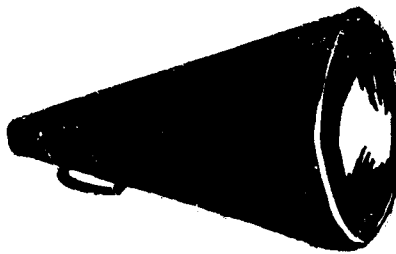
Let us hold to the Old Path, evangelist. Consider these scriptures as you do the work of God. Being in a leadership role, I have had to deal with the same scriptures. It was asked of me if I considered myself the main stay of Okemah? I must say no one man can hold a church together. It takes abilities and courage of all members working together to make a church. It is not an easy task to be an evangelist or leader of a church. As leaders we have forgotten souls because we have become complacent; secure in the fact that we are in the Lord's Church. I remind you of the reason God sent his only begotten son—to save the world from their sins. We have forgotten this, making us as bad as the Jews in their self-righteousness.

It is easy to keep Titus 2:15 when you are standing before brothers and sisters of like faith. Why not spread the truth to the world? The apostles were commanded in Matthew 28:18-20 "to go, preach and baptize in the name of the Father, the Son, and the Holy Ghost." Lately I have heard...plenty on preach...plenty on baptize; but nothing on go to all the world. Go where—to establish a church? When was the last time you wanted to build up the church - other than your own congregation? Notice II Timothy 2:2, how many have we taught in a private method

to lead and build fellowship? We all will be judged for things done. In II Timothy 4:1-5 we are taught to preach the Word. How can an evangelist do this by just holding meetings that tickle the ears of other Christians? Too often you and leaders fall short of edification. It is no wonder so many have fallen away.

I Thess. 2:4-12 tells Christians - "We are allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." Let us not forget whom we serve. II Cor. 4:5, 7-12 we are servants of God and Christ to bring the Gospel to the world, not the world into the Gospel. The apostles gave their lives that we might learn of the Gospel and share it with the world.

We all have failings in our lives - we are human. Paul told us and the Romans in Romans 7:13-25, "Therefore, put God and Christ first that you may serve God, Christ and the Holy Spirit." Come on leaders, evangelists, let us do the work we are meant to do!—Rt. 1 Box 465, McLoud, OK 74851



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JULY WILL BE A SPECIAL ISSUE

We plan a special issue for the month of July. The general subject will be **The Worship of the New Testament Church**. Brother Ronny Wade informs us the topics and writers will be: **Prayer**, Taylor Joyce; **Giving**, Richard DeGough; **The Worship of the New**

Testament Church, M. Lynwood Smith; **The Lord's Day Vs. the Sabbath**, Irvin Barnes; **Singing Vs. Playing an Instrument**, Johnny Elmore; **Women Teachers**, Joe Hisle; **Classifying People to Teach Them-The Sunday School**, Paul O. Nichols; **Scriptural Observance of the Lord's Supper**, Bennie T. Cryer; **The History of Individual Cups**, Ronny F. Wade; and **The One Loaf**, Don L. King. The Lord willing, this special issue will be ready by the 4th of July meeting. We plan to have 10,000 printed and the price will be \$20.00 per hundred plus postage. Why not come prepared to take a supply home for the tract rack in your congregation. This is something every church needs on hand. They will also be an invaluable aid to those who are studying the issues with digressive or denominational people. This issue will be sent to all our subscribers by mail as usual so be sure your subscription is current. You might also wish to send a gift subscription to a friend. You won't want to miss this one.

4th OF JULY MEETING

The annual Lebanon meeting will be held for 1991 from June 28 through July 3. Brethren Johnny Elmore and Don King will conduct it. At last report the brethren planned to hold it in the Nelson Community Center just south of city route 66. The building is air conditioned and offers fine accommodations for the meeting. There are plenty of motel rooms and restaurants nearby to suit anyone's needs. The Ozarks are beautiful and we hope you will plan to attend this great meeting of Christians from near and far to be a part of great gospel preaching and singing.

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Brother George Battey informs us that his supply of the **Conscientious Objector Handbook** is exhausted. Those wanting additional copies should now order from: CCCO Headquarters, 2208 South Street, Philadelphia, PA 19146

SULPHUR, OKLAHOMA ANNUAL CAMP MEETING JUNE 26-JULY 4, 1991

The annual camp meeting for 1991 will be conducted by brethren Jerry Harris and Don Pruitt. It will start on the evening of June 26th and will continue through noon, July 4th. The Sulphur congregation will be in charge as usual. There are several motels in Sulphur and new motels between the Davis and Turner Falls area, as well as RV hook-ups where several families can stay both in town and at the lake. Make your plans to attend and enjoy the good fellowship and singing and refreshments. For more information call Bob Shepherd 1-405-622-3950 or George Hill 1-405-622-2779.

NEW CHURCH DIRECTORY IS READY

By the time you receive this, the new 1991 edition of the church directory will be ready for mailing. This year's directory has a number of changes from the '89 edition including several new congregations, some deletions, as well as changes in times and addresses. Order yours today. The price is the same as last time: \$2.00 per copy post-paid. It now costs \$1.05 to mail a single copy, so if possible order several copies at a time and distribute them among the home congregation. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, 1-417-883-2315.

NOTICE

The brethren of the Midway Church of Christ, Shreveport, LA have asked that we announce they will be meeting temporarily at the South Shreveport church building, 659 Flournoy Lucus Rd., Shreveport, LA, at 3:00 P. M. on Sundays and at 7:00 P. M. on Wednesdays while their new building is being constructed. Please keep this in mind until further notice.

ESCALON, CA

Sunday evening service will change to 5:00 p.m. starting on May 5, 1991.

WE ARE MOVING

The Trentman congregation which has been meeting at 721

Woodrow Street in Arlington, Texas, has moved to a temporary location. We are meeting in the Kennedale Community Center on the southeast corner of East Broadway and New Hope in Kennedale, Texas. The street address is 100 East Broadway.

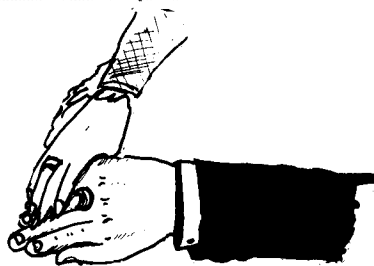
Our Sunday services are at 10:30 A.M. and 6:00 P.M. **Please note the new time for our evening service!** We do not have mid-week services but are meeting with area congregations for those services until we have our new building completed.

Because we are meeting in a temporary location we would suggest that you call one of the following members before planning to visit with us: J. B. Spradley (817) 473-9972; Joe Norton (817) 465-4933; Tom Crouch (817) 457-2301.

Lord willing we hope to have our new building completed by early 1992. Please pray for the work here and visit when you have the opportunity.

LET HER BE COVERED

This 20 page tract dealing with 1 Corinthians 11:2-16, by Don L. King, was first published about 1979. The third printing is now available. The position taken is that hair is the only covering under consideration by Paul as he wrote the Corinthians. The subject of an artificial veil is also considered and refuted. The price is \$1.00 each in any number including postage. Order from: Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539. Also suitable for tract racks.



BONDS OF MATRIMONY

SHADDOX-DOSTER--On Sept. 22, 1990 Bro. Clifton Shaddox and

Sis. Krista Doster were united in marriage at the meeting house of the Garland, Tx. congregation. This young Christian couple took their vows before friends, family and many brothers and sisters in Christ. They dedicated themselves to each other and to God's service. The couple have made their home in Garland and meet with the Robin Rd. Congregation. May God bless them in their efforts to build a Christian life together. I was honored to be asked to perform the ceremony.--L.A. (Tony) Dean.

WINKLE-PATE--In early afternoon on April 13, 1991, in Sanford, Florida, brother Timothy Winkle and Sister Kimburley Pate became husband and wife in the sight of God, family and many friends. Tim and Kim said their vows before an assembly of about two hundred family members and friends. Kim is the daughter of Brother and Sister Larry Pate of Sanford and Tim was baptized into Christ last year by Brother Jimmy Smith at the Longwood Church of Christ. These young people are loved by all who know them and I considered it a great honor to be asked to officiate at the ceremonies, and I look forward to working with them in the Church of Christ at Longwood very much. They have bought a home in this area, and I fully believe it will remain a Christian home because of their strong and sincere attitude and devotion to the church and its purchaser, Christ.--Edison Thompson.

STOCKAM-LEA--On April 27, 1991, a large crowd gathered in Oklahoma City to witness Jimmy Stockton and Stefani Lea exchange wedding vows. Jimmy is the son of Jim and Margie Stockam of Joplin, MO. Stefani is the daughter of Wallace and LaVetta Lea of Farmerville, LA. The wedding took place in a beautiful setting. The songs, which included singing by Stefani's father, Wallace, were beautifully done and certainly enhanced by the occasion. I have known both families for several years. It was my privilege to have baptized

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Jimmy into Christ in 1973, so it was indeed an honor to have been asked to officiate this wedding. It is our prayer that God will richly bless Jimmy and Stefani, and that they will lovingly keep their vows all the days of their lives.--*Carl Johnson.*



OUR DEPARTED

RAWDON--Richard Rawdon departed this life on Feb. 17, 1991 at the age of 68 years following an extended illness. He was a member of the Chapel Grove Church of Christ where he was respected and loved by all. Richard is survived by his faithful wife, Delphia, three daughters, four grandchildren, one step-granddaughter, one sister and several nieces and nephews. Richard was one of the most friendly and kind people I have ever known. The services were held by Paul Walker and myself.--*Johnny L. Fisher.*

WADE--Coy D. Wade of Burleson, Texas was born Sept. 22, 1913 in Itasca, Texas. He departed this life March 21, 1991 in Ft. Worth, Texas. Coy was seventy-seven years old at his passing. He was a long time member of the Church of Christ, having been baptized by his nephew, Ronny Wade about thirty years ago. He had been a member of several congregations in the Fort Worth area over the past several years. He was most recently a member of the Cleburne congregation since his moving to Burleson to be near his daughter. Brother Coy Wade was a man who was well thought of and he will be missed. He was a close friend of the writer. Coy is survived by his

grandson of the home, Robert Wade; one daughter, Dolores Barr; two sons, Bob Wade and Buddy Wade; one sister, Vera Morris; two brothers, Foy Wade and Buddy Wade. He is also survived by eight grandchildren and six great-grandchildren. The writer was honored to be asked to officiate.--*Melvin Blalock*

MILLER--Sister Marguerite Miller, 65, was born April 14th, 1926, in Lockney, Texas. She departed this life May 5th, 1991 at the Humana Hospital-Alaska. She was a member of the Kenai Church of Christ in Kenai, Alaska and will be missed by her family, friends and brethren in Christ. Survivors include two daughters; her mother, Mary E. Daniel of Kenai; two brothers; six grandchildren and four great-grandchildren. Memorial services were held Monday evening at the Linwood Lane Church of Christ in Kenai, with congregational singing lead by her two nephews, Brian and Danny Daniel. The writer endeavored to speak words of comfort and warning to the family and friends, who were gathered. Her body was taken back to Lockney for burial. Bro. L. G. Butler from Lubbock, Texas met the family in Lockney for further comfort, and to conduct the graveside service. The family was so grateful for his assistance in helping them bury their loved one.--*Bobby J. Pepper*

HAMMONS--Yual Z. Hammons was born in the Rody Community on July 29, 1920. He passed from this life in Pauls Valley, OK on April 15, 1991, at the age of 70 years. He is survived by his wife, Lorean, of the home; one son, Donald, of DeSoto, TX; one daughter, Linda Johnson, of Velma, OK; two brothers, Arnold Hammons of Marietta, OK, and Elvin Hammons of Okemah, OK; one sister, Margie Jenkins, of Dallas, TX; 5 granddaughters, 2 grandsons, one great-grandson, one great-granddaughter. I had known Bro. Hammons for over 20 years. He was a faithful member of the Wynnewood congregation.

He suffered a great deal in his last months as he battled cancer and was ready to leave this realm for the realm where "the sun never sets and the flowers never fade." An overflow crowd assembled in the Wooster Funeral Home in Pauls Valley to pay their last respects to this good man. The singing was beautifully done by members of the Healdton congregation, and Brother Bob Orear and I attempted to speak words of consolation.--*Carl Johnson*

IF WE PLACE GOD FIRST

There's a verse in the Bible,
And I hope you will agree;
That's it's one we should live by,
Found in Matthew 6:33.
It talks about priority,
First place cannot be shared.
First seek God's kingdom and righteousness,
That means good-bye to worldly cares.
All these things shall be added unto you,
Is a wonderful promise indeed.
For if we place God first,
He will take care of our every need.
If we place God first,
We would pray without ceasing,
We would study His word daily,
Our knowledge and faith increasing.
We would obey the gospel of Christ,
To be of the kingdom - His Church;
There is no other way for salvation,
I challenge you to search.
We never would miss a worship service,
Having excuses, what could be worse?
No, not even on vacation,
If we would place God first.
Jobs that interfere with Christian duties,
Is not worthy to explain;
For to gain the world and lose one's soul,
Jesus said is vain.
And when we plan our budgets,
God would be at the top of that list too;
Because we must give as we've prospered,
Found in 1 Corinthians 6:2.
We would probably miss out on certain worldly pleasures;
But we prefer our brethren,
And have happiness beyond measure!
Jesus said he didn't send peace on earth,
Instead, He said a sword.
For rejection is expected,
When one lives a life for the Lord.
To seek God's righteousness,
Means to His commandments we comply;
Not just some, but all,
Even until we die.
So if we place God first,
Remember anything less we can't afford;
Heaven will not only be our goal,
Heaven will be our reward.

--*Sandy Walling*

the fields are white already to harvest



Karl Glyn Wilks, 528 North Main Street, McGregor, TX, 76657—“Evolution is but an excuse to avoid obedience to God, a lame one though it is.” (K. G. Wilks) Above is one thought for the day,—or a lifetime. K. G. Wilks. I am sick, but at home, alone. My doctor is working on getting me well; we shall succeed. I have friends here, brothers and sisters in Christ, but no relatives, fleshly. Cards and letters are invited, please. The will of the Lord be done. July issue of **OPA**, No. 7, was an excellent issue.

Raymond Fox, 753 Saucito Ave., CA 93906— Many have asked about the progress of the Spanish language work in California and so I offer a brief report. Within the last four years six new Spanish speaking congregations have been established in California. The newest addition to the work is the congregation at El Cajon. John Fisher is doing a tremendous job teaching and directing the evangelistic work in that congregation while at the same time being a full time university student. The other congregations include Huntington Park, Santa Barbara, Arvin, Porterville, and Salinas. Although the congregations may be small in terms of membership, each has capable leadership and members who are enthusiastic about the spread of the gospel. My main role in the work is to regularly visit the congregations to hold Bible studies and to assist in evangelistic efforts. The Lord continues to open many doors of opportunity in the work. We must depend upon the Lord for the strength and faith needed to broaden the borders of his kingdom. Many brethren are a source of constant encouragement and support and we are greatly indebted to them. We ask for your continued prayers.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539— Since

last report we enjoyed holding a meeting at Buffalo, MO, near Lebanon where brother Smith Bibens is doing good work. We enjoyed visiting and staying with Smith and Mitzi as well as a number of others during the week. I have a number of family members still living in that area and enjoyed a wonderful visit with them all. The Ozarks were truly beautiful and the dogwoods were in full bloom. We pray that good was accomplished. This Friday evening we are to begin a weekend meeting at Atwater, CA. Too, we look forward to a Sunday with the Yuba City, CA, congregation May 19. Brother Johnny Elmore and I have been asked to conduct the 4th of July meeting at Lebanon, MO this year. The dates are June 28th (Friday night) through the night of July 3rd (Wednesday night). We look forward to a great meeting. It is my understanding the meeting will be held at the Nelson Center as in so many years past. It has been my pleasure to preach twice at home this month. Fremont is doing well and we remain at peace.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— Th Spring is off to a fine start, things look well for the Cause of Christ during what is often referred to as “BIG MEETING TIME.” Our hope and prayer is that all will be well and many will be turned to the Lord by the preaching of His Word. There have been some changes in my summer schedule due to mistakes. These mistakes are mine and I am totally to blame. Since there are several changes rather than try to note the differences here, may I ask you (if you had planned to attend any) to just disregard the dates in the April issue of **Old Paths Advocate** and notes the following. May 24-26 Blue Springs, KY.; June: 8-16 Lexington, OK.; 23-30 Glidden, IA.; July: 5-14 Sentinel, OK.; 15-19 Imperial, NE.; 21-28

Temple, GA.; August: 2-11 New Salem, MS.; 16-18 Huntsville, AR.; 19-25 Chestnut Ridge, KY. I am sorry for this problem and hope that I have not put anyone out in any way. We look forward to seeing many old friends and kindred in Christ and meeting some unknown before. Pray for us.

Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN 47403— I guess spring is a busy time of the year for everybody, it certainly has been for us, this year. In the past thirty days, we have been blessed with the privilege of baptizing two more precious souls into the body of Christ. The congregation at Spencer continues to grow, with one of the baptisms taking place here at home. The other, was at the newly established congregation at Marengo, Indiana, where we have been assisting the brethren, since that work first began. Brother Walter Hunter, and I are hoping to conduct a gospel meeting there in Marengo, sometime in the month of June. Please pray for us in that effort. The church at Spencer, is continuing to progress in many areas. We now have several young men who are showing interest in the work of the church. To now have four song leaders, and teachers, in a congregation that had only one song leader, and no teachers, less than a year ago, is a real blessing. The brethren here at Spencer, have come a long way. We are now in the process of making improvements on the exterior of our building. We're doing most of the labor ourselves, in order to keep the cost to a minimum. We are very thankful to everyone who has assisted and encouraged us, in this work. God has certainly blessed the work in this area. To Him, be the glory. In closing, I want to correct a misprint in last month's report. The sentence should have read: “Six people from the digressive church made confessions (not professions) and expressed a desire to begin a

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DLK.

Send all subscriptions to 41931 Chad-
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)

faithful congregation." God bless the work.

Paul O. Nichols, P. O. Box 1723, Oakdale, CA 95361— It was a distinct pleasure to be in meetings with brethren at Brazil, IN, March 23-31; Garretts Creek, Wayne, WV, April 1-7; and Blue Springs, KY, April 8-14. At Brazil we had great cooperation from the Pleasant Grove congregation. We also had visitors from the community and from other congregations in the state. At Garrett's Creek people from several congregations helped to swell the crowd and make the meeting most enjoyable. The interest manifested certainly encouraged the preaching. My wife, even though she has been having health problems for many months, accompanied me on this trip and attended the first two meetings. She had been to several doctors, including one chiropractor, but no one had determined her problem. She was getting worse as time went by. The pain was almost unbearable at times, but she would not give up. Thanks to Dr. Steve Shy, Wilma's nephew in West Virginia, the problem was pinpointed. Through a stress test and catheterization of her heart it was discovered she had two clogged arteries; one was 100% restricted, the other 99%. One was on the left side of the heart and the other on the right side. The doctors were amazed that she had not already succumbed to a fatal heart attack. One, I understand, predicted that she would not have made it back home without surgery. Needless to say, Wilma did not get to attend the meeting at Blue Springs. That week she had open heart surgery (April 12). I

divided my attention and my time between the hospital in West Virginia and the meeting in Kentucky. It was not easy, but the brethren were so understanding and supportive, and I will always remember and appreciate their help and their encouragement, which was so badly needed at the time. And Joe and Hazel Loughmiller of Brazil, longtime friends, provided me with transportation, without which, I do not know how I would have made it. The day of the heart surgery the brethren at Blue Springs had Bro. Baker of London take my place. My thanks to them and to him. We want to express from the depths of our hearts our sincere appreciation for all the beautiful cards and phone calls and flowers that Wilma has received from far and wide to encourage her through these difficult times. Especially we thank God and thank all of you for your prayers from all over the brotherhood. I had to leave Wilma in West Virginia and return to California to work in Oakdale, until she is stronger. She is staying with her sisters and is getting along fine, and when she is able and the doctors allow it I plan to go there and accompany her back to California, the Lord willing. Please continue to pray for her complete recovery.

Joe Dan Morgan, P. O. Box 1231, Miami, OK 74355— The ninth annual Preachers Study in Miami, Oklahoma was a great success this year. Our study was well attended and the speakers were well informed and edifying. We invite everyone to make plans to attend next April, for we have already begun our work and intend for it

to be bigger and better. Even though we missed last year, we still intend (Lord willing) for this to be an annual event. The topics and speakers featured at the study were as follows: April 4 at night, Allen Bailey - The Scheme of Redemption (faith and works; man's ideas and God's truth); April 5 morning, Richard Frizzell - Abominations (things listed in Bible that are abominations to God); Orville Lee Smith - Overview of Bible History (a tour of the Bible in 40 minutes); April 5 at night, Jim Hickey - The Hidden Agenda of Humanism (wolf in sheep's clothing); April 6 morning, Roger Owens - Spiritual Gifts; Lonnie York - God is Love (first four names of God); April 6 afternoon, Dale Wellman - Avenues of Growth (spiritual, physical, emotional and social); John Anderson - Thoughts About Marriage (advice from an old man John met at barber shop); April 6 at night, Larry Combs - The Last Days/The End Time. Everyone conducted themselves as we expected and made this year's study the best ever. I wish to thank Bro. Richard D. Frizzell for the good job of organizing and conducting the study. He is of great benefit and great service to us here at Miami, Oklahoma. We have recently had two baptisms here in our congregation. Two young men that were attending services with two of our young sisters saw the need to obey the gospel. For this we give God the glory. Also, we continue to solicit your earnest prayers for our sister Dorothy Bench who has a serious liver disease. May God bless you everyone, as He surely has me and mine.



OLD TIMES

A D V O C A T E

No. 7 JULY 1, 1991

THE WORSHIP OF THE N.T. CHURCH

By Jimmie C. Smith

According to the book of Acts (which is the book of conversions), worship followed conversion as surely as salvation followed obedience. Whenever men obeyed the Gospel (Acts 2:38, 41) they recognized their responsibility to exalt God before the world through worship; v. 42 "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." v. 47 "PRAISING GOD, and having favor with all the people. And the Lord added to the church daily such as should be saved."

From the very beginning then we are introduced to the corporate (i.e. united, or combined) worship of the church (body). The church clearly understood their purpose of worshipping and praising God, for they worshipped God in Jerusalem when the Church came into existence and they continued so to worship God everywhere they went regardless of the time, place or circumstances. The attitude "I don't think God expects me to worship except on Sunday morning" was NONEXISTENT! The church of Christ was a worshipping fellowship and the great book of Acts portrays this truth with crystal clarity.

The early church was a worshipping church before it was an evangelistic church, the book of Acts demonstrates this with great force. "Worship" is more than a "thought." It implies an **expression** of worthiness, honor, praise or exaltation. In brief, let it be said that "worship" means **ACTS** of reverence paid to Deity. Worship is **MORE** than a mere attitude of heart or feeling. It is an action prescribed by the Lord which comes from the sincere heart of the wor-

shipper. If not, then there could not have been "vain worship -- Matt. 15:8-9;" "will worship -- Col. 2:20-23;" "worship in ignorance -- Acts 17:23," or even "true worship -- Jno. 4:23-24."

The Lord's Standard: Jno. 4:21-24.

The Savior said: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father." v. 21.

Vs. 23-24 "But the hour cometh, and now is, when the **TRUE WORSHIPPERS** shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship Him in Spirit and in Truth."

There are three necessary elements specified here in order to meet God's approval.

(1) It must be directed unto God. "Must worship 'Him'" ...right object!

(2) It must be done "in spirit." i.e. we must have the right motive expressing the true sentiment of our actions.

(3) That act must be "in Truth," or according to God's word, which is the truth, for Christ said (Jno. 17:17) "Sanctify them through thy truth, thy word is truth." i.e. ...right WAY.

Thus you have **OBJECT; MOTIVE; and WAY.**

There is no escape: If you leave out the object (God) no matter how conscientious you may be, it is vain. Then you may offer what God demands to the proper object, yet if your motive is wrong the worship will be also. Your Object on the other hand may be right, and the Motive correct, yet if the Way is incorrect, so is the worship because you've left out an essential element.

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There can be no act of worship acceptable unto God almighty unless the Lord Jesus Christ has commanded that specific act to be done.

This is the reason "patriotic songs" such as "God bless the USA" were so out of character when sung in denominational services during the recent gulf war. They lacked the element "in truth -- i.e. the WAY" in that they were not Spiritual Songs (Eph. 5:19) and were not thus authorized (Col. 3:17). In themselves, no more harmless than "hand washing" (which we all do numerous times per day) but which "innocent" act would render our worship "vain" (Matt. 15:9).--Rt. 6, Box 199-A, Harrison, Ark.

THE FIRST DAY VS. THE SABBATH

By Irvin Barnes

The first day of the week is a special and distinguished day because Jesus was resurrected on the first day, the church was established on the first day and Christians are taught to assemble to break bread and give of their means on the first day of the week.

Mark 16:9, says "Now when Jesus was risen early the first day of the week." This is proof enough that Christ came forth from the tomb on the first day, However, those who observe the Sabbath claim that Christ "was risen" (past tense) and point that the tomb was empty when the women arrived on the first day of the week, therefore, they say Christ was risen in the afternoon of the 7th day or on the Sabbath.

Jesus said he would be raised on the third day (Luke 24:46). While walking on the road to Emmaus, Cleopas told Christ "today is the third day," since Jesus was delivered, condemned to death, and crucified (Lk. 24:13-21). Verse 13 declares that the journey to Emmaus was on the same day the women went to the tomb. So Jesus was raised on the day the women went to the tomb, the same day Cleopas went to Emmaus which was the third day since Jesus had died. What day was it? Luke 24:1 says the women went to the tomb on the first day of the week. The women did not go to the tomb on the Sabbath day nor was the Sabbath the third day following the death of Jesus. Jesus rose from the dead on the first day of the week.

The church of Christ had its beginning on the first Pentecost day following the resurrection of Christ. Please see Acts chapter 2. Pentecost was

Continued on next page

one of five Jewish celebrations commanded in Lev. 23. Beginning at a specific Sabbath, the Jews were to number 7 Sabbaths complete. Seven times 7 equals 49 days. The day following the 7th Sabbath was the "fiftieth" day which is the exact meaning of the word Pentecost. Since Pentecost or the "fiftieth day" followed a Sabbath or 7th day, the day of Pentecost fell on the first day of the week. The church had its beginning on the first day of the week (Acts 2:1).

Christians are taught by command (Heb. 10:25) and by example (Acts 20:7) to commune on the first day of the week. The first day is distinguished from all the other days of the week because of worship performed on this day that must not be performed on any other day.

Paul commanded a collection to be taken on the first day of the week (1st Cor. 16:1-3). Those who practice Sabbath keeping claim this was a special collection and would not be continued after Paul came to take it to Jerusalem. Please note that the passage does not say "that there be no more collections ever again, after I come," but says simply that they were to take a collection each first day so the funds would be ready when Paul or others arrived. Nothing is said to prove that they would not continue the first day collection every first day of the week after Paul departed Corinth for Jerusalem. The first day is distinguished by this act of giving in the assembly on each first day of the week.

THE SABBATH IS GONE

The first day of the week is not a Christian Sabbath. There is no Sabbath in God's plan for the New Testament age of the world. Because of greed the people of old asked, "When will the Sabbath be gone?" After rebuking them for their covetousness, the prophet Amos answered, "And it shall come to pass in the day, saith the Lord God, that I will cause the sun to go down

at noon, and I will darken the earth in the clear day," Amos 8:4-9. This was fulfilled when Jesus died on the cross. "Now from the sixth hour there was darkness over all the land unto the ninth hour," Matthew 27:45. Paul explains that Jesus took away the law contained in ordinances, blotting out the ordinances by nailing them to the cross (Eph. 2:14-15 & Col. 2:14-16).

Hosea 2:11 tells of a time when Israel's feast days (yearly festivals), her new moons (monthly observances), and her Sabbaths (weekly observances), would cease. Paul explains that since Jesus has died, "Let no man judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days," Col. 2:14-16. The holyday refers to the yearly feasts, the new moon to the monthly feasts and the Sabbath refers to the weekly observances. Hosea said these observances, including the Sabbath, would cease. Paul says at the death of Christ they did cease.

When Christ died on the cross, did he take away the ten commandments or only the book of the law? He took away both! In Romans 7, Paul points out that Christians are loosed from the law, dead to the law, free from the law, and delivered from the law. He illustrates our freedom from the law by quoting one of the ten commandments in verse 7, "Thou shalt not covet." Second Corinthians 3, also proves that the ten commandments written on stone were done away by, and had no glory in comparison to, the more glorious law of the spirit of life in Christ Jesus. Nine of the 10 commandments are taught again in the New Testament in the following places: James 2:11, Rom. 13:9, Eph. 4:25, 1st. Thes. 4:6, Eph. 6:1-2, 1st. Cor. 10:7 and Eph. 4:29. The command to observe the 7th day cannot be found in the New Testament. The Sabbath is gone. It was taken away in the cross of Christ.

"SINGING AND MAKING MELODY IN YOUR HEART" vs. PLAYING ON AN INSTRUMENT

By Johnny Elmore

The religious leaders of Jesus' day were well aware that every religious practice must be authorized. They viewed it as a challenge to their authority when Jesus went into the temple and cast out the money

changers, which it was. They said to Jesus: "By what authority doest thou these things? And who gave thee this authority?" (Matt. 21:23). Jesus promised to tell them where He got his authority if they would answer only one ques-

tion: "The baptism of John, whence was it? from heaven, or of men?" (Matt. 21:25). Now the questioners were trapped in a dilemma. If they said John's baptism was from heaven, that is, authorized of God, they knew that Jesus would ask them why they had not received it. On the other hand, if they said that John's baptism was from men, they feared the people, so they said, "We cannot tell" (vs. 27). They knew there were only two sources of authority for religious practices— God or men. That is true with our religious practices. It is fatal to simply have the authority of men for religious practices, for Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13).

SINGING—FROM HEAVEN OR OF MEN?

Is "singing and making melody in your heart" from heaven or of men? The way to determine the correct answer to that question is to appeal to the scriptures. It is easy to establish authority for singing, because we can read commands and examples of singing in connection with worship under the New Testament economy. Jesus and the disciples sang a hymn at the close of the Lord's Supper (Matt. 26:30; Mark 14:26). Paul and Silas sang praises to God in prison (Acts 16:25). In connection with the worship of the church, Paul said, "I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15). The apostle Paul commanded: "But be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18,19). Also: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). Other passages are James 5:13, Rom. 15:9 and Heb. 2:12.

PLAYING AN INSTRUMENT—FROM HEAVEN OR OF MEN?

Is playing on an instrument in worship from heaven or of men? To ask that question is to answer it, because it must be obvious to all that there is no biblical authority for the use of instruments of music in worship under the New Testament economy. There is no command to play on an instrument, no example of anyone doing it in Christian worship, and no place where it may be necessarily inferred that instruments of music were used in worship. Yet the apostle Paul commanded, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). "In the name of" means "by the authority of." When the sheriff bangs on a door, and says, "Open up in the name of the law," he means "by the authority of the law." Our worship to God, as well as other

religious activity, must be authorized by God. It is not enough for people to say, "Oh, I like instrumental music!" What we like does not necessarily meet the approval of God. The question we should be asking about instrumental music is: "Has God authorized it." If the question is answered affirmatively, I ask: "Where has God authorized it?" It is obvious that God has not authorized it in the New Testament.

THE OLD TESTAMENT

Sometimes people acknowledge that there is no New Testament authority for instrumental music, but cite various passages in the Old Testament in which instrumental music was used, apparently with God's approval. But surely we recognize that the Old Testament is not our authority. It was nailed to the cross (Col. 2:14), and "we are delivered from the law," (Rom. 7:6). Yes, Psalms is included in the law, for Jesus said, "Is it not written in your law, I said, ye are gods?" (John 10:34). The only place you will find that quotation is in Psalms 82:6, so Jesus identified Psalms as part of the law. If the law is our authority, then it opens the door for many practices, including infant membership, burning of incense, animal sacrifices and polygamy.

But some argue, "Why did God change his mind?" We might ask, "Why did God change his mind about infant membership, incense, and polygamy? I don't profess to know the answer to that question, but I do know that the Old Testament is not our authority for New Testament worship. I want a religious practice that IS approved, not one that USED TO BE approved.

OTHER ARGUMENTS

Recently, it has been argued that there is no authority for congregational singing and that all of the passages which mention singing in the New Testament involves individual singing. I submit that even if that were true, it would not authorize and justify instrumental music in worship. Those who make such an argument practice congregational singing, therefore, they are condemned by their own practice. A little consideration of Col. 3:16 and Eph. 5:19 will show that the command to sing involves reciprocal action. Eph. 5:19 commands "speaking to yourselves"— reciprocal action. Col. 3:16 commands "teaching and admonishing one another," so this is not solo singing or simply individual singing— it is something we are to do to each other. There is no validity to the contention that all the passages in the New Testament on singing refer to individual singing.

It is also argued that the Greek term for "make melody" in the original text means to

Continued on next page

sing to the accompaniment of a harp. Some who know only enough about lexicons to be dangerous have looked up the original word and noticed "harp" in its ancient etymology and have jumped to the conclusion that the etymology is the meaning. But the etymology of a word is not its meaning. James D. Bales gives an example showing that the word "lyric" once meant "adapted to the lyre or harp," but that is not its meaning today. It now means: "A lyric composition or poem." The 101 scholars of the ASV

did not think it meant "sing to accompaniment," because they rendered it "make melody," as did the 47 scholars of the KJV.

There is no New Testament authority for playing on an instrument in worship. We cannot "speak where the Bible speaks, and be silent where it is silent" and use instrumental music. We cannot "walk by the same rule" and "mind the same thing" if we refuse to be governed by the authority of the New Testament.

TEACHING THE WORD

By Paul O. Nichols

People who accept the Bible as God's infallible word agree that His ways are always right and cannot be improved upon. We do not always understand why the Lord commands something, but that does not lessen our responsibility to accept it as truth. Remember, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). And the apostle Paul said, "O the depth and the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). Reason as we may, there are some things in the scriptures that we, as human beings, cannot reason out or rationalize to our own satisfaction. Such things must be accepted by faith. "For we walk by faith, not by sight" (2 Cor. 5:7). Some things in the Bible may seem foolish to the carnal mind, but even "the foolishness of God is wiser than men" (1 Cor. 1:25). I am sure the children of Israel could not see, by human reason, how that looking at a brazen serpent on a pole would cure snake bites, but those who wasted no precious time rationalizing, but quickly obeyed, were the ones who were cured and lived. And what about Naaman? While he reasoned that the rivers close to home were just as good and more desirable than the river of Jordan he almost made a fatal decision. If he had failed to obey the voice of the prophet of God, he would have died from the ravaging disease of leprosy. And, again, was there any reason why the blind man should think there was a cure for his congenital malady in the water of Siloam? His desire to see was greater than his desire to know why the command. His obedience to Jesus gave him sight. He obeyed even though it was not "reasonable." And when we want to please the Lord more than we desire to know why, and try to

rationalize his commandments by human reason before we will accept them, then we will respond in obedience. We will "walk by faith, not by sight."

THE SUBJECT

Teaching the word is the subject under consideration. In order to understand any subject in the Bible, one of the first things necessary is to have the right attitude. Be honest. Have a sincere desire to know the truth. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Study the scriptures for the commandments and the examples God has given in His Word. Try to determine what is applicable to us today. Remember God's ways are always best, regardless of what we think.

CHILDREN

The main responsibility for teaching children has always been that of the parents. Children are wards of the home, and those who bring them into the world are responsible to God to teach them. The Jews in the Old Testament were told, "And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children..." (Deut. 6:6,7). "Therefore shall ye lay up these words in your heart and in your soul...And ye shall teach them your children" (Deut. 11:18,19). Where was this to be done and how often? "And ye shall teach them your children, speaking of them when thou liest down, and when thou risest up" (Deut. 11:19). Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

In the New Testament, as well, the parents are given the responsibility of teaching their children. Paul says, "And ye fathers, provoke not your children to wrath, but bring them up

Continued on next page

in the nurture and admonition of the Lord" (Eph. 6:4). The church as an institution was never given the commandment to teach children. If so, where is it? The commandment of Jesus to the apostles was to preach the gospel to those who could obey it and become Christians (Mk. 16:15,16; Matt. 28:19,20), and to further instruct them to keep the commandments of the Lord. After the converts were taught the will and the ways of the Lord, it became their responsibility to train their children in the way they should go.

THE DIVINE ARRANGEMENT

In the Old Testament children were allowed to be present when the scriptures were read and explained. We are told in Neh. 8:1-3, "All the people gathered themselves together as one man..." "And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding... And he read therein... before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law." In Joshua Chapter 8 we are told that Joshua "read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers, that were conversant among them" (Josh. 8:34,35). These are classic examples of all being taught and learning in one undivided assembly. And everyone present got the teaching needed and was able to comprehend -- men, women, and the children. In Nehemiah 8:7,8 we are told certain men explained the reading and "caused the people to understand the law" and "gave the sense."

Here is another example in the Old Testament. Moses said, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in this land whither ye go over Jordan to possess it" (Deut. 31:11,12).

The three preceding examples of God's word being read and taught to men, women, and children in the same assembly proves beyond a shadow of a doubt that it is not necessary to classify people in order to teach them the word of God. The Lord knew best and gave divine instructions how it was to be done.

In all those years preceding the coming of Christ this was the arrangement that was authorized; just one undivided assembly. And in such an arrangement all could learn.

THE PRACTICE OF CHRIST AND THE APOSTLES

In the New Testament we are informed that the same arrangement was used by Jesus and the apostles. In Luke chapter four we are told concerning Jesus, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read... And the eyes of all them were in the synagogue were fastened on him... And all bare him witness... And all they in the synagogue, when they heard these things, were filled with wrath" (Lk. 4:16, 20, 22, 28). All the people were together when Jesus read the scriptures and taught them "as his custom was." Other scriptures could be cited to prove that this same arrangement was used to teach multitudes on other occasions.

This arrangement was used by the apostles when they taught the multitude on the day of Pentecost (Acts 2), and upon many occasions after that. In fact, this the only way they taught the crowds who came to hear. And not one time can we read where they divided up the people into classes to teach them.

HUMAN vs. THE DIVINE

Dividing into classes for teaching the scriptures is an invention of man. The arrangement has absolutely no Bible authority. It is true that it has been widely adopted, but so has instrumental music and other religious innovations and inventions of men. How popular a thing is makes it neither right nor wrong in itself. Something is right if it is authorized by God and can be found in His word.

There are several ways that people may be classified, but none of these can be found in the Bible. Students may be classified by physical age. Or they can be classified according to spiritual age. But, of course, they cannot be classified by both at the same time. It is either by one or the other. Also students could be tested and classified by I.Q. One other method could be used to classify, and that is by knowledge. Of course, this method would require a test to determine how much each one knows about the scriptures. Whichever method is used, it is to the neglect of the other three. When several obey the gospel at the same time they are all the same spiritual age, but they may not all be of the same physical age. Should they be classified by physical or spiritual age in order to have their needs met? And what about their knowledge of the scriptures? If they are classified by knowledge they surely cannot be classified by

Continued on next page

either physical or spiritual age. Also some of the same physical age or spiritual age are not of the same I.Q. And if a group is classified by I.Q. the would not be classified by knowledge or by age, either physical or spiritual. In fact, there is no way people can be classified by all of these methods at the same time.

The Lord's arrangement for teaching people the scriptures in an undivided unclassified assembly is the best in the world. It always has been and always will be. God says, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. 32:2). This same type of figure is used by Isaiah the prophet. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth,

and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

When an assembly of people is taught the word of God, each person, young or old, babe in Christ or mature Christian, high I.Q. or low, knowledgeable or not, gets what he needs and can absorb, if the preacher or teacher does his job as he ought. This is God's way, and no one can improve on it. The apostle Paul says, "Ye may all prophesy (teach) one by one that all may learn and all may all be comforted" (1 Cor. 14:31).—998 Terrace Drive, Oakdale, CA 95361

LET YOUR WOMEN KEEP SILENT

Joe Hisle

It is regrettable to say, but the influences of the world also have an impact on our attitudes in religion. In the last few years we have suffered thru the so called "women's liberation movement." This influence has been felt in religion, as never before in history. There has been a push to give women authority in the realm of what is referred to, by the world, as Christianity. As a result we now have women who serve as priests, pastors, preachers, elders, deacons, evangelists, Bible class teachers, "clergy persons" and every other imaginable position. It is a tragic yet true reflection of the spiritually depraved mind of modern man when we have those who desire to refer to God Jehovah as "she."

In spite of the attitudes of the religious world, we must remember that our responsibility is to the Word of God and not to the social pressures of society. Those who find themselves in disobedience to the gospel on judgment day will suffer the eternal consequences of rebellion (II Thess 1:8-9).

In this article we want to notice the responsibility of the Christian woman to teach, as it is outlined in God's word. It needs to be emphasized that women are responsible for teaching the Word as surely as are men but there are specific restrictions to women.

Where is a woman allowed to teach? She may teach in a private, informal capacity. Who may a woman teach? In this private, informal capacity a woman may teach:

1. A man - Acts 18:26 ...whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

2. A child - Timothy was taught the scriptures as a child by his mother and grandmother (II Tim 3:15).

3. Another woman - Titus 2:3-4 Older women are instructed to teach the younger.

In summation of these Bible instructions we find a woman may teach in a private, informal setting. In this setting she may teach men, women and children. It is important to note, **WHERE A WOMAN MAY TEACH SHE MAY TEACH ANYONE.** The brethren who have digressed to the class system of teaching find themselves in a spiritual dilemma on this point. The class system does not fit the requirements for women to teach. Their **classes are neither private nor informal.** One time I had the opportunity to make this observation. I asked a preacher, "are your classes public or private? If they are private, may a woman teach a man?" To which he replied, "our **classes are public**, a woman may not teach a man." I then asked, "do you believe a woman can teach in public." He replied, "No! Our **classes are private.**" Then realizing the contradiction he said, "Well, our **classes are semi-private**", after a few seconds of reflection he said, "maybe our **classes are semi-public.**" So it goes when one finds himself outside of God's Word.

A woman **MAY NOT TEACH** in the church

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assembly, or in any other public capacity. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim 2:11:12). This verse teaches that in the learning process for the woman she is to "learn in silence." In the teaching process, we learn, "I suffer not a woman to teach."

In a closer look we discover two prohibitions for women. "I suffer not a woman to teach," this clause is an independent clause making a definite statement. A woman is forbidden to teach (to hold discourse with others in order to instruct them, deliver didactic discourses, Thayer p. 144). She is also forbidden to "usurp authority over the man." These are independent ideas connected by the word "nor." The verse does not say, I suffer not a woman to teach over the man, thus implying that if the man (elders) gave her the authority it would be all right for her to teach.

The admonition for women to be silent in the church is further sustained in the letter to the Corinthians. "Let your women keep silence in the churches: for it is **not permitted unto them to speak**; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them

ask their husbands at home: for it is a **shame for women to speak in church.**" (I Cor. 14:34-35).

Again, the lesson is that the women are to remain silent in reference to teaching "in the church." Silence is an easy word to understand, you probably already know the definition. It means "to keep silence, hold one's peace," (Thayer p. 574). The same word for "silence" used in verse 34 is also used in verse 28 in reference to "tongue speakers." "If there be no interpreter, let him keep silence in the church," (v. 28).

The reasoning is obvious, if no one could interpret, the "tongue speaker" was to "keep silence, hold his peace." The word means the same thing for the woman, she is to "keep silent, hold her piece."

Brethren, I make this prediction, (if it hasn't already happened), within the next few years you will see women taking the pulpits of the more liberal churches of Christ. This is a natural evolution from women teaching in the classrooms. Once the gate is opened to one innovation there is no closing it. We may "wrest the scriptures unto our own destruction" but we will never cause them to allow women to teach in a public capacity.

THE SCRIPTURAL OBSERVANCE OF THE LORD'S SUPPER

By Bennie Cryer

The necessity of observing the Lord's Supper scripturally is found in the latter part of the commission given to the apostles in Matthew 28:19-20 where they were instructed to teach each obedient disciple "to observe all things" that Christ had commanded them. This requirement is also found in the correct usage of the word "worship" in the scriptures. In Genesis 22:5 the term "worship" is used for the first time in the written word. Abraham and Issac were going "yonder and worship." Certain characteristics of worship may be identified with this example that will be of help in determining whether you are worshipping God "in spirit and in truth." John 4:24. These characteristics are: 1. In verse 2 God told Abraham the place to go worship Him. 2. He also told him what to offer and how to do it. And 3. In verse 12 Abraham learned that by doing these things revealed to him God determined whether

he feared Him or not.

Since it is revealed in Acts 20:7 that the communion was observed on the first day of the week (our Sunday) as a part of the worship service in Troas it is needful for the true worshipper to apply those same characteristics to his observance of this feast of the Lord so he also might show proper fear toward God and His Commandments.

GOD REVEALED THE PLACE HE WANTED TO BE WORSHIPPED IN

In Abraham's case it was "in the land of Moriah" on one mountain in that land that God would "tell" him of. God has the right to choose the place He wants to be worshipped in and has done so in The New Testament in regard to The Lord's Supper. He has even chosen a "mountain" for this. Daniel 2:44; Isaiah 2:2-4; and Luke 22:29-30. From these scriptures it is easily seen that both the Father and the Son have

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placed the table for the communion in the Kingdom or church. But the table is not spread just anywhere on this mountain. God has chosen a place for it. In 1 Corinthians 11:17-20 and Acts 20:7 the gathering together of the saints into one place is the location for this feast. Christians cannot separate themselves from the assemblies that are authorized by Christ, form an unauthorized group and observe the Lord's Supper by themselves. Matthew 18:20 should not be used in an attempt to justify such a group for the purpose of taking the communion on the road or as sort of a "picnic" while recreation is the main event for there is no example in the scriptures to indicate such a group is gathered "in the name of Jesus." In order for something to be done "in the name of Jesus" it must be authorized by Him and not something one simply verbalizes as being in His name. I personally want to discourage such practices because I believe God has revealed the place where He wants to be worshipped in the scriptural observance of the Lord's Supper. This also teaches one must be in the kingdom where the table of the Lord is in order to partake of it. John 3:3-5 instructs you in how to enter the kingdom.

GOD REVEALED WHAT HE WANTED OFFERED AND HOW IT WAS TO BE DONE

He told Abraham to offer Isaac and to offer him as a burnt offering. Abraham obeyed even though his fatherly instincts might have prompted him to want to do something else. His faith in God was so strong he believed He would protect him and his son.

Revelation has also been made about what is to be used in the observance of the communion and how it is to be offered in worship. These things were revealed for the record to Matthew, Mark, Luke, and, last of all, to Paul. In 1 Corinthians 11:23 Paul delivered to this church what he had received from the Lord. He did not receive one thing from the Lord and then deliver to the congregation something else. It was the same thing because, for the congregation to provide true worship, they had to offer that which had been revealed from the Lord just as Abraham did. What did he deliver to them?

1. **THE GIVING OF THANKS**, v. 24. It is important for the congregation to give thanks scripturally. The one leading this blessing, Matthew 26:26, should word it in such a way that each communicant can identify themselves with it, 1 Corinthians 14:16. This means that an unscriptural statement should not be made and that it should be loud enough for each one to hear. If a person cannot speak loudly enough for all to hear he should excuse himself from serving at the Lord's table.

2. **THE BREAD OR LOAF**, v. 24. Jesus took

and revealed to Paul one loaf of unleavened bread. He delivered that to Corinth. That one loaf stood for the body of Jesus that had the life broken from it on the cross. This is immediately evident when one views a set communion table. Those items that stand for the body and blood are separated from each other. This "breaking" occurred on the cross just as the "giving" and "shedding" also happened on the cross, Luke 22:19-20, and is not a special act performed by the one serving at the table. Each communicate is to break his portion off the one loaf and eat it just as Jesus did. 1 Corinthians 10:16-17 teaches that in doing this we declare that we are one with Jesus and each other. More than one loaf or a loaf broken into plurality of pieces is unscriptural, destroys the signs of the symbolized, and, therefore, constitutes an infraction of the Lord's revelation. It is not true worship.

3. **THE CUP OF THE LORD**, 1 Corinthians 10:21, 11:25. Paul received from the Lord one drinking vessel with the drink element in it. The drinking vessel or cup stood, not for the blood of Christ, but for The New Covenant or Testament and the fruit of the vine, Matthew 26:29, stood for the blood of Christ that ratified it and was shed to enable man to appropriate its blessings. The use of individual cups was unknown to the church of Christ until near the beginning of the twentieth century. They do not form a part of the revelation from the Lord and are therefore unscriptural and cannot be a part of true worship. The fruit of the vine is the unfermented juice of the grape. Isaiah 65:8.

4. **THE SCRIPTURAL INTELLECTUAL ACTIVITIES**, 1 Corinthians 11:24-25, 28. Each communicant must realize that God is not "worshipped with men's hands," Acts 17:25. In other words, it is not enough just to eat a piece of bread and drink a sip of the fruit of the vine. Your inner man, Ephesians 3:16, must actively do its part in the scriptural observance of the Lord's Supper. First of all, you must remember Jesus. Not just His death but the total Christ who did something for you and is now doing something for you. You need to be well acquainted with the way He lived while on earth. You need to think about His present mediatorial reign and what this means for you now. Of course, you must remember His death for you because this is what you proclaim as you jointly participate with your brothers and sisters in Christ. You must also examine your own life to make sure you are keeping the terms laid out for you in The New Testament. Where you see short comings or sin you can then correct them and become more like the One you are remembering. 2 Corinthians 3:18. Failure to do these things while partaking of the Lord's Supper constitutes partaking of it "unworthily" or in an

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unworthy manner, 11:27,29, and cause you to be "guilty of the body and blood of the Lord." Furthermore this short coming will bring "damnation" to the individual and his spiritual life will be characterized by weakness, sickness and spiritual sleep or death. 11:30. In addition, we are told in verses 31-32 that if we would judge ourselves and submit to the chastening of the Lord in this examination that takes place

during the communion we will escape the condemnation of God in the day of judgment.

By observing the Lord's Supper scripturally we manifest proper respect for God and His instructions just as Abraham did when he obeyed God. James 2:20-24. Abraham can then be said to be the father of our faith in justification so far as this part of our worship is concerned.

HISTORY OF INDIVIDUAL CUPS

By Ronny F. Wade

If you have ever attended a church service where the Lord's Supper was observed, you may have noticed that a tray of individual cups or drinking vessels were used to distribute the fruit of the vine to the people present. Did you ever wonder exactly where and when that practice began? The bible accounts of the institution of this sacred feast all indicate that in the original observance Jesus took a loaf of unleavened bread and a cup (one) containing fruit of the vine. (Mt. 26:26-28; Mk. 14:22-24) Just how long the new testament church observed the communion in that fashion is unknown. We do know that about two hundred years after the establishment of the church there is a record indicating that more than one container was used in the Lord's Supper. That record also indicates that there were other additions and changes being made in the divine pattern. Individual cups, however, are of rather recent origin. Rev. J.G. Thomas, a minister, who was also a physician, claims credit for inventing the first individual communion set. Their first use occurred in the Vaughnsville Congregational Church located in Putnam Co., Ohio sometime during the year of 1893. The idea became very popular and spread rapidly throughout the country. As people became more conscious of germs and the possible transmission of disease by several people drinking out of the same container, more and more churches adopted the practice. There were some, however, who felt that the sanitation feature was being overplayed and even ridiculed the necessity of individual drinking cups. In fact, there were a number of denominations that refused to accept them, because they viewed them as an addition to the teaching of the scripture.

In the early days of the restoration movement many churches used one cup. Alexander Campbell was in attendance at a congregation where such was the case and he described it as

one of the most beautiful services he ever attended. I quote:

"He then took the cup in a similar manner, and returned thanks for it, and handed it to the disciple sitting next to him, who passed it round; each one waiting upon his brother, until all were served."

During the same time period there were some churches who used two, or perhaps four cups to serve the congregation the fruit of the vine. One popular practice was to have all men sit on one side of the meeting house with the women sitting on the other side, a cup was then passed down each side. Eventually it would be the use of more than one cup, that made the adoption of individual cups all the easier to accept. For after all, as the argument was made, if you can use more than one, then you can use as many as you might like to use, and that certainly became the case.

One of the early preachers, in the church, to oppose individual cups was the honored and revered J.W. McGarvey. In Feb. 1910 he received a query about the use of cups. His reply is as follows: "A brother in Pensacola, Fl. asked me what authority have we for using the single cup in the communion service, as has been the custom of the Christian churches, other than it is implied in the narratives of the three gospels? We have none, but that is enough. On the other hand, we have no authority for doing otherwise. Every divinely appointed ordinance would be observed precisely as divine wisdom has appointed it." How then, did the individual cups find their way into the church of Christ? Brother C. E. Holt of Florence, Al. may well have been the first non-instrument preacher to come out in favor of individual cups. His article in the June 11, 1911 Gospel Advocate claimed that the use of individual cups was probably much cleaner and more sanitary than several people drinking from the same cup. David

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Lipscomb, then editor of the paper, was not so easily convinced. In fact he steadfastly opposed the use of the individual communion cup, for a rather lengthy period of time. It was only after a visit from G. C. Brewer that Lipscomb began to weaken somewhat and say that he was about to reach the conclusion that the cups were in no way a violation of scripture teaching. Soon after this Brewer introduced the individual cups into the Central Church of Christ in Chattanooga, Tn. A short time later Lipscomb wrote in the Advocate that he no longer felt that individual cups were a violation of new testament teach-

ing. From this point forward churches began adopting them throughout the country.

The above is a brief history of the changes that resulted in the introduction of individual cups into churches of Christ in America. Divisions came, as they always do, when innovations find their way into the church. It is noteworthy that this addition was not the result of what Jesus or Paul said, but rather what men like C. E. Holt and G. C. Brewer said. It is rather sobering when one realizes that there is no higher authority for the use of individual cups in the communion than these mortal men.

THE ONE LOAF

By Don L. King

In *The Christian System* page 268, Alexander Campbell began his comments regarding the loaf; "On the Lord's table there is of necessity but one loaf." He went on to point out that just "as there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf." This is what Paul meant in 1 Corinthians 10:17 when he said: "For we being many are one bread, and one body: for we are all partakers of that one bread."

What a shame this simple and easily understood component of the Lord's Supper has been so carelessly set aside by men. According to 1 Corinthians 11:23; Mark 14:22; Matthew 26:26 and Luke 22:19, Jesus took bread, gave thanks for it, brake (or broke) it, gave it to the disciples who were with him, and said, "take." He further commanded them to eat it (Mark 14:22, Matthew 26:26) saying, "this is my body." Jesus was holding the loaf as he spoke these words. Surely, no one in the group thought he meant that the bread had physically become (miraculously) his body. They all understood, just as we do, that Jesus meant the bread stood in the place or represented his body in the Lord's Supper. The use of the word "is" in Luke 22:19 is suggestive of represent.

I have heard brethren argue that Jesus didn't say the bread represented his body. One has only two choices. Either to believe the bread actually turns into the literal body of Christ or, if that be admitted an impossibility, to understand by the word "is" that the bread represents or stands in the place of his body. I can't imagine any other way to explain the verse.

Then, in the latter part of Luke 22:19 Jesus

said: "...this is my body which is given for you: this do in remembrance of me." In other words, Jesus took bread, gave thanks for it, broke it, gave it to the disciples along with the command to eat of it and also told them they were to do this in remembrance of him. So, it is to be a memorial to Him. That is the way we are to remember Him.

Let's go back to the phrase, "Jesus took bread," (Matthew 26:26) etc. How many loaves did He take? In Matthew 14:19 we read: "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude." The word "loaves" is from the word **ARTOUS** in the Greek. The meaning is, of course, plural just as the verse tells us. However, in Matthew 26:26; Mark 14:23; Luke 22:19; 1 Corinthians 10:16,17 and 1 Corinthians 11:23 the word "bread" (singular) is seen and the word **ARTOS** (singular) in the Greek meaning a small loaf or cake according to W.E. Vine, Page 146.

Now, let us see if we can't put this together. Jesus took "bread." He took a single loaf or cake of bread. Then He gave that single loaf or cake of bread to the disciples commanding them to eat of it. Finally, He said "this do." Do what? Do as they did by each of us eating of the one loaf.

In 1 Corinthians 11:23-34 Paul gave instructions in the observance of the Lord's Supper. He gave his Apostolic commands to one church (Corinth) instructing them to use **ARTOS** (one loaf) and one cup. Yet, he said he taught the same things in "every church." (1 Corinthians 4:17) Hence, we understand that every church

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received this teaching and were using one loaf and one cup in the Lord's Supper. There is no other way to obey the command "this do" in Luke 22:19 and 1 Corinthians 11:24. Either you use **one** loaf and **one** cup or you are in obvious violation of Lord Himself.

These is a beautiful picture of the Lord's Supper presented in type and anti-type or shadow and substance in Exodus 12. In verse 3 the Lord said: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a **lamb for an house.**"

We recall that Paul wrote in 1 Timothy 3:15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the **house** of God, which is the church of the living God, the pillar and ground of the truth." Hence, the house of God refers to the church. In Exodus 12 when God required "a lamb for an house" this pointed toward later things. It was a "... shadow of things to come,..." (Hebrews 10:1)

Let's view the picture. As Isreal observed the passover in keeping with God's commands in Exodus 12 they were required to have a lamb for an house. Their observance of it was congregational (or within each house) just as our observance of the Lord's Supper is congregational. They were not told to have a lamb for all Israel but rather, one for each **house**. Some say that the number of loaves or cups are incidental; but if so, the Old Testament picture cer-

tainly didn't indicate that. Israel had many houses within it, but each house was to have one passover lamb. Today, spiritual Israel is composed of many houses, or congregations, but each of them is to have one loaf and one cup on the Lord's Table.

WHAT KIND OF BREAD

As previously mentioned, the Passover was typical of "good things to come." (Hebrews 10:1) The paschal lamb was in fact a type or shadow of Christ. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." (1 Corinthians 5:7) During the time of the Passover, Israel was to put all leaven out of their houses. (Exodus 12:19) Since the Lord's Supper was instituted during the time of the passover, it would have been impossible for Jesus to have used leavened bread in His own Supper. None was allowed in the houses. He would have been in violation of the law. So we know the bread was unleavened that Jesus "took" when He instituted the Lord's Supper. It certainly needs to be unleavened today if we wish to follow the scriptural pattern.

To use more than one loaf in the Lord's Supper is to do what Jesus did not do. He took ONE loaf, "gave it to the disciples, and said, take, eat; this is my body." (Matthew 26:26) May the Lord help us all to be content to do as Jesus Himself did.--41931 Chadbourne Dr., Fremont, CA 94539.

BREAKING BREAD

By Clovis T. Cook

Breaking bread (Acts 2:42; 20:7,11; I Cor. 11:24) as used in this article, is one of the items or acts of worship observed by the apostles and early Christians, in obedience to a simple command given by the Lord (Matt. 26:26; Mk. 14:22; Lk. 22:19), who in turn, passed it on to the church, "And they continued steadfastly in the apostles doctrine" or teaching, of which "breaking bread" was a part (Acts 2:42). I like the way F.W. Emmons, expressed it, who began writing on "The Ancient Order" as far back as 1837 when he said, "The disciples," it is said, "unremittingly attended to the teaching of the apostles." And, "breaking bread," when the whole church came together (1 Cor. 14:23), to break bread on the first day of

the week (Acts 20:7), they never ceased doing, but constantly attended to this act of public social worship.

"Breaking bread" is used in some of the passages we have already cited, figuratively, in which a part is put for the whole, and the figure is called a synecodoche, which mentioned one thing "breaking bread" to imply the whole communion service, but that which is mentioned must be true or else that which is implied is not true.

"And taking a loaf, and having given thanks, he broke it, and gave to them, saying, "This is that body of mine which is given for you; do this in my remembrance" (Luke 22:19) Emphatic Diaglott. I think it is, or should be,

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admitted by all that Jesus "broke" the loaf. It should be just as freely admitted that we are commanded to do the same. What we need to find out is just how he broke it, and then we will know what we are to do. The expression "do this" or "this do" means to do exactly what Jesus did. There are more ways than one that Jesus could have broken the loaf. Let us pause right here and point out that Jesus "took bread" which in the Greek means "loaf" (singular). A loaf means one loaf. "A" is from the Anglo Saxon meaning "one" when followed by a singular noun (Harper-Cowan debate), and Webster says of the language, "plain blunt language of old English order."

In every place where it is said that Jesus "broke" the loaf the word is from a Greek verb, which means to "break off" so defined by several lexicons. W.E. Vine says, "To break, to break off pieces." The noun form means, "fragment, piece, crumb, a piece broken off, that which is broken off, a splinter." If when Jesus "broke bread" it means he broke it into in or near the middle, and every disciple was to do exactly what Jesus did—I ask you friend, how could this be? If Jesus "broke the loaf" into as many pieces as there were disciples, and each disciple was to do exactly what Jesus did, the second dilemma is no better than the first. However, if Jesus took a loaf and broke off a piece, a fragment, and "tasted it" (as some writers affirm when explaining what Jesus did when he "broke the loaf"), or ate that piece of bread which he broke off—which of course is what I believe he did, then each disciple could "break" and "eat" and do exactly what Jesus did. The inescapable, inevitable conclusion is: "Breaking bread" (Acts 2:42, 20:7) and "eating" (Matt. 26:26; Mk. 14:22) are both involved in the same command, making the "breaking" necessary in the "eating."

Did Jesus eat the piece of bread that he broke off of the loaf? Unmistakably, he must have. He said, "He that eateth bread with me" which is a reference to Judas, eating the bread in the institution of the Lord's supper (Jno. 13:18) and the expression "my bread" is from Psa. 41:9. "But I say unto you, I will not drink henceforth of this fruit of the vine..." (Matt. 26:29). Is it reasonable to argue that Jesus did not eat the bread, which represented his blood? In 1937 Bro. Homer L. King was on his way to Deming, New Mexico, to debate D.J. Whitten, on the communion question, of which "Breaking Bread" was one proposition. While staying over a couple of days in Wichita Falls, Tex., where

we were living at the time, we paid a visit to the home of L. S. White, a man of unusual Bible knowledge. When forty years of age, he was chosen to meet Charles T. Russell in a debate. He was seventy years old at the time we visited him. After we assured him that we had no intention of provoking an argument, but respecting his vast knowledge of the scriptures, we wanted to know if he believed that Jesus ate bread, after breaking it? He finally answered "yes." He said he believed that Jesus "broke the loaf" and ate the piece he broke off—he saw no reason to dispute that, he said.

The first year of my preaching—July 1932 until 1933—I preached for several congregations, before the division on the cup question, and most of these congregations broke the bread after thanks, in or near the middle, which they claimed had to be done to represent the "broken body" of Jesus. As I remember, this was one of the main arguments made for such a practice. I once had the pleasure of talking to a very well read man in Denver, Colorado, who was well along in years at the time—as we talked on we found agreement on many things. When we got to the question of "breaking bread" he turned to me in all honesty, and said, Bro. Cook, "I would never partake of an unbroken loaf." I quickly said to him, "I wouldn't either," then I proceeded to show that when the communicant broke off a piece from the loaf that it was no longer an unbroken loaf, regardless of what the communicant did with the piece broken off. The loaf from which a piece was broken off of was still one unit of bread. Since the Lord had one physical body, and since the church is "one body" (Eph. 4:4; Col. 1:18; Eph 1:22,23), and since "...we are all partakers of that one bread" by "breaking" and "eating" (1 Cor. 10:16; Matt. 26:26; Mk. 14:22; I Cor. 11:24). Thus when "we" the assembled have all done this, we have shown unity and cohesion in the "communion of the body of Christ." "This is my body which is broken for you" (I Cor. 11:24), referred not to the "bread" in the Lord's Supper, but to the body of Christ, of which Luke says, "This is my body which is given for you" (Lk. 22:19). We must remember the body of Jesus as a unit, not one broken into pieces, but one that was "...wounded for our transgressions" and "bruised for our iniquities" (Isa. 53:5).

The word "broken" is not always used literally. So, when the word is used with reference to the Lord's body, it cannot mean that his body was "broken" into pieces, for David said, "He

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keepeth his bones: not a one of them is broken" (Psa. 34:20). This scripture was fulfilled during his crucifixion (Jno. 19:36) "...A bone of him shall not be broken." In Psa. 69:20, "Reproach hath broken my heart..." a reference to the last days of our Lord. Those who break the communion loaf into two or more pieces claiming it must be done to qualify the bread to represent

the "broken body" miss the point completely.

One of the most authoritative works ever written is *The Voice Of One Crying In The Wilderness*, by J.D. Phillips, on "Breaking Bread," and one of the most simplistic illustrations on the "Breaking Bread," questions appears in the Communion by J. Ervin Waters. No Bible student should be without them.

CONTRIBUTION OR GIVING

By Richard DeGough

The Church of God is engaged in the greatest mission under heaven. Money is an absolute requisite in carrying on its great work and hence the proper use of money becomes an important theme in the New Testament and assures an important place in the Christian's life. The first sin in the Jerusalem church that we are told of was the sin of Ananias and Sapphira in the matter of giving money to the Lord. (Acts 5:1-2) So, Christians, in making money and giving, must "provide things honest in the sight of all men," as well as glorifying God. Every Christian is a steward of God's things and, therefore, must be faithful as a good steward for we shall one day give account of our stewardship. (I Pet. 4:10, I Cor. 4:1-2, Rom. 14:12)

The Lord has presented a plan for financing the work of the Church in the New Testament scriptures. As in the case of every other plan God has given, it must be put into operation by faithfulness upon the part of Christians. The obligation is an individual one, and is sufficient when it is followed as the New Testament directs us.

The Bible says of the early church, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) This constituted their worship to God on the first day of the week, the "Lord's Day" (Rev. 1:10) When the apostolic church met for "breaking bread" on this day (Acts 20:7) it is reasonable to assume that, at that time, they also attended to the fellowship, or contribution, as one of the things the disciples continued in, with the apostles. To confirm

the first day of the week being the time for attending to the contribution, we have the apostle Paul (when a certain contribution was to be made for the poor saints in Judea) directing the Corinthians to attend to it on the "first day of the week," that being the day of their assembling to worship. (I Cor. 6-14, Heb. 10:25, Acts 20:7)

This was not a one time offering or contribution which ceased, for Paul exhorted them to "perform the doing" of what they had begun the year before. (II Cor. 8:10-11) In other words the collection for the saints was to be done on **each first day** of the week. MacKnight renders it, "On the first day of **every week** let each of you lay somewhat by itself, according as he may have **prospered, putting it into the treasury....**" (new translation, I Cor. 16:2) Again, they "continued steadfastly in the apostles' doctrine and fellowship..." (Acts 2:42)

THE MANNER OF GIVING

First, giving is personal. Paul said, "Let everyone of you lay by him in store..." This responsibility is given to every Christian. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom..." Again, "...it is more blessed to give than to receive" (Luke 6:38, Acts 20:35) The question arises, How much should I give? Paul gave some guidelines to the Corinthians, saying, "Every man according as he purposeth in his heart, so let him give..." and, to give "...as God hath prospered him." (II Cor. 9:7, I Cor. 16:2) Unlike Israel of old, we are not under the law of tithing. This was determined by a percentage required of them to give to the Lord

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what is justly his. In Malachi 3:8-9 God accused Israel of robbing him in "tithes and offerings." May we consider that things written aforetime were for our learning. (Rom. 15:4) Paul said, "for whatsoever a man soweth, that shall he also reap." Again, "...he which soweth bountifully shall reap also bountifully." (Gal. 6:7, II Cor. 9:6) Our giving is the free will offering of a willing heart and an open hand, "not grudgingly nor of necessity: for God loveth a cheerful giver." (II Cor. 9:7)

MOTIVE FOR GIVING

First, the heart is the motivator in our giving. Paul said, "For if there first be a willing mind,..." Of the Macedonians Paul said, "...but first gave their own selves to the Lord, and unto us by the will of God." This is impressive when we consider those Christians were in deep poverty and affliction that "abounded unto the riches of their liberality." (II Cor. 8:2-5,12) But, the greatest motive for giving is the sacrifice that Jesus our Lord made for us, "...that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8:9) Surely this will stimulate us to give freely of our means, and of ourselves, as a living sacrifice. (Rom. 12:1)

THE PURPOSE FOR GIVING

First, Paul's order to the churches of Galatia,

Macedonia and Achaia concerning the collection for the poor saints in Judea, was to give relief to those Christians. While the church was in her infancy there were those in need. The faithful who had possessions sold them and met that need. (Acts 2:44-45, 4:34-35, I Jno. 3:17-18) Another need arose because of a great dearth throughout the world, and that need of the brethren in Judea was met by the disciples. There is no indication that the contribution, the "laying by in store" ordered by Paul to the churches was ever used for the world. It was a collection of the saints for the saints. (I Cor. 16:1-2)

Second, the preaching of the gospel was supported by the church. The responsibility to preach the gospel is given to the church. (Eph. 3:10, I Tim. 3:15) Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14) When Paul was at Corinth preaching, other churches supported him. (II Cor. 11:7-9) While in Thessalonica the church at Phillipi met his needs. (Phil. 4:14-17) May every Christian give liberally, and ever be ready unto every good work. To "do good and to communicate," remembering that with such sacrifices God is well pleased. (Heb. 13:16).

"AND THEY CONTINUED STEADFASTLY IN PRAYERS"

By Taylor A. Joyce

The synagogue and the temple were two quite different places. The one was essentially a school; the other, a place of worship. Meetings in the synagogue were characterized by scripture reading and expository comments. (Lk. 4:16-21) The temple ritual centered around animal sacrifice. (Heb. 9:6-7) The one activity they had in common, however, was public prayer.

When the Lord built the church, he made prayer one of its central features, as well. (Acts 2:42; 1 Cor. 14:15) From the beginning prayer was an integral part of Christianity. Some scholars believe Christ, during his earthly min-

istry, spent more time in prayer than in any other activity. Scant wonder that prayer would also have been very important to the church, His spiritual body.

The New Testament scriptures are filled with references to public and private, congregational and individual prayers. Luke says of the Jerusalem congregation: "And they continued steadfastly in the apostles doctrine, in fellowship, in the breaking of bread and prayers." (Acts 2:42)

PERSONAL PIETY

Prayer is essentially an expression of per-

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sonal piety, praise, and prostration before God. James links prayer to righteous behavior, saying, "The effectual fervent prayer of a righteous man availeth much." (5:16) Paul lists supplication as one form of prayer. (2 Tim. 2:1) W.E. Vine says this word "stresses the sense of need." Abraham Lincoln often prayed in this way, declaring, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

Private prayer is frequently an unrehearsed outburst of praise or a cry for help. "Bless the Lord, O my soul:" said the psalmist, "and all that is within me, bless his holy name." (Psa. 103:1) Finding himself mired in sin, he cried, "Have mercy upon me, O God, according to thy loving kindness... blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." (Psa. 51:1-2)

Overwhelmed by problems we sometimes find it impossible to articulate our needs, and prayer becomes little more than an unintelligible groan. According to some scholars this gives the Holy Spirit an opportunity to intercede, giving grammatical meaning to our groans, making sense of our nonsense. (Rom. 8:26)

Thus prayer can take a variety of forms -- praise, thanksgiving, supplication, intercession. And the conditions for acceptable prayer are just as varied as its forms. One must pray "in faith, nothing wavering." (Jas. 5:16) He must pray in harmony with the will of God. (Col. 4:12) The one who prays must be righteous (Jas. 5:16) -- not a sinner. (Jno. 9:31) He must pray in Jesus name. (Jno. 14:13-14)

CORPORATE PRAYER

It is doubtful that one is qualified to pray in public until he is first qualified to pray in private. He would not want his prayer on behalf of the congregation for whom he speaks to be impeded by any deficiency in his own character or conduct.

Additionally, Jesus provides guidelines for public prayer by telling us what to avoid. (Matt.

5:5-15; 23:14) "Thou shalt not be as the hypocrites are: for they love to pray... that they may be seen of men." The temptation to impress others with how well we can pray is very great. Every effort must be made to forget that others are listening. Every effort must be made to speak as though God alone would hear.

"But when ye pray, use not vain repetitions..." Repetition is not necessarily condemned -- only **vain** repetitions. The importunate widow was commended for her repetitiousness -- "her continual coming." (Lk. 18:1-8) Isaac may have prayed the same prayer for 20 years. "And Isaac entreated the Lord for his wife, because she was barren." (Gen. 25:21) At the time of his marriage to Rebekah, Isaac was 40 years old. The answer to his prayer came with the birth of Jacob and Esau when Isaac was 60. (Gen. 25:20,26)

One may repeat, but one must never be vainly repetitious. The best way to avoid this error is to rid your prayers of hackneyed phrases. Triteness is often a symptom of thoughtlessness. Vague redundancy always results in vain repetitions.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers." **Long** prayer. How often is this teaching violated!

The longest public prayer of which we have record (Jno. 17:1-26) in the New Testament requires less than three minutes to read. In private Jesus might pray all night, but in providing a model for his disciples, he used only 69 words. (Matt. 6:9-13) As has been said, "A man who prays much in private will make short prayers in public."

A public prayer doesn't always have to contain everything, even the proverbial kitchen sink. We need to learn that prayers, as well as sermons and pastries, are often improved by a little shortening.

"Lord, teach us to pray." --1713 *Savannah Dr., Fort Smith, AR 72901.*



A D V O C A T E

No. 8 AUGUST 1, 1991

HE LEFT ROCKIN'

By Taylor A. Joyce

Some 300 mourners crowded into the small chapel for Jim's (not his real name) funeral service. A young man attired like one of the beat generation announced the three songs with which the service would begin. "Jim is gone." The words were choked with emotion. "He always said when it was time for him to leave this world, he wanted to leave it rockin'." Having introduced what he said were Jim's favorite songs, he raised his hand in a closed fist salute and rejoined relatives in the family room.

The songs, of course, had nothing to do with religion. The first one was hard rock. There was another rock song and a ballad. The music was loud and the lyrics almost unintelligible. A young woman in a pew in front of me moved her head to the beat of the music. The pallbearers, all dressed in T-shirts and jeans, dabbed their eyes. An older man walked down the aisle, placed his hand on the flag-draped coffin briefly, turned and retraced his steps.

When the preacher finally began to speak, he made no mention of any church affiliation or of faith in Christ. He punctuated his comments with the admonition of Amos 4:12, "Prepare to meet thy God." A young lady with tatoos on her back and shoulders, clearly visible around the edges of a halter top, seemed to pay no attention. There was no evidence that any of Jim's friends were paying attention, although I suspected that the preacher's comments were, with the family's permission, directed at them.

Jim, just three weeks shy of his 25th birthday, died in a tragic automobile accident. He

was a passenger in a vehicle which failed to negotiate a curve and plunged 200 feet down an embankment in the foothills of the Ozark Mountains. It was 1:30 in the morning, and the driver, obviously intoxicated, walked away from the scene without telling investigators that there had been a passenger. Jim's groan led to his discovery, but it was too late. He had been thrown through the windshield and into a tree. He will forever be 24.

Here was a young man who commanded fierce loyalties, but who also left in his wake a trail of tears. Twice married, he left behind a widow and an ex-wife and child. He also left a criminal record as testimony to a lifestyle of flouting authority and living by his own rules.

The family and friends were now experiencing heartbreak for which there could never be healing. Here was pain that could not be assuaged. Theirs was a sorrow without hope.

The poignancy reminded me of Paul's statement: "None of us liveth to himself, and no man dieth to himself." (Rom. 14:7) I wondered how many times Jim had diverted wise counsel against his lifestyle by saying, "I'm not hurting anyone but myself." He was wrong, so very wrong. Perhaps, while he was alive he failed to notice the hurt he caused others. He was too busy rockin'. And now, his own death made him insensitive to the awful hurt the mourners felt.

There was such a stark contrast between Jim's departure and that of the biblical saints. "Let me die the death of the righteous, and let my last end be like his!" cried Balaam. (Num. 23:10) "Then Abraham gave up the ghost, and

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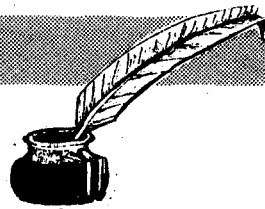
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EDITORIAL

BE NOT DECEIVED



By Don L. King

In 1 Corinthians 7:2 Paul said, "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. He continued in verse 3: "Let the husband render unto the wife due benevolence: and likewise the wife unto the husband."

America is beginning to see (perhaps only a bit) the folly of living in total disregard for God's way. Because of sexual impropriety and unsafe drug practices, Aids is a major killer worldwide today. Is it going to improve? It doesn't appear so in the immediate future. According to national statistics, nearly one-third of all Americans have had or are now having an "affair." This isn't the average for Hollywood or some other major city. It is the overall national average! With figures such as those just quoted it is small wonder the Lord's people have been affected also.

Paul wrote: "Be not deceived: evil communications corrupt good manners." (1 Corinthians 15:33) I appreciate the Revised Standard Version just here. It reads, "Do not be deceived: Bad company ruins good morals." In our opinion many Christians spend far too much time in the company of those who are making up the national averages quoted above. Rather than cultivate a genuine love for the church and those things connected with it some prefer to spend their time in recreation with people of the world. Why be surprised when the practice of gambling, drinking, dancing, etc. yes and even adultery is at last found out. Why indeed, in the light of what Paul said?

We are supposed to "flee fornication..." (1 Corinthians 6:18) Yet, we do hear, don't we, of church members who insist mixed bathing is appropriate. Yes, flee fornication; but some church members will go down fighting for the right to attend movies where fornication is commonly shown in living color. We are to avoid fornication (1 Corinthians 7:2) yet some love to read a novel which describes in vivid detail the sex act and not only that but every variation at that. The soap opera is so popular today. It is a continuing favorite with many women yet, it glorifies adultery which we are supposed to flee. Homosexuality, which is condemned graphically in Romans 1:24-32 and 1 Corinthians 6:9 is often portrayed on TV as

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THE QUERIST COLUMN

By Ronnie F. Wade

Question: Why did the Lord try to kill Moses and why did his wife Zipporah call him a bloody husband because of the circumcision Ex. 4:24-26? (Ok.)

Answer: Some background information will be helpful in answering the above question. Eliezer was the second son born to Moses and his heathen wife Zipporah. The rite of circumcision which God established with Abraham required that all male children be circumcised on the eighth day following their birth. It is evident that Zipporah regarded this rite as both barbarous and unnecessary. It would also appear that she had successfully persuaded Moses to go along with her in refusing to circumcise the child. In verse 24 we are told that God met Moses i.e. "visited him with a sharp attack of illness, which threatened to be fatal." (Ellicott) This was an indication of His displeasure with Moses for failing to carry out the divine command, and is so interpreted by both Moses and Zipporah. There is no doubt, at this point, that God intended to kill Moses for refusing to obey his commandment. Realizing this Zipporah takes a stone knife and performs the circumcision herself. She then threw the foreskin at his (Moses) feet, which was an indication of her dislike for the rite itself. The phrase "A bloody husband thou art" has been interpreted at least two ways. Ellicott feels the expression means "you are a husband who causes the blood of his children to be shed unnecessarily for some unintelligible reason," hence a "husband of bloods." Another view holds that since Moses had been as good as taken from her because of his refusal to comply with God's command, that she had in effect purchased him back from death by the shedding of her son's blood in the act of circumcision, hence he was a "blood bridegroom." Both Glass and Kurtz hold this position. It would seem to this writer, however, that the first view i.e. that Moses was a bloody husband because of his belief in and insistence upon circumcision, is the correct interpretation. At any rate when the circumcision was complete God let Moses go i.e. allowed him to

recover. This incident should be a powerful reminder to all of us that God never has, nor does he now, regard lightly our refusal to obey his commands.

Question: Can we baptize in the name of Jesus only, or does Mt. 28:19 give the full formula for baptism? (WV.)

Answer: First of all, let me assure the querist that we cannot baptize in the name of Jesus only and please God. To baptize in the name of Jesus only is to disregard the teaching of Jesus in Mt. 28:19 i.e. into the name of the Father and of the Son and of the Holy Spirit. Those who contend for "Jesus only" baptism do so generally because of the claim that the accounts in Acts 2:38; Acts 8:16; Acts 10:48; and Acts 19:5 all present a uniform formula for us to follow today. Close examination reveals, however, that the uniformity claimed does not exist. Even in English there are obvious variations, and according to Guy N. Woods, the variety in the Greek is even more striking. Take for example Acts 2:38 "baptized in the name of Jesus Christ." If this represents the correct formula, then Peter and John varied from it in Acts 8:16 for they baptized in the name "of the Lord Jesus." So also was the case with Paul at Ephesus. There he baptized "in the name of the Lord" Acts 10:48. All these instances confirm that not only is there no uniformity of formula, but that obviously none was intended.

To baptize in the name of Jesus is merely to baptize by the command or authority of Jesus. In all the above instances in the book of Acts these men were acting in behalf of Jesus and by his authority in baptizing men into Christ. The only way one can baptize in the name of Jesus is to baptize people in harmony with the Lord's command i.e. "into the name of the Father, and of the Son, and of the Holy Spirit." Thus the correct procedure for administering baptism is given by our Lord in Mt. 28:19.

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MALAWI: CRISIS TIME

By Jerry L. Cutter

As reported in the early history of the church in Malawi, the first great crisis that occurred involved the deportation of the first European missionary, brother George Hubert Hollis from South Africa, in 1915. Since then, three other crises have occurred, one in 1964, another in 1969 and the final one in 1989. This article deals with the first of these three. My final article will detail how my part of the work was accomplished.

E.C. SEVERE DISFELLOWSHIPED

To many of us in the beginning, the name Severe and the church in Malawi were almost synonymous. He had a modest education, and was intelligent and shrewd. He also was by far the most powerful African church leader this writer has ever known. His potential for good was great. However, great men are not always good men, and to our sorrow, this proved to be true of Severe.

When brother James Orten and I arrived in Nyasaland (Malawi) in early April of 1964, almost immediately we discovered the following about Severe: 1) He no longer was brother E.C. Severe; he was Reverend E.C. Severe. This information was displayed on both his house and briefcase. 2) Severe was having the preachers under his control to sell yearly membership cards to members of the church. He in turn received half the proceeds, and the other half was kept by the preachers. 3) We soon learned he was guilty of adultery. 4) And we discovered he had written the brethren in Great Britain a lie of huge proportions that resulted in his receiving money.

Severe showed no repentance, but rather proceeded to sin yet more, having found a new source of income. After six months together in 1964, James Orten and I returned to America. Immediately though, I made arrangements to return to Malawi, and my family and I arrived for an extended stay, beginning in November, 1964.

In order to save the work, it was necessary to break with Severe completely. There was no way to build a work around this sinful, and unrepentant, brother. I will now quote from the withdrawal letter.

"Charge number one: adultery. Mr. Severe has been fined fifteen pounds in Nunde Local court for fostering an illegitimate child (a child I personally saw, but has since died-jlc). The case was first heard on June 25, 1964. The appeal was heard February 10, 1965. The case

has now been closed and the original verdict has been upheld by the appeal court. For further information write Mr. Muphuwa, President of Nunde Court, Nunde Local Court, Chiradzulu, Malawi. Ask about E.C. (Chimenya) Severe, Box 562, Limbe, Malawi, case #168-64."

"Charge number two: lying for money. The following is a quotation from a religious paper called the 'Scripture Standard', published by Mr. A.E. Winstanley, 43A, Church Road, Tunbridge Wells, Kent, England.

"Mr. E.C. Severe wrote: 'It is with deep regret that the church at Wendewende reports the sad deaths of our beloved brethren Mathias Montfort, Anny Kacingwe, and Harry Kapiri, who died here on 29th Sept., 1962, when the church roof fell while in the progress of the service. Then seven who were seriously injured are receiving medical treatments at St. Joseph Hospital in Chira Azula Hospital. We have not as yet heard from the doctors of either hospitals as to their present condition. Brethren who visited hospitals this morning say that there is hope they will all recover.

"The church at Wendewende has been mainly responsible for expenses incurred in the transportations of the casualties there and back from the hospitals. The bill tolls up and there is very little received from some congregations. Yet the church at Wendewende is financially poor to meet all that is required by the hospitals. Whilst we bitterly weep for those that lost their lives in this sad accident. We are also touched with pity for those who are still undergoing pain in the hospitals and the financial burden so pressing. Our appeal is for you to pray and help in this sad moment of ours..." Signed: E.C. Severe.

"The accident just recorded never happened. For further proof one may check with witnesses or go and view Wendewende church personally. Moreover, it should be remembered that this article was not a mere slip of the pen by Mr. Severe. Rather it was a specially concocted lie designed to get money. From this lie he received more than fifteen pounds (about U.S. \$50). He has never repented."

Severe's new source of income was from the brotherhood that C.W. Mickey of Tulia, Texas, is associated with. This group is anti-pastor, two cups, no Sunday School. When I heard Severe had joined with Mickey through his new founded paper called *The Reasoner*, I wrote a letter outlining Severe's sins, and requested his

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HISTORY OF THE HONDURAN WORK

By Murl R. Helwig

The Honduran work actually began long before my family and I entered the country to initiate it. The first planning and preparation began in 1977 when Brother Jim Hickey discussed with me the possibility of establishing a work there. He knew Sister Elizabeth Townsend who had family living in Honduras. Elizabeth, as almost everyone, wanted to see her family converted to the Truth. From that very discussion we made plans to visit the country of Honduras in order to make a firsthand observation of the possibility of starting a work there. The 85th and Euclid congregation in Kansas City, Missouri, agreed to back this investigative trip. In February, 1979, Jim and I left for Honduras and met the Townsend family in Tegucigalpa, the capital of Honduras. This visit allowed us to see and visit with the people of Honduras. We also made short visits to Guatemala and Costa Rica.

Based upon my observations and experiences during this visit, I felt that the church could be established in the country of Honduras. However, Brother Hickey did not completely agree with my conclusion concerning this future work. At the conclusion of this trip the 85th and Euclid congregation began to make plans to realize this great work. This congregation has been actively involved with this work from its conception until this present day. They continue to guide, help, and support in this work as it continues to move forward.

In June, 1980, my family and I moved to Honduras to begin the work. When we arrived in Honduras, there was not a faithful congregation, to our knowledge in the entire country. Brother Russell Townsend and his family accompanied us to Honduras. Their help was invaluable to us to the extent of helping us get settled and making the first contacts of the work. My ability to speak Spanish was very limited. Therefore, Elizabeth helped tremendously in taking care of many of the daily business matters. She was also instrumental in introducing us to many of her family.

The work began in a little village named Chirina which was located about 80 miles from where we lived in Comayagua. The reason we started so far from the Tegucigalpa and Comayagua area, where we lived, was because that was there we received our first opportunity to study and teach to the people. To say the least, the work was slow and very tedious in the beginning for several reasons. One reason was

my inability to function well with the Spanish language. I was trying to learn the language and start the work all at the same time. I will admit freely that the people were very patient with me by tolerating and overlooking many of the language mistakes that I made. Another reason was my lack of knowledge and familiarity of the social customs of the people. This disadvantage could only be overcome by time and patience in getting to know and understand the people better. Another reason was the gospel of the New Testament was so different from what they had heard and had been taught for years that they had to develop confidence in me and begin to study the scriptures instead of just listening to what denominational preachers had been preaching for many years. This problem was compounded by the fact that many of the people could not read or write. Therefore, the confidence they had in the preacher was extremely important. Because I was new and a foreigner to them, they were slow to accept the preaching of the gospel of our Lord Jesus Christ. Eventually a man and his wife from the nearby village of Zapotillo were converted and baptized. The first faithful congregation was established in his home. The congregation continued to meet in Brother Jose Triminio's home for several years until such a time a building could be constructed. However, a short time later a loyal congregation was established in the village of Chirina.

With that meager beginning the work began to grow. Once a foothold had been established, the work became easier. However, that is not to say there were no problems or discouragements. Every work, no matter where it is, has its ups and downs, its high points and its low points.

The Honduran work had grown from zero congregations in June, 1980, to nine congregations as of January, 1991. The work has never grown by leaps and bounds, but the growth has been steady. It has, also, had its share of setbacks.

The work had grown to the point where I was hardly able to keep up with it. Therefore, Brother Randy Tidmore and his family joined the work in the spring of 1986. I welcomed Randy's entrance and contribution to the work. Brother Tony Melton and his family joined the work at the end of 1988. Tony added a great deal to the work when he came. He and his family came to replace my family and me. We had planned to return to the United States

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HE LEFT ROCKIN'

By Taylor A. Joyce
Cont. from page 1

died in a good old age, an old man, and full of years; and was gathered to his people. (Gen. 25:8) "Precious in the sight of the Lord is the death of his saints." (Psa. 116:15) "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me..." (Psal. 23:4)

If those are the two choices -- "Let me leave rockin'" or "Let me die the death of the righteous" -- I choose the latter. How do you want to go?--1713 Savannah, Fort Smith, AR 72901

BE NOT DECEIVED

By Don L. King
Cont. from page 2

entirely harmless and only an alternate lifestyle. The list goes on but what are we thinking of, brethren, to allow such things to affect us and Paul said they surely will. We need to always remember "Bad company ruins good morals." Perhaps more than anything else we need to remember, "Be not deceived." Surely, some have been deceived. They have been fooled into thinking they can watch a near naked person at the swimming pool or at the lake and be unaffected. "Be not deceived."

Others believe they can dance with one not their spouse and be unaffected but Paul said, "Be not deceived." Truly we live in perilous times. Sex is used to sell or promote literally everything. All of us must constantly be aware and not "be deceived."

Religion in general is being assailed by Satan on a wholesale basis. The American public has almost no respect for religion anymore. When Americans were recently polled on the "sleeziest" jobs, drug dealer was rated number one. You

say, "well, I certainly agree with that one." So do I, but do you have any idea what number three was? It was the TV evangelist. He is rated by most Americans as having a "sleezy" job. By the way, number 4 was a prostitute. So, that will give you an idea of what the public thinks of religion today. I repeat, we live in perilous times.

Preachers often feel so frustrated as they see and experience a sort of rejection by those to whom they admonish. I'm reminded of a passage in 1 Samuel 8:7 where the Lord was trying to encourage Samuel in the face of his rejection by Israel. God said: "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."

Folks, I submit that when we ignore the continuing pleas of those who try to remind us of the dangers inherent in the things mentioned herein, we have, in fact, rejected not the preacher, but God. Remember, "Be not deceived, Bad company ruins good morals." (1 Corinthians 15:33)--DKL

THE QUERIST COLUMN

By Ronny F. Wade
Cont. from page 3

It should be noted, however, that Jesus is regulating what we do in Mt. 28:19 and not necessarily what we say. In all the accounts in Acts to which we referred, we are told what these men did and not what they may or may not have said. One may do a thing without saying he is doing it. For example we are told in Col. 3:17 "whatsoever ye do in word or deed, do all in the name of the Lord Jesus..." One may do a good deed in the name of the Lord Jesus without saying "I am doing this in the name of

Jesus." By the same token, one may baptize another scripturally without saying a prescribed set of words. One may not, however, say something that connotes an unscriptural concept or procedure and be right. There is certainly nothing wrong with starting what you are doing at the time you baptize someone. To insist, however, that an unvarying set of words (formula) must be spoken, is to demand something for which there is no scriptural justification.

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

MALAWI: CRISIS TIME

By Jerry L. Cutter
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paper. I never received the paper or a direct reply. However, through this paper, and for the next several years, Severe and Mickey made a game of slurring me, and of lying about the work in Malawi.

Mickey had asked Severe about my charges, and Mickey wrote in his paper that Severe had repented in a meeting in Sept., 1964, and he then proceeded to compare Severe's case and repentance with King David's in the Old Testament. There was only one problem: At the meeting where Severe said he repented and confessed his sins, I was there, and Severe neither repented, nor confessed, because he wasn't even present.

As a result of Severe and his sins, we broke with him completely, and in effect started the work all over. We made it known we would no longer be associated with Severe, or with any church that was associated with him. It was as simple as that. No public scenes, no writing campaigns, no shouting matches, or great meetings and no government involvement.

Beginning in early 1965, all

the churches working with us were registered through P.O. Box 573, Blantyre. It was soon after this that brother Bennie Cryer and family joined in the work, and from that moment forward it began to take on great growth.

SEVERE'S FALL AND DEATH

Severe twice tried to have me deported. He wrote a complaint against me to the government. A high official in the C.I.D., and personal friend of mine, warned me of an investigation, and an impending interview. I was cleared.

The next incident involved a preacher Bennie and I discovered had been selling church membership cards. The preacher was privately rebuked. The preacher went to Severe, and Severe made a complaint to the Native Authority in that area against me. I was subpoenaed to appear in an African court. I am sure other Europeans have had this experience, but none to my knowledge. I had never met this N.A. before. Court was held under a tree, and many observers were present. I presented the case of the church simply and kindly, explaining the church, like the N.A., had rules, and it was simply a matter of a church member violating a church rule, and being rebuked. The Lord was good to us, and the N.A. picked up on my approach and began to excoriate Severe and ended up ordering him out of his court, and the area, and said he didn't want to see him again. The N.A. at a later time attended our services when we were in his area, invited me to his home, and even wrote me after I returned to America. This incident, which occurred in July 1966, was the last time I ever saw Severe.

While my wife, Pat, and I were living in Australia in 1983, I received a strange let-

ter. An elder of the Woodstock Church of Christ, Woodstock, Georgia, brother Cal Arquitt, of the cups and Sunday School persuasion, wrote me requesting information on Severe, "specific or in a general nature." Severe was investigated carefully and thoroughly. From a letter dated June 20, 1984, and written by E.C. Severe to "Dear Brother Floyd Ault," we quote in part: "I am happy to receive your letter that gives the reasons that lead to the withdrawal of my support or which caused my support, Ray's, Sam's and S. Kapango's support to be stopped... my support is withdrawn for no reasons."

Space will not allow the full letter to be quoted. He defends a brother fighting, his son buying a motorcycle, and comes to point four. "4. Jerry Cutter caused the division (does this sound familiar?). He hated me bitterly. When the churches in U.S.A. forced him to discuss the differences with me I refused..." He goes through the charges I and several others made against him. Further, he says: "7. I do not oppose those who use more than one vessel..." "8. I do not oppose those who teach the bible to different classes..." "9. ...Many groups of brethren in U.S.A., Australia, Africa, Jamaica, Newland (sic) are in full fellowship with me." He said he repented of his sins in 1968.

What caused this great investigation, involving two brotherhoods? While visiting Malawi in the mid-1980s, brother Lendal Wilks (cups, no-Sunday School persuasion), told me part of the reason Severe was tapping two brotherhoods at the same time for support. When he mailed his report on one occasion he made the blunder of putting the letters in the wrong envelopes.

Severe could not lie himself

free. Thus on March 26, 1985, Severe wrote the following letter to "Dear Bro. Floyd Ault," and it is handwritten. Severe wrote: "I write to put my case before you, the brethren at Jackson Ridge and Woodsfield congregations that charges which were made against me by the former missionaries to Malawi were true. I honestly and frankly repent and confess my sins. I therefore ask you and all the brethren there to forgive me and pray on my behalf for the remission of my wrongdoings. Please read the charges to the brethren... Bro. Floyd, please, write to all who made the charges against me to forgive me and pray for me for the remission of my sins." Signed: E.C. Severe. So ends the sad and tragic story of E.C. Severe, except for his death.

He became sick in 1989, and apparently had recovered. Suddenly he took a turn for the worse and died. He was in his early 60s. The following death notice was put in the *Blantyre Times* by his family. "Thanks. Rev. E.C. Severe died on 21-03-89. Laid to rest on 23-3-89. The Severes wish to express heartfelt thanks to.. Bro. Kent Dickenson of USA various denominations in Mulanje..."

The whole course of our mission work changed in the rejection of Severe in 1964. How the work began to be accomplished after this will be explained in our next article.--
Jerry L. Cutter, Rt. 1, Box 139, Crescent, OK 72028.

HISTORY OF THE HONDURAN WORK

*By Murl R. Helwig
Cont. from page 5*

after working there nine years and when our son graduated from high school. For a period of about six months there were three missionary families living in Honduras. My family

and I returned to the United States in June, 1989.

I would like to elaborate on some of the problems and setbacks. In general, most of the problems stem from denominationalism. It is like a disease or cancer that afflicts many mission works. It appears to be worse in underdeveloped countries where the illiteracy rate is very high. When people cannot read the Bible for themselves, they have to rely on what someone teaches them. There would be no problem in this if the denominational preachers always taught the truth, but this is seldom the case. Most of their teaching is slanted to justify certain beliefs and practices that are not found in the New Testament. These ideas were taught with such apparent authority that few people question them. Therefore, when one preaches only that which is contained in the Scriptures, he is often looked upon with great skepticism. It is not until he has gained the confidence of the people that they will begin to listen and obey the teachings of the New Testament. Many people have been so accustomed to denominational teaching and practice they can hardly think of following the true Word of God. However, once the person begins to read and study the New Testament for himself and listens to the pure, simple preaching and teaching of the Scriptures, he can be converted to Christ. The person can become a very strong and active member of the church.

Another problem that we see in Honduras that causes setbacks in a work is the motive of the person when they obey the gospel. I must point out, however, that this problem is not unique to only mission fields, but it can be a problem anywhere. Denominationalism uses many different tactics to

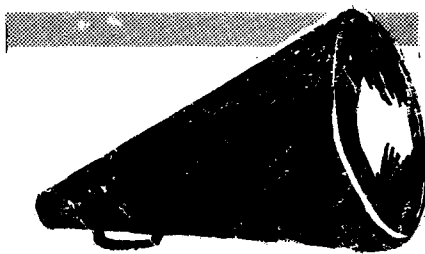
entice people to join their particular group. These tactics may include promising and giving the people food, clothing, medicine, and, sometimes, even money. Some people come to the church with the idea of receiving something other than the Word of Life. Some may put on such a facade that you will not be able to see their true purpose or intentions. The old expression, "only time will tell," is true in those cases. When they realize they are not going to get what they thought from the church, they will abandon it. This appears to be a setback because the person may have shown great promise in the future work of the church, however, the truth of the matter is, the church is just losing some of the dead wood. When these instances happen, they are very discouraging, but they must not bind us to the point of inhibiting the future work and growth of the church.

I would like to speak of the positive side of the mission work in Honduras. There is no greater work on the face of God's great earth than to teach someone what he must do to be saved, and watch that same person obey the gospel in order to become a child of God, then watching and helping that same one to grow in grace and truth to become a strong and active member in the body of Christ. It appears that people from underdeveloped countries, like Honduras, are more apt to hear and receive the truth of the Word of God than people in developed countries such as the United States. It is especially true when at almost any worship service of the church there are people present who are not members of the church, and they are hungering and thirsting for the true Word of God.

Let us not close our eyes to the fields that are ripe for the harvest. I know of no mission

effort that has been set forth by our brethren that has not reaped many rewards. I am confident that the greatest reward of all will be to enter into that mansion that Christ is preparing for the faithful. Just to know that there are souls being saved, because the church sent men to sometimes far and distant lands to preach the gospel, should be incentive enough to continue on in this great work that has just begun.

In closing I would like to say "thank you" to each congregation who has supported this work, especially the 85th and Euclid congregation for their part in overseeing the work, and also, to each of the men and their families who have labored in Honduras. Each one has added new dimensions to this work, and I am confident that they will receive their reward for their contribution to the work.



ANNOUNCEMENTS

CHURCH DIRECTORIES

The new 1991 church directory is now ready for mailing. This year's directory is as complete and up-to-date as we could make it. There are numerous changes over the last directory. This year we had 4000 directories printed. Over half of them have already been sold, and the remainder are going fast. There will be no reprint, so to guarantee that you will get one, order today. Due to the excessive postage rates, I suggest that you order several and distribute them among the congregation where you meet. Cost is \$2.00 each postpaid. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

CHURCH DIRECTORY

Correction: under Harrodsburg, In. delete the name of Ralph Calabrese and add the name of Andrew Lowry, 888 4th Ave., Harrodsburg, In. 47434 Phone (812) 824-7294. All correspondence should be directed to either brother Lowry or Robert Powers.

Delete: The church at Bardley, Mo. is no longer meeting. Please delete from your directory.

NOTICE

The Better Version of the New Testament is available at the low price of \$7.00 per volume. The Better Version fits the title in that it is very readable and in the tradition of the King James Version. Order from K.G. Wilks, 528 North Main, McGregor, 76657.--Yours in Christ, K.G. Wilks

GOSPEL MEETING

Cedarhurst Church of Christ, Jacksonville, Fla., Aug. 17-25 with Don Pruitt of Ada, OK. Sunday services at 11:00 A.M. and 6:30 P.M. On the 25th services at 3:30 P.M. weekdays and 7:30 P.M. All are invited!

FIFTY YEARS TOGETHER

Raleigh and Inez Perkins, originally of San Antonio, Texas, are celebrating their 50th wedding anniversary this year. Raleigh Andrew Perkins married Eunice Inez Lowe on July 6, 1941. To this union were born Ralleen, Carol and Buddy. Their three children and all eight grandchildren are faithful Christians.

Raleigh and Inez have housed, fed and championed Christians all of their married life. Evangelists and their families knew they were always welcome at the Perkins' home.

They moved to Paul's Valley, OK in 1982 and reside there at this time. They worship with the Wynnewood congregation.

Their children, grandchildren and a multitude of friends congratulate them on their faithfulness to each other and their faithfulness to the Lord. God be praised.

(If any would care to send a card, their address is Rt. 3, Box 88 A3, Paul's Valley, OK 73075.)

MY POSITION ON CARNAL WARFARE

The individuals listed below have wished their objection to carnal warfare, and participation in the military forces in any form, be made public. We hereby list their names as being conscientiously opposed.

Laura Boyd, 1700 Trace Mills #605, Arlington, TX 76014
Staci Hayes, 3805 Rendon Rd., Ft. Worth, TX 76140
Deanna L. Smith, Rt. 2 Box 423, Brookhaven, MS 39601

James Cooksey, 2965 Jamestown Loop, Floral, AR 72534
David Shane Gilley, 101 NE 6th St., Moore, OK 73160
Chadwick A. Wilson, P.O. Box 91, Conway, MO 65632
Brenton L. Wilson, P.O. Box 91, Conway, MO 65632
Eric G. Courter, 1001 McKeen Pl., Apr. 1201, Monroe, LA 71201
Lance I. Courter, 7120 Banks St., Union Lake, Mich. 48387
Esther D. Powers, 8616 S. Gore Rd., Bloomington, IN 47403

MISSOURI LABOR DAY MEETING

The Second Annual Missouri Labor Day Meeting will be held in Joplin, August 30 through September 1, 1991. The meeting will be hosted by the Leawood Village Congregation, 46th and Rangeline. One service will be held on Friday evening, three on Saturday, and three on Sunday.

The building is located one-half mile south of I-44 and is very easy to find. Housing accommodations are quite plentiful in that over 1400 motel rooms are located within one mile of the meeting location. Why not make plans to come.

For more information contact Elders Jimmy Stockam, (417) 623-0687 and Oscar Morris, (417) 782-2572.

BONDS OF MATRIMONY

SMITH-KINSER— On the night of June 7th, brother Chad Smith and sister Michele Kinser exchanged wedding vows before a large gathering of friends, relatives, and fellow Christians at the

Gifford Rd. meeting house in Bloomington, In. Chad is the first-born of brother and sister Jimmy Smith of Harrison, Ar. and Michele the daughter of brother and sister Reggie Kinser of Harrodsburg, In. These two young people are both dedicated Christians, having both been raised in a godly atmosphere. We wish for them the very best life can afford and ultimately a home in heaven. The writer was honored to officiate.--Ronny F. Wade

VICKERS-CAIN— On Saturday, May 11, 1991 in Lake Mary, Florida, an assembly of more than two hundred relatives and friends witnessed the marriage of Brother William Joe Vickers and Sister Paula Marie Cain. Bill and Paula are both members of the Longwood Church of Christ congregation. A few years ago Paula visited the church with a friend and schoolmate, Kim Pate Winkle, and through her own initiative in study and attendance, Paula came to know and accepted the Truth and was baptized into Christ some three years or so ago. When Bill entered the picture, attending church with Paula, he never faltered in attendance. I remember sometime when Paula was unable to attend church, Bill was there. He was baptized into Christ this year. We, of the Longwood congregation, love these two young people very much. We respect them, their actions are very Christian-like. We wish them well and offer our prayers and support. May they ever remain faithful.--Edison Thompson.

OUR DEPARTED

SPRADLEY— A host of well over 150 people overflowed a funeral chapel in South Fort Worth Monday, June 10th, to pay their last respects to Jeffery Paul Spradley from the former Trentman Avenue congregation in that city. Jeff died following a shocking and tragic automobile accident on rain-slick roads south of Fort Worth Friday, June 7. Jeff, 18-year-old son of Joe and Linda Spradley, died shortly after noon Friday after the early morning accident. He had gradu-

ANNOUNCEMENTS

ated from high school on the previous Saturday night. Jeff was born November 20, 1972, in Fort Worth and had lived there all of this life. Besides his parents, Jeff is survived by his older brother, Joby, and his grandparents, J.B. and Louise Spradley of Mansfield near Fort Worth, and Milton and Elma Webb of Clinton, Okla.; great-grandmothers, Osha Hayes of Fort Worth, and Jewell Cote of Moore, Okla., plus numerous other relatives. In addition to his family, Jeff will be sorely missed by all, especially the group of young people from the congregation. Jeff's death emphasized in a dramatic way the reality that life is so uncertain, and death is sure: we just don't allow ourselves to anticipate that one so young will be taken. It was an honor, but a sad one, to be asked to conduct the service. Congregational singing throughout the service was led by Charles Goodgion, and Jim Crouch assisted in the service.—*Joe Norton.*

FRAZIER— Alfred Curtis Frazier was born Aug. 18, 1899 in Ark. and departed this life June 7, 1991. He was 91 years old. He is survived by his wife, Nora; two daughters: Claudia Halstead, Bakersfield, CA and Veta Winton, Bakersfield, CA; two brothers, Ted Frazier, Boynton, OK and Ed Frazier, Pawhuska, OK; two sisters: Christina Whisman, Tulsa, OK and Vergie Phillips, Jenks, OK. Also surviving are 11 grandchildren, 29 great-grandchildren and 12 great-great grandchildren. Bro. Frazier was a faithful member of the Council Hill congregation. He and his devoted wife lived together for more than 70 years. Our sincere love and sympathy is

extended to the Frazier family. I felt honored to be asked to officiate. The beautiful singing was rendered by brothers and sisters from the Council Hill and Henryetta congregations. Bro. Frazier was laid to rest in the Council Hill Cemetery.—*Paul Walker.*

CASKEY— Deward "Bill" Caskey was born May 22, 1927 in Blossom, TX and passed away June 8, 1991 in Muskogee, OK. He was 64 years old. He is survived by two daughters: Shirley Staton, Council Hill, OK and Shelia Hicks, Henryetta, OK; four sons: Tommy Queen, Bakersfield, CA; Larry Queen, Las Vegas, NV; Richard Queen, Brazoria, TX and Wesley Caskey, Council Hill, OK. Also surviving are two brothers, Ben and Jim Caskey and two sisters, Jackie and Pat; thirteen grandchildren. The services were held at the Council Hill church building. I felt honored to be asked to officiate. The beautiful singing was rendered by brothers and sisters from the Council Hill and Henryetta congregations. Our sincere sympathy is extended to the Caskey family. Bill was laid to rest in the Council Hill Cemetery.—*Paul Walker.*

HARRIS— Clarence Vernon Harris departed this life on May 29, 1991 at the age of 84. He was born in 1907 in Oklahoma. He was a member of the church at Sanger, CA. C.V. was an outstanding part of the congregation and a great inspiration to all there who loved him much. He was able to attend all Lord's Day services to the ripe age of 84 years. C.V. is survived by his faithful wife, Laura of Fresno, CA; two sons, two daugh-

ters, sixteen grandchildren, one brother and a sister. C.V. will be missed by all who knew him. He had a great love for music and taught many of us to lead singing. He was an outstanding example. As requested by C.V., beautiful singing was conducted by local members of the Sanger congregation. A full house attended the services at Wallen's Funeral Home in Sanger. Brother Roger Scott and the writer attempted to speak words of comfort.—*Weldon Offill.*

SMITH— Sister Thelma E. Smith's spirit departed from her body on the afternoon of May 19, 1991, shortly after the family had ministered to her by the songs she so greatly enjoyed throughout her years of sojourn. Sister Smith was a member of the Delaware St. Church of Christ in Flint, MI. She had been a member of the church for over sixty-five years and a true reader of the inspired page. Sister Smith is survived by two sons, Delmar and Robert and one daughter, Jean Harris, one brother, two sisters, fifteen grandchildren and twenty-two great-grandchildren. The memory of her inquiring mind and keen interest of spiritual things will not soon leave those who knew her well. The service for Sister Smith was enhanced by singing of family members and the grand thought that "Precious in the sight of the LORD is the death of his saints." The writer was given the privilege to speak of the hope in Christ and to appeal to the living to prepare for the departing of their spirit or the coming of the Lord, whichever shall be first for each of us.—*Ron Courter.*

FROM THE FIELDS



the fields are white already to harvest

Bob Orear, P.O. Box 675, Wynnewood, Ok. 73098— Since my last field report, we have moved to

Pauls Valley, Ok. and settled in to work with the Wynnewood congregation. We look forward to a

good work here with a congregation that is interested in the preaching of the gospel here as

FROM THE FIELDS (Continued)

well as other places as is evidenced by their having supported preachers in other areas for many years. May 12-19 me and Alton Bailey held a meeting for the small congregation in Hernando, Fl. This congregation has a lot of enthusiasm, and loves to hear the gospel preached in its purity. Bro. Larry Hays has done a good work in that area and is to be commended for his efforts there. He is the only adult male member, but has some good help from some young men. The meeting resulted in one confession and two baptisms for which we give God the glory. Please pray for us in the work of the master.

J.W. Kornegay, 7705 Falls Neuse Rd., Raleigh, N.C. 27615— We recently closed a meeting with Bro. Gary Weaver from Rolla, Mo. He leaves us with knowing the workmanship of Lord Jesus. We enjoyed having him and his family in our home. We still have a lot of sickness in the church. It was good having Bro. Dewey Denton back with us in the last two Lord's days despite the loss of his leg. He have had Bro. Desmond Cornell and his mother with us the last few services. He brought forth some good lessons. He's been dedicated to the work in Clausen, SC for the past four years. Each Lord's Day they drove 300 miles round trip at his own expense. The church needs the help of someone to be living in the area. I plan to go for some door to door work there as soon as I get able financially and physically. I personally know of some who have fallen from the path of right and duty. I ask your prayers to help me continue in his field of labor.

Bob Chancellor, 166 Sandy Beach Dr., Granbury, TX 76049 (Ph. 817-326-5343), June 4— Please note the new address and phone number. We concluded our work with the Nacogdoches Rd. congregation in San Antonio. Although we would have liked to see more visible results we hope that the seed was sown. If so God will give the increase. The church there supports the work in many areas and I am convinced that it has been instrumental in the saving of

many souls. I considered it a privilege to have a part in that fellowship. We don't have a congregation in Granbury but there are several in the immediate area and I plan to help wherever I can. We plan to work with the Cleburne congregation part time for the next year at least. That will be our home congregation. Bro. Melvin Blalock has been working there for some time and I plan to work with him, at least for awhile. I have already started and we have made several contacts. I believe that is the best way to begin the work. He is a hard working, dedicated man and I am looking forward to sharing the work with him. I will have some time available and we hope to re-visit some of the churches we worked with before we left the area in 1969. Please pray for God to open doors of opportunity to us.

Steve Holt, 328 Oakwood Ln., Hewitt, Tx. 76643— Since last report, the Monte Vista congregation in Waco continues to work in the Lord's vineyard. Bro. Edwin Morris has just concluded a weekend meeting for us. We enjoyed the visit with Edwin and his wife, Frances, very much. We look forward to our next meeting, June 2-9 with Bro. Glen Osburn. I have had opportunity to study with two families from a cups and classes congregation. After three studies on the Communion, one man asked if I would study with his elders and preacher to which I agreed. At this study, one elder was present along with the two families, and Bro. Jimmy Vannoy at my request did a good job of presenting the truth. At this writing, we have about 12 people enrolled in our correspondence course along with four who will be contacted for home studies. Also, I have preached at the following congregations: Conway, La.; Bridgeport, Tx.; Corsicana, Tx.; and Mineral Wells, Tx. We have enjoyed the fellowship of these Brothers and Sisters in Christ immensely. Pray for us.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539— The Lebanon 4th of July meeting is, of

course, now history. It was my pleasure to work with Brother Johnny Elmore in conducting it. The spirit manifested by all was so good. We never asked anything of any preacher that it wasn't gladly complied with. The singing was some of the best I remember anywhere. Crowds were large as usual, and all seemed to enjoy the meeting. It was a real treat to preach at the old Lee's Summit congregation where I worshipped as a boy. We look forward to preaching at Lodi, Ca. next Lord's Day. The church at home remains at peace. Many have asked if our Filipino brethren have been affected by the recent volcano eruptions near Manila. We hope and pray the best for them, but as yet no word has been received. However, at last word, the work was continuing and progressing very well. Don't forget to pray for them and us, please.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, July 5— We have just concluded the annual "Fourth of July" meeting here in Lebanon. Bro. Don King and I were asked to be in charge during the meeting. Although the meeting was brief (only six nights), I thought the singing was superb and the preaching very good. Almost 800 were counted one night. It was a joy to work with Don and the Lee's Summit congregation. I recently heard Richard DeGough at Niangua, Don King at Buffalo, Joe Hisle at Cable Ridge, and Bruce Word at Houston. Our television program at Jefferson City is still reaching people and we have recently received some good leads. Our 14 lesson series, **Great Questions of the Gospel Age**, will end on TV July 21. However, it is in print and would be a good addition to a congregation's tract supply. It is available for \$1.50 per copy, plus postage, or \$1.25 each, plus postage for a dozen or more.

Larry Combs, P.O. Box 44, Winthrop, AR 71866, June— Greetings to one and all wherever the saints assemble, and we hope all is well there. The church here at Oak Grove is doing well and we have

EXPIRATION DATE

If the date near your name and address reads **8-91** 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)

much to be thankful and joyful for. The Lord has been good to us here at Oak Grove as of late, most especially in the last two months. There have been five who have obeyed the Lord in baptism, one restoration and two confessions of faults. About two weeks ago a young man who we had been studying with about a month obeyed the Lord in baptism. Too, his wife, who had been out of duty for several years was restored to the church. We held our 2nd annual Young People's Meeting this past weekend, and this meeting, we feel was an even greater success than last year's meeting. During the course of the meeting we have baptized three and there were two confessions of faults. One man that we had been visiting and studying with for several months obeyed the gospel Lord's Day morning. That evening we went over and studied with a young girl and her mother who had been coming to the meeting. Later that night we assisted her in obeying the gospel. As a result of the responses we held the meeting over through Wednesday and had another young lady obey the gospel then. We continued to have outside interest, and had a good number of visitors during the course of the meeting. We are already making plans to have three of the young men who were able to stay over come back and hold a five day meeting the last part of August. They plan to come a few days early and we will do visiting and inviting to the meeting. These young men, Doug Hawkins of Ada, OK; Randal Baker of Hoyte, TX; Bruce Roebuck of Paris, TX; Mike and Martin Howard of Norman, OK; and Kevin Presley of Wichita,

KS are to be commended for their ability and their zeal to spread the Gospel of Christ. While here they fed us from night to night with the Word of God and we have truly been edified and built up in the most holy faith. As a result of recent events we are currently engaged in studies four nights a week, and continue to have prospects of additional studies. Brethren, for all of this we give God the thanks and praise and we pray that He will continue to bless us in the work here. Pray for us and the work, and we pray that God will be with His wherever they are.

Virgilio O. Danao Sr., 23 R. Mag-saysay St., Vira, Roxas, Isabela, Philippines, May 9, 1991— It's in the midst of the summer season in my country. Despite the hot weather where everything—grasses, leaves of trees, etc. seemed to have dried, the Lord's work here is not affected for it continues to move on towards progress. Our annual meeting and study was held in San Mateo, Laoag City on April 2-4. Most of our preaching brethren, leaders of local churches, and some young people and brethren attended. In the first two nights, I was requested to preach in an open-air/public evangelistic or gospel meeting where some residents of the area attended. Spiritually, much was accomplished during the meeting. On April 11-14, we—three of us in Isabela and four in Ilocos Norte led by Bro. Remegio Bayaca, all preachers, visited Tanglagan (in Kalinga-Apayao province, the northern part of the Cordellera region said to have

been one of the bailiwicks of the communist rebels in my country) in response to the invitation of ardent listeners of our radio programs there to conduct evangelistic meetings. 14 souls were baptized; and two more were left to be baptized by Bro. Nelson Agressor, a young bachelor who was baptized in Ilocos, but a resident of the place and who accepted the challenge to continue the newly started mission work in his place. Because of a prior schedule/appointment, Bros. Libertino, Agustin and I left for Roxas after the Sunday worship service, leaving behind Bro. Bayaca and his group, who were scheduled to leave Monday morning for Ilocos, to hold another meeting in the evening in Parena, a neighboring barrio, to follow-up an invitation of a resident of the place who previously attended our meetings in Tanglagan. We expected more baptisms there. Our meetings in Tanglagan paved the way for the establishment of a congregation there; and possibly one also in Parena. We held our monthly meeting on May 1-2 in Gappal; and on May 15-17, we are scheduled to conduct a leadership training and study in La Paz, Laoag City. All preaching brethren there, leaders of the church, and others who desire to prepare themselves for a more extensive participation in the Lord's work, are expected to attend. Whenever I had no appointment for meetings in other places last April, I concentrated my work in Roxas; and in Dammao for the month of May. Please continue to mention us, particularly the Lord's work in this part of the globe. May God bless us all!



A D V O C A T E

No. 9 SEPTEMBER 1, 1991

IN REMEMBRANCE

By Don L. King

In I Corinthians 11:23-29 are found the familiar verses written by Paul which tell us of the Lord's Supper and how to observe it. It has long been interesting to me that in this letter Paul wrote to **one** congregation and gave them inspired instructions for the use of **one** loaf and **one** cup. He also quoted Jesus as saying of both the bread and the cup that we are to do it "...in remembrance..." of Him.

As one contemplates this command to remember Him many things might come to mind. However, I believe the Lord had good reason to ask this of us. God had, for ages gone by, supplied types which pointed toward the Christ. In Leviticus 16 the regulations for the Day of Atonement is found. This particular day observed once each year, was different than all the other times of sacrifice under the old law. Remember that Paul said, "**For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**" (Hebrews 10:1)

Under the Law the Jews had daily sacrifices, weekly sacrifices, monthly sacrifices and yearly sacrifices, etc. The Day of Atonement was unlike any other time, however. On this day, as at other times, animals were killed as sacrifices; but one thing was different. Two goats were to be brought by Aaron, and one was offered as a sin offering while the other was designated the

"scapegoat." (Leviticus 16:8, etc) In Hebrew the scapegoat literally meant the "goat of departure" or removal. Aaron was to bring the live goat (the scapegoat) and place both hands upon its head and confess over him all the sins of the children of Israel. The Record says he was to put "them upon the head of the goat." Then the scapegoat was taken by a fit man into the wilderness and turned loose. Verse 22 reads: "And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

This was the final act in the atonement ceremony. It was an act both strange and mysterious. Here was an animal who was turned loose alive! There is but one meaning that can be given to this type, or shadow as it was called in Hebrews 10:1. The slain goat typified or provided a shadow of the **means** of atonement and the live one its **effect**. Here in wondrous preview is shown that when sins are atoned for by the blood of Christ (for every sacrifice pointed toward His death and shedding of blood) they are out of sight and gone forever.

Have you wondered where your sins go when you are forgiven? The past is not changed, you still actually committed the sins but when God forgives you are no longer guilty. Why? Because our sins are put in a place typified by the wilderness where no one could ever find them again. That is the very shadow this "scapegoat" casts for us to learn by. God promised that

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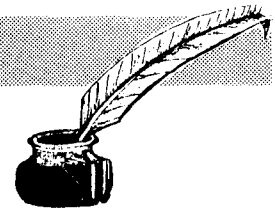
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EDITORIAL



EVADING RESPONSIBILITY

By Johnny Elmore

It often seems to me that the older I grow, the more responsibilities I have. They occupy my waking thoughts, disturb my slumber and impinge upon moments of rest and relaxation. I find myself thinking along the lines by Elizabeth Allen:

Backward, turn backward, O time, in your flight,

Make me a child again just for tonight!

But time won't turn back—time can't turn back. The carefree days of childhood are gone forever. With maturity comes responsibilities, and there is no escape from our responsibilities. The famed Daniel Webster is reputed to have said that the most solemn subject ever to engage his thinking was the thought of responsibility and accountability to God.

Men and women have sought to evade responsibility in many ways. Some have resorted to drugs and alcohol. Some have retreated into madness. Others, like Adam and Eve of old, have tried to shift responsibility to others. Some of the religious, mental gymnastics I see appear to be another effort to evade responsibility.

HOLY SPIRIT GUIDANCE?

In a little religious journal which crosses my desk, a brother who went out from us writes about the textual problems of the Bible. That is, he dabbles with the matter only long enough to express his doubts about the reliability of the Biblical text and to cast aspersions upon the accuracy of the Bible. He takes no stand about the integrity of the Bible but finally gives us his "simple solution": "If we allow, the indwelling Holy Spirit of truth imparts the desired truth of God to us." Do you see a problem with that? Well, I certainly do! If the Bible is not reliable and accurate, how do we know those passages that deal with the Holy Spirit are properly translated? How do we know there is a Holy Spirit for that matter? Don't we realize that without the Bible, we would know nothing of God, Christ or the Holy Spirit? And, that we would know nothing of heaven or hell, or man's origin, purpose or destiny? And if we

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THE QUERIST COLUMN

By Ronnie F. Wade

Question: What is the New Age Movement? (Fla.)

Answer: The so called New Age Movement is difficult to define because it draws from so many sources. There is also diversity of opinion among those who embrace the theory, so that what one says or believes does not necessarily represent the beliefs of others in the same movement. There are, however, some commonalities of belief that will help us in understanding the main features of the movement.

(1) Monism—all is one or all that is, is one. The result of such a belief is that there is no difference between God, persons, rocks, or whatever. There are thus no boundaries or divisions. Any differences we might perceive to exist are only in appearance and not real. This teaching is drawn from some Eastern religions and occultism.

Such teaching is obviously at odds with the Bible. Genesis tells us that the creations of God is a diversity of things i.e. night, day, plants, animals, dry ground, water etc. Finally God created man in His own image. Man was not a rock or tree, he was different, hence all is not one.

(2) Pantheism—all is God. If we admit that all is one, then it is easy to affirm that “all is God.” The idea is that all i.e. plants, animals, human beings, etc. partake of the divine essence. Since God is perfect and we are God, then we are perfect also. The implications of this facet of the theory soon become apparent. There is no such thing as a personal God. God becomes nothing more than a force or consciousness, an impersonal energy permeating everything. The Bible plainly shows the folly of such reasoning. God and creation are different. God created. What was created is not to be confused with the creator. Rom. 1:25.

(3) Humanity is God. In this tenet of the New Age Movement we see the deceptive nature of the doctrine. Since we are perfect, we are therefore Gods. L. L. Whyte wrote “It has long been held that whoever denies (the transcendent) God asserts his own divinity. In dropping God,

man recovers himself. It is time God be put in his place, that is, in man, and no nonsense about it.” Hear Stewart Brand “we are gods and might as well get good at it.” George Leonard wrote, each of us “is the entire universe” and “we are like a god, omnipotent and omniscient.” The Bible, of course, teaches that we are all made in the image of God. Gen. 1:26, but we are not God ourselves.

(4) A change in consciousness is necessary if we are to rightfully claim what is ours, according to the new age theorist. Since all is one, and all is god, and we are god, why do we not recognize this and claim what is rightfully ours? The answer is simple: we are ignorant of these facts. Having been shaped by Western rather than Eastern culture we accept our limitations without question and continue in a deprived existence. This is why we need to alter our consciousness. In so doing we will be led to a new awareness of oneness and spiritual power. The ultimate end of this reasoning is that all the answers lie within man. There ceases to be an objective standard of right and wrong. All is right or perfect as we look within ourselves for the answers to life's problems. “The answer is not reconciliation with a God different from ourselves, but the realization that we ourselves are God.”

(5) All religions are one, so say new age proponents. The externals of religions may differ, but the essence is the same. Such an affirmation strips Christianity of its distinctiveness and Christ is no longer the only begotten son of God, but only one of many manifestations of God throughout all time.

We have only briefly scratched the surface of New Ageism, but even so it is readily apparent that this doctrine is devastating and destructive to Christianity. Its many varied forms only intensify its seductive power in deceiving those who become entangled in its web of error. Whether New Age doctrine is taught through the public school classroom, astrology, propo-

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THE THREE R'S

By Bennie Cryer

It is said that Sir William Curtis gave the educational world the phrase "The Three R's." When asked to give a toast he said, "I will give you the three R's, Riting, Reading, and Rithmatic."

All of mankind was lost and held in the bondage of sin. God had predetermined salvation for those who would desire it. In order to provide this salvation, He gave to the lost world His three R's, Redeemer, Ransom, and Redemption. Just as the three R's form the foundation for the education of an individual, God's three R's form the basis that enables Him to liberate man from his sins. A brief scriptural study will enable the interested person in acquainting himself with God's three R's and encourage him to utilize them in his own spiritual life.

REDEEMER

If one is enslaved and desires freedom he must have a redeemer. A redeemer is one who buys out. Vine's Dictionary reveals that it is used "especially of purchasing a slave with a view to his freedom." A slave to sin could save all the material things in this world and yet would be lacking sufficient funds to purchase his own freedom from sin. Jesus came as the sinner's redeemer. His being, because of its eternal spirit, Hebrews 9:14, had the value to purchase the sinner from his bondage and give to him his liberty from sin and its enslavement. While the word "Redeemer" is not found in The New Testament it is used in Job 19:25 with apparent reference to Christ. In Romans 11:26 Jesus is referred to as "the Deliverer." However, this word has in it the idea of "rescuing from" and not actually "buying out." Nevertheless, we have been purchased by Christ. I Corinthians 6:20. Jesus is the redeemer that paid the price for us.

RANSOM

This is God's next R. What Jesus paid for us is called the ransom price. He stated that he came "...to give his life a ransom for many." Matthew 20:28. His life was the ransom price. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold,...But with the precious blood of Christ, as of a lamb without blemish and without spot:." I Peter 1:18-19. To whom this price was paid is a matter of speculation. Was it paid to Satan? To

Death? To Evil? or to some other power? We just do not know. All we know is that this price had to be paid for our sins in order for God to be just and righteous in forgiving us. So, perhaps, we could say it was paid to justice and righteousness. Romans 3:24-26. In I Timothy 2:6 it is suggested that this price was paid for all men. However, this does not mean all men are automatically delivered from the bondage of sin. There must be an acceptance of and an actual deliverance.

REDEMPTION

This actual deliverance is called redemption in the Scriptures. There can be a redeemer who pays the price for deliverance. Yet if the slave does not accept this freedom he remains in bondage. From time to time I read of prisoners who have spent so much of their life in prison, that, after they have paid the price to society for their crimes, they still do not want to go out and live in freedom away from that which has been their prison home for so long. The redeemer only pays the price with a view to deliverance. Some have lived in the prison of sin so long they refuse to accept the freedom offered them in the word of God. John 8:31-32. These three R's form much of what is called the grace of God.

GRACE

Grace means favor. In this case it refers to the unmerited favor of God. In other words the three R's were given to man without man doing anything to deserve them. Romans 5:6 declares this. "For when we were yet without strength, in due time Christ died for the ungodly." All had sinned. Romans 3:23. Therefore Christ died and paid the price for all. I Timothy 2:6. It now follows that either all men are going to be saved or this grace is conditional and you cannot be saved until you do certain things. Simply put, since the Bible teaches more people will be lost than saved, Matthew 7:13-14, the grace of God must be conditional. Conditions do not destroy the grace or unmerited favor. In 2 Kings 5:1-19 there is a case that illustrates this. Naaman was a leper. He thought the gold, silver, and raiment would be enough to purchase a cure. However, God's man would not accept this. Elisha told him through a messen-

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MALAWI: 1964 FORWARD

By Jerry L. Cutter

In 1962, while living in Highway City near Fresno, California, I received a letter from brother James Orten. It had to do with the languishing foreign mission work, and especially Nyasaland (now Malawi). James proposed that he and I go to Nyasaland for six months, and do what we could to revive the work. The plan was this: That we go alone and see if the work could be salvaged, and that we raise the necessary funds by contacting 90 churches and asking \$100 from each, raising a total of \$9000 for the venture. This we attempted, and by the grace of the Lord accomplished.

To say the least, we soon encountered "problems." Leaders of some churches told me that we would not raise the money, which in fact did take nearly two years. The brotherhood was just becoming aware of the need for sponsoring congregations and at first we did not have one. This matter was solved by the Lebanon, Missouri church agreeing to sponsor us.

After the funds were raised, things proceeded on schedule. James and I divided the \$9000. Our return tickets were about \$1230 each. Out of what was left of the \$4500 after plane tickets, we further divided the rest with our families. I took about \$1500 for my six months' stay in Malawi, and left the rest (about \$1750) for Pat, and our three children, Jimmy, Ricky, and Denise to "live" on for the next six months. For the only time in my life I felt I had neglected my family.

James and I left Oklahoma City on March 23, 1964, for Nyasaland. We arrived the first week in April, after first checking on the churches in London, and in Belgium. Enroute, we also visited Paris, Rome, Athens and Cairo.

When we arrived in Nyasaland, two things had to be done immediately. We had to have a place to stay, and transportation. By pooling our remaining resources, James and I were able to buy a car (a \$600 VW that I drove for the next three years), and to find a suitable boarding house. To save money, we lived together in one twin-bedded room for the six months.

During the next five months we traveled widely, visiting as many of the congregations as possible. Besides a number of studies with preachers and church leaders, we visited about 60 (out of a total 80 or 90) different churches. We worked and we listened. We made no promises, such as preachers' support, but after a few months we had a pretty good feel for the work.

James was highly respected and well received by the African brethren, and it is to be regretted that he was not able to return and continue the work after our six months' stay.

We soon purchased an old Gestetner duplicator, and printed a number of lessons that were highly cherished by the brethren.

There was sickness in James' family and he returned to America in early September, 1964. I returned home a couple of weeks later

RETURNING TO NYASALAND

In late September, 1964, I left Nyasaland, hurrying home to get my family and returning quickly, lest what gains James and I had made be lost. We were in Nyasaland by November, 1964.

Three very important things must be mentioned at this point. Whatever has ever been accomplished in Malawi, or anywhere else, is because God blessed us. Paul put it in perspective when he wrote: "Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." The second point is, the work was sponsored in its genesis by Lebanon, Missouri, a congregation who loved mission work, and was blessed with some of the greatest church leaders of our time. Third, the great growth in Nyasaland was primarily the work of African preachers, not Americans.

Once again in Nyasaland, I quickly set about reorganizing the work and registering all churches who wished to work with us under P.O. Box 573, Blantyre.

THE CRYERS COME TO MALAWI

One of the great things that happened for the work was the coming of Bennie, Joann, Jeffrey and Calisse Cryer to Africa. At the time Bennie came, we had tried to break the old idea of a mission headquarters. In other words, no longer would one man rule, only to become corrupted, and thus corrupt the rest. Thus, we no longer had the brethren come to us, but rather we went to them. We set up studies across the brotherhood, and were not only able to go to brethren, but many more brethren were able to be taught than ordinarily would have been possible. Also this is a much cheaper way of conducting the work.

Exactly what were we doing in Africa? We

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**MALAWI:
1964 FORWARD**

*By Jerry L. Cutter
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were teaching the brethren the Bible and how to become better church leaders. We helped the churches purchase grape juice, supplied Bibles, tracts, correspondence courses and song books. When not engaged in studies, we visited congregations, and preached in dozens of churches a year. Among others, Bennie and I established the congregation in Blantyre.

Here something must be mentioned. Some ask: Why after all these years cannot the Africans get along without our help? The truth is, they can, and did quite well after 1915, if you remember. Another thing is that brethren ask how the church is doing in Africa, not seeming to realize they are asking about a brotherhood, not a local church. How would one answer such a question if asked about the U.S. brotherhood? In Africa, there is a growing work. There are strong and weak churches, big and small. There are faithful and unfaithful preachers, just as here in America. It never was "our work" to begin with, and there is still plenty of work to do.

The work began to take on its biggest growth after Bennie arrived. He was responsible for purchasing the caravan, described more in another article, and also he was responsible for the purchase of the prime three acres near downtown Blantyre, where the house and church building are located.

As for the caravan, it was really just a \$500 rattletrap, but it served its purpose well. We were able to go into the bush and "live." It had a refrigerator, stove and "running water." Someone got the bright idea to install our 30 gallon reserve water tank over the driver's seat. We would receive

our one and only shower after leaving home going to the bush. No water was left when we returned. We stayed in the bush alone five to seven days at a time, returning to be relieved the next week by our co-worker. Pat did her best to prepare for my food needs before going into the bush, for I will hardly "cook." It doesn't take long to get very tired of pork and beans, hamburgers, and fried potatoes. Also, only those who have done it know how lonely one can get.

As our stay began to wind down in late 1966, Pat's father became very ill, and she and the children left a few weeks early. It was a sad day then and one to be repeated later when her father died while we were in Rhodesia. While I remained in Malawi, a sweet little 5 year old girl from next door, Calisse Cryer, would come over in the evenings, hold my hand and walk with me around the yard.

Bennie and I made our last trip together in late 1966. We went into Northern Malawi for ten days. We were 500 miles from nowhere, and on Lord's day the closest we could get to the church was 8 miles. We hired a porter and he carried grape juice, my briefcase, and sometimes me. I did not have proper walking shoes, and when we came to a stream he carried me on his back so I could avoid contracting Bilharzia. After walking 16 miles in the tropical sun and conducting the services, we didn't go to bed that night, we more or less collapsed, clothes and all into a deep sleep.

Our trip into Northern Malawi was a good time for Bennie and me. We camped on the shore of beautiful Lake Malawi and had a very enjoyable time. In fact, there were many good times, but space will not allow us to write about them.

My leaving Malawi was a

hurried affair. I was wait listed for Dec. 13, but confirmed for a couple weeks later. Bennie and family decided to take a few days vacation and left the morning of Dec. 13th, and they no sooner left than I received a call that I could leave that day.

It seemed my co-workers would not even be able to tell me good-bye. However, by calling ahead I managed to get them turned back after they had gone about 30 miles. At this point I can only say, only those of us who have worked together like James and I did, and Bennie and I and our families, can fully understand how a parting can hurt. I can also say, in every place and at other times, I was given the best co-workers that could be found on earth.

Enroute home I visited Egypt, Jordan, Petra, the old city of Jerusalem, and on to London, then to Scotland and a visit with the brethren there.--
*Jerry L. Cutter, Rt. 1 Box 139,
Crescent, OK 73028.*

THE QUERIST COLUMN

By Ronnie F. Wade

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nents of Eastern religions, or some magazine, that result will be the same i.e. a false sense of well being compounded by serious religious error. The best advice I can give is beware: there is danger and eternal damnation in this teaching. For a more thorough discussion of these issues the reader is directed to an article by Alan Bonifay in the 1990 Preachers Study Notes published by the Christian Expositor, or a book by Douglas R. Groothuis: **Unmasking The New Age** (Inter-Varsity Press).

(Send all questions to Ronny F. Wade, P. O. Box 10811, Springfield, MO 65808.)

IN REMEMBRANCE

By Don L. King

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under the new Covenant we would be really forgiven, actually forgiven. Not just in a ceremonial sense but in actuality! The writer said in Hebrews 8:12, speaking of God and His promise to us, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Micah 7:19 reads, "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." The Psalmist David said, "As far as the east is from the west, so far hath He removed our transgressions from us." (Psalms 103:12)

REMEMBER HIM

When we worship today and partake of the Lord's Supper we are to eat the bread and drink the cup in remembrance of Him. As we mentioned earlier, many things might come to mind as we contemplate the Christ who died for us. But what greater thing to remember than the very fact that our sins are gone forever. So long ago when the goat was killed on the Day of Atonement, it pointed toward the time when the antitype, or Christ, would die in our place. He would shed His blood in our place. The live one was turned loose to typify or point toward the very time in which we live. And just as the live goat symbolized then their removal of sins, it pre-viewed our own removal of sins today, but not just the removal, but the hiding of them as well. I am not afraid that my old sins will turn up some day. If I have made them right, God has forgiven, Christ's blood has atoned and they are gone forever. Gone to a place where no one will ever see them again.

I can't help but remember this as I eat the bread and drink the cup in remembrance of Him.--41931 Chadbourne Dr., Fremont, CA 94539

EVADING RESPONSIBILITY

By Johnny Elmore

cont. from page 2

rely upon the immediate guidance of the Holy Spirit, which Spirit-led group do we allow to guide us and teach us? Are all the hundreds of religious groups led by the same Spirit, and does he lead them to believe all the contradictory doctrines? And if the Spirit still inspires men as He did the apostles, why doesn't someone leap over all the problems of textual criticism and write his own Bible? Surely we can see that what appears so "simple" is more complex than the responsibility to study and search the Scriptures which this brother seeks so desperately to avoid. Psychologists have long maintained that the notion of "getting the Holy Ghost" is the result of men trying to escape from personal responsibility. We cannot escape responsibility—we must come to terms with the hard questions and problems of life.

BIBLE STUDY

Another example of trying to evade responsibility is the alibi often heard: "I can't understand the Bible." Some people have told me, "I read the Bible but I just don't get anything out of it." I realize that some people read better than others, but I have also observed that some of the ones who make this objection have no trouble reading the stock market report, the sports page or something else in which they have a real interest. I say that men and women can read the Bible, yes, even the King James Version, and they can understand

it. Paul said, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). Paul's exhortation would likely be to "give attendance to reading," because we are accountable, responsible beings and we cannot escape with such pitiful excuses. An older lady was asked why she read the Bible so much and she replied, "I'm afraid I may have missed something."

ELDERS

Attempts at evasion of responsibility frequently hinder the progress of the church and the gospel. Sometimes when congregations have been around fifty or sixty years, people ask: "Why aren't there any elders in this congregation?" And the answer is so easy, isn't it? It rolls off our tongues so lightly: "We don't have anyone qualified." That is supposed to be the end of all controversy. But it isn't. Granted that there are no men qualified? Why aren't some efforts being made to have qualified men? Perhaps preachers, evangelists, leaders and members will all have to answer for this deficiency. And while I am on this topic, what about the responsibility of honest, God-fearing brethren to prepare themselves for such a work? And, what about the responsibility of our women to encourage their husbands to do this work and to keep themselves in such a way that they will not be the cause of his failure to qualify?

Many young men who could preach and serve evade this responsibility. Saints excuse themselves from the responsibility to win the lost and to be fervent in spirit, by saying that no one else is. Evangelists excuse themselves from the responsibility of declaring all the counsel of God by saying that no one else does. Does that excuse us from responsibility and

accountability? No, it does not. I am still accountable. I will not be saved because of the neglect or meanness of others. I will not be saved because of the goodness and industry of my wife or brethren. I will not be saved unless I personally have lived a righteous life, and then it will be because of God's wonderful grace. Let us resolve that as painful as it is to face up to responsibility, we will do it because duty demands it. Paul said, "So then every one of us shall give account of himself to God" (Rom. 14:12).

THE THREE R'S

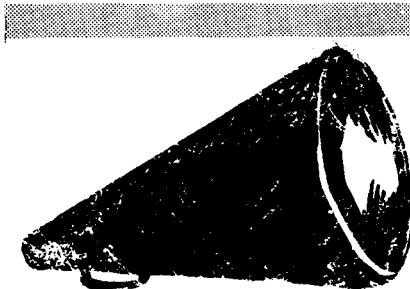
By Bennie Cryer

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ger, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman finally consented to do this and was healed. Do you see how Naaman experienced the grace of God even though he had conditions to obey? Conditions do not destroy grace. When Jesus said, "He that believeth and is baptized shall be saved," Mark 16:16, He gave two of the conditions for being saved by the grace of God. Furthermore, baptism puts one into Christ, Romans 6:3; Galatians 3:27, where redemption is. Ephesians 1:7. If a man says that baptism destroys the idea of being saved by grace then that man would also have to say that Naaman's dipping in the Jordan river seven times also destroyed the grace of God in his healing. How foolish can one be? Now, when the sinner has performed the conditions explained to him in the gospels, Romans 10:17; Luke 13:3; Romans 10:9-10; and Acts 2:38, he is then justified and set free from sin and its bondage in agreement with the grace of God. Ephesians 1:7.

JUSTIFIED

Since all have sinned, all are guilty. To possess and enjoy freedom a person must be acquitted of this guilt and stand righteous and free from any stain of sin in the presence of God. That is what God does when he justifies the sinner. God declares the sinner as being justified only when he comes into Christ through the conditions mentioned above. Justification is closely related to redemption. Romans 3:24. "Being justified freely by his grace through the redemption that is in Christ Jesus." A person can stand justified before God in two ways: 1. By keeping all of God's commands perfectly, having never sinned, and 2. By being forgiven of all sins and declared guiltless by God Himself. Sinner friend, look at your life. Don't you think it is time you came to Jesus to be redeemed and begin receiving the blessings from these three spiritual R's?



ANNOUNCEMENTS

FOREIGN MISSIONARY WORK

By Ronny F. Wade

For a number of years our brethren have been engaged in mission work in several foreign countries. Many of our preaching brethren have denied themselves the comforts of this country and the association of family and friends by going to a far-away place to preach the gospel. Currently Bro. Jim Franklin is in Malawi, Africa doing the work of an evangelist. In agreeing to go to this place, Bro. Franklin accepted a dual responsibility: (1) to preach the gospel to the lost and (2) to try and restore peace to a brotherhood

divided and disturbed. At last report he was making progress on both fronts. The Mablevale Pike church in Little Rock, Ar. has accepted responsibility for this work and oversees the labors of Bro. Franklin. Additional support is needed at once to continue this great venture. We are therefore asking that you as a congregation consider becoming involved by agreeing to send \$50.00 or \$100.00, or whatever you can afford, per month to the support of Bro. Jim. (At present we are \$900.00 per month short of our goal).

Brethren, we cannot afford to pull out of Malawi at such a crucial time. We have a man on the field. Let's get behind him and present a unified front for truth and righteousness. Many have expressed to me their frustrations over recent events in Africa. Some have even suggested that we forget the work altogether. This we cannot afford to do. Difficulties arise from time to time everywhere. Even though we wish this were not the case, we must not cease our quest for good, but press on in hope and prospect of a better future.

If you can help, please communicate with Bro. Maurice Chandler, 10308 Republic Lane, Little Rock, Ar. 72209 Ph. (501) 562-1169. He will give you instructions about how to send your money directly to Bro. Franklin. Remember brethren, our obligations do not stop at our borders. Jesus said "into all the world".

Allow me to say amen to this by Ronny. God forbid we ever allow ourselves to become hardened to the obligations given us by the Lord Himself.--Don L. King.

TENNESSEE LABOR DAY MEETING NASHVILLE, TN AUGUST 28 THROUGH SEPTEMBER 1

Conducted by
Don Pruitt,
Ada, Oklahoma
Service Times:

Nightly 7:30 PM
Saturday 10:30 AM & 5:30 PM
Sunday 10:30 AM & 3:30 PM

THE BETTER VERSION

For "THE BETTER VERSION" of the New Testament, write or call brother K.G. Wilks, 528 N. Main St., McGregor, TX., 76657. "The BETTER VERSION IS EASY READING, UNDERSTANDABLE AND DOES NO VIOLENCE TO THE KJV."

ANNOUNCEMENTS

Church Directory Information: The church in Jacksonville, Fl. is changing midweek services from Thursday to Wednesday at 7:30 p.m. beginning September 18, 1991.

PREACHER NEEDED

The church in Waco, Tx., meeting at 1710 Monte Vista Ave., is looking for someone to work with them on a full time basis. Though small, they have a good nucleus and a nice building. If you are interested contact Steven Holt, 328 Oakwood Ln., Hewitt, Tx. 76643, (817) 666-3830.

PREACHERS, PLEASE READ

The brethren at the 18th St. congregation in Huntington, W. VA are seeking an evangelist to work with them for an indefinite time. If you are free of other obligations at this time you may contact them via Bob Hayes, 609 Adena Rd., Wurtland, KY 41144. Telephone (606) 836-8805. The meeting house is located at the corner of 18th and Madison Ave. in Huntington.

GARLAND, TEXAS MEETING

October 18-20 the congregation at Garland, Texas will host a weekend meeting with seven young speakers doing the teaching. All are invited and the emphasis will be toward the young being strengthened in the gospel. For more information contact David Dean, 2024 Sunny Circle, Rockwall, TX 75087.

NEW ADDRESS FOR RANDY TIDMORE

Brother Randy Tidmore asks that we publish his new address which now is: Randy Tidmore, P.O. Box 128 C, San Pedro Sula, Honduras, C.A. No phone. These brethren working away from home would appreciate an encouraging word from you. Please write them.

**OUR DEPARTED**

HADDOCK— Brother Alfred Coolidge Haddock was born March 20, 1927 in Lauderdale County, AL and departed this life July 30, 1991 in Lawrenceburg, TN. He is survived by his devoted wife, Florine, two sons, Tony and Ricky, a brother, four sisters and two step grandchildren. Coolidge and his wife Florine are long-time members of the Chapel Grove Church of Christ. Coolidge was a very practical man whose talents were greatly used around the building and cemetery at Chapel Grove. Coolidge had been sick for a number of years with his health getting gradually worse. The service was attended by a large crowd and he was laid to rest in the beautiful cemetery he loved so well at Chapel Grove. Coolidge was well loved by us all and will be missed very much. Paul Walker and I did our best to comfort the family.--*Johnnie Fisher.*

TOMPKINS— Brother Oran Tompkins was born Oct. 3, 1912 in McClain, Co., OK to Louis Thurston and Mamie Elizabeth Tompkins. He died July 18, 1991 in Purcell, OK at the age of 78 years, 9 months and 15 days. Oran lived most of his life in McClain and Cleveland Counties. He grew up in the Washington area and attended Pleasant Valley and Washington Schools. He was a retired farmer and Tinker Air Force Base employee. He married Ola Mae Stanley on April 9, 1932. Oran was a member of the Church of Christ in

Lexington. He is survived by his wife, three daughters, two sons, one sister, and three brothers. Oran also had 12 grandchildren and 21 great-grandchildren. I have had enjoyable visits in the home of Oran and Ola. Oran will be missed by the church, family and friends.--*Vaden Morgan.*

KINSER— Shortly after she asked us to pray for God to take her home, she quietly slipped away from this life. On the afternoon of July 23, 1991 Sister Charlene Kinser of Harrodsburg, IN, while in the company of those she loved was called away by the Master. Charlene was a special person to everyone who knew her. She always had a smile, a hug, and a pat on the arm no matter what the occasion. Charlene also had a way of communicating with people, especially young people. This writer will forever remember some of the rough and rocky times he went through as a teenager, and will never forget the godly influence of this wonderful sister during those times. Thank God for those who care enough to encourage others on the road to Heaven. When Charlene first became aware of the seriousness of her illness she responded by saying, "this is why I've lived my life the way I have, I knew one day this could happen". Through all the struggle her faith in God never wavered, she was a good soldier till the end. The memorial service was most beautiful, with singers from six congregations. Brother Walter Hunter and I were honored to speak words of encouragement, to an overflowing assembly. Charlene will be sadly missed by her husband, Tom, her family, her brethren at the Breeze Hill Church of Christ, and all those who were touched by her godly influence.--*Reggie Kinser.*

STEGALL— It is with sadness that we herald the passing of Sister Bessie Stegall. "Miss Bessie" as she was affectionately known by many friends and relatives ended her earthly sojourn July 21, 1991 in an El Dorado, Ar. hospital. At the time of her death she was 96 years of age. She was a member of

ANNOUNCEMENTS

the church in Strong, Ar. Her home was the preachers home. Many times I have enjoyed the hospitality of this woman and her good husband, the late Jesse Stegall. No one was more mindful or attentive to the needs of her visitors than she. Her presence at church services will be missed, for she was always there. She is survived by two daughters, three sons, and a number of grandchildren. Brother Deaton Norsworthy and this writer conducted the services with burial in the Strong Cemetery.--Ronny F. Wade.

WALDING— Joseph Jackson Walding was born July 3, 1897 in Scofield, Texas and departed this life on July 10, 1991 in San Antonio, Texas at the age of 94. He was a Christian for many years, a faithful member of the Glendora St. Church of Christ in San Antonio. He is survived by one son, Jack H. Walding, Dallas, and one daughter, Ruth Schoen, San Antonio, 5 grandchildren and 6 great-grandchildren. His wife, Ruby, also a faithful Christian, preceded him in death on April 15, 1979, at the age of 81. Charles and Linda Mountain rendered beautiful singing and Jack Claborn assisted in the funeral service. Brother Walding was a good man, very kind and considerate, steadfast in the faith and loved by all his fellow Christians. He will be missed so much from the family circle and by his friends and brethren in Christ.--Melvin Crouch.

CLARK— Early in the morning,

June 5th, 1991, as the sun brightened the sky for a new day, Brother Earl Clark's spirit left his home of 89 years looking forward to his new mansion. Earl's favorite song was "Empty Mansion." Thus the theme for the funeral message was "The New Mansion." In this new home there will be no ramps for wheel chairs, no special lighting for those whose sight is impaired; no special assistance for the hard of hearing; no prayers for the sick and heavy hearted; no fear of depression; no special preparation for the severe cold of winter, nor for the heat of summer. There will be no mortuaries or memorial parks. Oh! That we had the faith to see this home. How our happiness would increase as we travel homeward. We have enjoyed the friendship of Earl and his wife Lela for many years. His quick wit and ready smile and his presence in the assembly will be missed by all. Singing by the brothers and sisters in Christ was beautiful. The service was conducted by Brother Fred Lay and Marvin Fisher.--Marvin Fisher.

GREEN— Lloyd Harris Green of the Wynnewood, Ok. congregation passed from this life on July 4, 1991 at the age of 63 years. He is survived by his wife, Alta Fay, of the home, one son, Harold of Wynnewood, and one daughter, Judy of Wynnewood, three granddaughters, three brothers and three sisters. I had known Bro. Green for only about six months. He was a faithful member of the

Wynnewood congregation. His passing was sudden. He is missed by all, for he had a ready smile and friendly greeting. He was always willing to take a part in the worship service. A large crowd gathered to pay their last respects to this man so well thought of. The singing was beautifully done by members of the Ada and Wynnewood congregation. The writer was honored to be asked to officiate, and attempted to speak words of consolation and warning.--Bob Orear.

"IF"

"If" seems like such a small word, It's so often overlooked. But "if" can make ALL the difference, Here are some examples from God's Book. IF we know the Holy Scriptures, Wise unto salvation we will be; IF we seek to know the truth, Then the truth shall set us free. IF we do God's will, Then He will hear our prayer. IF we watch and pray, Then temptation we will spare. IF we place God's kingdom and righteousness first, Our necessities will be supplied; IF we abide in Him and His word, Our requests shall not be denied. IF we do God's commandments, The tree of life will be our right; IF we are faithful unto death, We will receive a crown of life. Spiritual privileges and salvation From God, are not a free gift. Too often the world forgets, They all rest on the small word called, "IF".

Sandy Walling

FROM THE FIELDS



the fields are white already to harvest

Steve Holt, 328 Oakwood Ln., Hewitt, Tx.— The work continues here in Waco, Tx. Bro. Glen Osburn closed a meeting last month which resulted in the baptism of a 16 year old young lady. Betty and I enjoyed having Glen in our home. I am still studying in the

home with our newer members. The congregation has reached the point where it is seeking a preacher to work on a full time basis here in Waco. We pray that this will be accomplished by the first of the year or soon after. We have just returned from the Leb-

anon meeting and enjoyed the fine preaching and singing. Also, I appreciate the opportunity of preaching for the Witt Springs and Scotland congregations in Arkansas in route to Lebanon. Pray for us.

Vaden Morgan, Rt. 2 Box 402, Tishomingo, OK 73460— The work of the Lord continues in South Central Oklahoma. I am preaching at Denison, TX on the fourth Sunday of each month and Legal the fifth Sunday. My family and I attended worship services in Ardmore and Ada. I preached at Lexington July 21. It was a pleasure to be with the family of God in that area again. As far as I know, my wife and I are the only faithful members of the church in Johnston Co., OK. If you know of anyone that I may visit within this area about the church, please let me know. I am attempting to do some personal work in the area, but I haven't seen results so far. I will continue. Please pray for us and stop and visit if you can. It was good to attend the Sulphur meeting again.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, August 6— The Lord's work is still progressing here in Stockton. Billy Orten held us a good meeting in June in which one was baptized. Three more were baptized in July. Since the middle of May we have had the privilege of speaking one or more times in Bakersfield, CA, Cleburne, Weatherford, Dallas, and San Angelo, TX, Tucker and Broken Arrow, OK where it was very enjoyable to stay and work with Jack and Norita Cutter in another meeting, Ft. Smith, Ark., the Chapel Grove congregation in Tennessee where we stayed in the home of Bro. and Sis. Leo Burns during an extended work. It was delightful to work with their elders, deacons and members during this time. Since being home we have visited the congregation in Santa Rosa, CA. During our travels this summer I enjoyed being present at the study in May at the Irving, TX congregation. Their hospitality was commendable and their plans for this study seemed worthwhile. We are looking forward to Alan Bonifay and his family moving to this area this month to work with the congregation in Manteca. God bless all.

Don L. King, 41931 Chadbourne

Dr., Fremont, CA, 94539— The church at home continues to enjoy peace for which we are grateful, though peace is rarely accidental. We look forward to having Stan Elmore preach at Fremont next Lord's Day while he and his family are visiting in the State. Also look forward to Alan Bonifay coming in September for a weekend meeting. I have enjoyed being home lately and preaching at home. I continue to receive inquiries about the brethren in the Philippines. What little word I have received seems to indicate that the brethren are alright though experiencing difficult times due to the volcano's several eruptions and the torrential rains they normally have this time of year. One brother did mention that they had an ash fallout from the volcano in Manila. We hope and pray that all are well. We believe that is the case and will let you know if we are proven mistaken. We are thrilled over the good reception of the special issues we have published. At last report they were virtually sold out. We hope they will be put to good use. The paper is going into many different countries and good is the result. The subscription rate is still high and we appreciate your taking the paper. All of us work hard to make it as good as possible. We ask your prayers.

Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA 71291, July 30— I'm continuing to stay busy in the Lord's work as I meet my monthly appointments, follow up on leads from our local television program and engage in my local evangelistic work. In June we had a successful meeting with Joe Hisle which resulted in one restoration and one conversion. We pulled out all the stops in regard to the advertising of this meeting and it really paid off. We utilized television, radio, newspaper ads, our bulletin and handed out 500 circulars. We had some of the best outside interest in this meeting than I've seen in recent years. Joe did his usual outstanding job. July 10-14, I held a good meeting at North Shore, TX. We had a house full each service with good cooperation from the surrounding churches and outside interest. It

was great to be home and see those I have known for so long; those who encouraged me when I first began to preach. Incidentally, this year marks my 20th year of preaching on a full time basis. In a way, perhaps it was fitting that I should go home and conduct this meeting. Also, it was good to be with my brother Jerry, fellow Gospel preacher, during that week. I am looking forward to holding the annual Labor Day meeting in Columbus, GA, Aug. 28-Sept. 1. The theme of the meeting will be: "MEET FOR THE MASTER'S USE". Also, I am to be with the church at Harrodsburg, IN, Oct. 6-13. We are looking forward to a short meeting with Lynwood Smith here at West Monroe, Oct. 18-20.

Mark Bailey, 104 Jamestown Trail, Easley, SC 29642, Phone (803) 295-8813— Much has happened in my life since last reporting in the OPA. As many people know, I returned to LaGrange, Ga. from my work in Kansas City due to a severe lung disease. This condition took approximately 3 1/2 years to overcome, but thanks be to God, I am well today. Thank you, each and everyone, for your many prayers, cards, letters, and phone calls. Over the past few months I have had the privilege of preaching a number of times in LaGrange, also in Jasper, TN, Birmingham, AL, Irving, TX, Moore, OK, Deer Park, TX, Kansas City, KS (79th Street congregation as well as the 36th Street congregation), Pleasant Hill, MO, and Greenville, SC. I also was spiritually uplifted by attending the 4th of July meeting in Lebanon, MO. After leaving Lebanon, my wife and I traveled to Greenville, SC. The brethren and I discussed the possibility of moving to this area to work with them. Arrangements were made and we moved the following week (please note my new address and telephone number). There were obstacles within the congregation, to overcome before we could get this work fully underway; however, I am thankful that the brethren worked together and the obstacles were removed. The congregation now has peace and is working

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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)

with one another. If you know of anyone in or around the Greenville area that I could contact, please let me know. Continue to remember us in your prayers.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, Aug. 5, 1991— It is our fervent hope and prayer that the kingdom is spreading where you are and that all is well in the Body of Christ. The work here continues apace. Words cannot express our thanks to you for your prompt and unflinching support of our efforts here in the past five years. It is our hope that all has redounded to the glory of God our Father. As we take our leave of this place this week, we carry with us many fond memories of the work and of you. If, in the future, we can be of assistance to you in your work please do not hesitate to call on us. As a final report we glance back over the months of June and July. The highlight of June was our meeting with George Battey at Ash Camp. George did a marvelous job. In sequel to his meeting last year, when he preached a series of sermons on Matthew 5, he concentrated on the sixth chapter of Matthew. We heartily recommend to you George's preaching on the Sermon on the Mount. It is extremely well studied and the material is exceptionally well tailored for today's brethren. During the meeting one was baptized into Christ. The rest of the month was spent preparing for the Eastern Labor Day meeting to be held at Bunner's Ridge. In addition, I continued studies in Fairmont and Indiana, PA. Some time was spent in planning our move to Manteca, CA, and considerable time was

spent in my study working on various projects. In early June, we enjoyed the Lebanon, MO meeting. We stayed in the home of Smith and Mitzi Bibens at Buffalo and appreciated immensely their warm hospitality. Later in July, we spent a week in Manteca in order to find a house. The congregation there is excited about our work which will begin the end of August, and we, too, are looking forward to working in a different area of the kingdom. In July, I concluded my study in Indiana, PA. Although the prospects are not ready to obey the gospel, we are certain our work was not in vain, and the local brethren will continue to encourage these potential converts. During July, I preached "farewell" sermons at Spring Valley, 18th Street (Huntington), and Ash Camp, WV, on successive Wednesdays; in addition, I preached three times at Bunner's Ridge. The last week of July was spent packing up our household for the major move to California. We are looking forward to holding a meeting at Flint, MI, August 10-18, and will continue west from there, Lord willing. May the Lord ever be with you and may the cause of Christ prosper in your area.

James C. (Jim) Franklin, Jr., P.O. Box 573, Blantyre, Malawi, Africa, July 23, 1991— Marlene and I arrived in Malawi on May 24th. As expected, the work began immediately upon our arrival. We have been here only two months, but they have been two of the busiest months I have had as a preacher of the Gospel. Many of the brethren in the country were interested

in meeting us, so I decided the best thing to do was to arrange meetings with congregations in areas where it would be convenient for brethren from surrounding congregations to attend. This would provide an opportunity for us to meet many of the brotherhood as well as their opportunity to become acquainted with us. The response has been far greater than I expected. We have had many meetings, many more are scheduled, and the crowds have been excellent. We could not have asked for a warmer reception than that which our brethren here have given us. As they say, "We welcome you with two hands." of course, this work is not without its problems. It is not "Vacation time in Malawi!" There is work to be done and challenges to be faced, and face them I shall. Rest assured that I will not run away from my obligation, neither will I knowingly make decisions which would violate Scripture. Brethren, the need for someone here to assist our African brethren is far greater than most realize. It is imperative that we continue to send preachers and support this work. These wonderful people are the Lord's "sheep." They must not be forsaken. I commend Little Rock for their acceptance in being the congregation responsible to coordinate the work between the brotherhood in the USA and the brotherhood here in Malawi. This is a financial burden greater than they can bear alone. My thanks to all sister congregations who realize this and are contributing support. Remember Marlene and me in your prayers. May the Lord bless all of you.



A D V O C A T E

No. 10 OCTOBER 1, 1991

THE STRONG AND THE WEAK

By Bennie T. Cryer

In Romans 14 and in 1 Corinthians 6-10 Paul writes instructions designed to regulate the relationship between what is referred to as the strong and weak members of the Lord's church. These instructions were to be followed only when dealing with matters of indifference as Christ and Paul followed them in their ministry. 1 Corinthians 11:1. A different set of instructions were given to regulate differences over matters of doctrine where choices were not allowed. Galatians 1:7-9; 4:8-10.

Who are the strong and the weak in Romans 14 and 15? These adjectives might be used of them only in relationship to the subjects introduced in these chapters. The strong had acquired sufficient knowledge to know what the Lord taught on these subjects. 14:14; Mark 7:14-19; and 1 Timothy 4:1-5. The problem with some of the strong was they held this knowledge in the wrong kind of heart. 1 Corinthians 8:1-3. Thus a strong person in these matters of indifference might be weak, though in a different sense than "weak" is used in Romans 14, in other areas. The weak were the ones who were deficient in their knowledge of the truths about these subjects under consideration. Some of them were overscrupulous and demanded that all the others must be governed by what they stood for. It was not as though they were a weak Christian. Their minds were not settled because they had not learned the truth on these and similar subjects. They might be strong in other areas. I do not think anyone would say Peter was weak in other areas of his ministry when he had refused to eat certain meats in

Acts 10:9-20. He acquired new knowledge by revelation and was to proceed without any doubts, v. 20. The weak are obligated to follow this pattern. Like Peter, from revelation they are to determine the truth on similar subjects and proceed in their service to God without doubting. The weak did not claim liberty as the basis for their conduct. It was a matter of necessity for a clear conscience to them. Thus "faith" and "doubt" are used in a special sense in this chapter and are the opposite to each other as is seen in v. 23. "Faith" has no reference to their belief in Jesus or the gospel except in a relative sense. It means their minds were settled on issues, such as eating meats, and their following conduct would be with a clear conscience. "Doubt" is used in the sense of their minds not being made up as to what their course of conduct should be on this subject relative to the truth. If they did this thing, such as eating the meats under consideration, without being fully persuaded then their actions would constitute sin on their part.

To summarize: The strong were the ones who knew God's will about eating meats, drinking wine, and observing days. The "any thing" in Romans 14:21 refers to any thing in this class of things. **Some want this to include doctrinal matters where we have no choice as to whether we do them or not, but that is not the case here.** Doctrinal matters are not in the same class of things. The weak were the ones acting in agreement with their heart without knowing God's will. It would have been sin to them to eat the meat, drink the wine, or not

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FAITH VS. OPINION

By Clovis T. Cook

So then faith comes from a Report, and the Report through the word of God" (Rom. 10:17) -Diaglott. "So faith comes from what is heard, and what is heard comes through the word of Christ" -RSV. (The word of Christ and the word of God being identical Jno. 12:49) We, sooner or later, all discover, that between the fallible and the infallible there is a great gulf, just as there is between "faith" and "opinion." Finites and fallibles are weak authorities when heaven and immorality are at stake. Faith and opinion are not commensurate, coextensive, or compatible, in the true measure and meaning of the words. In the Campbell-Rice debate (1843), Nathan Rice kept pressing Alexander Campbell to show where "faith" ends, and where "opinion" begins." Campbell's reply: "Where the testimony begins and ends, faith begins and ends." "So then faith cometh by hearing, and hearing by the Word of God." So where there is no record or testimony, the figment of men's imagination produces opinions. The word of God is the medium, the channel, the modus operandi, through which Christianity is revealed, and established. (a) Faith is testimony believed (b) Knowledge is our own experience (c) Opinion is probable inference. Any thought, idea, theory or philosophy, received in the mind of mortal man, that came not by hearing the "law and the testimony" (Isa. 8:20) is not of faith, and "whatsoever is not of faith (conviction) is sin" (Rom. 14:23). Paul said, "for we walk by faith, not by sight" (2 Cor. 5:17) And, "without faith it is impossible to please him" (Heb. 11:6).

OPINION

Webster defines opinion as: "a belief not based on certainty or knowledge, but on what seems true, valid, or probable." In the absence of our own personal acquaintance, observation, and experience, and in the absence of good and well authenticated testimony, we have mere opinion.

A well advertised opinion may live longer--A. Campbell said, "You may debate anything into consequence, or you may, by a dignified silence waste it into oblivion." People often outlive their opinions. Campbell believed the "let it alone policy, and it will vanish away."

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12; 16:25). Paul reasoned along this

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THE QUERIST COLUMN

By Ronnie F. Wade

Question: What is meant by the judgment of the great white throne? (Ky.)

Answer: The above expression is found in Rev. 20:11 "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." The scene depicted here is one of judgment and the final disposition of the wicked. "Throne" indicates the authority to exercise power, or in this case judgment. A similar phrase is found in Mt. 25:31 "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:" This verse is a part of several that depict the final judgment when all nations shall be gathered before him (Jesus). The "great white throne" and the "throne of his glory" are one and the same. Both refer to the fact that Jesus will judge the world in righteousness. (Acts 17:31) Other passages confirm the same fact i.e. Rom. 14:10 "...for we shall all stand before the judgment seat of Christ." 2 Cor. 5:10 "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." All of these passages teach that there will be a general judgment, with Christ seated upon the throne of his power (authority), judging the world, and separating the good from the bad. These truths bring a most solemn scene to the mind of all men who respect the word of God. What an occasion this will be. Men of every tribe and nation. The high, the mighty, the poor, the lowly, all standing before the "great white throne". Every work of man, evil deeds, unspeakable actions, hidden works, all brought before the King of Kings and Lord of Lords. May God help us to prepare for such a day as this.

Question: Are Christian schools religious institutions? In paying tuition are we supporting them? (Tx.)

The words "Christian" and "religious" are used rather loosely by most people today. What

many think of as being Christian may not be at all. For example I often hear people refer to America as a Christian nation. Obviously we are far from being a Christian nation in any sense of the word. The actions and behavior of the people attest to that. A Christian school or college, in the minds of most people, is one that is supported by some church or denomination as opposed to one supported by the state or some private concern. Such schools are neither Christian nor religious, according to bible definitions, so far as this writer is concerned. They are neither commissioned nor sanctioned by the bible. The church of our Lord is not in the education business. Secular education is not a work of the church. Eph. 4:12 describes the work of the church as threefold: i.e. (1) the perfecting of the saints, (2) the work of the ministry, and (3) the building up or enlarging of the body of Christ. The Lord never gave the church authority to build anything but the church. No new testament church ever built or maintained any human organization as a means of doing its work. Since education is not a work of the church, building secular schools or colleges is not a work of the church. Neither is the church in the business of building hospitals. If as an individual I purchase a service from a hospital, owned and operated by the Catholics' or Baptists' I do not feel that I have supported the Baptist Church or the Catholic Church. I have merely paid for a service rendered. In the same way if I choose to go to a school (elementary, secondary, or college) operated by a denomination my tuition goes for the purchase of a service not to support the denomination. There are a number of things to be considered in the selection of a school. The final choice, however, is a personal decision and a matter of judgment on my part. The Lord or His church has no connection whatsoever with any educational institution.

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

THE CHURCH OF CHRIST (PART I)

By Barney Owens

This shall be (I hope) the first installment in a series describing various truths about the church. These, some may count as trite, while others will think them cumbersome. But risking these I shall proceed.

INTERCHANGABLE TERMS

Without an explanation of each of the terms used to describe the various functions of the church, be it understood that I shall be using them as synonyms, as they surely are thus used by inspiration. Such terms that stand for the body or church are these samples:

1. The church Acts 2:47
2. The churches of Christ Ro. 16:16
3. The church of the Lord Acts 20:28
4. The Body of Christ Eph. 5:23-25
5. The Kingdom Heb. 12:28
6. The House of God I Tim. 3:15
7. The Building of God I Cor. 3:9
8. Etc. and Etc.

THE INDIVIDUAL ENTERS THE CHURCH

While the institutions of men seek the masses, Christ seeks the individual to become a part of His spiritual Body. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo, here' or, lo there for behold the kingdom of God is within you." (Lk. 17:20-21).

The Pharisees, not unlike the other Jews, nor even the disciples of Christ, were looking for the kingdom which John had predicted. Since it had been preached as "at hand" for better than three years, they now demanded some manifestation of its approach. If these preachers (John and Jesus) were men of truth, where, they asked, is the kingdom, since they could not see anything that looked like such was approaching. The powers of Rome were not weakening any, everything to the observer went on as it had done prior to the announcements of the Kingdom.

It was under these circumstances that Jesus taught them of His approaching Kingdom. It would not be with sword or trumpet. There would be no parades or gathering of armies. No one would be slain, not a single wall would be

brought down. The power of the kingdom was to depend upon the reception of truth. The hearts of men must be gained and marshaled on to victory (II Cor. 10:4-6).

SEED IS PLANTED IN THE INDIVIDUAL HEART

"A sower went forth to sow his seed: and as he sowed, some...fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear... The seed is the word of God...that on good ground are they, which in an honest and good heart having heard the word keep it, and bring forth fruit with patience." (Lk. 8:5,8,11,15).

Putting these statements with those made in the previous verses, it is clear that the word of God planted in the human heart will demand submission of the individual. At which point there will be no displays of honor or power to force submission. Rather as shown Nicodemus, it will be the inner man that is captured (Jn. 3:8). When one thus moved or persuaded by the word of truth to obedience it is fruit for Christ.

THE SEED PLANTED IN ANY EVERY) HEART WILL PRODUCE THE SAME FRUIT

From Jesus' parable (Lk. 8) we grasp easily the following: 1. He recognized the principle that each seed will produce after its own kind, Gen. 1:10-11. A corn seed will produce only corn in the USA. Plant the seed in the USSR and there won't be a change in the fruit--still corn.

2. The soil determines the growth and productivity of the seed, yet does not and cannot alter the seed itself. It cannot change the fruit.

3. "The seed is the word of God." The word of God preached and received in the human heart will produce after its kind. It will bring forth good fruit.

THE SEED PRODUCED THE CHURCH ON PENTECOST

On that notable day the Apostles spake "as the Spirit gave them utterance." (Acts 2:5). It was said to the men of Israel "Hear these words" (Vs. 14,22, etc.) Proclaiming that Jesus, whom they had assented to be put to death, had by the power of God been raised and was in fact

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MALAWI REPORT

By Roy Lee Criswell

The 21st St. Congregation in Oklahoma City selected us to be involved in the work in Malawi, Africa in March of 1966. After much prayer and consideration of going, we immediately made preparations to replace brother Jerry Cutter. We had to obtain the necessary passports, visas, vaccinations as well as preparing our personal things that we would need to be shipped in advance. Brother Edwin Morris and the brethren of the 21st congregation were also busy overseeing the fulfillment of our need for travel expense and monthly support while we would be in Malawi. Congregations were wonderful and encouraging in this matter, for within two or three months enough money had been sent to us for our monthly support, airfare over and guaranteed fare for return.

We arrived in Blantyre on January 30th, 1967 and were greeted at the Chileka Airport by Bennie and JoAnn Cryer who would be our constant companions for the next nine months. Since Jerry Cutter and his family had already returned to the States, we would be living in the house they had lived in. This was our home for the next 25 months. We were fortunate in that this was just next door to where the Cryers lived.

Malawi at this season was having its daily tropical rains, and the country was indeed a very beautiful sight. Everything was green and the trees and shrubs were covered with beautiful flowers. It was difficult for us to believe we were in Africa.

Since this was the rainy season, I found Bennie busy writing and printing the Correspondence Courses to be used in both English and the Chichewa language. These lessons would also be used in our village studies with the brethren. We were to study the Book of Acts. The course would consist of 10 lessons involving the establishment, history, and growth of The Lord's Church during New Testament time. By studying these lessons, we would be able to deal with many of the problems that existed in Malawi.

The correspondence courses were made avail-

able to many other parts of Africa. We often received requests from not only Malawi, but also Zambia, Rhodesia, and South Africa. These are places where we now have many congregations and American brethren laboring.

On March 30th, 1967 Bennie and I went to the Manjolo Congregation about 40 miles from Blantyre where we met the African brethren to discuss and make arrangements for the work for the coming year. Plans were made for weekly studies as well as Lord's Day appointments. The studies would have to be conducted during the dry season while the roads could be easily traveled and all areas could be reached. The dry season in Malawi is from March through October.

Plans were made to have 26 weekly studies in different areas of the country. By having studies throughout the different areas, more brethren could attend. At this point there were approximately 150 congregations in Malawi, but new ones were being established constantly. Bennie and I decided we would try to go into a new area each year for a couple of weeks to start a new work. Generally we left the establishing of new congregations to native preachers, but when going into an area where the church was not known, we felt it best that one of the American preachers start the work. For the year of 1967 we would go to the extreme Northern part of Malawi. Bennie and Jerry had already been to this part and had made contacts with some of the people previously. On our trip to this region eight men were baptized.

Our first study with the brethren was at Chikapa Village located near Zomba. On this particular study, Bennie and I went together. However after this study Bennie and I would take a week about in the bush. When one of us was in the bush, the other one would have to take care of all the correspondence and business of the work in the other areas.

These studies were always conducted through a translator, as few people in the village spoke English and as yet I didn't know the language and hadn't had time to study or learn it. Bennie was preaching some in the language before he

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from page 5

returned back to the States.

The brethren in America had provided a caravan to be used in the work. It was a 4 cylinder Austin Van that had been converted for a self-contained caravan. It had been fitted with a propane stove, refrigeration, and a 30 gallon water tank which if used sparingly would last a week. The tables folded down to make a bed. Zella and the children would go out with me when they could. They greatly enjoyed the trip, but it was quite crowded.

At each study we would have a morning and night service. The morning service we would study the lessons on the Book of Acts and at night we would show a film strip on the same lesson. This was made possible by taking a 12 volt battery and a small slide projector to the village. Also, using a battery operated tape recorder we were able to teach many. Usually our crowds at night were so large we had to have them in the open air, as the buildings were too small. We would close the evening service by preaching a short sermon and extending an invitation to those who desired to obey the gospel. During each study there usually would be several who were baptized.

During this time, housing became very scarce in Malawi due to the rapid growth of the country. On May 1st, 1967 Bennie and his family had to move out of their house and move in with us. Their house was owned by a company that needed it for an employee. The Cryer's continued living with us until September of 1967 when JoAnn and the children returned to America. Bennie stayed until the studies were finished in October and he also returned to the States.

It was during the time that the Cryer's moved in with us

that we contacted the congregations at Lebanon, Mo. and 21st Street about the housing situation. They agreed that we should look for property that could be purchased for building one or more houses. A suitable plot was found and the brethren in the States supplied the funds to purchase the property. The property consisted of approximately three acres in a residential area very near downtown Blantyre. It is an area that is convenient to both African and Europeans in attending church. Bennie and I visited a local architect to have him to draw up plans, on a modest scale for houses. We would endeavor to keep the cost of building as low as possible, but still meet the specifications of the city of Blantyre. The plans were finished and submitted to the city for approval. On October 25th they were approved and a building permit was issued. Estimates from local contractors to build were obtained, but their prices were extremely high. The congregations in Lebanon and Okla. City were again contacted and it was agreed that it would be cheaper to send a brother from America to build the houses.

We were now in the work alone as the Cryer's had returned to the States. As a replacement for Bennie, Brother L.H. Frizzell was contacted, and agreed to come. Brother Frizzell was an experienced contractor, as well as a leader and worker in the church. We submitted the necessary papers for approval and were anxiously looking forward to their arrival. In January of 1968 we were told by Malawi Immigrations that brother and sister Frizzell's papers were not approved by the President. Reasons were not given and we were very disappointed, but we felt this was God's will. We had prayed that His will be

done in all things.

The rainy season was now in progress and our studies had all but finished, so I began to make plans and preparations for the coming year. I had decided to study the Book of I Corinthians, so I wrote and printed a Correspondence Course in both English and Chichewa as we had done the year before. We had to print approximately 800 copies of each lesson at the first printing and before the year would be completed, it would be necessary to print more lessons. I was thankful to have brethren Joe Muyaya, Samuel Matimati, and W.J. Kasenda to assist me in the translating and printing of the lessons.

During this study season we would not be able to have as many weekly studies as we were still in the work by ourselves. Plans were made to have 14 weekly studies in the village and go into another new area and establish a new work. This year we would go into the Southern Region of Chikwawa. Few missionaries go into this area due to the extreme hot weather and malaria carrying mosquitoes. Also during this year we obtained passports for two of the African preachers to travel into Mozambique where new congregations were being established.

Our building program had been at a stand still up until this point. Since Brother Frizzell wasn't permitted to enter, the brethren at 21st Street agreed for me to go ahead and get more estimates from local contractors to see what the cost of building one house would be. These were obtained and sent to brethren in the States. It was then agreed that the work was at a point, that it was more than one man could take care of. Letters were again written to all the congregations in America of the great need of

cont. on next page

housing and immediately the response was overwhelming. Sister congregations began to send money for the building program. Within a couple of months we had enough to build the first house.

The contractor with the most reasonable bid was selected to build the building. The congregation in Blantyre had already hired a tractor to do the necessary excavating. We were told by the contractor that it would take at least four months to build the house. We soon found that building in Africa could have many frustrations and it would take more than four months.

Work did progress on the house and it was decided that we would again try to get another family to assist us in Malawi. Brother David Macy was selected and his papers were sent to the Malawi Government for approval. After about three months we received word that his papers were approved. He and his family were scheduled to arrive in Malawi the early part of July.

We began to look for a house for the Macy's to live in temporarily, as the house would not be finished for several months. It seemed almost impossible to find a house, but we continued to pray daily that God might help us in this matter. We had talked to the owner of our house about one that he had that would be available, but there was a long list of people waiting ahead of us. Two weeks before David and his family arrived the man in charge of the house called us, telling us the house was ours. We knew that God had answered our prayers, for this could only come to pass through prayer. I relate this happening to show how we learned to be more prayerful in our work and service to God. For on several occasions things

came to pass that seemed beyond human reasoning.

David and his family arrived in Malawi on July 7th. We were happy to have them to help us, as it had been eight months since the Cryer's had returned to America. David arrived in our busy season as the studies were already in progress. The day after their arrival I began the study and work near Chikwawa. This was a most encouraging study. We did personal work and preached at morning and evening services. The week of the study and three weeks that followed we had 38 men to obey the Gospel.

Doing mission work in Africa is different than here in America. It is easier to get people to come out and hear the Gospel preached. They are more receptive to God's word than people here. I still believe that after 20 years the harvest is ripe in Africa as well as in other parts of the world. We must act and make more opportunities to do more of this type of work for the Lord.

David and I continued to conduct the studies until the month of November. By this time the new house was finished and the Macy's were able to move in. We were all very thankful to have at least one house completed. With the high cost of rent we had been paying, the house would soon pay for itself. It was a very comfortable home and was built for much less than it would cost to build here in America of equal quality.

We were to renew our two year work permit to complete our three year stay the 1st of February, 1969. I filled out the necessary papers and submitted them to Immigrations. I waited several weeks before receiving word that our work permit would not be renewed and that we would have to leave Malawi in about two

weeks. We were very disappointed to receive this word, as we felt that we were just getting to the point of being the most effective in the work. We had spent time in studying the language and had learned a great deal about the customs of the African people. We felt that we were just getting into a position to really help them.

When we left Malawi the church had grown to the point that there was over 30 preachers and some 200 congregations in Malawi and at least eight in Mozambique.--*Roy Lee Criswell, Rt. 2 Box 142, Cassville, MO 65625.*

THE STRONG AND THE WEEK

*By Bennie T. Cryer
from page 1*

observe the old holy days because they would not be acting out "of faith" or a fully persuaded mind. 14:14, 23.

NATURE OF THESE SUBJECTS

A denominationalist might put baptism under Romans 14 and say a person may choose to be baptized or not baptized. To them, we are the weak since we contend a person must be baptized in order to be saved. Our erring brethren attempt regulating our relationship with them regarding the use of individual cups, Sunday Schools, etc. by the rules of this chapter. We are the weak to them because we teach the necessity of using one cup on the Lord's Table and forbid the use of women teachers and dividing the assembly into classes. Brethren anywhere might try putting long and short hair, forsaking the assembly, recreational drinking of intoxicating beverages, and a host of other "no choice but obey" doctrines in this category, but they do not belong. These subjects of Romans 14 and related passages all have two things in common: 1. They

were a part of the religious lifestyles they had come out of, and 2. They were things alright so far as God was concerned for them to do or not do as a part of their private service to Him. They did not commend them to God and they were no better or worse if they did or did not do them. 1 Corinthians 8:8. Can this be said about baptism or missing the assembly? I do not think so.

The exact reason for their not eating meat is not stated. There are at least three groups that should be considered: 1. Those who were vegetarians and could eat no meat at all such as a former Essene might do. 2. The Jewish Christian that considered certain meat still unclean as identified in the law of Moses, and 3. Those from a Jewish or Gentile background that might consider the meat in relationship with a pagan idol offering and believed it wrong to eat such meat.

The drinking of wine in v. 21 does not refer to recreational drinking. It should be interpreted in light of the subject being brought up again in 1 Corinthians 10:21 where Paul stated, "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils." This is in obvious reference to the drink offered to idols in Deuteronomy 32:37-38 and fits the profile of the days and meats having a former religious significance in Romans 14. The sixth verse of that chapter should cause people to shy away from an occasional drink or a bottle of beer when they come in from work and claiming Romans 14 gives them that right. Can you imagine a man coming in from a hard days work, opening a bottle of beer to drink and saying, "This is to the Lord.?"

The days under consideration were the holy days of

both Jews and Gentiles in their former religions. Both had many such days. The Lord's day is not under consideration here. Doing the things commanded on the first day of the week, Acts 20:7, and 1 Corinthians 16:1-2, were not optional or matters of indifference. The other six days were excluded for those things. However, if a member desired to devote another day of the week to the Lord there was nothing wrong with that. A key to remember is it was to be regarded as a day "unto" or for the Lord. In other words devoted to religious pursuits. Galatians 4:10 considers this problem in a different light. There it seems they were teaching and arguing that those other days had to be observed in order to maintain their relationship with God. This was similar to what they had done with circumcision which is a subject that would qualify to be governed by the rules found in Romans 14. Paul had Timothy circumcised in Acts 16:3 because of the Jews which lived there. Titus was not required to be circumcised even though some of the Jews demanded it because, in so doing, they would have been guilty of giving in to false brethren who desired to take away their liberty on this and other matters. Galatians 2:1-5. Both Jew and Gentile were free to be circumcised if they wanted to, but this would accomplish nothing toward their salvation. The truth on the subject is found in Galatians 5:6, "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."

The Bible interpreter must be able to make a similar statement about any subject he wishes to be governed by Romans 14. For example, Paul wrote in 1 Corinthians 8:8, "But meat commendeth us not

to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." No one can scripturally state that "Baptism commendeth us not to God: for neither, if we are baptized, are we the better; neither, if we are not baptized, are we the worse." The subject of baptism cannot, therefore, be governed by the rules found in Romans 14. Neither can the subjects of not attending church, recreational drinking, gambling, instrumental music in worship to God, use of Sunday Schools, nor individual cups. Regarding the latter, some think, as mentioned above, it is their liberty to use one cup or many cups. According to Romans 14, if it applies to this subject, we who use one cup are the "weak" and those who use individual cups would fall into the "strong" category. Of course, this would require they give up the individual cups immediately according to Romans 14:19-21. However, if we say we are the "strong" because we know the truth on this subject then we are required to give up the one cup immediately because of the same verses. Such subjects are not regulated by Romans 14 even though some think using individual cups is their liberty.

Just because a person thinks something is a liberty does not make it a liberty. The context in 1 Corinthians 6:12-13 indicates that some in Corinth thought it their liberty to commit fornication since doing it fulfilled a function that the body was made for just like the belly was made for food and, also, it was a part of the worship services in the pagan temples they were formerly a part of and participated in. Paul used additional truths to show that this was wrong and they were to therefore flee fornication. So, a person just **saying** something is a liberty does not

mean you must apply the rules of liberty found in Romans 14 to that subject. The Lord willing, in the next issue we will consider these rules of liberty found in Romans and the Corinthian epistles. **Note: Brethren everywhere need to read this and carefully consider it. DLK-OPA.**

THE CHURCH OF CHRIST (PART I)

By Barney Owens
from page 4

reigning on the throne of David. He must be therefore, obeyed. The people believing him wanted pin-point information as to what they could now do about their error. They were told to "repent and be baptized in the name of Jesus Christ, for the remission of their sins." (V. 38). Without hesitation they obeyed, were baptized and added to the church (V. 41,47).

In the 20th Century the same word is preached, the same seed must be received and the same result is fruit unto God. When this takes place the church exists with members in it. When something other than the word of God is preached and received it will produce fruit, but not unto God. (Read carefully Mt. 7:21-23).

FALSE NOTION ABOUT LK. 17

The church was seen as a visible body on Pentecost. During various persecutions of the church, assemblies of worship were entered and the church was seen, therefore the meaning of Jesus must be understood in light of these facts. He was speaking of the pomp and array which other kings and princes had received, would not be accorded him. It does not mean however, that the body of Christ is invisible. People do and can observe the churches of Christ in work and worship. When the seed of the Kingdom

is sown in a community where the church had not existed, people observe it as an existing body, alive unto God. More to come.--8782 Meadowview, W. Chester, OH 45069.

FAITH VS. OPINION

By Clovis T. Cook
from page 2

line in Rom. 14:22,23- "Hast thou faith? have it to thousef before God. Happy is he that condemneth not himself in that thing which he alloweth." No one should be judged of another on his private opinion, which he keeps to himself. However, if he teaches his opinion because it seems right, he could become a false teacher. If in the work and worship of the church, however, he has no more than his opinion to stand on, his worship is in vain and not true worship (Matt. 15: and Jno. 4).

"Knowledge in the mind cannot be manifest, except it be shown either by words or by actions" -McKnight. The same rule of logic applies to "opinion," except, it not being a certainty or a matter of knowledge, Paul reasoned that it should not be manifested (made known) but rather let his conviction be held privately and kept to himself (Rom. 14:22). It was Alexander Campbell's belief, that those who united with them in restoring the ancient order of things, who confessed Christ to be the Son of God, and who worshiped according to the New Testament pattern, observing all things whatsoever is commanded, (Heb. 8:5; Matt. 28:20), were worthy of fellowship. Said he, "We have one faith, one Lord, one baptism, but various opinions. These when left to vegetate, without annoyance, if erroneous, wither and die." We say, "To the law and the testimony."

CORRECTION

In my article on "Breaking Bread" in the Special July issue 1991, due to a printer's error, and an oversight on the part of the proof-readers, I was made to say, "Jesus did not eat the bread which represented his blood." It should have read, "But I say unto you, I will not drink henceforth of this fruit of the vine..." (Matt. 26:29). Is it reasonable to argue that Jesus drank the fruit of the vine, which represented his blood, but, did not eat of the bread which represented his body?"--Clovis T. Cook

ANNOUNCEMENTS



SIXTY-FIVE YEARS TOGETHER

On October 12th, Foy and Inez Wade will celebrate sixty-five years, on their way to forever, together. In a world of throw-away marriages, and spiraling divorce rates, it is heartening to see two people maintain a life-long commitment to each other and the Lord. We are sure that their life has been no different than others. They have faced both troubles and problems, yet have been able to remain true to their original vows. Brother and Sister Wade have two children: Ronny of Springfield, Mo., and Jan Goodgion of Wichita Falls, Texas. If you would like to communicate your well-wishes to this couple, why not drop them a card at 2535 S. Weller, Springfield, Mo. 65804. We wish for them, yet many more years together.

FOREIGN SUBSCRIPTIONS

This month a number of foreign subscriptions came due again. The paper is going into more countries

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today than it ever has. So much good is being done! We are now going into Russia, Cuba, Bahamas and a number of others. These three are the most recent, however. Our policy is that we will not remove a name from our mailing list when the payment of the subscription price is impossible. We will pay it ourselves if necessary. However, we have always been fortunate to have a number of private donations come in when we need them and we are in need at the present time. If you decide to send help for those who cannot afford to pay for themselves please designate the amount and you have our word that every penny will be used for that purpose. Thank you very much in advance.-DLK

BOOKS BY TOMMY SHAW

I currently have only a few copies of Commentary on First Corinthians, and The Destruction of Jerusalem, by Tommy Shaw left. Both are hard cover books. Price is \$5.00 for each book plus \$1.00 for postage, while they last. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

CHURCH DIRECTORY UPDATE

Add: Mebane, N.C. (Alamance County) In the home of Jerry Harris, 438 Dodson Rd., Mebane, N.C. 27302 Sunday 10 a.m.

Delete: Scott, Ga. (Johnson County) mark this out of your church directory.

Delete: Alta Vista, Ks. (no longer meeting).

Change: The church in Fayetteville. Ar. no longer meets at Forest and Layfayette Streets. They are temporarily meeting at 501 West Huntsville St. Springdale, Ar. All other information remains the same.

NEW CHURCH DIRECTORIES

The new 1991 church directories are going fast. We still have some of them on hand, however when these are gone, we do not plan a reprint. If you have not ordered, do so today. They are \$2.00 each postpaid. May I suggest that you order several for people in your home congregation. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

STATEMENT OF OWNERSHIP

We are required by law to publish, each year, a statement of ownership. **Old Paths Advocate** 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.



OUR DEPARTED

STOUT— Gladys Irene Stout, was born Aug. 5, 1917 and departed this life Jan. 1, 1991. The funeral services were conducted by Ron Alexander in the Holman Funeral Chapel, Lebanon, Mo. The singing was done by Church of Christ singers. Interment was in the New Hope Cemetery, ten miles West of Lebanon, Mo., where her family members are buried. Gladys obeyed the gospel in 1930 and continued faithful until death. After moving to Kansas in 1944 she met and married William W. Stout, and to this union one son Gary, was born, who with four sisters are her survivors; her husband, Bill, having preceded her in death in 1982. I knew Gladys for fifty-seven years. I feel real close to Gladys and her family, having preached the funeral for her sister Dorthy, and her parents, Joel and Mina Carden, and her husband Bill Stout. Her home church for many years was the 85th and Euclid congregation, Kansas City, Mo., which could be seen from her front door. This writer, Clovis T. Cook, was asked to pass this information on to her many friends.

HAWK— Oscar Alvin Hawk, was born Sept. 26, 1910, and departed

this life July 6, 1991. The funeral was conducted in the newly constructed church building in Eldon Mo. Interment was in the Oak Lawn Memorial Gardens, Olathe, Kansas. The funeral was handled by the Griswold-Kays Funeral Home of Eldon, Mo. The singing was congregational, led by Wyn Baker and was beautifully done. This writer who was asked to speak a few kind words at Oscar's funeral, was assisted by the able help of Johnny Elmore. A very nice group of people gathered to pay their respects on Monday, July 8, 1991 at 10:30 AM. I became acquainted with the Hawk Family shortly after I moved to Kansas City, Kan., in 1956. He was a devout believer and worker in the Church of Christ. His wife Mildred, to whom Oscar was married in 1943, of the home survives his passing, one son, one brother, and one sister, also. Oscar was my good friend. He was a hard worker being employed by the Kansas Highway Dept., for many years, until retirement. My sympathy goes out to Mildred.--Clovis T. Cook

HILLHOUSE— Sylvia N. Hillhouse, was born April 7, 1908 at Agnes, Mo., and departed this life July 12, 1991. On July 4, 1928 she was married to Sherman Hillhouse, who preceded her in death July 5, 1966. To this union one daughter, Bonnie, was born. If I mistake not, Sylvia was among the thirty-one people that were baptized in a gospel meeting held in the McBride Community Center, near Competition, Mo., in the late fall of 1933. She was a member of the Claxton Congregation until she moved to Lebanon Mo., several years ago. She is survived by one daughter, Bonnie Woody and by one sister, Grace Massey of Competition, Mo. Her parents, five brothers, one sister, and one grandson preceded her in death. I grew to love the people in the Claxton community. The members of that congregation were among the most hospitable you could ever hope to find. I have ever been present, when possible, to help bury their dead, baptize and marry their children, and memory fails me, in trying to calculate the number of gospel meetings this

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writer has held there. Johnnie Elmore arranged a group of Church of Christ singers, including Wayne Fussel, a gospel preacher, to do the singing, which was done well. A good number of friends attended the funeral. Interment was in the family cemetery at the Claxton church. She was baptized by her uncle, Homer L. King.--
Clovis T. Cook

FRISBEE— Dear Brothers and Sisters in Christ: We the family of Tracey Suzanne Frisbee would like to thank all of you wonderful people who have prayed for us, sent cards and letters or called with words of encouragement. We deeply appreciate your love and sympathy. There are so many to whom we would like to say a very personal thank you, but for one reason or another have not done so. Please continue to pray for us. "God is our refuge and strength a very present help in trouble." Ps. 46:1--*Franklin Frisbee, Sue Frisbee Charles Frisbee, Kim Frisbee Holloway, Gregory Frisbee.*

The enclosed poem is in tribute to Tracey.

FLOWER OF LOVE

Someone might receive a bouquet of lovely flowers to brighten one's day.

I receive one beautiful flower to brighten my life.

My flower was given to me very early in life.

As I grew it stood by me.

My flower was always with me.

When I learned to walk it walked along with me.

Even when I would fall its petals were ready to lift me.

My flower helped me to make the right choices.

My flower showed me the Christian path it tread for me to follow along.

When I would cause my flower to wilt it always was filled with a scent of forgiveness.

When I was weak, my flower always kept its petals open with a strong stem to lean on.

My flower has always been and will be forever a living part of me because I came from her petals

and she stays in my heart.

My mother is truly a flower of love.

Tracey Frisbee

JAMES— J.C.— On Sunday, June 9, shortly after arriving home from the services of the church, Bro. J.C. James departed this life. Bro. James was a member of the church that meets at Galey, Ok. He was a member of the Lord's church for over 61 years. Bro. J. C. is survived by his wife Nadine and two daughters, Norma Savage and Mary Flowers as well as a number of grandchildren and great-grandchildren. I have appreciated Bro. James over the years. He always encouraged me to preach it plain. We will miss Bro. James, but I thank God that we sorrow not as others that have no hope. I spoke a few words of encouragement and warning to the large crowd that gathered to pay their last respects to Bro. James. My prayers are with Sis. Nadine. May the void that has come into her life be filled with the love of God.--

Joe Hisle

FROM THE FIELDS



the fields are white already to harvest

Steve Holt, 328 Oakwood Ln., Hewitt, Tx. 76643— We have concluded our first singing school at the Monte Vista congregation in Waco. Bro. Bobby Studer did an excellent job conducting the school, and we appreciated the presence of his daughter, Donna, as well. Our singing has improved tremendously as a result of this school, and we look forward next month to another five day school conducted by Bobby. Also, we have benefited from the lessons given by several area preachers and teachers. We've enjoyed hearing recently from Jimmy Vannoy, Corsicana; James Vannoy, Bridgeport; Calvin Allen, Mineral Wells; and Bob Chancellor, Cleburn. I appre-

ciate the opportunity of preaching in Edmond, Okla. at the Oakwood congregation as well as the hospitality shown us by Edwin and Frances Morris. Pray for us as the work continues.

Ronny F. Wade, P.O. Box 10811 Springfield, Mo. 65808, Sept. 10— The summer just past has been both enjoyable and rewarding. It has been my privilege to work with churches in Marietta, Ga., McAlester, Ok., Andrews, Tx., Fairview, La., Napoleon, Al., Lee Summit, Mo., and West Chester, Ohio. There were a number of baptisms and confessions of fault for

which we give thanks to God. The brethren graciously received and generously supported us at each place. We had the opportunity of working with a number of visiting preachers and brethren at every location. This added to the success of our efforts beyond our ability to calculate. In the near future, we are to hold meetings at Sharonville, Oh., and Jasper, Tn. Currently we are preaching on weekends in the area around Springfield. The Fourth of July meetings at Sulphur and Lebanon were enjoyable as well as the Labor Day meeting at Joplin, Mo. Our thanks to the churches who provide such edifying and pleasant gatherings for the good of brethren generally.

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)

May the Lord bless His people everywhere.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, September 8—
The latter part of June we had the privilege of conducting another meeting with the congregation in Odessa, TX and staying in the home of Bro. and Sis. R. M. Van Stavern. Joann and I married when I first worked with this congregation in 1953 and we will forever be indebted to them for the wonderful things they did for us. Since returning to Stockton the congregation has continued to grow with a number of baptisms. It is a joy to work with the new members although disappointments sometimes come along with them. The California Labor Day meeting was held near here by the congregation in Manteca and they did a fine work in the way they hosted it. There were many edifying lessons, great fellowship, and three precious souls were added to the church. The Lord willing it will be held in Turlock next year and we are already looking forward to it. We have also had the privilege of hearing Bro. Billy Orten in a series of meetings at Lodi in August. He had held a meeting here in Stockton while I was away this summer so it was encouraging to be with him in this meeting. We are looking forward to being with the Fortuna congregation and Bro. Roger Boone in a short meeting the latter part of October. God bless all.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, Sept. 12— Since last report we enjoyed

the Labor Day meeting hosted this year by the Manteca congregation. Crowds were large and the meeting progressed smoothly. A number of preachers were heard including myself. Also enjoyed being with the congregation at Auburn, Ca. recently. It had been some eleven years since I had been there and we found quite a nice congregation. Several have moved there from various places which has helped the number. We enjoyed visiting them all. The church at home continues in peace and we welcome all who can to come and be with us. The word from Ronny Wade is that we have a few hundred copies of the July special issue left. Let either Clovis Cook or Ronny Wade hear from you if you can use them. The price is still \$20.00 per hundred plus postage. Also, this month a number of foreign subscriptions have expired. We will not remove them from our mailing list and so this means that your help will be appreciated. It costs more to send the paper to a foreign land, as you might imagine, and this becomes a heavy load for the paper to bear without generous brethren donating for this purpose. Thanks in advance for helping. You have never let us down yet. The word from the Philippines is encouraging. To our knowledge no brethren have been hurt by the eruptions of the volcano. This was from Brother Danao recently. However, they are experiencing very high prices due to the shortage of food and other supplies. A shipment of clothes has been sent and received and we pray all will soon be well. Pray for them and us.

Bob Johnson, Rt. 1 Box 132C, Philippi, W.V. 24616, Sept. 5, 1991—
As you read this report we trust that all is well on the home front. May the God of heaven be glorified as you endeavor to spread the good news of the kingdom of Christ in your part of the globe. The Eastern Labor Day Meeting hosted by the Bunner's Ridge congregation in Fairmont is now history. Preaching brethren who gave talks included: Ron Courter, Richard Bunner, Johnny Elmore, Floyd Harris, Jr., J.W. Kornegay, and this writer. Ron did an excellent job in conducting services. Yesterday we mailed 1730 bulletins to folks in this area. Part of the material allows those interested to mail in for our Bible Correspondence Course. Last month we knocked on many doors in this city, gaining a new study with a family of five that is coming along well. Two other individuals have mailed in one or more lessons from a Bible Course we offered as we went door to door. Next month brother Melvin Blalock will conduct a Gospel Meeting for us here in Philippi. The dates are October 11-16, 7:00 p.m. each evening. Sunday at 10:00 a.m. and 4:00 p.m. which is our regular meeting time. We still remain most optimistic about the work in this area. Several congregations have supported me in this work from the very beginning, others came later and have also been consistent with their support. To all, we express a deep gratitude, having enabled us to accomplish what we have, including the planting of a new congregation in this city. Please pray for us as we continue to labor in His vineyard.



A D V O C A T E

No. 11 NOVEMBER 1, 1991

RULES OF LIBERTY

By Bennie Cryer

Extremes are fairly common today in the area of liberty. It was so in New Testament times. Romans 14 and 1 Corinthians 6-10 were written to help avoid extremes by brethren in matters of indifference. There were those among the strong who gave proper consideration to the conscience of the weak. There also were those among the ones considered weak who were able to have and maintain a correct relationship with the strong. However, problems arose when some who were considered strong and knew the truth on these subjects would demand the right to do certain things such as eating meat, and, in so doing, would not perform their responsibilities toward their weak brethren. Then, there were those among the weak who would "despise" or reject as worthless those who were considered the strong in these chapters and demanded that each one should be regulated by their weak conscience. There were also those who could be led astray by the actions of the strong, 1 Corinthians 8:10-11. How could these different groups get along with each other? Paul addresses this problem by giving rules that outline their responsibilities to each other that would provide an atmosphere for edification and growth. Romans 15:1-2.

RULE ONE

They were to receive each other. The strong were to receive the weak. 14:1. The weak were to receive the strong. v3. Remember, these rules are given regarding principles wherein the individual has the right to choose to do them or not do them. They do not regulate our relationship

regarding laws wherein we have no choice but to obey.

RULE TWO

If an individual's conscience is not properly educated regarding truths on these types of principles then it would be sin to him to participate in them. v23. This is one of the reasons he is described as "weak." His conscience's conviction is weak in that area. This rule must be remembered by the strong and properly respected even though it would not be sin for the strong one to participate in that thing. He must remember the weak one does not have the conviction that it is alright to do that thing.

RULE THREE

The strong has the right to participate in that thing that to the weak is sin. The weak must recognize this and alter his conduct accordingly. The strong can do this because of the conviction of his conscience. However, he must hold this right in a responsible manner and engage in it in such way that he does not lead his weak brother into sin. The word used to describe this action is "offense." vv20-21. Two ideas are involved in this and related words: 1. Setting a snare. And 2. being a stumbling block. It seems that some were deliberately setting a trap or snare to lead their brother into sin. Others, perhaps, had unknowingly become a stumbling block over which others fell. At any rate, the weak brother is grieved or made sorry over the actions of the strong because such actions had in them elements that could destroy the weak brother. v15. The responsibility of the strong is

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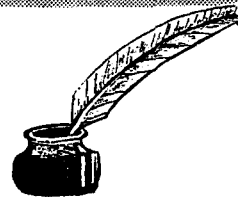
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EDITORIAL

A DAY TO REMEMBER

By Don McCord



For years, the prospect of a visit to Bethany, W. Va., of the Campbells, did not appeal to me. I have always been more concerned about going all the back to Jerusalem, to the Christ, the Apostles, then going to Bethany and the Campbells and other worthies, in my thinking, preaching and practice. Therefore, the so-called "Restoration Movement" has not been of the interest to me it has been to others. This is not to say they are wrong and I am right. Nor is this to say the moving forces in what men call the "Movement" are not worthy of esteem, and their work not to be admired. It is my humble conviction though that men have erred in placing too much emphasis on such to the neglect of going all the way back -- my concern is what did Christ and the Apostles think, preach and practice, not necessarily the thinkers of some later "movement," be they and their works ever so commendable. Having said this, dear reader, I must assure you that I am now thankful for my visit to Bethany; it was indeed a day to remember as the following will attest. I will ever be indebted to Don and Melissa Dunlap, dear friends, for making this day a reality during my meeting with the Indiana, Pa. congregation this summer past, where the Dunlaps are members.

The most appealing and impressive place to me in all of Bethany was the meeting house, what I saw and did not see. I saw a simple meeting place; it is not called the "church house" or "church building," but, I repeat the meeting house - not the chapel, the church, the sanctuary, but the meeting house of the church, the congregation, the assembly. This to me means a great deal and should; extremeism, indeed, has nothing to do with such a conviction. The meeting house has no indication that a Sunday School, or so-called Bible classes, was a part of its simplicity. There was no organ, piano, instrument of music, no suggestion of choirs and solos. On its exterior, nor in its interior, is there a steeple or a cross - no semblance there of denominationalism, sectarianism, cultism, of the harlot and her daughters, paganism. The windows are simple, clear panes of glass - no stained glass with its questionable symbolism; no social halls, no recreation rooms.

On the inside, the focus of my attention was the pulpit, where the Campbells and others

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THE QUERIST COLUMN

By Ronnie F. Wade

We will deal with three questions this month, all of which involve divorce and remarriage issues. If the mail and phone calls I receive are any indication, there is a dramatic increase in such problems among our brethren. My heart goes out to all those caught up in such situations, often very difficult for all involved. Also to all parents whose children have been so unfortunate as to become victims of broken homes and marriages. All of this, however, does not change what the Law of God is regarding these matters, and we must never allow our feelings to color our response or belief in dealing with the issues.

Question: If two Christians marry and later divorce for a reason other than given in Mt. 19:9, and one of them decides they didn't know what they were doing when they were baptized, and is rebaptized, would the party then be free to re-marry since the first marriage was contracted before baptism? (Ca.)

Answer: Absolutely not. There are a number of things that puzzle me about this situation. First, why did the party wait to question his/her baptism until after the divorce occurred? Secondly, had there been no divorce would the baptism have ever been questioned? One is made to wonder, although this may not be the case at all, if the party involved is merely seeking some way to justify an unscriptural divorce and pave the way for another marriage. In the opinion of this writer it will not work. The scriptures teach that this individual is bound to their marriage partner as long as they both shall live, with but one exception--fornication. Mt.19:3-9; Rom. 7:2-3; I Cor.7:10-11. Any attempt to circumvent the law of God in this matter is not only wrong, but reveals a spirit that is dangerous and destructive. The law of God that governed this marriage when it was contracted, is the same law that governs its duration and any grounds for its dissolution, from this conclusion there is no escape.

Question: If there is a married couple and one leaves the church and asks for a divorce,

should the innocent party use Mt. 18:15-17? If this is not done, what should be done? (WV.)

Answer: I am assuming that neither party to this marriage has committed adultery. This being the case, I Cor. 7:10-11 demands that the departing spouse either remain unmarried or be reconciled. If this happens the marriage can be saved. Since, according to the querist, the departing spouse has also left the church, it is unlikely that what Paul had to say will have much influence on this person. It would be appropriate for the innocent or unwilling partner in this situation to go to the other and try and get them to repent of leaving the church and seeking a divorce for unscriptural reasons. I certainly see nothing wrong with following the implications of Mt. 18:15-17 in order to bring about the repentance and restoration of the individual. The actions and behavior of the person would ultimately determine whether he/she should become the subject of church discipline and formal withdrawal take place. What, then should the innocent party do? Three things basically: 1. refuse to agree to an unscriptural divorce, 2. continue to live a Christian life and try and influence the departing spouse to return to the church and the marriage, and 3. exercise the God given right of divorcing the person if he/she commits adultery and refuses to repent.

Question: If a congregation scripturally withdraws fellowship from a couple for adultery and informs other neighboring congregations of all facts involved, what should the attitude of these congregations be? (Ar.)

Answer: If all facts are correct and the withdrawal process scriptural, the actions of the withdrawing church should be honored by all churches. A failure to do so, not only results in undermining the discipline process, but causes the violating church to condone and encourage immorality. Paul's teaching in 1 Cor.5 clearly shows that all members of the congregation are to withhold all forms of fellowship from the immoral individual so that he will repent of his

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LIMITED HORIZONS

By Taylor A. Joyce

In a striking characterization of the false teachers at Philippi, Paul said: "These men are heading for utter destruction--their god is their own appetite, they glory in their shame, and this world is the limit of their horizon." (Phil. 3:19, The New Testament in Modern English)

The tragedy, not only of those men but of many moderns as well, is that their dreams and aspirations do not reach beyond this world. They live by bread alone. Whatever they do in the name of religion--whether praying, fasting, or giving of alms--is done to obtain the plaudits of men. This attained, "They have their reward." (Matt. 6:2,5,16)

Their paramount concern is "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:31) Priority interests are all centered in the here and now. The there and then are too far away in both time and distance to be of immediate concern to the man with limited horizons.

Laying up treasure in heaven, having one's affections set on things above, seeking first the kingdom of God and his righteousness--all these are of passing moment. Immediate self-gratification is the order of the day. Heaven can wait.

The poet, Wordsworth, accurately described such people in his famous lines: "The world is too much with us; late and soon, getting and spending, we lay waste our powers."

Because we are "of the earth, earthy," there is a natural tendency to emphasize the creature needs and comforts. The satisfaction of physical desires becomes an all-consuming obsession.

But what of the needs of the "inner man"? How much time do we give to cultivating the communion between our spirits and the Father of spirits? How much energy do we expend feeding on the "word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts

20:32) How often do we make the best application possible of our God-given abilities for the advancement of His cause and His kingdom?

Haven't we limited our horizons? The doctor heals our diseases. The boss hands us a paycheck with which to buy the necessities of life. The insurance company covers our losses. The ambulance crew will transport us to the hospital when illness strikes. The funeral director will dispose of the carcass when the spirit has taken its flight.

What do we need God for? What can He possibly do for us that others are not already doing?

In the first place, we are just kidding ourselves if we think we can make it through this world alone. Life and all that sustains it comes from God, "seeing he giveth to all life, and breath, and all things." (Acts 17:25)

Secondly, there is a God-shaped vacuum within the soul of every man, and only God can fill it. There is a universal longing among men for union with their Creator. The psalmist was speaking for the entire human family when he declared: "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." (Psa. 42:1,2)

Finally, this world is not our home. We are only here for a little while. But even during the brief span of our earthly sojourn, we are short-changing ourselves if we try to live without God. We need Him here. We'll need Him when we come to pass through "the valley of the shadows." We'll need Him "over there." Oh, for a faith like that of the psalmist: "Whom have I in heaven but thee: and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." (Psa. 73:25-26)

It is a tragedy of enormous proportions--eternal and irremediable--to be circumscribed by limited horizons when the vastness of God beckons.--1713 Savannah, Fort Smith, AR 72901.

THERE WAS ONE GOSPEL

By K.G. Wilks

In Acts 2:14-37, The Apostle Peter is credited with having preached that great sermon on the day of Pentecost as a result of which about 3,000 souls were added to them. Verse 14 reads thus: "But Peter, standing up **with the eleven... preached...**" In verse 37 (read), "Now when they heard this, they were pricked in their heart, and said unto Peter and **to the rest of the apostles**, 'Men and brethren, what shall we do?' To which Peter is said to have told them in verse 38, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Peter's message to them was the univernal message of the gospel. Christ preached it to his disciples while on earth. They preached it after his resurrection. I believe that all of the apostles were preaching at the same time, what Peter is recorded as preaching. The language of verses 14 and 37 include "the eleven" and "the rest of the apostles", to whom the multitude inquired "what shall we do?" For a discourse on the area the apostles had available for each one to preach to his own huge number separated from Peter and each other by sufficient distance to grant all of them to have been preaching at the same time, see J.W. McGarvey's *New Commentary on Acts of Apostles*, published A.D. 1892, page 52 (Acts 3:11).
Quote:

"The structure that is here called a "porch" was a colonnade constructed along the inner face of the enclosing wall of the outer court. It consisted, according to Josephus, of rows of stone columns twenty-seven feet high, with a roof of cedar resting on them and on the wall, so as to constitute a covered portico, with its inner side open toward the temple.

On the eastern side of the court there were two rows of these columns, making that portico

sixty feet deep and as long as the wall, which Josephus estimates at a furlong, though its exact measurement today is fifteen hundred and thirty feet. Across the southern end, which now measures nine hundred and twenty two feet, there were four rows of columns, making three walks or passages between them, each thirty feet deep, and consequently the depth of this portico was ninety feet.¹ These immense covered porticos, or cloisters, as Josephus calls them, served as a protection from the sun in the summer, and from the rain in the winter. They contained space sufficient for the great multitude of the disciples when assembled in one mass; and also for many separate meetings of large numbers to listen to different preachers speaking at the same time. All the twelve apostles might be preaching at the same hour, each to a large audience, and yet be far enough apart to avoid confusion of sound," end quote.

According to Josephus (note 1 above) there was a total of 14,555 square feet for each of the twelve apostles. According to what McGarvey saw in 1872 there was a total of 9,555 square feet for each apostle and his separate assembly.

The main idea sustained in the whole of this composition is that all of the apostles preached **the same gospel** (Paul included) regardless of what was recorded and credited to any one or all of the apostles in writing in our present record of **the gospel** (God's power unto salvation (Rom. 1:16). The article "**the**" demands one and only one gospel. Therefore whatever was preached to Matthew by the Holy Spirit regarding marriage and divorce must have been delivered by the Holy Spirit to all of them, though not recorded in writing. (Jno. 20:30; 21:25.)--*K.G. Wilks, McGregor, TX. 76657.*

NOTE: This article was received shortly before we learned of Bro. Wilks' death. He asked if I could publish it.--DLK

BRETHREN, READ THIS

By Don L. King

Below is a letter from Brother Remegio Bayaca of Ilocos Norte, Philippines. I received this several weeks ago. It was so interesting I put it aside and I hope you find it as beneficial as I did. If you wonder why the work does so well in the Philippines here is one very good reason: **they work hard.** For the benefit of space I will not include the entire letter and will do a bit of editing for the same reason.-**DLK.**

"...The most important news we have is to tell you about the preaching of the gospel in a mountainous province northeast of Ilocos Norte. Due to an invitation from there we decided to go to that place." (He then names those who traveled and the names included the wives of a number of the preachers along with their husbands. Brother Danao was also among the number

"...We met at Cagayan on April 18, 1991. We spent the night at the town and then proceeded to Kalinga-Apayao the following day by the only jeep that goes to that place. The trip was very hard as the jeep traveled in rough roads for 3 1/2 hours. Then, we started to walk the mountain range under the hot sun. We reached our destination after 4 1/2 hours of walking. The place was very good. The people were hospitable and welcomed us. That night the gospel meeting was held. Bro. Danao was the speaker. Ten obeyed the gospel. Immediately they were baptized into Christ. Bro. Danao suggested that we teach them the fundamental doctrines of the church so that they would have a better foundation of faith. We taught them about not forsaking the assembly, Sunday School, instrumental music and the Lord's Supper. They listened happily. In the afternoon, we moved to a nearby place and preached the gospel again. I (Brother Bayaca) was the speaker. Five obeyed the gospel and were baptized. That night they gathered again to hear God's Word so we preached again. Bro. Danao was once again the speaker. One was baptized. It was very rewarding to go to such a far away place and far from civilization. They are thirsty for the truth. The church was started there as a result of our radio program. On April 21 we worshiped with them for

the first Sunday service held in that place. I delivered the sermon. After the worship, we said good-bye. They even cried and tried to stop us from leaving. But we had to go to another place where they were also eager to hear the truth. We promised them that we will come back and have fellowship again.

We walked 2 1/2 hours and stopped at another place. Bro. Danao and company continued to travel to Isabela for another preaching engagement. We from Ilocos Norte remained. These were also hospitable. They enjoyed hearing God's Word. At the evening, we preached the gospel. All were given the opportunity to preach and the service lasted until 11:00 p.m. Eight souls obeyed the gospel and were baptized the following morning. After the baptism we bade them good-bye to catch the only jeepney to go down the mountain in the afternoon. Despite stomach troubles we managed to travel through several rebel infested areas peacefully. It may have been hard but our mission was a great success. Bro. Nelson Aggressor was designated to go back and help them with preaching. He will continue the work there. We ask you to pray for this young and aggressive brother.

Since the radio program benefited these brethren, we feel that there is now a need to have another program in other provinces. If it is possible, we would like to have a program in Ilocos Sur. Let us hear if you agree." (Signed-Remegio Bayaca.)

We might be amazed at the success in America if we preachers and our wives were as eager as these good brethren and sisters are in the Philippines. They are doing a tremendous work; may God richly bless them everyone!

Would you like to be a part of this great work? The congregation at Fremont, Ca. currently is supporting several preachers there. We will gladly supply you with their names, addresses and other pertinent information and you can send support to them direct. Some can be supported for around \$200 per month. This means even a small congregation can handle the cost. Let me hear if you are interested.--*Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539.*

THE CHURCH ADRIFT

By Doug Hawkins

When the sea of life begins to toss to and fro, we do not want to be drifting out amongst the waves because of the danger of just being afloat. Several things indicate the Lord's Church is no longer anchored steadfast by the word of God, but rather, we are simply "drifting" along hoping we remain on course. One of the primary purposes of the Lord's Church is to preach the gospel of Jesus Christ. In Eph. 3:10, Paul the apostle says the principalities and powers are made known by the Church. Again in 2 Tim. 2:15, the Church is the pillar and ground of the truth. Since God has entrusted us with the glorious message that saves mankind, we are to be about his business making it known to the world. When we look at the subjects of evangelism, the Lord's Church, in many cases, has pulled up its anchor and began drifting along.

The scriptures teach in Acts 8:1-4 the Church went everywhere preaching the word. In the 20th century, the church no longer goes everywhere preaching the word, but we wait for everywhere to come to us. What has happened to the joy and zeal that comes with saving the lost? I am convicted the Lord's Church has lost that zeal and love, and we simply want to bide our time doing as little as possible. It should be one of our main concerns to save the lost because we are the Lord's hired laborers. Paul told Timothy in 2 Tim. 2:2 to teach others just as he had been taught. Jesus gave his commission to the apostles, according to Matt. 28:19,20, to teach all things that he had taught them.

The Church has the same commission today--**PREACH THE WORD TO A LOST AND DYING WORLD.** However, the Church is adrift. We no longer put forth the effort to preach the gospel like we once did. We have the poor misconception of "We will preach to you as long as you come to us." What about our efforts in gospel meetings? When is the last time the church in your area put forth an all out effort to get as many people to the meeting as possible? I am told by those who know, "We used to just say we were having a meeting and everyone would come." Those days are long since gone. We live in a day of fast paced entertainment, and the church is having to compete with all sorts of outside distractions. That means we have to work twice as hard to put the gospel out before the people. No matter how fast paced our society becomes, it is still the gospel of Jesus Christ that saves! (Rom. 1:16). Secondly, Satan has helped us pull up our anchor in preaching the gospel because of all the fussing and fighting that goes on between brethren. We have forgotten our mission because we are too busy squabbling and acting like little kids. Brethren, we have an outside adversary that has to be overcome. Our attention does not need to be taken off of the gospel because of personal conflict. It seems to me, we fuss and fight because we just don't like one another and **THAT IS WRONG!** (Rom. 12:5) Paul said, "endeavoring to keep the unity of the Spirit in the bond of **PEACE**" (Eph.4:3) We need to be at peace because we must "**PREACH THE WORD.**" Don't simply let the Church drift!

RULES OF LIBERTY

By Bennie T. Cryer
from page 1

to edify the weak. 15:1-2.

RULE FOUR

The strong and the weak were to keep their convictions to themselves. v22. This seems to be the interpretation of the last part of v1, "but not to doubtful disputations." It would not edify to argue about the matter and certainly would not be following after peace. v19. Following this rule would have saved much trouble in local congregations as well as the brotherhood. God and you are enough to know about your convictions on matters like this. If it becomes necessary for your convictions to be made known you must make them known in such way you do not condemn the other brethren who might differ with you. vv10-14.

RULE FIVE

The strong could not participate in something that made them a part of an unholy alliance, 1 Corinthians 10:19-22. This might happen knowingly, or unknowingly. For example, if it were revealed that the meat on the table had been offered to an idol they were to refuse to eat it for the sake of the conscience of the one that supplied the information, vv 28-29. A brother did not sin if he unknowingly ate meat sacrificed to idols, vv 25-27. A brother would sin if he ate meat sacrificed to idols. Acts 15:28-29. Because of this, 1 Corinthians 8:10 must be interpreted as a position held, not by Paul, but by some of those in Corinth. It would have been sin for any, strong or weak, to have eaten meat in a heathen temple because such action would put them in fellowship with the demons they were sacrificed to and the pagan worshippers. Similarly, eating the Lord's supper declares our fellowship with Jesus and each

other, 1 Corinthians 10:16-17, and verse 18 shows how partaking of the sacrifice in The Old Testament made the eater a partaker of the altar.

There may be other rules I have not noticed in this brief article but followed we can easily fulfill the intent of Romans 14:19. "Let us therefore follow after the things which make for peace, and things where-with one may edify another."--*Bennie Cryer.*

THE QUERIST COLUMN

By Ronny F. Wade
from page 3

sin. When some members of the church refuse, thereby lending encouragement to the individual, the power of the discipline process is thwarted, and the possibility of saving the man greatly diminished. Paul on several occasions commanded that certain false teachers be rejected. Brethren who failed to heed his warning not only endangered the church, but the false teacher as well.

I realize that brethren cannot bodily remove people from the assembly. However they can inform the guilty ones that they will honor the withdrawal that another church has initiated. To call on such a brother to participate in a church service flies in the face of everything the bible teaches on the subject, disregards the autonomy of the withdrawing church, encourages sin, and contributes to the eternal destruction of the people involved.

A DAY TO REMEMBER

By Don McCord
from page 2

preached the gospel and the unsearchable riches in truer form than the world is now

used to; and the table, on which there was one cup and one plate, suggesting the use of one loaf as the Scriptures teach and reminiscent of what Alexander Campbell said, "On the Lord's table there is of necessity one loaf."

On the outside, over the doors, is inscribed, "Church of Christ" for all the world to see; nowhere on the meeting house nor its environs is there any other name. On the marker erected long, long since, again is "Bethany Church of Christ." This thrills my soul; not only can we read it there, but the name is emblazoned on the eternal pages of Scripture for all to see.

In the entrance is an impressive plaque that reads in part: "Bethany Meeting House where Thomas and Alexander Campbell preached and prayed for the return of the church to her apostolic and primitive unity on the basis of One Lord, One Faith, One Baptism." Oh, what a noble, Scriptural worthy sentiment for then and now.

I saw the names of Thomas and Alexander Campbell several times, several places. Not once did I recall seeing "Reverend" used as a title of address by them or others. On their tombstones, not plainly seen now, are simply their names. This says something surely for these men and their times. I recall the same of Christ, the Apostles and other worthies.

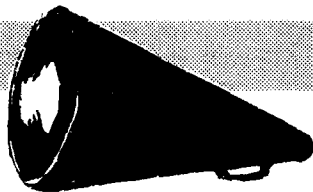
Now, what a contrast on down the road, I daresay, not of the Campbells' making - what an object lesson in drifting, digressing - the meeting house that took the place of the old meeting house after the turn of the century, long after the demise of the Campbells. No longer is the simplicity of the old meeting house evident, no longer is the name the same, no longer is the practice the same, no longer is the

preaching the same, no longer are the lofty ideals the same; enough indeed to make a man bow his head and cry. Here before men's very eyes, the church once known right up the road loses her identity, she becomes just another institution among men if they are not men of discernment; we see what will denominationalize, sectarianize her. What a sad, sad spectacle for mortal eyes!!

Across the road is Bethany College for which Alexander Campbell sacrificed much and

long -- as I see it, the biggest mistake of his illustrious life. He might say the same if he were living today to see matters as they are. For instance, its Baccalaureate and Commencement services were May 24-25, according to "The Campbell Light," its quarterly publication. There were two speakers, "The Rev. K. David Cole, Pastor -- and Moderator;" the other, a lady, "The Rev. Joan B. Campbell -- outstanding as a minister in both the Christian Church (Disciples of

Christ) and the American Baptist Churches (U.S.A.) -- ordained in 1980," so reads in part "The Campbell Light." Dear Reader, I cannot imagine the Alexander Campbell that I met on "a day to remember" approving of such -- no, not the Thomas and Alexander Campbell I came to appreciate as never before; they were truer to the Book than I had ever been told, or imagined, before that day I stood in the same meeting house, restored, and at the same pulpit they stood.



NEW YEAR'S MEETING CHURCH OF CHRIST CAPITOL HILL

The Annual New Year's Meeting will be conducted by Lynwood Smith in Oklahoma City at the Western Heights High School Auditorium, located at Southwest 44th Street and Council Road, beginning Thursday, December 26th.

Thursday, Dec. 26th, 7:30 P.M.

Friday through Saturday 10:00 A.M. and 7:30 P.M.

Sunday - Worship at local congregations

Evening Service - 7:30 P.M.

Monday through Tuesday 10:00 A.M. and 7:30 P.M.

The Songfest has been scheduled for Sunday afternoon from 3:00 P.M. to 5:00 P.M. in the auditorium. If you have a group that

wishes to participate please call: Lloyd or Kathryn Spradley, Home: (405) 376-3066; Business: 376-9601.

Motel locations and rates are enclosed. Although there should be no problem in obtaining quarters, if you wish to stay at a particular motel, you should make reservations early.

Some rooms are available at members homes. If you need this accommodation, please call: Sam Branch at (405) 946-6693 or the family with which you wish to stay.

Please post this notice on your church bulletin board.--2636 S.W. 36th Street - Oklahoma City, OK 73119 (405) 682-1621.

CORSICANA, TX.

The Sunday Evening Services will be changed from 6 PM to 3 PM effective Nov. 3, 1991.

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STATEMENT OF THANKS

Foy and Inez Wade would like to thank everyone who helped them celebrate their sixty-fifth wedding anniversary by sending cards and letters of congratulations.



WILKS— K.G.--Karl Glyn Wilks died at his home in McGregor on Sept. 8, 1991 at the age of 85. Bro. Wilks was the eldest child of William Westley Wilks and Erie Catherine Wilks. He was born July 10, 1906 at Chalk Mountain, TX. At age 13, in the year 1919, he was baptized into Christ by Professor R.C. Bell, President of Thorp Spring Christian College. The following year, the Wilks family moved by covered wagon to a place near Hedley, TX. Late in December of 1921 the family moved to an area 65 miles southwest of Lubbock. Several important things occurred there. Karl Wilks began to serve in the worship service of the church, and there he met and married Cora Mae Chandler. They were married on Feb. 14, 1926. Sister Wilks was also baptized that year. Bro. and Sis. Wilks were blessed with five children, four of whom survive. They are Glyn Wilks of Ft. Worth; Nell



Armadale congregation, Western Australia, taken September 1991. Submitted by David Stands.

ANNOUNCEMENTS

DuVall of Austin; Don Wilks of Austin; Douglas Wilks, deceased; and David Wilks of Abilene. All of their children obeyed the Gospel while at home. Bro. Wilks supported his family with various jobs through some difficult years. In later years, while in Wichita Falls, he was the City Purchasing Agent. In Iowa Park and also in Ferris, he was employed as City Secretary. At age 67 he retired and they moved to Abilene for 14 months. From Abilene they moved to Austin with the intent of establishing and maintaining a congregation on Woodrow Ave. This continued for five years. Their final move was to McGregor where they became members of the Johnson Dr. Church of Christ. Bro. Wilks served in many different ways in the local church while also maintaining an active interest in the brotherhood at large. He wrote extensively. It was through one of his many letters that contact was made with a group of Mexican people who were worshipping correctly in Kerrville, TX. Through investigation, repeated letters and trips, Bro. Wilks became involved in a work which he supported from 1959 until the day he died. At the time of his death, Bro. Wilks was in the midst of an extensive African correspondence course endeavor. He died at his desk. He died in the Lord. A large crowd of brethren, family and friends from both the U.S. and Mexico gathered on Sept. 10 to pay tribute to one who served in the Lord's Church for 72 years. The Johnson Dr. Church did everything she could to honor his memory; one of her son's, Francis Holt, delivered an excellent home-going sermon to those assembled.--*J. Wayne McKamie.*

FALL— George Kenneth Fall was born on August 16, 1916 in Hazelton, Iowa, son of Charles Franklin Fall and Osa Kiefer Fall, who both preceded him in death in Dallas, Texas. He is survived by one brother, Eugene C. Fall of Santa Barbara, California, two nieces, and one aunt. He resided in Iowa until joining the military in 1941 and at one point was stationed at Shepherds Air Force Base at Wichita Falls, Texas. It was there he met his future wife, Pauline

Inez Cope. They were united in marriage by her brother, Frank Cope, on December 19, 1944 in Long Beach, California. George and Inez lived in Iowa for three years before making their home in the Dallas area. Three children were born of this union: one son, Michael Lee Fall, two daughters, Deborah Lou Beck and Gayline Kim Hesch. A lot of happiness and pride was given in the company of his nine grandchildren: Amie Michelle Beck, Courtney Amber Fall, Erica Amanda Fall, Kimberly Rae Beck, Megan Rebecca Fall, Michael Kenneth Clinton Fall, Leslie Renee Hesch, Nathan Ross Beck and Kenneth Edward Hesch. George and Inez moved to Arcadia Park in 1954, where he resided until the time of his death. He was baptized into the Lord in 1943 and remained steadfast and sure in his belief. George was a dedicated follower and worker for the church for almost fifty years. Bro. Fall's favorite verses reflect his humble spirit, "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." Philippians 2:3,4. The writer assisted Bro. Wayne McKamie in the service.--*James Hickey, 12149 E. 21st Ct., Tulsa, Okla. 74129.*

BROTHER KARL GLYN WILKS A TRIBUTE

By Don McCord

In the afternoon of Lord's Day, Sept. 8, Brother Billy Wilson, dear friend, called that Brother Karl Wilks was not at the assembly for worship at McGregor, TX, his home, that morning. Brothers and Sisters knew there was something amiss. Waymond and Nell Coleman, dear friends, went to the home to find him at his typewriter, dead. Subsequent calls came from Glyn, Bro. Wilks' oldest son, and Bro. Hans Roodschild. Sister Beth Byford Oxner wrote a nice letter after the funeral relating particulars that she knew would be of interest. She had done the same after the funeral of Sister Wilks last summer. For such considerations as these, I am humbly grateful. Brother Wilks was to

this scribe a brother beloved, dear friend, tried and true. I will regret always, due to distance, and other pressing responsibilities, I could not go to the funeral, as he in life had asked.

Brother Wilks was indeed a man among men. I first met him in the early 1950's at Woodson, TX, where he worshipped, and where I was conducting a meeting. He was at the time living in Breckenridge, working for the Texas Highway Dept. This was the beginning of a warm and treasured friendship for me. It was at Woodson, not long before our meeting, that the Wilks, the Tom McBrides and Sullivans and others had been locked out of the meeting house they helped build, by brethren and their innovations. This forced these brethren to either accept innovations in worship or go elsewhere. They chose the way of truth and valor, going to another part of town and erecting a meeting place where they could worship scripturally-- the outcome of one of the many stories of infamy written by innovations and their proponents.

For many years now, before my summer meetings, he would write and ask for my "itinerary", as he would call it, so he could write to me at my "stops", as he would put it. This I could depend on, and shall miss up ahead.

Many times I sat at his table; he had a precious wife, married to her well over 60 years. As a young man he married Cora Chandler. Theirs was a marriage, yes, 60 years strong, yet there were those who could not break bread with them in assemblies where they were members, even though the Wilks practiced what those very ones preached, that is, in marriage, one man, one woman 'til death do us part; yet they could not worship with them. Kindly, I cannot understand such a position as that. It neither makes good scripture sense nor good common sense; such a position practiced is faulty, to say the least. I could never sense though in them a feeling of resentment or bitterness; they, as I, just could not understand. K.G. and Cora Wilks would not have thought of divorcing and re-marrying.

Brother Wilks was a most prac-

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tical man, honest in all his dealings, meticulous in personal affairs and the Lord's. When the Woodrow St. property was sold in Austin, when the congregation ceased to meet due to circumstances beyond Bro. Wilks' control, the proceeds were either returned to those who chose to have returned what they had given to help purchase the property, or used in the work in Mexico; this amounted to several thousands of dollars. That

work was dear to the great heart of this good man as those closest to it will attest. To the very end he was doing his best to convert souls in Mexico and other parts of the world.

Conclusively, all cannot be said, I close with a quote from my part of the foreward of this autobiography, dated August 2, 1979: "I shall always be grateful in a very special way that some have crossed my path down here, and walked

and lingered with me awhile -- among that number are K.G. and Cora Wilks". Lastly, I am no man's, no woman's judge, but I am reminded of how Bro. Wilks would speak of Sister Wilks' departure - that she was in Paradise. This I believe, and I love to think he has joined her there to wait the resurrection, the redemption of the body, homegoing at last where disappointments and loneliness are no more.

FROM THE FIELDS



the fields are white already to harvest

Lonnie Kent York, 1910 Miller Dr., Lawrence, Kansas 66046— Note our new address. It has been some time since last I have reported to this journal. The work in Lawrence progresses. I have been kept busy in the work of the Lord in this area. I preach almost every Lord's day, either in the Kansas City area, or in other places. I have preached in northwest Arkansas and in Oklahoma. Lord willing, I will conduct a short meeting at Waco, Texas from Oct. 23-27 of this year, and another short meeting at Fayetteville, Arkansas in December. I still have opportunities to preach and hold short meetings. The Lord has blessed me in His vineyard. God bless all those who seek after truth and righteousness in His name.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Oct. 12— We are presently engaged in an enjoyable meeting at Escalon, Ca. Crowds and interest are very good and we are enjoying every minute of it. My very first meeting was at Escalon about 1967 and if my records are correct this is the eighth meeting there. Also we have enjoyed preaching there through the years on weekends, etc. Those brethren have become close friends and we appreciate their stand for truth through the years. On Oct. 20th we are sched-

uled to be at Santa Rosa, Ca. Having never been there for worship, we look forward to it. Alan Bonifay recently held a good weekend meeting at the Fremont congregation. His preaching was right on the mark and appreciated. The time for our annual trip to the Philippines is drawing nearer and we are making final preparations. Brother Duane Permenter is to go with me this year, a first for him, and I look forward to being with him. The work over there is continuing to grow. Pray for us.

Don McCord, Box 1773, Covina, CA, Oct. 1— Summer meetings took me to Conway, LA; Corsicana, Garland, Houston, all in TX; Brazil, IN and Indiana, PA. It was good to be at the Sulphur, OK meeting for awhile. I am encouraged at what I see and hear over the country. Especially am I impressed everywhere my summer meetings took me at the devout, committed young folks I saw. I am increasingly convinced that I work with, preach to, preach for, worship with the finest people on earth. I can never thank the Lord enough, and those who still call me for meetings, giving me the honor of doing what I love to do best, more than anything in this world, preach the gospel for the everlasting kingdom. This year, I have preached here at home, at

Orange, Yuba City, Sacramento (North Area), and ahead are Ceres with our son, Brady and Bakersfield (Planz Rd.) and in the Spring, Sacramento (64th), and a meeting at Auburn, all in Calif., then summer '92 meetings already scheduled for which I again thank my brethren. I need your prayers, please. It is good to be home for the Fall and Winter helping the church, as I undertake my 38th year teaching in the public schools. Lord bless the brotherhood!

Gary Barrett, 5903 W. 37th S. Ct., Wichita, KS 67215, Ph. 316-524-2351— This is our new address. We moved from St. Albans, West Virginia on June 1st relocating to Wichita, Kansas. We left a lot of good brothers and sisters as well as family behind. The work in St. Albans was a good work with much accomplished and a number of results. We originally went to St. Albans for two years and that was extended to five. We wish the brethren there the very best. The work here in Wichita has started out much better than I ever expected. The brethren supplied a lot of leads; but better than that, they helped me follow them up. Responses came very quickly and we thank God for every soul. It is a pleasure to work with the congregation here because of their eager desire and joint participation in

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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)

any of the areas of work that they are needed. There is much to do and we are anticipating a great work here. Ron Courter held us a good meeting in August. We passed out flyers and had a young couple to visit us from the community. We have followed up with a bible study and we have high hopes for them in the future. I'll be in a week long meeting with the brethren in Lubbock, Texas, Oct. 20-27th. I am looking forward to being with those brethren, and we hope much good will be done. We are looking forward to the New Year's meeting in Oklahoma and we are making plans to attend. Please pray for our efforts here that God will continue to bless us.

P. Duane Permenter, 3848 Stanislaus Street, Riverbank, Ca 95367, Oct 4— It was a pleasure to attend both the meetings at Sulphur, Oklahoma and Lebanon, Missouri in July. Brethren King and Elmore are to be commended for the superb job of coordinating the services at the Missouri meeting. Also, brethren Harris and Pruitt did an excellent job of conducting the meeting in Oklahoma. The church at Sulphur and Lebanon do our brotherhood a great service by hosting these annual meetings. May God bless you is my prayer. While in the Midwest, I had the privilege of preaching during a series of meetings at Henryetta, Oklahoma. The interest was good both from the community and from other congregations. We are happy to report that brother Herbert Hammontree made a stand for truth out of digression during the meeting. I

have preached in many places since last reporting and look forward to every opportunity that is afforded me. Recently, I concluded a meeting at Clovis, California which resulted in 7 confessions of faults. Two weeks ago at Atwater our efforts were blessed by the return of a young man and his wife to the faith. The Lord has blessed the work and to God be the glory. Next summer several places have talked to me about meetings in the Midwest, and if dates can be worked out, I look forward to this opportunity of preaching. The work here at Oakdale continues to progress. Our meeting with Paul Nichols doing the preaching was a success. The preaching and the interest were good. We are receiving several requests for copies of the radio sermons on KTRB each Lord's day. The program airs each week at 9 a.m. for thirty minutes. The brethren in this area are to be commended for their support of this effort. Brethren, let us be up, and about our Lord's business. Pray for the work. God bless all the faithful everywhere.

David A. Stands, 15 Pendragon Ct., Kelmscott, W.A. 6111, Australia, Sept. 3, 1991— September 1991 marks for my family and I, one year in Western Australia. We've been busy working with the Armadale congregation. Progress has been made in the Lord's cause and we continue to see good results. Two precious souls have been added to the church, two have been restored back to the Lord's duty, and two have made confessions of faults. As well, we continue to watch the congregation's spiritual strength grow and mat-

ure. I am still conducting home studies. We are having good response from our newspaper ads and a woman only this week came to our services for the first time. Bob Obbes and his family continue to meet with us regularly. Bob, as yet, has not obeyed the gospel, but he recognizes the need for his wife, Susan, who is a member, to be faithful. As well, his desires are for his children to be influenced by the church and the doctrine which is according to godliness. We all are doing our best to influence Bob as well. I'm presently conducting home studies with Paul English and his fiancee Melanie Reuter, who recently obeyed the gospel. Both of them are eager to learn and do what they can for the Lord. Through the year I have had many opportunities to study with people. Some have proven to be fruitful, others I'm afraid have fallen on deaf ears. However, I continue to keep in touch with people who have visited our services, or with whom I've studied in the past. Some of them still express an interest, but only from afar. Many studies have been conducted with the JW's, the Mormons, and even the Seventh Day Adventists, but there has been no fruit in these areas. As ever, brethren, I ask for your prayers in our behalf that the gospel may have free course. Brother Keith Thomson and his wife Anne have recently moved to Albany and purchased a house here in Armadale. They are an asset to the work and we are working together to further the gospel. Thank you for your continued support of me in the Lord's work. Please remember us when you pray. May God our Father bless and keep all of you.



A D V O C A T E

No. 12 DECEMBER 1, 1991

APATHY: AND ITS EFFECTS

By Jimmie C. Smith

Apathy means: a lack of feeling or emotion, lack of interest or concern, indifference; lack of interest in things which others find moving or exciting.

Crabb's English Synonyms observes that "apathy" is from the Gk. a (not) and pathein (to feel) and signifies incompatibility to suffer or to feel.

Apathy may be defined then, as "the lack of feeling; absence or suppression of passion, emotion or excitement; lack of interest in things which others find moving or exciting, such as "SAVING OF SOULS." Apathy is a deadly disease; it can destroy any good work that a congregation is trying to accomplish.

A Christian may endure the disease for a while, but it eventually will be fatal to all who contact it. We call churches made up of such individuals "dead churches." We refer to preachers who "have lost their zeal, lack feeling, absence of passion, emotion or excitement" as having **BURN OUT!** Have you **HEARD** any such preachers lately?

There is no place in the life of a Christian for an apathetic spirit; yet, it is suggested that apathy is one of the besetting sins of God's people. When brethren possess it they often hire a preacher with the same ill so that he won't rock the boat or expect too much from them. Bro. Wayne McKamie asked me, "Jimmie, what is the gravest danger facing the Church today?" To which I replied, "Apathy."

I then asked him what he thought it was, and he replied, "apathy." He said he asks brethren that everywhere he goes and receives the same answer, "apathy." When the leaders, preachers

or elders of a congregation have it, it dooms souls and saps the life of all who associate.

Apathetic souls seem to think that God should compliment them for doing their "duty" (which may mean only attending the scheduled worship services). The rest of our time is idled away, instead of being "redeemed" and we carelessly watch as "weakness, inertia, apathy and death overtake."

The inspired writers wrote "many sleep" and calls upon them to "AWAKE!" We can and must get rid of the disease of apathy.

HOW DO WE OVERCOME IT?

The best cure I know is to heed the call of the Master and "GO TO WORK!" (Matt. 20:1-16). I see very few people who put all their energies into their work who are bored. As a lad I dreaded to cut the lawn until I got started and then I wondered why I had dreaded it so. When I'm working and have home studies galore I'm never discouraged or downcast. It's when I "don't have any" that I'm down.

The successful businessmen of your city are not, as a general rule, those who inherited fortunes. They began as poor young men. They took hold upon some work and by fidelity, by diligence, by perseverance, they rose to their present position. The same is true of men who helped build strong churches. God does not call idlers to great fields of labour, neither does he call "dreamers." Men who were called to great works in the Bible were already busy in the fields of industry and labour.

I'm persuaded many stand idle because they are tired and discouraged. They enjoyed the

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SUPPORTING THE WEAK

By Tony Melton

When one doesn't attend Lord's day worship for reasons other than sickness, accident or death, we usually say that person is "weak." I think we mean "weak in faith," or has "little faith." The Bible speaks about "strong faith" (Rom. 15:1) and "weak faith" (Rom. 14:1). But what does faith have to do with attending worship services? Does one need to have faith to gather with other Christians? Also, if we see Christians participating in things they shouldn't, we consider them weak in faith. But why? The answer is simple: They do not have faith in what God has said.

DISOBEDIENCE COMES FROM UNBELIEF

In Hebrews 3:19, we are told that some of the Israelites could not enter into the promise land "because of unbelief." According to verse 17, they had sinned against God, or they had transgressed and broken God's laws. They did not believe what God had said, so they disobeyed him. By this, we can see that unbelief and disobedience walk hand in hand. Disobedience is a product of unbelief.

Therefore, when brethren fail to obey God's commandments, such as assembling with other Christians (Heb. 10:25), we realize they are lacking in faith or belief in what God says.

HOW WE CAN SUPPORT THE WEAK

Our main desire should be to help them obtain more faith. But how can we help? Can a Christian help others to have more faith? Please consider the following ways we can strengthen the faith of the weak.

1. We can help weak Christians have more faith by visiting them in their homes. The primary objective of our visit should not be to discuss worldly subjects such as politics, inflation, or sports, but we should use the time to discuss the Bible and spiritual precepts. The Bible says that faith comes by hearing God's word (Rom. 10:17), not men's words. We can strengthen the faith of our weaker brethren by discussing God's word and endeavoring to remove their doubts. The apostle says, "Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified" (Acts 20:32).

2. Another way we can help weak Christians is by making a special effort to talk with them

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Does Jude cite uninspired sources in Jude 9,14-15? Are we to infer that Enoch of history (Gen. 5:21-24), spoke the words attributed to him in this prophecy? (Ca.)

Answer: The verses in question read as follows "But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, the Lord rebuke thee." "And to these also Enoch, the seventh from Adam prophesied, saying, Behold the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought and of all the hard things which ungodly sinners have spoken against him." There has been a great amount of speculation regarding the origin of these two statements. The question is where did Jude get his information? Was his source human or divine? There are several notable commentators who claim the information from v.9 came from the Assumption of Moses. Plummer cites statements from Origen, Clement, and Didymus as the basis of his conclusion that the quotation came from The Assumption. However, as Lenski points out, the three ancients cited did not say that Jude received his information from human sources, but that the information reminds "one of the little book", or that the same information is found in both places. The point needs to be made right here that even though two sources contain similar or identical information, this is no proof that one author drew from or quoted the other. The information in v.14-15 has been said, by some, to come from The Book of Enoch, which is an apocryphal book. This book was discovered about 1773 in a copy of the Ethiopic Bible and first translated into English in 1821.

Many scholars believe its origin to be post-apostolic, the exact date that it was written, however, is uncertain. Regarding the matter at hand; sharp differences exist between the statement allegedly cited by Jude and what Jude actually says in his book. If indeed Jude were to have quoted from this book, we would have him citing an uninspired source, and there would be no way of determining whether Enoch ever actually made the prophecy attributed to him. If the statement recorded by Jude is merely a legend, then his letter is not inspired, and consequently does not belong in the canon of scripture. Without doubt there were in existence at the time Jude wrote, books of ancient history, traditions (some mixed with fiction), legends etc. The inspired writer, however, did not receive his information from such sources, but rather from God. (Gal. 1:8-12) The remarks of Guy N. Woods seem appropriate here, "Jude an inspired writer, affirmed that the event occurred. It is sufficient for us simply to believe it; it is surely unnecessary for us to vindicate Jude's veracity by proving that the facts related occurred and are testified to by others." Did Enoch of Gen. 5:21-24 actually speak the words attributed to him? I believe he did. If he did not then Jude lied about it, and therefore cannot be inspired. If he misrepresented this, how do we know he did not misrepresent something else? If he relied on an uninspired source for his information, then how do we know other things in his book did not come from such sources? Either we accept Jude as an inspired book which accurately gives us the message God intended, or we reject it on the basis of questionable content or uninspired information.

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

THE LORD'S WORK IN MEXICO

By Wayne McKamie

The Mexico work, one of the earliest foreign works undertaken by the brotherhood, actually began as a result of many conversations between two men who worked at the State Hospital in Kerrville, Texas. One of these men was a digressive named Bro. J. B. Torres; the other was the son-in-law of Sister Moffett of Medina, Texas. Bro. Torres was converted from digression.

Bro. K.G. Wilks learned of Bro. Torres through the pages of the **Old Paths Advocate (OPA)**. Several exchanges of letters between resulted in a trip to Kerrville in 1959 to meet Bro. Torres, a pharmacist who had sold his business to preach the gospel. From that time there were regular reports of Bro. Torres' preaching on both sides of the border and of his supplying names and addresses of people in Mexico who were interested in the Faith. Although Bro. Torres later became unfaithful and had left the church by 1962, much of the earliest activity in the Mexican work must be attributed to him. Bro. Torres was instrumental in converting Bro. Jesus Rodriguez of Nuevo Laredo; from there the work spread to Monterey where Bro. Jesus' brother, Juan Rodriguez, Sr., and family were converted.

During this same period, there was an awakening of several people to the work in Mexico. Bro. Waymond B. Coleman and Raleigh Perkins of San Antonio had learned of Bro. Torres and the conversion of Bro. Jesus. In 1965 the Colemans made a trip to Monterey to locate Bro. Juan Rodriguez, Sr. It was through these men that the work was to develop. It was also on this trip that they met Juanito and Elias, young sons of Juan, Sr.

From 1965 on, brethren from the San Antonio area made four or five trips a year into Mexico to develop the new work. Bro. Coleman, Perkins, Melvin Crouch, Phil Fender, and Francis Holt were among those heavily involved during those early years. The Catalina and Nacogdoches congregations of San Antonio took the oversight of the Mexican work.

News of the new work soon caught the concerns of the brethren both in and out of Texas. Bro. Joe Martinez and Hugh Frank Hinton, both of Dallas, did investigative work in the

border area in 1959. Congregations in Woodson, Texas (1959); New Salem, Mississippi (1960); Healdton, Oklahoma (1965); Covina, California (1961); Earlytown, Alabama (1961); Houston, Texas (1963), were involved. The Vaughn Blvd. congregation in Fort Worth (later Trentman Ave. and now Arlington) began supporting Bro. Martinez to provide a full time worker in this effort. Many other congregations, such as Oklahoma City (Capitol Hill); Fairview, Louisiana; Lebanon and Lee's Summit, Missouri; Austin, Texas (Woodrow Ave. congregation) began to support the work with both partial and full time contributions.

Beginning in 1959, there were many reports in the OPA about the possibilities of spreading the gospel in Mexico. Bro. Wilks and Coleman were the primary reporters of needs and accomplishments in Mexico during those early days. From the OPA reports, the following points of history were gleaned:

1959

March: Bro. Torres began preaching to many on the streets of Kerrville. Bro. Wilks and Millard Richmond went to Kerrville to encourage Bro. Torres.

1960

June: Bro. Hugh Frank Hinton reported worshipping with the church in Nuevo Laredo.

July: Bro. Don McCord visited Bro. Jesus Rodriguez in Nuevo Laredo on behalf of Covina, California, supporters of Bro. Jesus.

October: Bro. Torres reported that Bro. Juan, Sr., was converted by Bro. Jesus.

1961

April: Brethren Torres and Martinez baptized three during a meeting in Nuevo Laredo.

May: Bro. Martinez reported beginning full time preaching, expecting to go to El Timal to work with Bro. Juan, Sr.

October-December: Vehicles were donated to the work by Bro. Otis Fowler of Sabinal, Texas, and Bro. Jack Mansfield of Montebello, California. Bro. Martinez moved from Dallas to San Antonio.

1962

October: Bro. Torres reported the conversion from digression of Bro. Ruiz Cruz who was working with a congregation in Monterey. Re-

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ports showed that eighteen members were meeting near Saltillo. Bro. David Macy expressed hope of becoming a preacher in Mexico.

1964

November: Bro. Martinez, Wilks, and E.E. Perkins of San Antonio went to Nuevo Laredo to visit the work, reporting that the worship service was in order and that they were warmly received.

1965

June: Regular support was reported from New Salem, Mississippi; Covina, California; and the Lawrence Road congregation in Wichita Falls. Other support was reported from Hebronville, Texas; Graham, Texas; Woodson, Texas; the Beach Street congregation in Fort Worth; and San Antonio. Bro. Coleman began writing the Mexico Report.

1966

April: Bro. Crouch reported Bro. Martinez was working with seven native preachers.

August: Five native preachers attended the Sulphur meeting with Bro. Joe Martinez interpreting for them. This was a special occasion that allowed brethren in the U.S. to meet their Mexican brethren. Bro. Miles King, Dennis Smith, and Ralph Gomez visited Mexico.

1967

May-December: Bro. King, Jerry Cutter, Ron Courter, and Bob Chancellor were among preachers visiting the work.

1968

February-March: Bro. Joe Norton, Wayne McKamie, Raleigh Perkins, and Coleman visited the churches, reporting new congregations at LaBanda, Agua Nueva, La Chuchilla, and Providencia.

June: Eleven young people went to Mexico to build a meeting house in Agua Nueva.

August: Bro. Juan Rodriguez, Jr., was reported to be rapidly developing as a preacher and learning English while spending time with the Colemans in San Antonio.

1970

July: Bro. Norton and Dennis Smith and their wives visited the congregations in Saltillo and in the villages to the south, distributing clothes to the poor. **August:** Nineteen native preachers were reported to be on some form of support from the U.S.

1971

August: Bro. Macy was sent to Mexico to preach a series of needed lessons. San Antonio brethren were convinced that a U.S. missionary was needed in Mexico.

December: Bro. Macy was chosen to move to Saltillo in August of 1972 with Bro. Juan, Jr., serving as translator. (Tony Valdez, a professional interpreter, served until this time.)

1972

August: Bro. Macy and family moved to Saltillo with the Catalina congregation in San Antonio as the sending congregation. Support was provided by several congregations. The Capitol Hill congregation in Oklahoma City provided a new vehicle for the work. (Bro. Macy was the only American evangelist who ever actually moved to Mexico.)

1973

July: Bro. Macy and family returned to San Antonio. Brethren in San Antonio (Catalina) decided to ask Bro. Juan, Jr., to serve in a leadership role in the Mexican work. **October:** Bro. Juan, Jr., began writing the Mexican Report from Saltillo. Bro. Jim Hickey expressed a desire to begin a work in another part of Mexico, Mexicali, south of California.

1976

January: Bro. Hickey reported twenty-four responses as he began the Mexicali work.

February: The Church of Christ was formally recognized as a legal religion in Mexico, and it was recorded in Mexico City.

23December: The Colemans moved to Saltillo to assist in the Mexican work. The first preachers' study, the first of 15 to date, was conducted by Bro. Wayne and Charles McKamie.

1977-80

OPA reports of the work recorded many preachers and other visitors from the U.S., and the work went through a period of strengthening of existing churches rather than expansion. Great quantities of food and clothing from U.S. brethren were distributed.

1981

July-August: Bro. Norton became involved in the studies in Mexico. The Colemans moved from Saltillo to Cd. Victoria to help in the new field opened up there.

1982

March: The Colemans moved out of Mexico to McGregor, Texas. Bro. Juan, Jr., and family moved to Cd. Victoria to work.

1983

June: Bro. Norton reported spending three weeks traveling with Bro. Juan, Jr., and Elias to visit almost all of the work at this time. They visited twenty-two preachers who were working with thirty-five congregations.

1984

March-April: 1983-84 were times of building meeting places because a Mexican presidential change mandated a public meeting place for congregations. Several Baxter College digressive preachers accepted the truth on worship. Studies in many areas concentrated on the Lord's Supper.

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THE LORD'S WORK IN MEXICO

By Wayne McKamie
Cont. from Page 5

August: A gospel meeting August 23-26 marked the opening of a new building in San Pedro, Monterey.

1985

January-February: The work had expanded into seven states and into many cities, such as Monterey, Saltillo, Ciudad Victoria, San Luis Potosi, Nuevo Laredo, and Reynosa.

1986

March: A change in the responsibility for the Mexico Report was announced as Bro. Norton took over the writing from Bro. Coleman. Bro. Juan, Jr., continued to provide the outline for the Report, now published on a quarterly rather than a bimonthly basis.

April-June: A period of growth was noted with the report of four new congregations and forty-seven baptisms. Growth was also recorded in the development of native leadership in the local congregations and in the fact that congregations in Mexico were beginning to generate some funds to build their own buildings.

1988

April-June: A five-year goal was realized with the beginning of a work in Mexico City. Garland, Texas, sponsored the work and provided support for a preacher in the Federal District. Four congregations were now meeting in Monterey.

1989

January-June: A congregation at Carmen in Campeche on the Yucatan Peninsula was converted to the ancient worship. Report of a new congregation near Lilitla, San Luis Potosi, was given.

1990

January: Successful leadership development and training were reported in the Monterey-Saltillo area.

May: The preacher's study was

conducted by McKamie, Norton, Terry Baze, and Murl Helwig with four native preachers also presenting topics.

The moral and doctrinal issues in Mexico have, in many cases, been similar to those faced here except there they are on an ever-present Roman Catholic background. The miracle, mystery, and authority that is Catholicism is ever present. For that reason, developing true New Testament leadership independent of a local preacher has been extremely difficult, remaining the number one problem until this day.

Many of the issues superimposed on this Catholic background come from the United States. Sadly, and to our shame, some of the errors came even from our own. Issue after issue has been met. Wrongs have been and are being set right. The concept that all must give way to Truth has been firmly planted.

It is evident to even the casual reader that a tremendous effort has gone into the establishment of the Lord's cause in Mexico. The history of thirty years reveals a brotherhood willing to spend and be spent in an outreach of love and concern. Untold hours have gone into this response to the Great Commission. There are no words to tell of the people who have poured their very souls into the work. The projects pursued; the miles traveled; the money spent; the studies done; the tapes, the tracts, and the books; the successes and the failures; the joys and heartaches are absolutely overwhelming until we look into the faces of a generation of Mexican young people who have never known anything but New Testament Christianity. To God be the Glory! Great things He hath done!

SUPPORTING THE WEAK

By Tony Melton
Cont. from Page 2

before and after church services. Often weak Christians feel intimidated by other Christians or inferior to them. We must help them overcome their feelings of being "outcasts." The Bible teaches, "... those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor..." (I Cor. 12:22-23).

3. Also, we can encourage the weak by involving them in the work of the church. We should invite them to visit the hospital or go with us to visit other Christians. We should encourage them to become involved in personal work by inviting them to go with us to a Bible study.

4. Finally, we can build up the weak by praying with them and for them. We should pray for them in private that God will help them, as Jesus prayed for Peter. He later told Peter "But I have prayed for you, Simon, that your faith may not fail..." (Luke 22:32). Also, James exhorts us "Therefore, confess your sins to each other and pray for each other so that you may be healed..." (James 5:16).

CONCLUSION

Often, it seems that we condemn the weak for their actions, when in reality, we are just as guilty for failing to build them up in the faith. The apostle Paul tells us to "help the weak" (I Thess. 5:14). Many weak Christians are dying in their sins, because "stronger" ones are failing to help them. It is said that a lecturer was once asked: "If a ship was wrecked in mid-ocean, and only a single boat was available, and if there were 20 strong young men on board and 20 weakly women,

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wouldn't it be better for the world if the capable young men saved themselves and let the women drown?" The man answered, "What possible good could 20 such men be to the world?" If we set back and watch while our weak brothers or sisters drown in their sins, what possible good could we be to our Lord?-- *Apartado Postal 20026, Comayaguela D.C., Honduras, Central Amer.*

APATHY: AND ITS EFFECTS

By Jimmie C. Smith
Cont. from Page 1

work while it prospered, but when it ground to a standstill they became discouraged. But, what is that to you? You are only a servant, the question of fruitage belongs to the Master.

I know it is natural, and even right, to feel deep concern for the success of the work in which we are engaged; but I am just as sure that it is wrong for us to cease to serve Christ simply because our work does not seem to prosper. It was to meet just such a tendency as this that Paul wrote, "Let us not be weary in well doing; for in due season we shall reap, if we faint not. Paul said, "For Christ sent me not to baptize, but to preach the gospel..."

THE EFFECTS OF APATHY

There is probably no situation that breeds innovations like APATHY. Unscriptural and artificial means are used to "lift the spirits" and is readily swallowed and accepted as a BETTER ALTERNATIVE to DEAD FORMALITY. Amongst us and amongst our digressive brethren; I charge that the "social gospel" is the unruly, rebellious child or offspring of APATHY. Formal, lifeless Methodism produced the Nazarene church: Dead, emotionless Catholicism gave birth to the mighty Charis-

matic movement. Apathy has produced kitchens, church ball teams, family life centers, church camps, and the whole spectrum of the SOCIAL GOSPEL in which they intend to "Minister to the WHOLE MAN," i.e. at least not let whole man "be dead."

There is nothing that spawns digression like "apathy." The reason given for the recreation in the name of religion is not that a scripture has been found that approves such: But, alas, "It can't be worse than never doing anything." "I never felt so good as when I participated in this." But if you'll only take note of the groups who have had that practice for years, they now have to invent something newer and as foreign as ever to the Scriptures to stimulate their dead and dying.

Rom. 13:11 "And that, knowing the time, that now it is high time to awake out of sleep..."

1 Cor. 15:34 "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."

Eph. 5:14 "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Wake up! Have an indepth study with a sinner about his soul's salvation. Wake up! Study the absolute authority of the scriptures with one who is transgressing. Wake up! Sit down and study with another who has gone to sleep. Wake up! For the first time, invite your fellow worker, your neighbor, your cousin, your aunt, uncle, brother, sister, to study with you? Wake up! Enjoy the "joy of your salvation" and then "teach transgressors of the Lord's ways."

Wake up! How can you sleep? How dare you sleep?--*Rt. 6. Box 199-A, Harrison, Ark. 72601*



ANNOUNCEMENTS

PREACHERS' STUDY

The Preachers' Study will be at NW 21st St., 3440 NW 21st., Oklahoma City, Ok. The dates will be Dec. 23-26, 1991.

OKLAHOMA NEW YEAR'S MEETING

The 1991-92 New Year's Meeting will be hosted by the Capitol Hill congregation, in Oklahoma City. This year's meeting will be conducted in the Western Heights High School Auditorium, located at S.W. 44 and Council Rd. Dates are December 26 to December 31. Brother Lynwood Smith will be in charge.

For more information, call Steve Martin at 1-405-681-3550 or Sam Branch or 1-405-946-6693.

Everyone is invited to come.

Further information regarding motels and restaurants, etc. will be sent to individual congregations.

EARLYTOWN ALABAMA NEW YEAR'S MEETING

The Earlytown congregation would like to invite everyone to attend the annual New Year's Meeting, December 28-31. This year's meeting will be conducted by Bro. Clovis Cook from Springfield, Mo. Earlytown is located near Samson, AL. Everyone is welcome.

TUSCON, AZ

We now have afternoon services at 1602 South Country Club, Tucson, Az at 4 p.m. Also Bro. Troy Seals home address listed in the church directory is no longer correct. It is the address written above.

ANNOUNCEMENTS



HUNT— George L. Hunt was born Nov. 4, 1915 in McCurtain County, Ok. and departed this life Sept. 19th, 1991. He was married to Elise Tidmore Hunt, who were both faithful members of the church at Broken Bow, Ok. He leaves behind his wife, Sis. Elise Hunt and two daughters, Jo Ann Gobehart and Mary Poole both from the state of Texas. The Hunts made their home in Valiant, Ok. and lived there until he passed away. The chapel was filled and some standing during the funeral services. The beautiful singing was done by Bro. Larry Combs, one of our gospel preachers and a group of Christians who he had chosen to assist him. Bro. Doug Hawkins and I spoke words of comforts and warning to those present. Our sympathy goes out to Elise and all the family that mourns his passing.--*Alton B. Bailey*

WEST— Joyce Nelda West was born Feb. 21, 1936 and passed from this life Aug. 31, 1991 in a tragic automobile accident at the age of 55. She leaves to mourn her passing, her husband, Bro. Jim

West of Harker Heights, Texas; three sons, Jim Jr., Douglas, and Timothy. Jim and Joyce had lived and helped carry on the work of the Lord in Texarkana, Tx. for a long time and then was transferred to the state of Arizona and attended services in Tucson, then transferred to Texas where they lived when the accident occurred. The Wests were very personal friends and they will long be missed. The beautiful singing was done by members of the church in Houston, Mo., where Jim lived as a young man. I was honored to be asked to speak at the funeral service and offer words of comfort.--*Alton B. Bailey*

SHELNUTT— Eunice Shelnett was born in Woodland, Al. Aug. 9, 1915 and departed this life Aug. 29, 1991 at the age of 76. Her husband, Bro. Angus Shelnett preceded her in death about two years ago. He was an elder of the church in LaGrange. Eunice was baptized many years ago and lived her life out in the service of the Lord. She leaves to mourn her passing, two daughters Sis. Josie Snow and her husband, Don of Jonesboro, Ga. and Sis. Patricia Hurd and her husband Mark of Jacksonville, Fl. and three grandchildren. It speaks well for the family to say that both sons-in-law are preachers as well as their grandson, Dwane Snow. The memory of the Shelnutts will long be remembered in LaGrange for their devotion and love for the church.

Bro George Battey and I spoke words of comfort to the family.--*Alton B. Bailey*

VanBRUNT— Jewell Mildred Pruitt VanBrunt was born Aug. 15, 1920 in Limestone, Ark. She resided in the Council Hill and Boynton, Ok. communities from childhood. She departed this life at her residence in Council Hill during the predawn hours on Monday, August 12 at the age of 70 yrs., 11 mos., 28 days after a year long bout with cancer. She obeyed the gospel in June 1933 under the preaching of L.G. Parks and was a faithful member of the church in Council Hill. She was "one of the Pruitts" as most of us affectionately say, and lived through much hardship, raising seven children and supporting them entirely because of an alcoholic husband. Her passing is mourned by seven children who lovingly attended to her in her dying days; Johnny, Leonard and Robert of Council Hill; Jeanne Thetford of McAlester, Ok; Roger of Ft. Worth, Texas; Archie of Hitchita, Ok; Joetta Terrell of Sand Springs, Ok.; two brothers, Willard Pruitt of Tulsa and Harold Pruitt of Ok. City; two sisters, Jessie Tobey of Council Hill and Ava Ray of Broken Arrow, Ok. The memorial services were in the Council Hill School Gym where I assisted Orville Lee Smith in the memorial messages of this great woman. (A previous report was lost in the mail).--*Jimmie C. Smith.*

FROM THE FIELDS



the fields are white already to harvest

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601— --I wish to apologize because it has been almost a year since I reported to the journal. Thank you all for your prayers concerning my health. I presently am on a low dose of prednisone and made it fine during my

summer travels and meetings with a little extra rest. The meeting in June at Burkhart was such a joy. That area is one of my favorite areas to hold meetings where all attend each others meetings 'religiously.' I consider John and Charlotte where we stayed, 'real

friends' and appreciate their hospitality and love for the Cause. The annual meeting at Lebanon was a good one. I thought the preaching to be some of the best in years. Lynwood Smith held our meeting here in Harrison the first of July and the accolades usually ex-

pressed of him in his preaching are certainly due here. We had almost 40 visitors from the community and my family will always cherish our association with him in our home, even during a time when our "Aunt Agnes" wasn't faring well back home. I then held meetings in Baton Rouge, La. (a first there among some of my own people, where hopefully we see a renewal of spiritual life and hope, it was such a joy), then Strong, Ark. (my 7th meeting in 12 yrs. where recently they've endured much heartache and sorrow where I could cry with them), then to Council Hill, Ok. (my 2nd meeting in as many yrs., where growth can be witnessed during the past year. So saddened by our loss (her gain) of sister Jewell VanBrunt during the meeting, yet we were able to look beyond the tears with a bright hope. A nephew, Cecil Smith accompanied me to Council Hill and was a source of joy to me and aided much in the meeting. Again this year we had repeat visitors from the community). I still enjoy living and laboring in Harrison, Ark.—Note: This was in advertently omitted last month—my apologies. DLK

Cleo Gatson, 608 W. Franklin St., Farmerville, La 71241— We had a meeting July 15-21 with Bro. Russell Hall from Los Angeles, Ca. He is a fine speaker and is good at going out and doing evangelistic work. He is also firm in the doctrine of Christ.

Johnny Elmore, P. O. Box 1657, Lebanon, Mo. 65536, Nov. 6— Since last report, Sally and I have taken a bus tour with 42 other Christians to sites connected with the Restoration Movement, including Nashville, TN, Old Mulkey and Cane Ridge in KY, and Bethany, WV. On the trip, I spoke at Walnut Grove in KY and Ash Camp in WV, and at the Labor Day meeting at Bunner's Ridge. Since then, I have held gospel meetings at Miami, OK, Sept. 21-29; Neosho, MO, Oct. 6-13; Brundage Ave. in Bakersfield, CA, Oct. 20-27; and Sanger, CA, Oct. 28-Nov. 3. Our work with the congregation here in Lebanon will soon

be ending, so it appears that I will have plenty of time available for meetings and/or singing schools in 1992. If interested, please write or call.

Don L. King, 41931 Chadbourne Dr, Fremont, Ca. 94539, Nov. 13— For the past several weeks we have been at home and enjoying being with the church here. I have preached nearly every Lord's day this past month to good crowds at home. Recently there have been a number of those who have confessed wrong and there seems to be an upswing mood. We look forward to Roger Boone preaching for us in December and also the Lodi congregation hosting a New Year's meeting. In October we held a very enjoyable meeting at Escalon, Ca. No visible results, but large crowds and good cooperation from nearby congregations. A number of preachers came and helped out and we thank them for their encouragement. Several have sent money specially earmarked for foreign subs and what a help this has been! The need seems to have been covered for the time being. However, we will let you know when your help is needed again. Thank you all so very much. We continue to ask for your prayers.

Roy Lee Criswell, Cassville, Mo., Nov. 8, 1991— Since our last report we have been busy in the Lord's work. Last week we returned from short meetings in Goshen, Ohio and Kingston, New York. We greatly appreciated the opportunity to be with these Brethren. At Goshen one came desiring the prayers of the congregation. We found the work at Kingston going well. In recent weeks there have been two men who have obeyed the Gospel. Mike had extended his time in this area to work with the new converts and in developing leadership in the Church. Here in Aurora, during the month of July, Brother Wayne McKamie held us an excellent 10 day meeting. We were blessed with 15 outsiders who attended one or more times. Of course to have outsiders to attend we must realize the need to advertise. We continue each Lord's Day with a

radio program, and every 2 weeks we have a newspaper article. Also we have used the special issue of the 1991, July issue of the *Old Paths Advocate* in the work here. We have sent out this issue to about 100 families in this area who worship in digression. Lord willing, we plan to follow up with a visit to these families. Each week we try to visit the local hospital and the nursing homes where we have a weekly study. It has been good to hear several preaching brethren in the area recently. Please pray for the Lord's work here in our area.

Paul O. Nichols, P.O. Box 1723, Oakdale, Ca. 95361, Nov. 5— The work at Oakdale continues to go well. We have visitors from the community who come from time to time. A woman whom Duane Permenter has gotten acquainted with comes and brings her little boy regularly, although she has not yet obeyed the gospel. The radio program, Church of Christ Broadcast, which began January 6, 1991 continues, with good response from our listening audience. It is broadcast on 50,000 watt KTRB out of Modesto each Lord's Day at 9 a.m., 860 on the AM dial, with the backing of several congregations in California. Recently I was in meetings at Oklahoma City (21st Street); Washington, Ok; and Springfield, Mo. (Mission Hills). It was a joy to be at all three places. We appreciated the cooperation of members of various congregations and the presence of many of our gospel preachers who came and helped encourage the meetings by their presence. I hope that good was accomplished, although we had no visible results. The Lord bless the faithful everywhere.

Larry Combs, P.O. Box 44, Winthrop, Ar. 71866— Greetings to all of God's people wherever they might be, and we hope that all is well and that the cause of Christ is doing well. We here at Oak Grove are doing good, and the work continues to go well. For this we do indeed give God the glory and the praise. We have just closed a very uplifting meeting. We had made plans for this meet-

FROM THE FIELDS (Continued)

ing at the close of our Young People's Meeting. We planned to have most of the same young men hold this meeting that were a part of it. Brethren, we again, commend everyone of these young men for they did an excellent job of presenting God's Word. Those in attendance were as follows: Bruce Roebuck, Paris, Tx; Randall Baker, Cameron, Tx; Kevin Presley, Wichita, Ks; Doug Hawkins and Anthony Brokett, both of Ada, Ok; and Aaron Miller, Neosho, Mo. The meeting was a great success in that we had good crowds each night. We had visitors from the community every night, some who came for the very first time. We also had visitors from as far away as Neosho, Mo., and others from Ada, Ok, as well as visitors from sister congregations. Our greatest joy came at the closing service of the meeting and then later that night. We had 4 who obeyed their Lord in baptism (all of whom were young people) and one confession of faults. While here, these young men and myself visited people inviting them out to the meeting, and we indeed had a very uplifting time. It was good to have them here and we appreciate them for their willingness to come and help us and give of their time and talents. The congregation here at Oak Grove has continued to show signs of growth both spiritually and in number. They want to see the borders of Zion expanded and are willing to do whatever is necessary to accomplish that. Please pray for us and the work here that God would continue to bless the cause of Christ. The Gospel does indeed still have the power to save.

Bill J. Ferguson, 1083 Garnea, Cincinnati, Oh. 45231—What an enjoyable summer we had this year. It was indeed a pleasure to preach one or more times at the following congregations: In Missouri, Lee's Summit, Joplin (Leawood) and Burkhart. Also at Broken Arrow and Miami, Ok. where I was baptized. In Indiana, we preached at the newly established congregation in Merango and then to Bedford. Our meeting with the brethren in Chesapeake, Oh. was certainly delightful. It was at-

tended very well by brethren in Ohio and West Virginia. While in the area we spoke at 18th St. in Huntington, WV. What good preaching by Ronnie Wade at the West Chester congregation here in this area. As usual, Don McCord was an inspiration to hear preach again while he was in Brazil, In. We are looking forward to our meeting here at Hamilton with Bruce Word. Now that our summer travel is over we have begun our studies once again with several of those who are young in the faith. The work is going well, we have much to be thankful for. Our prayers are for the brotherhood. Please pray for us.

Bobby J. Pepper, P.O. Box 1793, Kenai, AK 99611 (Ph. 907-283-5680)—We are so grateful to have had so many to visit us this summer, they have made it the best year for us here in Alaska. Brother Bob Kornegay and wife from Crawfordville, Fl. was here for three weeks, and Bob preached for us while here. Brother Phillip Prince from Jacksonville, Fl. conducted us a meeting, and did some very good preaching. Also, we were thankful that Phillip's dad, Gordian was able to come up for the meeting. Two weeks later Bro. Melvin Crouch from Nacogdoches Road congregation, and his son-in-law Chuck Morris from Ft. Worth, Texas held a meeting, and poured their hearts out to us. All were strengthened in the Lord by their sermons. Brother Harvey Frizzell preached for us while he was here in August, and in September brother Richard Frizzell brought some good lessons for us. In June I conducted a week's meeting in Yakima, WA. It was my first time to be there, and I couldn't have been treated any better; we had visitors every night from the area, and from other congregations. It was encouraging to have Bro. Gayland Osburn, and Bro. Delmer Lee, my preaching brethren present. From there I went to Kennewick WA. Gayland and I passed out flyers from door to door, and covered the parking lots at the malls. It was good to have the opportunity to work with him. Gayland works with the congregation in Kennewick, and is an un-

tiring worker for the Lord. Bro. Delmer Lee and family came over the last of the week, and was so encouraging, and a great help in the meeting. We are settling down from the summer, and making plans for the winter studies with each other. I am grateful for the dedication of the members here. Brother Keith Daniel and his two sons, Brian and Danny are very conscientious, and studious in the word, and their lessons are edifying to us all. I speak for the congregation here in Kenai, in that, we pray that all that came up here this year will be able to come back, and we hope that others are making their plans to come to Alaska. Thanks for your prayers, and support. May God bless you all.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Nov. 9, 1991—It has been some time since I have sent in a report to the O.P.A. This has been one of the busiest years of my life. Bro. Billy Orten held our October meeting here in LaGrange and did a wonderful job preaching some good old fashioned gospel sermons that the whole brotherhood needs to hear in times like these. My meetings this year have been very enjoyable, for the most part with good crowds and interest. I will not try to go back and recap all the meetings through the year. August 18-25 we were with the congregation in Radnor, W. Va. where the crowds were very good. They put out chairs in the aisle and across the back and in the vestibule. Sept. 14-22 we enjoyed a good meeting in Broken Bow, Ok. with the cooperation of the sister congregations along with a number of the preaching brethren, Brethren Bob Sanders, Miles King, Larry Combs and a number of the local preachers of that area came to help with the services which always makes for a good meeting. Oct. 18-27 we were in Atwater, Ca. and enjoyed a very good meeting. It was good to be there and be associated with a number throughout the valley area. Indeed some of the finest brethren anywhere in the land. We appreciate them for their strength in the Lord's work and their opposition to both world-

liness and liberalism. We were honored to have preaching brethren Bennie Cryer, Allen Bonifay, Richard DeGough, and Duane Permenter to attend the meeting. November 18 Bro. Philip Prince and I plan to go to the Bahamas to meet some brethren that have pulled out from the digressive church and began worshiping with the scriptural methods. I mailed them a silver plated communion cup a few months back and now appreciate the invitation to come meet and study with them personally. Please pray for us and our work. **Note:** We pray much good will come from the trip to the Bahamas. The brother there had come into possession of a special issue of OPA and had written to the paper asking about a communion cup and the Lord's supper. When replying, Bro. Bailey's name was given to him. We are thankful the paper was given to him by brethren in Tampa, Fla. and we hope the Lord will bless Alton and Phillip in their labors. **DLK**

*Bob Johnson, Rt. 1 Box 132C, Philippi, W.V. 26416, Oct. 30, 1991—*Our Lord said, "joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repenteth" (Lk. 15:7) I was privileged during the course of our recent meeting with brother Melvin Blalock, to baptize my wife's sister into Christ. Melvin's sermons were timely, effective, and edifying to the body. Several outsiders were in attendance, in addition to brethren from the Bunner's Ridge, Mt. Liberty, and St. Albans congregations. Also, Lord's Day morning during our meeting, it was a nice surprise to have Leonard and Dorothy Short with us from the Fossil Creek congregation in Ft. Worth, Texas. We are mailing out bulletins now on a regular basis. At present, we have several folks actively enrolled in our Bible Correspondence Course. One lady in particular, is nearly finished, and has visited the assembly. Brother Richard Bunner had been good to assist me in some home studies, one takes us to the state of Maryland every other week. This could possibly result in a mission effort in the future. We solicit the

prayers of the saints as we continue to labor in the Lord's vineyard.

*Dwight Alexander, 2890 N. Bethel, Sanger, CA 93657, Nov. 11—*In the last few months the church here at Sanger, Ca. has had much to be thankful for. On October 6. Melody Porter was baptized in to Christ. With this we all rejoice. We have enjoyed very good preaching this past month. On October 6, we heard Brother Buddy Brumley. He is with us the first Sunday of each month. On October 13, Brother Ron Jordan spoke for us. We were delighted to have Ron and Doris with us once again. We enjoyed the day with a lunch and singing. We are looking forward to having them back soon. On October 28, the church at Sanger held a week's meeting with Brother Johnny Elmore. It was good to hear the gospel of Christ preached. The crowds were good and several visitors came from the community. We also had numerous visitors from the sister congregations. We thank the Clovis congregation for their good attendance and support. We enjoyed Johnny and Sally very much and appreciate brothers and sisters in Christ such as them. On November 3, we had two wonderful lessons from Brother Richard DeGough. Please pray for us and that God will continue to bless us.

*Ed Bullard, Rt. 1, Box 26, Tupelo, OK 74572—*This Summer I was privileged to preach at the following places: Pottsville, Ark., Hartford, White Bluff and Nashville, Tenn., Bowling Green, Ky., Springfield (North Area), Anderson and Mtn. Home, Mo., Lawrence, Kans. Also spent three nights and days at Mozier, Ill. during their homecoming meeting. It would be difficult to find the words to express the blessing and joy I received from this. I do thank all these brethren for having me and I am thankful to God for being able to have a small part in His glorious vineyard. We are now home for the winter and ready to fill our regular appointments.

*Melvin Blalock, 214 Pearl St., Cleburne, Tx. 76031, Nov. 4—*Dur-

ing the past year we have been busy with the Lord's work in the Cleburne and Weatherford, Tx., area. We have been blessed with additions to the Lord's Church in recent months. One family has been added to our number at Cleburne. The husband and father in this family had been out of duty for many years. He was restored; both of his daughters were baptized; and his wife continues in her faithful service. We are very thankful for this family and give God all of the glory. As a result of our Bible correspondence course that we did in Weatherford, many leads were developed. Because of this effort we were able to study with one lady and baptize her into Christ. Brother Bob Chancellor is helping me with the work in Cleburne. We currently have two studies in progress as well as several correspondence courses. Over the last couple of months I have had the privilege of being involved in some exciting endeavors. I accompanied Brother Steve Baldwin who was recently restored at the Cleburne congregation, to Missouri to engage in a Bible study with some friends of his. This was a successful effort resulting in the baptism of a woman and her two teenage children. The brethren of the Joplin congregation are commended for their caring attitude toward these new converts. Brother Chase Curley and possibly others drive down to study with these new converts each week. I am especially appreciative of Chase's labor in this area in that I baptized him in the Amarillo work a little over twenty years ago. Recently I have enjoyed the opportunity of conducting meetings in Philippi, WV., and Indiana, PA. While I was in Philippi, I stayed with Bob and Gail Johnson who are dear friends of mine. Brother Bob Johnson is to be commended for the good work that he is doing in that area. Bob is largely responsible for the church being established in Philippi. During the meeting there was one baptism. Besides the local visitors we had visitors from Bunner's Ridge, St. Albans, and Mt. Liberty. Brother Richard Bunner was good to help with the meeting. It was good to be associated with him. From there I went to Indiana, PA. for

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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 next meeting. I enjoyed the hospitality of the home of Don and Melissa Dunlap. I count this fine Christian couple as good friends. I wish to express my appreciation to all who were so hospitable. It was a good meeting with good crowds at each service. We had visitors from Lovejoy and Flemington, PA. We hope that good will come from both of these meetings and that God was glorified. May God bless the faithful everywhere.

Tony Melton, A.P. 20026, Comayaguela D.C., Honduras, Central Amer., Oct. 1, 1991— The churches here in Honduras have continued to grow at a constant rate. We've never had mass conversions, but we have had continual and constant growth. Some who have been converted have fallen away, but the majority have remained faithful. The majority of the Hondurans are very poor and humble. Almost everyone is willing to listen to the gospel, and we've had the privilege of telling hundreds about God's will. God has continued to bless us both spiritually and materially. We are constantly reminded of our blessings as we drive by hundreds of people walking because they own no means of transportation; or when we visit the brethren who live in mud huts, whose wives cook with wood and wash their clothes on rocks at the river. The other day we had a Bible study with a lady who had no chairs, so we studied for about an hour sitting on small rocks in front of her house. We are also constantly reminded of the overall poverty of the country. For example, last Thursday night during our wor-

ship service the electricity went off in two-thirds of Tegucigalpa, a city of about 700,000. We worshiped by using two candles. It was an experience preaching to people without being able to see the expressions on their faces. The electricity was restored about two hours later. We were happy to have many visitors this year. They were Terry Yotter, John Pruitt, Murl Helwig, Richard Bunner and his two sons, and Dale Ayers and his family. It was our pleasure to have all of these brethren. It was spiritually uplifting to us and the brethren here in Honduras. One of the most exciting things about the work in recent months has been the development of leaders in many of the churches. Almost all of the congregations have men who can conduct services without the aid of brethren from other churches. That is not to say that these congregations do not need outside assistance, or that they have reached spiritual maturity. Many of the churches are very young, but they have capable men who desire to learn and teach the truth. In closing, we want to publicly state our appreciation to all the churches helping us in the work here, especially to the 85th and Euclid congregation in Kansas City for continually helping us and for sending men to see the work firsthand. Also, I'm very thankful for my home congregation in Healdton for giving me the opportunity to preach "full time" and for staying behind me through the years. Please keep us in your prayers.

C.A. Smith, 810 N.W. 6th St., Andrews, TX 79714— October 15th thru the 22nd I had the privilege

to assist the faithful at Buffalo, Mo. in a series of Gospel Meetings. It was an enjoyable time, and I trust that it was profitable for the cause of our Lord and Savior. There were no visible results. There was some outside interest and the cooperation from surrounding congregations was good. We really enjoyed the home of Smith and Mitzi Bibens, who opened their home to us during the meeting and made us feel right at home. Smith is doing a good work there, and the Christians there all love and respect him for his worksake. At least ten gospel preachers attended the meeting one or more times and that really was encouraging to me, yet very humbling, for I knew that I was the least among them. While in the beautiful Ozarks, we also had the privilege of preaching at Cable Ridge, as well as Northside and Southside in Springfield. At this time we are back in Andrews, doing the best that we can to reach those that have not yet obeyed the Gospel, and encouraging those who have left their first love to return to the Shepherd and Bishop of their soul. Since one of the hinderances to the church is the falling away of many, we have just begun to study the Epistle to the Hebrews to see if we can learn how to stem the tide and encourage folk to "Consider Jesus, and His way, before they go back to the world of sin. I firmly believe that Hebrews rests solidly upon the unquestioned premise, that Christ meets the needs of all men at all times (including those of modern man) May God help us all to let Him have his way with us. Please remember us in your prayers!