



ADVOCATE

No. 1 January 1, 1994

THE WRONG STANDARDS

By Johnny Elmore

It is a tragic fact that men often depart from God's way. The only way that we can stay in the right way is to keep a watch over every word of doctrine, every item of practice and every rule of faith to make certain that it conforms to God's will. We may not understand everything in the Bible, but we can know God's will (Eph. 5:17). To determine if a practice or a doctrine is right or wrong, we must appeal to God's will. What is God's will? That is the question that will matter in the great by and by. Lately, I am hearing more and more appeals to the wrong standards. I hear Christians attempting to justify things by the wrong standards. Note with me some of them:

"Look at the good we are doing."

This statement is used to justify many false doctrines. I often think of this when I hear some preacher stand up at the funeral of some person and "preach them into heaven." It is comforting to the family, no doubt, but all the seeming good will eventually be lost if the preacher misleads people into thinking they can be saved without making preparation. People have justified Bible classes, missionary societies, fellowship halls, retreats, women preachers, instrumental music and you name it with this argument. Remember, Paul was "slanderosly reported" as saying: "Let us do evil, that good may come" (Rom. 3:8). For anything to be good, it must be in harmony with the will of God.

"We've always done it this way."

Sometimes when error is pointed out, people say, "Oh, we've always done that here." Now

friends, we expect that with people of the world and denominational people, but somehow I expect more of God's people - people who claim to be people of the Bible. Essentially what the person is saying is: "We have this tradition and we intend to continue it, right or wrong." Need I point out that the fact that we have practiced something for years or even for generations does not make it right? Jesus condemned the traditions of the Jews which were not in harmony with God's will (Matt. 15:1-14).

"Good and great men think it is okay."

Four hundred prophets taught error in the days of Elijah. Men and their opinions are not the standard. Paul said that God has chosen "the foolish things of the world to confound the wise" so that "no flesh should glory in his presence" (I Cor. 1:27-29). Sometimes people get the idea that the view with the most people backing it is right. I studied once with a man who tried to justify Bible classes and women teachers by the Bible, and when he failed, he said: "Well, don't we have quite a few more members than you do?" I reminded him that the Catholics outnumbered him and that probably the atheists outnumber the Catholics. What does that prove? We walk by faith (II Cor. 5:7), and faith cometh by the word of God (Rom. 10:17).

"At least, we're doing something."

Some have been known to take up with denominational and digressive practices feeling that there was no zeal in the way that was right, and "at least, we're doing something." But, the truth is that sin

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FROM THE FIELDS 10-12

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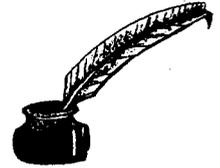
SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

EDITORIAL

By Don L. King



As we begin this 63rd year of publication under the name **Old Paths Advocate**, it is with anticipation and excitement that we look to the new year. What new fields will the Lord allow us to see this year? So much has happened in the recent past that we feel a sense of urgency to get to the work. I would like to thank all who have contributed to the success the paper has enjoyed in the past. It might thrill you to realize that most of the major foreign works underway today began from the paper finding its way into that land. In some cases we know how that happened. In others we may never know. Also, within our own USA the paper has been a powerful medium which not only served to keep our brethren in touch with each other through the last 62 years, but aided in the fight against digression as well. To all who have written articles, field reports, etc., and to those who have subscribed for themselves and others who were not able, God bless you every one.

However, at the same time, a sense of sadness invades us. We live in a time when the innocence of America is pretty far gone. The days of great meetings and large numbers of baptisms are far and few between indeed. Worldliness is getting worse among the Lord's people. We hear of things today we scarcely knew about when I began preaching in the late 1960's. Things once openly condemned by us all are now viewed with a great deal more tolerance. At least by some. What can we say? We say "thank God for those who have not changed!" Yes, thank the Lord for men and women who are old fashioned and still contend for "the old paths wherein is the good way." Thank the Lord for sisters who refuse to bend to style or fashion and cut their hair or wear clothing not modest by any standard. We give the Lord thanks for godly women who, though they may have to work at a secular job, still consider their home their greatest priority. They know that's where their real value and worth are to be found. Stay with it sister! Also, God bless brethren everywhere who still contend for righteousness in every aspect of life. Who still believe it is right to insist that their families attend all the services of the church because it is more important than any worldly

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THE QUERIST COLUMN

By Ronny F. Wade

Question: In Psa. 8:5, the word translated angels is from the Hebrew word "Elohim", yet in Heb. 2:7,9 (the corresponding N. T. verse) the word translated angels is from the Greek "angelos." Why wasn't the Greek "theos" used in this verse since it corresponds to the Hebrew "Elohim"?

Answer: The Hebrew "Elohim" is usually, though not always, translated God in our English bibles. For example in Ex. 21:6 and 22:8,9 it is translated judges, and in Psa. 82:1 it is translated gods, referring to magistrates. Ellicott remarked "Undoubtedly the word Elohim, being used to express a class of supernatural beings, includes angels as well as the Divine being". Barnes notes "that the word may be applied to angels, or even men. The Septuagint (Greek translation of the Old Testament Scriptures) renders the word angels in Psa. 8:5 as does the Hebrew writer. Robert Milligan in his commentary on Hebrews says "Thou madest him a little lower than the angels" or as the Hebrew may be more literally rendered, Thou hast lowered him a little beneath Eloheem. The word Eloheem in this passage means angels. It is so rendered in the Septuagint, no doubt in harmony with He-

brew usage, and most likely on the authority of some of the ancient Prophets; and it is moreover, so rendered by the author of our Epistle". It would seem that the reason the word "theos" was not used by the author of Hebrews was because he understood the usage of Elohim to mean angels in Psa. 8:5 and selected the Greek word "angelos" to indicate. The "man" of this passage is "mankind" or human beings, not Jesus Christ. Those commentators who seek to make "man" refer to Christ err in so doing. The context of the Psalm, from which the statement is taken, clearly shows that God who made the universe, though great and powerful as He is, is still interested in man, His creation. The phrase "son of man" is as Milligan points out a case of synonymous parallelism, Son of man being equivalent to man. The importance of man in God's scheme is seen in that he is made only a little lower than the angels. God has crowned him with glory and honor and given him dominion over all things created. Such an exalted position should humble us with eternal gratitude to God who made it possible. (Send all questions to Ronny F. Wade, P.O. Box 10811 Springfield, Mo. 65808)

TIMELY SUGGESTIONS

In the August 1, 1949 number of *Old Paths Advocate*, Brother Gay closed his Timely Suggestions piece with this interesting and profitable advice for preachers -- DLK

STOP SIGNS: A car may be running in high and as smooth as a bird flying, but up bobs a stop sign. That sign tells us that someone is to be considered besides ourselves. Preachers who never think of anyone but themselves sometimes let their motor

keep on running, never stopping to think of the interest or of the condition of the minds of the people to whom they are preaching. A preacher who can't get his sermon preached to an audience in forty minutes wouldn't make a worse job of it if he talked all night. If he preaches for thirty or forty minutes and still doesn't have it said he had better stop and study the thing over again. **SUGGESTION:** The choicest steaks are not the ones that are cut long-wise from the leg.--*Homer A. Gay*

A FAMINE IN THE LAND

(PART II)

By Richard DeGough

In the November issue of the O.P.A. we wrote concerning ancient Israel and their decline. They were a rebellious and unconcerned people, walking in their own way, pursuing their own selfish interest. They had a feeling of security and self righteousness, thinking that their observance of external ceremonies and pretentious worship unto God would give them divine favor. It's no wonder that God said; "I will not pass by them anymore." In the end the Lord said there would be a famine of "hearing the word of the Lord." (Amos 8:11)

Is There A Famine Now ?

As I view the nation, similar symptoms are present, and, to some degree are in the church. A nation has yet to stand that calls in question things high and holy, disputing and rejecting the word of God. "The wicked through the pride of his countenance, will not seek after God; God is not in all his thoughts." Again, "The wicked shall be turned into hell, and all the nations that forget God." The Psalmist said; "The fool hath said in his heart, There is no God,..." (Psa. 10:4, 9:17, 14:1) Israel forsook the law of the Lord, and suffered for it. Will the church follow their path? You say no? Then, consider with me some items of interest.

No Respect For Authority

Israel was tired of God. The Lord said; "O my people what have I done unto thee? and wherein have I wearied thee? testify against me." They could not find a single wrong to charge God with, and yet, the Lord required of them to "do justly, and to love mercy, and to walk humbly with thy God"? This they refused to do, and seemingly they thought they were prospering while rejecting his word. They were certainly not "progressing" as men claim to be doing today when they turn from the commandments of the Lord. "But they harkened not, nor of their evil heart, and went backward and not forward." (Jer. 7:24) The reason folks are so loose and unconcerned in the church is because they have no respect for divine authority. In short, the Bible. In 1867, John T. Walsh wrote in the American Christian Review why people depart from the Bible way, saying; "I think it is an undeniable truth, that men never departed from primitive Christianity until they lost faith in it. And no Christian ever adopted human systems and appliances until his faith became weak in the

divine..." (Search for the Ancient Order, Earl West, vol. II, pg. 60.) We have to be careful to not be "heady", obstinate, stubbornly bent on following and pursuing our own way and not the Lord's. The tendency to add to, delete, and pervert the truth is very prevalent today, and can easily "rub off" on the church. Our attitude toward truth must be like the Thessalonians whom Paul wrote saying; "...when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (I Thess. 2:13) Let's speak the "things which become sound doctrine", and then live by it. (Tim. 2:1) "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tit. 4:16) "Ye shall know the truth, and the truth shall make you free." (Jno. 8:32)

Contending that Right is Wrong and Wrong is Right

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter." (Isa. 5:20) Can you think of one principle of righteousness that is not being attacked as evil today? The media scoffs at the Bible, God, Christ, Church, and godly living. This means nothing to the masses, and their influence is making headway and inroads in the church. What was sin years ago is being flaunted before brethren in a proud way by the worldly minded among us. "Love not the world", and the "carnal mind is enmity against God," and; "whosoever therefore will be a friend of the world is the enemy of God," are forgotten passages to many. Not only that, brethren, but questions are being asked by the doubtful in regards to the plan of salvation, one church, communion (one cup, one bread) instrumental music, church sponsored recreation, (they want it) women teachers, (more involvement in the affairs of the church with women taking an active public part) etc. All of this clamor for change comes because someone is not satisfied with the "old Jerusalem way." Our people are borrowing the ideas and the questions from the sectarians and the digressives. Remember, they are at liberty to do what they want, the church of the Lord is not. They are not

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HUNT AND PECK

By Barney Owens

I have been robbed Matthew Henry, the famous scholar, was accosted by thieves and robbed of his purse. He wrote these words in his diary: "Let me first be thankful, because I was never robbed before; Sec-

ond, because, although they took my purse, they did not take my life; third, because, although they took my all, it was not much; and, fourth, because it was I who was robbed, not I who robbed."

THE PENKNIFE TREATMENT

By Clovis T. Cook

If you do not like what you read in the Bible, cut it out and cast it into the fire. You do not have to do what the Bible says. If you do not believe that baptism is essential to salvation, just take a pocket knife and cut it out of the book, and then your copy of the Bible will not teach it any more. If you do not believe that it is essential to assemble with the saints on the Lord's day for worship, then give the passage that says so the penknife treatment, cut it out of your Bible. If Christians do not like what Paul said about the head dress for both men and women, then cut it out and feed it to the shredder, and the same can be said of those who cross the unisex-line and ignore the passages that teach against it, as to their dress habits. No one has to follow the teachings of the book or these matters, but dear reader, remember this! "...but know thou, that for all these things, God will bring thee into judgment." (Eccl. 11:9).

The basic text for this reasoning is found in Jeremiah 36. It has to do with King Jehoiakim, King of Judah, which happened in about the year 607 B.C. Jeremiah was told to take the roll of a book, and write everything that God had spoken unto him. God had spoken against Israel and Judah. Jehoiakim, being the King of Judah, of course, was included in the punishment that God had spoken against them. When Jeremiah had finished his writing, which was recorded by Baruch, the scribe, Jeremiah told Baruch, that he was "shut up" and could not go into the house of the Lord, so he sent Baruch to read what had been spoken Jeremiah, to all Judah. This was done on "the fasting day" when the crowd was large.

Now, Jehoiakim heard about this writing, so he sent for the roll and commanded Jehudi to read what was written. Naturally, Jehoiakim did not

like what he heard, so as the king sat in his winterhouse, where there was a fireplace and a fire burning; Jehudi began to read, and when he had read "three or four leaves" he (the King) took a penknife, which was a small pocketknife, usually, kept by the scribes, to trim their rolls and perhaps make minor corrections if such occurred and cut out of the book that part that applied directly to him and his kingdom. The King didn't like what the prophet had dictated, and the scribe had written. He repeated this action until the whole roll was consumed by the fire.

Many people use their minds as a "penknife" to delete from the scriptures what they wish it did not say. Remember it is just as bad to put a mental block against a "thus saith the Lord" as it would be to give it the "penknife treatment"!

We have a world full of "penknife evangelists" who cut and slash the Holy Book to suit their own fancy. I doubt that many of them would know what the plan of salvation was if they met it in the middle of the road.

Let us look at what happened to Jehoiakim, for the way he used the penknife. First, it spelled the end of his family reign. There would be no more of his family tree to sit upon the throne of David and prosper. Coniah, the son of Jehoiakim, was the last of Jehoiakim's lineage to rule as King, and he had to give up his royal robe in exchange for a prison garb.

For the evil that Jehoiakim, had done and caused God's people to do, he was to be buried with the burial of an ass, and thrown into the ditch, exposed to all weather, heat by day and frost by night. A horrid sight indeed! A spectacle to be viewed by the public. My dear people, you cannot add to the word of God, nor take away from it, and escape punishment for having done so.

THE WRONG STANDARDS

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is sin and one sin does not justify one of a different kind. No doubt, knowledge without zeal is sin, but so is zeal without knowledge (Rom. 10:1-3).

I know people who have disliked others so much that they have turned against the right way. There have been some who disliked a candidate for the eldership so much that they have "studied themselves out of the eldership." Others have become angry with some brother or sister and have studied the Bible and "discovered" that individual cups and Bible classes are okay. Others have not been accepted as they hoped they would be and have left the faith. All of this is because the standards are wrong. Let us not fight against the truth. We have nothing to fear from the truth. Let us accept the truth, even if it condemns us. A college professor once heard a sermon I preached on baptism on television. A few days later he told me: "I have this problem with what you preached. If I don't accept it, I wouldn't be a Christian, because it's the Bible; if I do accept it, I wouldn't be an Episcopalian." This problem is easily remedied. Obey the truth, do God's will, and let the chips fall where they may.

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pursuit. God be thanked for all the plain, simple Christians who still believe it is important to sit down together for meals. Who enjoy praying together and talking about the church together. In short, old time church members. Our prayer is for more of them and may we see them soon.

Paul warns of "perilous times" in 2 Timothy 3:1. He tells us that these times are to be in "the last days." Most of us understand him to mean the times just preceding the second coming of Christ. Are we living in them? Read verses 2-7 and the answer is apparent. One could scarcely find a more accurate description of our own world today. He warns of those who love themselves and are envious of the possessions of others. He warns of those who are braggarts. They want you to know how important they are. Others are proud, blasphemers, disobedient to parents, unthankful, unholy. Then in verse three he mentions those who are "without natural affection." We understand this refers to those who do not have the normal ties of family. Look around you. Read a newspaper. Here is word of a baby born and abandoned in the trash to die alone and cold. In recent years, millions of babies have been murdered before ever seeing the light of day. In another section of the newspaper might be a report of a son who killed his own parents for money. Not long ago we read of a mother who killed two of her daughters and who enlisted the help of her two sons to do so. Children are being abducted and killed by vicious perverts all over the land. The family unit has been slowly torn apart in America. It is not the norm anymore for children in the world to have both of their parents while they grow up. Divorce is the norm. Broken homes are the norm and, sad to say, are not as unusual among the Lord's people as was once the case. You say, "why mention all this?" Because Paul warns of these very things as he wrote Timothy in the long ago. In 2 Timothy 3:13 he said, "But evil

men and seducers shall wax worse and worse, deceiving, and being deceived." When is this going to occur? In the last days!

When is the Lord going to come? Of course, we know not the answer, but the Father only. However, we do know this: The present days are not the times when God's people should be weak and worldly. It is not the time for us to be walking close to the world as so many are. Rather it is the time when we should seek a closeness with the Lord as never before. It is the time when we need to be looking for the safest possible way to live our daily lives. It is a wonderful time to return to Bible reading at home with our families. What a great time to return to Christian virtues of yesteryear. Many years ago the early restorers began their task with the slogan, "Back to the Bible." As we begin the new year, may we remind everyone that is still the wisest and only safe way.

A FAMINE IN THE LAND

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the people of God and the church is, therein is the difference! You can always find an excuse to doubt, question everything high and holy if you listen to the advice of this godless world, and the self-satisfying in religion, but I promise you it cannot be found in the Book.

Finding in the Word Justification to Live as They Please.

People often study the Bible for the purpose of justifying their worldly lives, and not to find out what the Lord wants them to be. Peter said of Paul's writings; "As also in all his epistles, speaking

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in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II Pet. 3:16) This type "... consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." They are in the category of; "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Phil. 3:18-19) (I Tim. 6:3)

Making Fun of Sound Principles in Living.

Living the Christian life is folly and ridiculous to the world. There are some principles they simply do not accept. We cannot expect them to live by something they are ignorant of. A life of self-indulgence, when people never say no to anything, nor deprive themselves of whatever their heart desires is the order of the day. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." (I Pet. 4:4) What if brethren do not stand by the teaching, and find it convenient to criticize those who will? Wouldn't it be wonderful if all of us would stand together against the wrong, and leave alone everything that is questionable? Think of the influence we would have over the world. They could see a united people, they could see Christ in us. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Pet. 2:12) "Having your conversation honest among the Gentiles: that whereas they speak against you

as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (I Pet. 2:12) If I am critical of my brethren whose lives are not questioned in what they allow, I may find myself in the number with those who are; "despisers of those that are good." (II Tim. 3:3)

Refusing to Take a Stand Against Wrong.

Stand up and be counted for the Lord, the song says. "And have no fellowship with the unfruitful works of darkness, but

rather reprove them," said Paul. To reprove is to expose them. If the world can put down righteous living, then, we can speak out against sin. Souls are at stake, and one of them may be ours if we refuse to speak. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

(Isa. 58:1) A famine in the land? Only we, the people of God can be the judge. Let's draw closer to the Lord everyday.—OPA

ANNOUNCEMENTS



10:30 AM. Contacts are: Bob Orear, P.O. Box 657, Watogna, OK, 73772, 405-623-2245; Doug McDonald, Oakwood, OK 73658, 405-891-3543.

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CANON CITY, CO. The phone number of Mike Middick should be 719-275-1174.

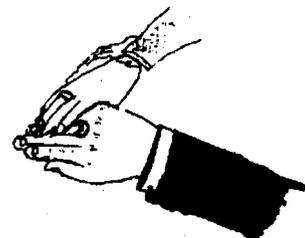
QUINCY, ILL. Delete the name of Don Wilson.

LEGAL, OK. Change the address of Larry Orr to 105 E. Omy, Coalgate, OK 74538, (405) 927-2294.

COLUMBUS, OH. Delete the name of Bill Darrow and replace with Jimmy Duty, 9463 Gulick Rd., Orient, Oh. 43146, (614) 877-3725.

NEW CONGREGATION
 We are pleased to announce a new congregation meeting at: Watonga, Oklahoma, (70 miles west/northwest of OKC on H-281/H-33), 405 W. Main, (in the Homeland Shopping Center), Watonga, OK 73771, Sunday:

KANSAS CITY, MO. -85th & Euclid Congregation, 816-373-7832. Delte John Pruitt; add James Bradford, 16006 Hight Ave., Belton, Mo. 64012, 816-331-1652. Effective January 2, 1994 our Sunday evening worship services will be changed from 6:00 PM to 5:00 PM. Other service times remain the same. We invite you to visit with us at any of our services when you are in the Kansas City area.



HAWKINS-LONG—On September 12, 1993, a beautiful Lord's day afternoon, Douglas Hawkins and Lori Long were joined in the bonds of holy matrimony. Doug and Lori promised a lifetime of love and devotion to

ANNOUNCEMENTS

each other before a host of Christian friends in the building of the church in Ada, Oklahoma. Greg Pruitt did an excellent job with the singing. Bruce Roebuck served as best man for Doug and Veronica O'Rear was maid of honor for Lori. Doug is the son of Jeannette Goodwin of Tulsa, Ok. Lori is the daughter of Ronald and Joan Long of Chapel Grove, Tenn. Both Doug and Lori are dedicated Christians. Doug is one of our most able young preachers and Lori is one of the finest Christian young ladies that I know. She will make a good preacher's wife. The wedding was a beautiful and moving event. I consider it a great honor to have been asked to officiate this beginning of a new Christian home. May God richly bless them.—*Joe Hisle*



O'DELL—Laurie O'Dell was born on Sept. 4, 1957 to June Word Pope and Paul Pope at Pauls Valley, OK. Laurie passed from this life on August 7, 1993 at St. Anthony's Hospital in Oklahoma City, after a long struggle with diabetes which resulted in kidney failure. Laurie went through two unsuccessful kidney transplant operations. The kidney donated in her second operation was from her Mother. Her age at the time of death was

35 years, 11 months and three days. Laurie was reared in Pauls Valley, graduating from Pauls Valley High School in 1975. She attended and graduated from Oklahoma University in 1980 with a degree in music. Shortly after graduating, Laurie moved to Wilson, OK where she met and married John T. O'Dell on June 26, 1982 at the East Texas Church of Christ, in Healdton. Laurie started her teaching career at Healdton Public Schools as music instructor in grades K-12, from 1980 to 1985. She concluded her teaching career as Co-op music instructor for the Fox-Healdton-Zanies Public Schools. Laurie possessed a "special touch" with all ages and the tremendous impact she had upon the lives of all she touched may never be known. While in high school and college, Laurie received numerous awards in vocal and piano. She directed several gospel albums and originated and directed the Ardmore chapter of the Sweet Adelines. Laurie was a member of the Music Sorority of the University of Oklahoma, and most importantly, she was a faithful member of the Church in Healdton. Laurie is survived by: her husband, John O'Dell; two sons, Kyle and David; her parents, Paul and June Pope; two sisters, Dana Cutter and Allison Harris, plus many other relatives and loved ones. The funeral was conducted at the church building in Healdton, with several hundred people in attendance. Jimmy Cutter, Laurie's brother-in-law, gave a beautiful eulogy and message at the service. Laurie and John planned her funeral before she died, and I felt greatly honored that they wanted me to participate in the service.—*Carl M. Johnson, 1400 Northcrest, Ada, OK 74820.*

GADDIS—Sister Velma Gaddis, daughter of Robert and Ruth Hatman was born at Graff, Mo., September 10, 1920 and passed away October 10, 1993 at Mountain Grove, Mo. She married Breo Gaddis in 1935. Velma attended services at the Bendavis, Mo. and Mtn. Grove, Mo. congregations for many years. Sister Gaddis is survived by two sons; Gene Gaddis of Watsonville, CA, and Ben Gaddis of Salinas, CA; one daughter, Mona Freeman of Graff, Mo.; one sister, Pearl Hutsell of Licking, Mo., nine grandchildren and six great-grandchildren. Services were conducted by the writer at the Mtn. Grove Funeral Home with burial at Simmons Cemetery.—*Edward Williamson*

MANSFIELD—Bro. Jack E. Mansfield was born Oct. 16, 1925, a native of Kansas; he departed this life at home in Fontana, Ca., Aug. 10, 1993, after a long and trying illness, to which he manfully and courageously submitted. His will to live under insurmountable odds was impressive indeed. He was a longtime member of the Montebello, Ca congregation; in later years, he was a member of the congregation at Covina, Ca. Jack was the son of E. E. and Irene Mansfield. He was married to Oree Powell in 1945, who stood by him so faithfully. Surviving him are his dear mother in her 90's; two sons, one daughter, and seven grandchildren. Jack was baptized in 1946 by Bro. H. C. Thomas. He was a master carpenter, craftsman, painter, but most important of all, he was a Christian. We will long remember his leading us at the Table, and directing us to the throne of grace and mercy in the assembly. It was this writer's honor, in the midst of summer

meetings, to be called home from Ala. to preach the funeral of this dear man, brother and friend. The service was conducted at Fontana, with congregational singing. Burial was at the National Cemetery, Riverside, on Aug. 13, 1993. Long will I remember the day he had his wife call us to the hospital when it seemed Jack would die any time; how he wanted to make sure all was well; it was an unforgettable time of confessing faults one to another, praying for one another what James still directs us to do.—*Don McCord*

HUNTER—Sister Blanche Hunter of Idabel, Ok, native of Mt. Pleasant, Tx., passed from this life Aug. 12, 1993 at Texarkana, Ark. She was a member of the church at Sweet Home, north of Broken Bow, Ok. Blanche was the widow of Bro. Dick Hunter, baptized by this writer, along with Blanche's brother, George Ross Jenkins, many years ago. They were then members of the church at Golden, Ok, along with Blanche's dear parents, Bro. and Sister Ervin Jenkins. Older preachers and their wives will surely remember them. Blanche was buried alongside Dick in Watson Cemetery, Oak Hill, Ok. to await the resurrection. I am sorry that due to illness Bro. Ray Lambert was unable to conduct the funeral.—*Don McCord*

SURBER--Vernon S. Surber was born July 16, 1915, and departed this life August 30, 1993, at the age of 78. He was the son of Levi and Carrie Surber. He had lived in the San Antonio, Texas, area since the mid 1930's. He married Doris F. Perkins on March 11, 1939. There were six children born to this marriage. Vernon obeyed his Lord in bap-

tism in 1937. He was one of the oldest members of the church living in the San Antonio area. Vernon is survived by his wife, Doris; five children, two brothers, two sisters; six grandchildren; two great-grandchildren. Vernon enjoyed the fellowship of the brethren and loved to have people into his home. The singing was beautifully done by various members of the congregations in the area. Vernon will be deeply missed by all who knew and loved him. The writer was assisted by Brother E.M. (Buddy) Perkins.--*Murl R. Helwig*

KITSON--Milford Kitson was born August 14, 1909, at St. Louis, Mo., and departed this life on September 13, 1993. Milford was the son of Ralph and Belva Fox Kitson. He was preceded in death by his parents; three sisters; and two brothers. Milford is survived by three sisters. Services were held at Hanks and Gubser Funeral Home in Hardin, Ill. with burial at Fox Creek Cemetery. Milford had been baptized as a boy and was a long time member of the church at Mosier. Plans had been made to have the funeral at the Mosier Church building, but because of more heavy rain the Mississippi River was again over the highway and prevented access to the building. Milford will be remembered for his smile, his laugh and his ability to bring a smile to others. He usually presented preachers with a pointer and the ladies a tiny peach seed basket he had carved. He will be missed at Mosier and by those who go there. Milford's parents and family have been a vital part of the Mosier church over the years. The writer was honored to speak words of comfort.--*Ron Alexander*

OGDEN--On Friday, August 20,

1993, sister Lavone Ogden departed from this life to eternity. She was a member of the church at Turlock from its beginning. Lavone was born at Neosho, Missouri, July 14, 1931. She is survived by two daughters. She leaves her mother, Della; two brothers; three sisters; nine grandchildren and two great-grandchildren. Lavone was a kingloving sister in Christ. When I think of her I remember how she was always modest in dress, impeccably so. Her heart went out to any one in need, proving her love and concern by her good works. She loved the gospel, and supported the preaching of it every way she could. She rejoiced when the truth was preached and she would tell you so, which is becoming a rarity in some quarters. She encouraged her family to live the Christian life and brought many to the services of the church. Her influence was the best where she worked, and folks never doubted she was a Christian. We miss her very much, her seat is empty, sadness fills our hearts, but we shall meet again in the place prepared by the Lord far fairer than this. May the Lord bless us with a memory of her.--*Richard DeGough*

TAYLOR--Luther C. Taylor was born in Clay Co., TN on Nov. 2, 1903 and departed this life Oct. 3, 1993 at the age of 89. His wife, Elnora and son, Cloyes preceded him in death. He is survived by three daughters and one son, seventeen grandchildren, 21 great-grandchildren and one great-great-grandchild. He preached the Gospel to anyone who would listen for over sixty years. It was an honor for me to be able to conduct the services.--*George E. Lee*



the fields are white already to harvest

Johnny Elmore, 419 K SW, Ardmore, OK 73401, Dec. 2, 1993—Since last report, I have been mostly at home here in Ardmore. Nov. 19-21, we had a short meeting with William St. John. The crowds were good, and we appreciated the visitors from other congregations. We had the “famous” 4th Sunday singing on the 3rd Sunday this month and it was a most enjoyable day. We are glad William came our way. We are looking forward to our next meeting here Feb. 16-20, 1994 with Wayne McKamie. We will have all day services on the 20th. Why not plan to be with us? We are looking forward to 1994 and to the challenges it offers.

Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361—Since my last report I have held meetings at a number of places, including N. Canton, Ohio; Garrett’s Creek, WV; Harrodsburg, IN; Brazil, IN; and Canon City, CO. There were several confessions of fault. I have also preached one or more times at Sanger, CA; Porterville, CA; Turlock, CA; Fremont, CA; Dallasburg, OH; Kansas City, KS; and Springvalley, WV. I consider it a wonderful privilege to have had the opportunity to preach at all these places. Tomorrow, the Lord willing, Bro. Richard DeGough and I leave for Hawaii to assist and encourage the new congregation meeting there. We are looking forward to the opportunity of working with Bro. Virgilio Danao for a few days before he returns to the Philippines. The Lord bless the faithful everywhere.

Virgilio O. Danao Sr., 1470

Dillingham Blvd. Apt. A-301, Honolulu, Hawaii; December 1, 1993—The Lord’s work here continues to move on toward progress. Last Sunday, I baptized three precious souls: Bro. Primo Tampoc, Bro. Eladio Rodeo, and Sis. Femme Pascual. Femme is the good wife of Bro. Dante Pascual, who was baptized last August 22nd, being the first baptism ever to have been conducted during the tenure of our stay here. She used to be a “die-hard” Roman Catholic. We arrived here last August 12th and will be leaving on December 6th for the Philippines, short of four days to make our stay here four months. Though it aches my heart to leave this newly started work especially that I was not able to do what I plan to make the work here prosper because of the very short duration of my stay here (very short indeed to do mission work), I must have to submit myself and respect whatever decision is made. The only thing that makes me happy and very much grateful to God is that, though I may be the least among our workers, God made it possible for me to have a little part in the establishment of His work here, in this part of the globe. Please continue to mention in your prayers the newly started work here in Hawaii. May God continue to bless us always!

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. Dec. 2, 1993—Since our last report we have continued our evangelistic efforts, in various parts of the country. The work in southern La., since we were there last, in October, seems to be doing good, at least in the Hammond, La., congregation. In addition to the new

members they have picked up, there is a good chance to get more, so I am told. They are working hard, and I am eager to get back to these parts and continue the work we have begun. We held a meeting for the brethren in Temple, Ga., in Nov. This was the first time for me to be back since 1987 and though there were a few empty pews, made so by the demise of some of their members, it was a joy to see and be with those who are still there. I was glad to have Clayton and Bonnie Fancher, and my wife Wilma, to accompany me on this trip. They rendered valuable assistance. I love and appreciate all these people with whom it is my good pleasure to work. We plan the Lord willing, to be at Hammond, La., the second Lord’s day in January.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, Dec. 11—The church at home continues in peace for which we are thankful. It was our pleasure to have had Paul Nichols drop by and preach on Lord’s day recently. We always are glad to hear preaching brethren. Lord willing, Duane Permenter and I will leave for the Philippines on Jan. 6. Pray for a safe and productive effort, please. I am told it is possible for us to get the entire 62 years of Old Paths Advocate on a computer disk called a “C.D. ROM.” If you have a computer (many are now equipped with software enabling them to use this) and can use such material would you be interested in buying it from us? Apparently, one can insert this little disk into the computer and call up any information, article or field report, etc. ever pub-

lished during the 62 years of our paper. If you want this, I have to hear from you. It is not worth the considerable investment for us to produce it unless you will buy it. Let me hear from you about this right away, please. Also, since I will be away for awhile, we are asking you to send your materials intended for publication to Ronny Wade until Feb. 15, 1994. After that time resume sending to me as usual. All subscriptions and renewals should be sent to my address as usual since Pat will be home to take care of the computer work. See page 2 for Ronny's address. Thank you for your patience and cooperation.

Calvin Allen, 205 N. E. 2nd St., Mineral Wells, Tx. 76067—By the time this letter makes it to print, we shall be starting another New Year. We have had much to be thankful for this past year and are ever encouraged by the hope of a bountiful spiritual harvest for the Lord in 1994. November brought much sadness as we said good-bye to our Dear Sister in Christ, Mother, and Grandmother, Era Perry. She departed this November 24th and was laid to rest November 27th on a beautiful fall day. Bro. Melvin Blalock conducted a wonderful service and we thank him dearly. We are also thankful for those who answered the call and sang the beautiful songs that Grandma loved so much. Our hearts were also saddened by the passing of Bro. Cyrus Holt of the Monte Vista Church of Christ in Waco, Texas. Bro. Holt was laid to rest on November 15th. Bro. Billy Orten conducted a very fine service, assisted by Bro. Francis Holt. The congregational singing led by Bro. Joel Baze made for an emotional and love-filled service and tribute to our yoke-fellow in the Lord. We continue to solicit your prayers as we continue to work for the Master in his vineyard.

Gregory P. Gay, 7821 Saybrook

Drive, Citrus Heights, CA 95621, November 30, 1993—October 25 through November 18 Don Pruitt and I traveled to Tula, Russia to continue the work there. The congregation at Moore, Oklahoma is directing this work and doing a fine job. David Gilley and Bill Curtis from Moore worked hard to make our travel arrangements. The travel agency and the Seattle company they use for Visas and Moscow transportation worked very well and we were able to travel without major incident. Charles Jamison, also from Moore, was very good to check on us often and give us news from home. Tula is a very old city of about 600,000 south of Moscow, 150 miles or so. The place where we preached is the Hall of Officers, which is in the center of town and very convenient for public transportation. Climbing the stairs to our meeting room each night we passed a very large statue of Lenin. God does rule in the kingdoms of men! Don and I took turns preaching night about from October 28 thru November 16 and preached to crowds of up to 50. Our translator, Boris, is a young college professor Don and Jerry Cutter found on their first trip to Tula in June. Each group traveling there since has been able to use Boris, so he is very accustomed to translating sermons by now. The people listen very well and ask questions in keeping with their Bible knowledge. Some have no knowledge, others have been influenced by the Russian Orthodox church, or by the Seventh Day Adventists, Baptists, Pentecostals, or Eastern Religions. We encountered very few people who were openly atheists. The audience included many professions, Veterinarian, Teacher, Soldier, Engineer, Banker, City Official, Factory worker, and many more. Every night we had visitors we had never seen before. About half our crowd each night were men, which is unusual for Rus-

sian audiences. It was rare to have a husband and wife together. The people came alone, even though most of them had families at home. Two of the local members, Anatoly and Volarie were very helpful with our daily needs and also handled the poster, newspaper, radio, and television advertising. Anatoly was the first baptized in Tula, by Alan Bonifay in July, and is also a translator, fluent in several languages. We baptized ten, seven women and three men which brings the number of members in the congregation to 18. One of the men, Alexander, has great promise as a future leader and one of the ladies who was baptized is Nadya, Anatoly's wife, so we have our first Christian family in Tula. Try to imagine never knowing about the church and only having vague knowledge about God and the Bible. Now try to imagine yourself learning enough to be baptized and then being part of the leadership of a new congregation. These brethren have a lot to learn, but their hearts are good, and as they learn, they are doing their best. In addition to preaching every night, we worked privately with the members studying many subjects. Also, we were able to work with three schools while there in spite of one of the weeks of our trip being the time of their Autumn break. We now have standing invitations to those schools, one of which is a teachers college, with a foreign language department with many English speaking students. Even though Don and I have known each other for many years and are good friends we had never traveled or worked together. He is a great traveling companion, patient, helpful, and very easy to work with in every situation. The contacts and arrangements Don and Jerry made on their first trip are still helpful and essential to the work there. Because of God's blessing, careful planning, and the hard work of each group that

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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)

has been there, there is a good foundation in Tula to build on for the future. The congregation at Yuba City, California was kind to pay my expenses for the trip. Moore supported Don and paid his expenses during this time. I was able to take paid leave from my job so I did not need any support for the four weeks. My expenses ended up being a little more than \$2,000. If any congregation would like to be part of this wonderful work, please contact the brethren at Moore and let them know. Alan Bonifay is planning to return to Tula in January.

Miles King, Route 1 Box 115, Scotland, AR 72141 (501) 592-3956 December 7th—The past year 1993 is now history. But looking back briefly we are glad to report the church is growing. This past summer we had a very good meeting with Billy Orten at Scotland and Doug Hawkins at Jerusalem (Cedar Creek). There have been additions to church at both places and we are especially glad to see some zeal and interest among our young people. The church at Scotland has enjoyed visiting speakers such as Clyde Lamkins, Alton Bailey, Denny Baysinger and Cecil Smith. Just this month (Dec.) Bro. Alton came by enroute to Fayetteville, AR. He preached two nights at Scotland and one night each at Cedar Creek and Hunt. This was the first time for some of the members in our area to hear Alton

preach the gospel. This has been a wonderful year for several preachers and brethren to take the Precious Word to Russia. The "doors are open" and the brethren have been so good to send us with "tears of joy" and sometimes other tears of heartache etc. because of frightful experiences within the Russian government. But we give thanks to God for this opportunity to go and have safe trips. And we are so grateful to the brethren for their wonderful concern, prayers, and support to help us. We plant the seed and some water, but we give glory to God for the increase. I appreciate very much all the churches who helped send us to Russia and the ones also who help support our efforts in Arkansas. My gratitude goes also to Johnette, my dear wife of nearly 39 years, who is so good to keep "the home fires burning" while I'm gone to preach the gospel. Brethren, let's look to this new year with much courage and zeal and even the optimism of Paul "I can do all things through Christ which strengtheneth me" (Phil.4:13)

Arvil Baker, 400 Pistol Rd, London, KY. 40741, November 15, 1993—The three years the TV program was on the air have gone by quickly. The last program was October 31, and we will certainly miss seeing it. During the three years we followed many leads, had studies in a lot of homes, and have had several

people subscribe to Bible Correspondence Courses. Brother Shelby Taulbee is living in the Jeff, KY area, where he is still working trying to get a congregation established. Brother Irvin Barnes has just closed a meeting in Jeff. We did have some outside interest during the meeting, and we are continuing to work the area. Brother Barnes has held meetings at Jeff for the last three years and I believe a lot of good has been done through his preaching. (Both on the T.V. and during his meetings). We would also like to thank John Anderson and Roger Owens for their work and support in this area. It has been a pleasure working with them. Walnut Grove will host a New Year's Meeting beginning December 27, through January 2, 1994. Brother Dennis Smith will be conducting the meeting. If you have any questions please contact Dennis Smith or Marvin Cromer. Thank you ALL so much for your prayers and support for the work in Eastern, KY.





A D V O C A T E

No. 2 February 1, 1994

JUST BUTTERING THE TOAST

By Taylor A. Joyce

Life is filled with choices, and on the decisions made, frequently hang the weightiest matters—the possibility of success, the opportunity for happiness, the hope of eternal life. The New England poet, Robert Frost, wrote:

*Two roads diverged in a wood, and I,
I took the one less traveled by,
And that has made all the difference.*

In moments of contemplation we can all recognize the far reaching effects of the choices we have made—the choice of an occupation, of a home, of a companion. Had we made a different choice at the crucial moments in our lives, we might have been different, lived in a different place, attained a different level of financial success. Of far greater importance are the consequences of the choices we make in the realm of the spirit.

Jesus had a habit of placing his auditors in one of two classes—sheep or goats, wise builders or foolish, light or darkness, sons of God or children of the Wicked One. In one of his most familiar statements Jesus pictured everyone as traveling on one of two roads—the narrow one which ends in life or the broad one which leads to perdition. And the road traveled was a matter of choice.

Jesus was no starry-eyed dreamer. His teaching was not the unproven advise of a visionary. It was the practical solution to daily problems and universal needs.

The problem of sin and the search for the good life were as old as the human race. The answer to that problem and the end of that search, Jesus

said, could be found by making a proper choice and walking in the right way.

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:13-14) It is that simple, and yet, it isn’t simple at all. Luke quotes the Master as saying strive to enter in. Strive is a verb whose root comes into English in the word “agony.” (Bypaths in the Greek New Testament, Wuest) The word pictures an athlete engaged in the intense competition of the games, even to the point of physical agony.

This suggests that one cannot drift into the kingdom of God. Neither can he enter into the narrow way unconsciously, by accident, or on another’s coat tails. He must make a deliberate choice. He must strive to enter in.

There is a choice between two ways. There is no third way to confuse the issue. One way is strait and narrow. The other is wide and broad. And the distinguishing features of each are so clearly delineated that it would be impossible to mistake the one for the other.

The road to any worthwhile goal is strait and narrow. In order to reach the desired destination one must subdue the impulse to travel many alluring bypaths. One cannot travel two roads at the same time. The decision to travel one road is of necessity a decision against traveling any other.

The student who travels the road to a good education must resist the temptation to drop out of

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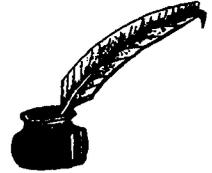
SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

EDITORIAL

By Ronny F. Wade



BROTHER GUY N. WOODS DEPARTS

It is with sadness that we heard the passing of Bro. Guy N. Woods, preacher, debater, writer, and Bible scholar. In a day when so many among the churches of Christ are embracing liberalism in its rankest forms, this man had stood, often in the minority, against many of those departures. His commentaries in the Gospel Advocate Series on James, John, and First and Second Peter, First, Second, and Third John, and Jude are as good and as scholarly as one can buy. In fact most anything that came from his pen was outstanding. His two volumes of "Questions and Answers" are two of the most highly prized books in my personal library. I first heard Bro. Woods preach in the mid 1950's at the Eastridge Church of Christ in Ft. Worth, Texas. He was forceful in his delivery, and spoke with great clarity and insight. His varied background and multi-talents only added weight when he spoke. You could not engage him in conversation without being impressed by the wealth of knowledge he brought to the situation. Perhaps his most endearing quality was his kindness and true gentlemanly behavior when you talked with him. Over the past few years we had corresponded by letter and talked frequently by phone and in person. Never was he discourteous. No question was too insignificant for him to answer, and always with dignity and respect. He told me one time that if every young preacher would master *The Witness of the Spirits* by Sweeney, *The Gospel Plan of Salvation* by Brents, and *Instrumental Music* by M. C. Kerfees, he would be better off than going to a Christian College. In musing about great gospel preachers, he once said that the three greatest preachers of his time were N. B. Hardeman, G. C. Brewer, and Foy E. Wallace, Jr. and that he had known and labored intimately with all three. He felt N.B. Hardeman was one of the top five orators to ever live, and was in the class with Wm. Jennings Bryan. One day, not long before his death, we were discussing a number of bible topics and the war

See page 5

THE QUERIST COLUMN

By Ronny F. Wade

Question: What is the meaning of Deuteronomy 22:5? Is it binding on sisters now as then? Explain the word abomination. (A1)

Answer: The verse in question reads "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." In the beginning we are told that "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27) God obviously intended for the man and woman he created to be different. God did not make two men nor two women. I suppose He could have, but did not. The primary thrust of the verse in question deals with the differences between men and women. The clothing worn by each is but one of many evidences of those differences. Under the law of Moses men and women who violated this passage were guilty of abomination in the sight of God. That just means they did that which was abhorred or detested by God. The Pulpit Commentary observes: "The divinely instituted distinction between the sexes was to be sacredly observed, and, in order to this, the dress and other things appropriate to the one were not to be used by the other. That which pertaineth to a man; literally, the apparatus of a man, including, not dress merely, but implements, tools, weapons, and utensils.... Whatever tends to obliterate the distinction between the sexes tends to licentiousness; and that the one sex should assume the dress of the other has always been regarded as unnatural and indecent (comp. Seneca, Epist. 122,)" p. 355. Then on page 364 "Our very dress is a manifesto of truth or of falsehood. God has stamped a visible distinction in the appearance of the human sexes, and it is fraudulent to obliterate them." Another passage that has a bearing on our discussion is found in 1 Cor. 6:9 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,..." Regarding the word "effeminate" Macknight says "catamites-This name was given to men who suffered themselves to be abused by men, contrary to nature. Hence they are joined here with (sodomites), the name given to those who abused them. The wretches who suffered this

abuse were likewise called pathics, and affected the dress and behavior of women." This verse points to the despicable homosexual relationship wherein one male assumed the role of the female even to the point of dressing like a woman. One is reminded of the words of Paul in Rom. 1:27 "And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet." The point is simply this: God has always intended that the sexes be different. They were created different. They were given different roles in life. To obliterate that difference and disregard these roles is to invite the displeasure of God. Another outward sign of difference is their hair, and is considered by Paul in 1 Cor. 11:14-15 "Doth not even nature itself teach you that if a man have long hair it is a shame unto him? But if a woman have long hair it is a glory to her: for her hair is given her for a covering." The word "nature" used by Paul refers to their own sense of propriety, hence reason and experience. Macknight adds "But others thereby understand the nature of the sexes, which requires that they be distinguished by some outward mark. Hence the law of Deut. 22:5..." Long hair, a glory to woman, long hair, a shame to men.

In our world today, there is an open attempt to do away with all distinctions between men and women. The woman's equity movement has declared that women can do anything that men can do, and should be considered equal in all areas. As a result there are unisex clothing stores, unisex hair salons; etc. etc. Religiously women seek the pulpit even though God forbids it in 1 Cor. 14:34-35; 1 Tim. 2:11-12. The Gay Rights Movement is but another attempt to do away with biblical teaching regarding marriage between men and women only, and in its place allow and encourage marriages between the same sex, which are an abomination in the sight of God. Surely the Lord is displeased with all such attempts. While the passage in Deuteronomy (22:5) does not directly apply to us anymore that any other Old Testament verse directly applies to us, the principle contained in it does. It, like others, was written for our learning. The difference God intended in the sexes belongs

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FOLLOWING PAUL (2)

By Bennie T. Cryer

The last article under this heading dealt with the alien sinner following Saul (Paul) in his obedience to the gospel. Immediately upon hearing the instructions of Ananias to arise and be baptized in order to have his sins washed away Saul arose and was baptized, Acts 22:16; 9:17-19. This baptism put him into Christ, into His death, into His burial and resurrection. He was added to the church, Acts 2:47. Then he began walking in a new life, Romans 6:3-5. This new life offered Paul another opportunity to show others who had begun this same new life how to live that life. He wrote the church in Corinth and all others who call upon the name of the Lord, "Be ye followers of me, even as I also am of Christ," 1 Corinthians 11:1. With this instruction in mind let us consider some ways we, as children of God, can follow Paul.

PAUL WAS WITH THE DISCIPLES

Immediately after his baptism into Christ he spent "certain days with the disciples which were at Damascus," Acts 9:19. When he went back to Jerusalem, Acts 9:26-28, "...he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles and declared unto them how he had seen the Lord in the way and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem." The latter phrase indicates that he was with the disciples in all their activities that composed their life in Jerusalem. This was so much a part of his life that later on he could write to those in Rome, "Be kindly affectioned one to another with brotherly love: in honor preferring one another," Romans 12:10. Each Christian would do well to remember that Paul practiced this and they need to follow him in this. Instead of seeing how little time you can spend with fellow saints why don't you try seeing how much time you can spend with them.

PAUL BEGAN TO PREACH JESUS

Acts 9:20, "And straightway he preached Christ in the synagogues, that he is the Son of God." This took courage but Jesus had made a difference in his life and he wanted to share the blessings with others. You may not be able to preach Christ in a public capacity but you can tell others about him in private situations. Not only that, you can declare

him by your life. Many have come to Jesus because of the godly lives of brothers and sisters in Christ. Children reared in Christians homes have grown up and left the church just breaking the hearts of their mothers and fathers. Later on they have remembered the good examples set by their mothers and fathers and have returned home much like the prodigal son in Luke 15. Many mothers and fathers have been instrumental in saving their families by the godly lives manifested as they raised their children. In 2 Thessalonians 3:7 Paul wrote, "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you." Follow Paul in this and you will be blessed.

PAUL WAS STEADFAST EVEN IN DANGER

"And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him," Acts 9:29. If you desire joy and peace in serving Christ learn to follow Paul in this. Whatever his duty was he performed it in spite of the danger or cost involved. If it required change of location he was willing, Acts 9:25, 26, 30. If he were imprisoned he was steadfast in performing his duties. He was the perfect example for all of this so much so he could write, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," 1 Corinthians 15:58. So many have quit because they did not follow Paul in this matter.

PAUL WAS CONTENT IN EACH SITUATION

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content," Philippians 4:11. "Content" comes from a word that means self-sufficient. Paul loved the fellowship of brethren, but if alone he could function. He loved the freedom to travel from place to place to preach, but if imprisoned he could have joy. He loved good health, but if stricken he understood that the grace of the Lord was sufficient for him. He did not let outside circumstances, external pressures, or anything like that interfere with his course of action. He had internalized his energy source and could therefore be content in all these situations. What an example to follow! What blessings would come to the church if we did that.

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The peace that passed all understanding was his to possess. May you follow Paul and also possess it.

The apostle Paul has become a part of the great cloud of witnesses that surround us as Abel, Noah, and Abraham were to the first century Hebrew Christians, Hebrews 12:1. Let us use him as an example to follow as we serve Christ and endure the devouring tactics of Satan. —OPA

JUST BUTTERING THE TOAST

Cont. from page 1

school. He must refrain from mind wandering and wool gathering and concentrate on the business at hand.

Just so, the road to life must be pursued with single-minded determination. And to enable us to make the right choice Jesus offers a comparison of the alternatives.

The wrong road is the one with easy access. "Wide is the gate and broad is the way." The soul merchants offer the gullible an easy religion, sometimes requiring no more of them than a raised hand or a signed card.

It is also the road of "everything goes." The distinction between right and wrong has become blurred or has become lost altogether. Every evil practice has its defenders. And the most vocal defenders of evil are often "men of the cloth." Preachers can be found defending the use of drugs, homosexuality, free love, and disobedience to civil authorities.

This is the road to disappointment—"that leadeth to destruction." Never did a road promise so much and then renege on it all.

It is the "follow the crowd"

road. "Many there be that go in thereat." There is loneliness on that road, but it is the loneliness of one lost in a crowd.

It is clear that choices and decisions confront all of us all along the pathway of life: shall I strive or not strive to enter the strait gate; shall I walk the broad way or the narrow way; shall I pursue life or death, shall I "take it easy," or am I disciplined enough to "endure hardness as a good soldier?" The choices must be made on earth. The rewards will be given in heaven.

If, while Mrs. Jones is seated at the breakfast table, she smells smoke and discovers that the dining room curtains are on fire, she must make a choice. She may choose to continue buttering her toast. Or she may choose to call for help and, pending the arrival of help, to begin trying to extinguish the blaze.

The Bible says there is a heaven to be gained and a hell to be shunned. There can be no more important choice than to attain the one and avoid the other. But with that awesome decision confronting us, many of us have decided just to continue buttering the toast! —1713 Savannah Dr., Fort Smith, AR 72901.

EDITORIAL

Cont. from page 2

question came up. He said "you know, brother Wade, you folks are right on the war issue, I have always opposed Christians going to war and still do." There were, of course, areas where we disagreed, and we were open and frank in our discussions of those subjects. He had debated Ervin Waters and E. H. Miller both on the cups and classes issues. In fact he probably had held more debates than any other man in the church of Christ prior to his

death. The Gospel Advocate Office won't be the same without him. It seems as though I have been going by there for most of my life. For years the venerable B.C. Goodpasture welcomed you both to the office and his home, where, in the back he kept rooms of used books he had imported from Europe, and gladly allowed you to browse 'till your heart was content, then Bro. Woods, always the consummate gentleman, the kindly scholar. I will miss him. Even though we disagreed on a number of things, I shudder to think where many of the churches of Christ would be without his influence and stand for truth.

THE QUERIST COLUMN

Cont. from page 1

to no single dispensation or law period, but extends to all creation from the beginning of time until time shall be no more. For this reason we believe Christian women should be careful to always demonstrate by conduct and dress the role God has given them. By the same token, it is just as important that Christian men be characterized in dress and conduct as masculine rather than feminine. The principle of difference applies to both sexes equally. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

Future Remorse

Know that every unspoken word of kindness -

And each omitted small carress,

Tho hardly deemed worthy of notice now,

Will truly be regretted -

When one who loves you so dearly,

Is laid to rest

--Lois Trigg

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CHURCH DIRECTORY INFORMATION

Please make the following corrections and changes in the 1993 Church Directory:

1. Burkart Church of Christ (Newton County) Missouri change of address: John R. Scott, 903 Peterson Road, Neosho, MO 64850.

2. Jamesville, MO change Sunday meeting time to 10 a.m.

3. McGregor, TX change Sunday night time to 6 p.m.; Sunday a.m. is 10:30; Wednesday is 7:30.

4. Flint, Michigan has moved to Mt. Morris Road west from I-75. Call one of the Brethren listed for directions.

5. Hunt, AR is no longer meeting.

6. New Congregation: Lamar, AR, Highway 64 Church of Christ, P.O. Box 182, Lamar, AR 72846. (Meeting in the old Post Office building) 10:30 a.m. Sunday.

7. Woodlake, CA change of address for Weldon Buddy Brumley to 623 N. Quince Dr., Exeter, CA 93221.

I only have a few of the 1993 Directories left. If you have not ordered yours, do so today. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808.

HAWAIIAN TRIP

A congregation was begun on the island of Oahu by Brother Virgilio O. Danao of the Philippines. The first service was held

August 16, 1993. The church meets in the High School at Waipahu on Lord's Day at 9:30 a.m. Brother Danao worked among the members, their kin-folks and acquaintances for four months before returning to the Philippines. Four were baptized and others took their stand for the truth. Even though all the members are Filipino, the services are conducted in English. Anyone from the mainland (U.S.A.) can come there and worship.

As has been reported, one man who took his stand for the truth was formerly a digressive preacher for several years. His name is Felipe A. Bayani. Brother Bayani was a man in influence among the digressives in the Philippines before he moved to Hawaii, and will be a great asset to the congregation at Waipahu.

On November 29, 1993 we went to Hawaii to encourage the new work there. Brother Don King had informed us that brother Danao had expressed a desire that preachers from the mainland would come to Hawaii, and by their presence and preaching, let the Filipino brethren see that there is brotherhood behind that work.

We had the privilege of meeting and studying with certain ones in a private capacity and also met with the congregation on the Lord's Day December 5 where we preached. Including ourselves there were about twenty persons present, some of whom were visitors. The brethren there are very cordial and hospitable. May the Lord bless all of their righteous efforts for him.—Paul Nichols and Richard DeGough

BAILEY-DONAHUE DEBATE

There were two public discus-

sions held in Athens, Alabama on the dates of Aug. 5-7, 1993. The first debate was between Mark Bailey and Patrick Donahue on whether or not an artificial covering is bound upon women in addition to the long hair in 1 Cor. 11:2-16. Both disputants conducted themselves as Christian gentlemen, as a good number of interested brethren from various places gathered to hear the issue discussed. While it is not my purpose to catalogue all of the arguments, pro and con, that were introduced into the discussion, I would like to comment on some of the more interesting things that occurred and give an overall view of what happened.

Bro. Donahue was the first to be in the affirmative and he affirmed the following proposition: "The Scriptures teach that a woman must wear an artificial covering (in addition to her long hair) while praying or prophesying." Although Bro. Donahue is supposed to be an experienced debater, he was very weak and he was also visibly shaken at times. In fact, Bro. Donahue refused, even after constant pleading by Mark, to define the terms of his proposition. What was he afraid of? That is what the audience was left to ponder, as it became apparent that he was trying to distance himself from the terms of the very proposition he was under obligation to prove!

The truth is that Bro. Donahue was defeated before he ever got started. He made admissions that severely crippled his position at the very outset. He admitted, for example, that the word "artificial" is not specifically used in the context of 1 Cor. 11 and that no Lexicon defines the word "covered" [katakalypto or a form of the word] as something "artificial." It was also admitted that

the words "covered," "uncovered," and "not covered" is 1 Cor. 11:5, 6 and 13 could be used interchangeably with the "covering" [peribolaion] in verse 15. The effect of these admissions, in the Donahue camp, was nothing short of catastrophic. At one point during Mark's final speech of the first night, Bro. Donahue and his moderator, Hiram Hutto, began speaking to each other in a tone of voice loud enough to disturb both Mark and some in the audience. This was not intentional on his part, but it was an indication that all was not going well for them. In fact, Bro. Hutto apologized the next night for what had happened.

Mark's affirmative speeches were a refreshing change, as he affirmed the following proposition: "The Scriptures teach that long hair is the only covering that Christian women must have while praying or prophesying." While Donahue's affirmative speeches were often confusing and hard to follow, Mark covered 1 Cor. 11:3-15 with ease, at times giving a verse by verse exposition, and he proved that the only covering bound on women in the chapter is the long hair (1 Cor. 11:15). Also, the women in the audience heard some much needed exhortation to let their hair grow so that they might have the "glory" that God intends for them to have.

Mark not only upheld the truth, but he also exposed Donahue's position as being the extreme hobby that it is! Mark pointed out that Bro. Donahue takes the stance that he would refuse to baptize a woman who would not agree to wear an artificial veil. Mark gave this great emphasis, and although it cried out for a response and probably left some of Donahue's people in shock, Bro. Donahue never gave

a reply to it and avoided it like the plague! This was an interesting debate and Mark Bailey is to be commended for the outstanding job that he did.



BONDS OF MATRIMONY

PENIX-MAHURIN--On November 20, 1993, two of God's children were united in marriage here in Stockton, CA. Troy Penix and Stacey Mahurin, the granddaughter of Granville Mahurin, one of our elders, and the daughter of Dennis and Beverly Mahurin promised themselves to each other so long as they both live. Dennis, the bride's father, is one of our deacons. A host of Troy's and Stacey's loved ones and friends witnessed the exchange of vows. They are both members of the church in Stockton and have made their home here. We pray that their life together will be as beautiful as their wedding.--*Bennie Cryer.*

MIDDICK-HARRISON--On a brisk Friday afternoon, the twenty-fourth of December, just South of Joplin, Missouri, at the Leawood Village Church of Christ, Christopher Max Middick and Bobbie Rhea Harrison were united in the holy bonds of matrimony. The couple performed their vows before an audience of believers, friends and relatives. There were several selectively chosen songs that enhanced the ceremony. This black and white wedding was uniquely done in a western style ceremony and the

couple headed for Oklahoma where they will reside and be an active part of the Frederick Church. We wish the best for them both and pray that they will be an active example of Christianity that the Lord would want them to be. I have known and loved Chris, my cousin, for many years and I pray the richest blessings be upon him and Bobbie for the rest of their lives together. It was my honored privilege to officiate at their wedding.--*Kenneth R. Middick*



REINER--Fred Anthony Reiner, was born Oct. 15, 1912 in Springfield, Mo. He passed from this earthly life Dec. 25, 1993. He was married to Minnie Lager, March 21, 1931. He is survived by his wife of the home; one daughter, Evelyn Bond, Joplin, MO; one brother, Donald Renier, Cape Coral, Fla.; ten grandchildren and six great grandchildren. Three children preceded him in death. I met Bro. Reiner and family in Kansas City, Mo. in 1956. I said the ceremony that united Franklin and Evelyn in marriage, that same year. Fred was a member of the church for many years, and was one of the most eloquent writers and speakers one could ever want to hear or read after. He was one of the most widely-read men I ever knew. He read the classics, art, books, history, science, fiction, etc., but he was known for his vast knowledge of the Bible best of all. He was a member of the Leawood Village Church of

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Christ, of Joplin, Mo. and he helped in the teaching at many congregations, as well as at his home congregation. I have always held him near to my heart as a friend and brother in Christ. I will miss this brother, and I wish I could reach out and retrieve some of the knowledge and expertise he had in so many fields. His demise did not come as the doctors had predicted. He defied their predictions and lived on. Though he could give good advice, he could also take it. This writer is so much better off for having known him all these years. We would like to express our sincere sympathy to the family. Interment was in Burkhart Cemetery, near Racine, Mo. This writer, assisted by Chet Floyd, conducted the services.--*Clovis T. Cook.*

CLARKE--Late Sunday evening, November 7, 1993, as darkness settled over the land and as the stars came out, the spirit of Sister Lela Clark left her earthly house in response to the Father's invitation. Lela had been preparing for many years for this special day. Her husband, Earl, our beloved brother, departed about two years ago. After months of struggling to stay in her earthly tabernacle, it must have been a welcome sight when the Father sent his angels to escort her to His world. We're all so thankful that Jesus has travelled this road and made the necessary reservations for the coming of each of His children. Lela was eighty-four years of age. She leaves behind two children, several grandchildren, and many brothers and sisters in Christ. Beautiful singing, including "An Empty Mansion," was by a group from the El Cajon Congregation, where Lela regularly attended. Brother Fred Lay and I were honored to officiate.--*Marvin Fisher.*

FRY--Willie "Pete" Fry, son of Wm. F. and Stella Hope Gibson Fry, was born Dec. 18, 1914 at Mulkey, OK, and departed this life Dec. 25, 1993, following an extended illness. He was a member of the congregation which meets on First Avenue here in Ardmore, having been restored to duty a few years ago, and a lifelong resident of this area. He is survived by one son, Alan, Port Orange, FL; one sister, Ruby Wells, Ardmore; two brothers, J.C. Fry, Ardmore; and Vira Fry, Oklahoma City, and several nieces and nephews. Graveside services were conducted on a cold, wintry day, Nov. 27th, at Hillcrest Memorial Park. We are sorry to lose this good friend and brother--*Johnny Elmore*

CHAMBERS--Billy Joe Chambers was born Feb. 6, 1930 at Woodford, OK and departed this life Sept. 5, 1993 at a hospital in Oklahoma City. He is survived by his wife, Patsy, of the home in Ardmore, OK; one son, John, of Irving, TX; two daughters, Rachel, of the home, and Darlene Crowell, of Lone Grove. Bill obeyed the gospel in 1971, and was a member of the church meeting of First Avenue at Ardmore. The services were conducted from Griffin-Kennedy-Watts Funeral Home on Sept. 8, with burial at Hillcrest Memorial Park in Ardmore. Singing was by friends and members at Ardmore. The writer spoke, assisted by Joe Hisle. Bill was a good friend, as well as a brother-in-law and will be missed.--*Johnny Elmore*

McKINNEY--Velma June McKinney was born near Yant, Oklahoma on Sept. 8, 1913 and passed from this life, Oct. 20, 1993 in her home. She was married to Mac McKinney in 1935 and soon went back to New Mexico only to return again in 1941. They remained in

Hughson, CA the rest of their life. Their marriage was blessed with two children, Glenda DeGough and Myron McKinney both of Hughson, CA. She was blessed to have her children near her until the last. June obeyed the gospel in 1929 under the preaching of my great grandfather T.F. Thomason, and remained faithful until the end. Her influence was evident at the graveside service by the many Christian friends and relatives present. She is also survived by seven grandchildren and 17 great-grandchildren. Most of her grandchildren have learned to love the Lord and have obeyed the gospel. She truly loved her heavenly Father and radiated this love to all who came in contact with her. She is certainly missed by many of us and our love and regard to the family is extended. It was an honor along with Rod Wilson to speak words of comfort to the gathered crowd Oct. 23, 1993.--*P. Duane Permenter*

EMMERSON--James Argus Emmerson, son of James T. and Annaliza Emmerson, was born in Wright County, Mo. on Nov. 13, 1905, and departed this life Sept. 30, 1993, in Lebanon, Mo. On March 5, 1926, he was united in marriage with Ruth White, and to this union were born twin sons, who died at birth, and one daughter who survives. For many years, Argus was a faithful and active member of the church. Argus and Ruth had lived across the valley from the Claxton Church for 53 years before moving to Lebanon where they had lived the last few years before his death. One by one, those who had been members at Claxton since I first started to church nearly 40 years ago are being called home and Argus and the others are sorely missed. Argus is survived by his devoted wife, Ruth, of sixty-seven years; one

daughter; one sister; three granddaughters and their husbands; and several nieces and nephews. Argus was preceded in death by his parents and nine brothers and sisters. The writer was honored to offer words of comfort.--
Ron Alexander

BECK--Sister Elva Loveta of Andrews, TX was born April 23, 1930 in Holdenville, OK and departed this life in Methodist Hospital, Lubbock, TX, October 2, 1993. She was 63 years old at the time of her passing. She obeyed her Lord early in life and to the end embraced "the faith which was once delivered to the saints." An old song that we oft times sing, comes to mind as I chronicle the passing of this dear sister,..."How our hearts ache with grief as we say good-bye...", and they do, for this virtuous woman had touched so many lives with her love, kindness, and goodness, that it would be impossible to estimate her worth to the church of our Lord. Indeed, ..."her price was far above rubies, and as a woman that feared the Lord, she shall be praised..." The last few years of her life was spent compiling a history of the church here in Andrews, an effort that has amazed and thrilled the

hearts of all who have seen it. It was a compilation of three large notebooks, consisting of names, events, pictures and etc., from 1956 to this present time. What a labor of love! Family, brethren and sisters, friends and acquaintances, gathered for her funeral service at the church in Andrews to say good-bye to her mortal remains. I fell my lot to speak at this service, and I was honored to do so. Singers from the area, sang selections chosen by the family, and did so beautifully. Surviving are her husband, Nollan Ray Beck; one son, Nollan Ray Beck, Jr.; one daughter, Jannette Loveta Geers; three brothers; one sister; five grandchildren; and a host of other relatives. May God richly bless them all with the comfort that He alone can give.--*C.A. Smith*

HOLT--On November 15, Brother Francis Holt and I assisted the family in a memorial service for our friend and brother in Christ, Cyrus S. Holt. The funeral was conducted in the beautiful church building on Monte Vista Avenue in Waco, Texas, a building Cyrus had labored and sacrificed to help build in the latter years of his life. His body was laid to rest in the Waco

Memorial Park. Cyrus was born January 17, 1913, in Horatio, Arkansas. He married Evelyn Roach on January 18, 1940. To this union were born three children, all of whom are faithful members of the Lord's Church. Cyrus was baptized in 1939 by Brother James R. Stewart and shortly thereafter began preaching the Gospel. For approximately fifty years, Cyrus preached in Texas, Arkansas, and Oklahoma. He was a dedicated Bible student and a staunch defender of the Truth. One of his sons commented that as a boy he would awaken in the night and see his dad sitting at his desk studying the Word of God. Cyrus had a thirst for knowledge. Brother Holt leaves behind his faithful wife of 53 years, who very lovingly cared for him after he became disabled; three children, Nancy Price of Lorena, Texas, Keith Holt of Abilene, and Steve Holt of LaMarque, Texas; six grandchildren and four great-grandchildren. It was my privilege to visit often with Cyrus since 1986, and we had become very close. We enjoyed walking (mostly talking) together. He was my friend, and I miss him.--*Billy Orten*

HUNT AND PECK

By Barney Owens

A joyless Christianity is a nerveless Christianity. The eunuch after finding the pearl of great price, "went on his way rejoicing." The Jailer at Philippi obeyed in baptism then brought Paul and Silas into his house, set meat before them and "rejoiced, believing in God with all his house." Can you and I give like evidence of sincere adhesion to Christ? Let's not deceive ourselves in giving the answer. In days when health is high, spirits in full flow, circumstances good, friends many and kind - in a word, when we are in the sunshine of life - it is quite possible to mistake the sense of God's goodness and that general contentment with per-

sons and things around us, which is the natural expansion of the heart under the warmth of prosperity, to be spiritual joy. This, however, is the experience of happiness, not that of joy. Happiness is fed by external circumstances, not from an internal spring. The question then is not a practical one, for it is in no other power than that of joy that we can surmount the temptations and difficulties which beset us on life's path. Joy is the spirit that must be ours to render acceptable homage to God. In a lesser age, one said something we should think on, "neither be ye sorry; for the joy of the Lord is your strength." (Neh. 8:10).



the fields are white already to harvest

Clovis Cook, 1503 E. Crestview, Springfield, MO 65804, Jan. 5—Since last report we have kept a fast pace preaching and visiting, and other work that we feel was needed. We recently baptized a young lady in the Lee's Summit congregation, here in the Ozarks of Missouri. She has been brought up in a fine Christian home, and it was not a surprise to see Monica Young obey the gospel. She and others who have obeyed the gospel lately at this congregation, are very fortunate to have a church like Lee's Summit to worship with. I preach there often, and it still feels like home to me. The Lord willing, we are leaving for LA this week, where we will take up the work that was begun last winter. It is our hope that more good can be done. We visited with members of my family, one of which was in the hospital for a few days while we were there. We met with the Garden's Edge congregation, which was my home in Wichita Falls, Texas, for the first twenty years of my life. They asked me to make a talk for them, and I obliged them by doing so. We also attended two days of the annual study in Arlington, Tex., which was held in their beautiful new building. They had good attendance. Our granddaughter, Brandi Burton, has moved here and is attending South West Missouri State University, and who is a fine Christian girl, accompanied us on this trip. She also attended the annual New Year's meeting in Oklahoma City, which was her first. We think it was a very good meeting. There has been a lot of sickness and deaths reported of late. Our sympathy and sorrow goes out to all who have been touched by either.

John W. Anderson, Rt. 2 Box 186, Neosho, MO 64850—I'm looking forward to holding a gospel meeting at Sharonville, Ohio, April 20-24. If you happen to be in the area, we would appreciate your attendance. I'd like to thank the congregations at Garland, TX; Council Hill, OK; Slocomb, AL and Forest Grove, OR for allowing me the privilege of hold-

ing meetings at your congregations in 1993. It was a pleasure to be able to travel with Irvin Barnes to Kentucky this fall. Thanks also to Gayland Osborn, Arvil Baker and many others who drove countless miles and hours to support gospel meetings this past year. Finally, thanks to J.R. Gilstrap, Brian Scott, and the members of the Burkgart congregation who give me peace of mind while I'm on the road knowing that all will be taken care of while I'm gone. Preachers can't preach effectively without the love and the support of the home folks. And I'm thankful for my brethren in Southwest Missouri.

Edward Williamson, HCR 4, Box 5, Raymondville, MO 65555, Nov. 28, 1993—Things are going well at the Bendavis, MO congregation. We are at peace and busy in the cause of the Lord. Our attendance has increased considerably in 1993. We were able to enjoy some of Lynwood Smith's meeting at Houston in November and also J.W. Kornegay's meeting at Iuka, AR in the summer. Here at home we continue to benefit from good preaching by occasional guest speakers. We appreciate the efforts by Rodney and Monte Wood from Fieldstone congregation, and also Ron Heiskill from Iuka, AR congregation. We also enjoyed the fellowship of the Ava, MO congregation recently. Beth and I welcomed the birth of a new son on November 16, 1993. Ethan Allen is a blessing from the Lord! We welcome any who come our way to enjoy the fellowship of the Bendavis congregation.

James H. Hensley, 301 Brannon Drive, Lot 44, Dickson Tennessee 37055, 615-446-2062—It has been a while since my last report. I just returned a short time ago from Jesup, GA. I did about six weeks personal work there. Sure did enjoy knocking on doors and talking to people about the Lord and His Church. Had one to obey the gospel and was baptized in the first three weeks and had two visitors the last Lord's Day I was there. They cer-

tainly need someone to work with that congregation, but they are not able to support a preacher. Looking forward to returning sometime this spring for a meeting and also a meeting at Broad Head, KY, the last of May. We have small congregations all over this country that cannot afford meetings and our larger congregations with large treasures seem to forget about them. Brethren, Matt 6:19-21, Jesus says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also." This is talking about the individual Christian. But the Collection on the first day of the week is the Lord's, money, and is for the work of the Lord's Church everywhere. Brethren, I sure wouldn't want to be a leader of a congregation that is setting on 20 or 30 thousand dollars of the Lord's money should He return to gather His Church. So, Brethren, let's all get back together working for the Lord, as we see the day approaching. For we all should be working for the same cause, to make Heaven our Home. May God bless His people everywhere.

Roy Lee Criswell, Rt. 2, Box 2336, Cassville, MO 65625—The congregation here at Aurora, Missouri continues in peace for which we are most thankful. It was our good pleasure to have preaching Brother Ron Alexander and Mike Criswell preach for us recently. Both of these brethren presented good sermons. We are always happy to have preaching brethren to drop by and preach for us. Recently we started advertising a correspondence course in the Aurora paper. Also we continue with articles in the paper and a weekly radio program. I conduct two home studies each week at the local nursing home and have been studying with others as time permits. We are teaching publicly. We want to en-

courage them as much as possible. We are thankful for those who help support the work here at Aurora. Please pray for us and may the Lord bless the faithful everywhere.

Miles King, Rt. 1, Box 115, Scotland, AR 72141, Jan. 3, 1994—The New Year's meeting in Oklahoma, City was real good. We were so glad to see brethren from so many places. The sermons and lessons were so good and so was the gospel singing. At Scotland we have been hearing some good lessons this Fall and Winter from Bro. Cecil Smith from the New Salem congregation in Mississippi. We also enjoyed having Bro. Terry Baze preach at Scotland recently. We look forward to a gospel meeting with Terry this July (10th thru 17th). We are happy about the new congregation at Lamar, AR.

Kevin Presley, P.O. Box 2398, Ada, OK 74820, Dec. 10, 1993—As I look back over 1993, it has been a productive year in the Lord's work. Since last reporting, I have held meetings in Fort Worth, TX; Flintville, TN; and Chapel Grove, TN. At Fort Worth, I enjoyed the hospitality of Kelly and Tammy Lloyd. The meeting was well attended with several gospel preachers present. At Flintville, I made my home with Louis and Anne Mearse. It was a joy to be in their home. Although the meeting produced no visible results, we had outside visitors at every service, so we feel as though the seed was sown. It is always a treat to be with the brethren at Chapel Grove. They are a talented and enthusiastic group that loves to hear PLAIN, OLD-TIME gospel preaching. My thanks to both Dwight and Reba Patton, and Leo and Burnice Burns for their hospitality. I appreciate all the brethren who have had me for meetings this year. This week I am in Mt. Vernon, KY visiting Zade McClure and his wife. I am looking forward to preaching at Blue Springs this weekend. My schedule for the first half of the 1994 is as follows: Joplin, MO, Feb. 18-27; Walnut Grove, KY, March 27-April 3; Atwater, CA, April 22-May 1; White Bluff, TN, June 5-12; Beattyville, KY, June 15-18; Chapel Grove, TN, July 10-17; and Oklahoma City, OK (21st St.) July 22-24. If you can support us in any of these efforts, we would love to see you. My

telephone number has recently been changed. My new number is (405) 436-1331. Pray for us in the days ahead, and may God bless the faithful church throughout this New Year.

Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361, Dec. 6—The meeting at Brazil, IN closed Nov. 7 with a good crowd. After this I was at home for a few days and then went to Canon City, CO for a week. There were seven or eight confessions of faults. Nov. 29, Richard DeGough and I went to Hawaii to encourage the new work there. It was a joy to get to see and be with Bro. and Sis. Virgilio Danao from the Philippines after not seeing them for a number of years. During the next few days we spent many hours together discussing the work in the Philippines and in Hawaii and visiting with different relatives of the Danaos and members of the church. We visited twice in the home of Bro. Felipe Bayani, the preacher who lives there. On the Lord's day Richard and I preached a "double header." The congregation numbered about twenty. Dec. 6 the Danaos left for the Philippines and Richard and I left for home. Recently I have had the privilege of preaching at Fremont, Atwater, Turlock, Yuba City, El Cajon, and Lodi. Next Lord's day I am to preach at Sanger and the next at Clovis. It was a hard decision to leave California but we have agreed to move to Kansas City and work with the congregation at 79th and Kansas. We had invitations to come to other places, but we decided that it was best for us to be in a more central location in the brotherhood. We look forward to this new work with these good people, and are anxious now to get there and make our home among these highly motivated and enthusiastic brethren. We have no set time to be there, but as soon as we can finalize the sale of our property and make arrangements we will be moving. The Lord bless all the faithful everywhere.

Melvin Blalock, 214 Pearl St., Cleburne, Tx 76031—The past year has been an interesting and rewarding one in many ways. I have had the privilege of preaching at several

congregations during the year of 1993. It has been my pleasure to be able to speak at the following congregations, some on more than one occasion; Crescent, Ok., O.K.C., N.W. Twenty-First St., the Hoyte congregation near Cameron, Tx., Duncanville, Tx., San Angelo, Tx., Irving, Tx., Arlington, Tx., and Lawrenceburg, Tn. It was indeed enjoyable to be with all of these brethren, but one of the highlights of the year was our visit to Tennessee. My son, Joel and I were able attend the Labor Day meeting in Tennessee. The Chapel Grove congregation hosts this great meeting. Brother Alton Bailey did a good job in conducting the meeting. I was happy to be asked to speak in this great meeting and become acquainted with the many fine Christians in that area. Their hospitality is unsurpassed. It was good to be associated with Alton Bailey, Johnny Fisher, and Paul Walker. They treated us royally. Several other preachers were in attendance as well. We appreciate the invitation of the congregation at Lawrenceburg to speak for them on Sunday while we were there. This was my first time to ever be with this congregation, although I had heard much about them over the years. During the month of August, I accompanied Brother Allen Bailey and others to a debate in Athens, Al. Allen debated the cup issue and his brother, Mark debated the issue of the veil, showing that a woman's hair serves as her covering. Both of these men are good debaters and are to be commended for upholding the truth. Our local work continues with the congregations at Cleburne and Weatherford. We have a good work with both congregations. We continue to have home studies in both places and take our turn at preaching for each one. We have been blessed with some growth in both places. It is good to see the zeal that is manifest among some of these brethren. We have also witnessed their spiritual growth. Brother Weldon Couch of the Weatherford congregation has been a great help in doing home studies with me. Due to his influence we were able to set up a study with a woman who lives at Arlington. We baptized her and she now attends the Green Oaks congregation in Arlington. Weldon

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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)

has only been a member for about a year and a half, but he is continually attempting to teach others the Gospel. Earlier this year we were blessed with the addition of two souls to the church in Cleburne. Bubba and Elaine Toomer were baptized after a home study. Their growth in the church is encouraging. Recently a young man took his stand with us from digression. We are hopeful that he will continue in the faith. All in all our work in the gospel over the past year has been encouraging. May God bless the faithful everywhere.

Felipe A. Bayani, 94-730 Kahaulua Place, Waipahu, HI 96797—The Church of Christ of the New Testament in Hawaii, the State of Aloha, was organized thru the joint efforts of God's faithful servants, such as Bros. Don King, Virgilio Danao, Bennie Cryer and others with the support of all the Church of Christ in Mainland U.S.A. At first we are meeting for worship in the apartment where Bro. Danao lives, but due to the limited space, we decided to look for a place which is bigger. We went to apply for a room in all the schools in Honolulu, but all our applications were turned down. So we tried in the Waipahu area, and at last our applications to the Waipahu High school located at 94-1211 Farrington Highway is approved, but good only for three months (Oct., Nov. and Dec.) with a minimal rent. Although we are given a short period, we trust in the Lord that we will be given a longer period to use that room in this high School. Before Bro. Virgilio left for the Philippines on Dec. 6, we went to file an application for extension. We thank God for the school administrators had given us the approval to use the said room for

the year 1994. (12 months period) Although we are given this privilege, we are still looking forward that the Church in Hawaii would have her own property. In the absence of Bro. Danao, I had taken over the responsibility of carrying on the work in shepherding the young congregation and preaching the Gospel to the lost and misled individuals thru your support. After our service last Sunday, I challenged each member of the Church to look for a prospect for Bible study. A couple who are newly baptized, Dante and Famie Pascual, requested us to have a Bible study and song practice in their home every Saturday evening. Pray for us in this work that we might be able to make more contact for Christ and His Church. Since the start of the work, there are four baptisms and seven transferred from the Christian Church, that included me. Though we are few, we are happy because we are already a part of Christ's Body. We are also very much encourage thru the visit of the Brethren who are visiting Hawaii, to worship with us. To all the brethren who are planning to visit Hawaii and be with us on Sunday Worship, just contact us on this number: 677-8139 and our place of worship is 94-1211 Farrington Highway, Waipahu, Hi.

Bennie T. Cryer, 2340 Sanguinetti Ln. #93, Stockton, CA, January 3—The work with the elders and deacons in Stockton continues into this new year with a number of new studies with various members and outsiders. In November we worked with the congregation in Fortuna in a weekend meeting. In December we had the privilege of attending and participating in the study at the

congregation in Arlington, TX. Joe Norton and James Orten did a fine job in arranging and chairing the study. The congregation there proved to be a gracious host for that work. I also spoke at the Brundage Road congregation in Bakersfield, CA and in Weatherford, TX. The Lord willing we plan to work with Bro. Carney Briggs in beginning a new congregation in Grass Valley, CA beginning this month. The church in Auburn is sponsoring this work and we look forward to spending some time up there in this effort. God bless all of you.

Kenneth R. Middick, P.O. Box 269, Seneca, MO 64865—Greetings to the brotherhood. We have enjoyed a good year in Seneca, Missouri. There has been some good spiritual growth among the brethren here and we look forward to another prosperous year in the Lord. This has been a good area for our family and we appreciate the area brethren so much. If anyone in this area starves spiritually, it is their own fault. There are more than enough opportunities here for one to take part in gospel meetings and studies if they just desire it. We are looking forward to having Don King for our first gospel meeting of 1994. The church here has a long term goal to relocate in the Seneca area. Currently we are working on getting the church better known in the community and working with the newest converts on their spiritual growth, which I believe is going very well. I would like to thank those that have supported us in the past, we are grateful and appreciate your graciousness toward us in the gospel. Our prayers go out for the brotherhood, please pray for us.



ADVOCATE

No. 3 March 1, 1994

CHARACTERISTICS OF THE GLORIOUS CHURCH

By Johnny Elmore

Jn Eph. 5:27, the apostle Paul described the church as "a glorious church." Thayer defined the word that is translated "church" in the KJV as "a company of Christians," (p. 196), and that is the sense in which I use the word. In our time, much effort is spent trying to convince people of the insignificance and irrelevance of the church. Charles Holt rants and raves in the Examiner that there is no such thing as a church spoken of in the Scriptures. (He must think we can't read!) It is common to hear people downgrade and belittle the church. However, the apostle speaks of it as "glorious."

The church has a glorious head, for Christ is declared to be the "head of the church" (Col. 1:18; Eph. 1:22,23). The church had a glorious beginning, when three thousand became its charter members and it looks forward to a glorious future, when it will be redeemed by our Savior Jesus Christ. A glorious price was paid for the church for it cost the best that Heaven had (Acts 20:28). But these are not the reasons that Paul gives for calling the church "glorious." Let us notice some of the reasons.

A Clean Church

A glorious church is one that has been sanctified and cleansed "with the washing of water by the word" (Eph. 5:26). Plummer said that "the reference to baptism by water is indisputable, for the water is expressly mentioned" (Pastoral Epistles, p. 286). Ellicott said, "The reference to baptism is clear and distinct" (Com. on Eph., v. 26). We should

know that, even if they did not say it. The company of Christians has been cleansed and sanctified (set apart for a holy purpose) by baptism. It behooves Christians to maintain this holy lifestyle. When the Lord returns for his glorious church, he will claim a clean church. The worldly, dancing, beer-guzzling, cursing members will be left behind. No adulterers or adulteresses will be in that company. All those with spots and wrinkles from the world will be rejected. They will then understand what the preachers and others who cared for their souls were trying to tell them.

A Faithful Church

A glorious church is one made up of a company of faithful Christians. At that glorious day, the Lord will greet them with the words, "Well done, good and faithful servant" (Matt. 25:23). The members of the glorious church are always found at their post of duty. They attend the times of worship and service. They are faithful to discharge their Christian obligations. They are faithful in their study of the Bible. How can we expect to be in that glorious church if we are neither good nor faithful? What do we mean by faithful? If we had a car that started only one of three times, would we consider it faithful? If we had a paperboy that delivered the daily paper only once a week, would we think him faithful? I trow not!

A Working Church

A glorious church is a working church. The work is done by each member, not left to just a few. Perhaps it should be mentioned that the work

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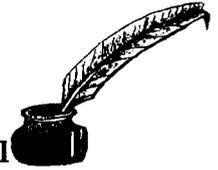
Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

By Ronny F. Wade

Guy N. Woods:
1908-1993

Historical and Doctrinal
Perspectives



In our Editorial last month we recognized some of the accomplishments of Guy N. Woods, preacher, author, debater, and scholar. This month we would like to put some things, both historical and doctrinal, in their proper perspective. From time to time there are men who impact the religious scene to such an extent that it is impossible to overlook their presence. Guy Woods was such a man. For almost seventy years he labored among churches of Christ that use individual cups and Bible classes with women teachers. In the recent past, when so many of those churches were heading straight into unbelievable liberalism, he stood like a rock opposing many of the changes that were being fostered by more progressive minds. As a result he became somewhat of an outcast among some of his own brethren. Not long ago we were visiting about the current plight of the religious situation and I remarked, "Bro. Woods many of the churches with which you work are becoming extremely liberal" to which he replied, "Bro. Wade there is an avalanche of liberalism among us." He was right. Such ideas as: unity in diversity, the use of instrumental music, so called translations containing denominational bias, divorce and remarriage for every cause, unscriptural ideas about salvation by grace, etc. etc. were all opposed by him. His stand was not very popular with many. You might be wondering what this has to do with us? The answer is simple: what goes round among many of those brethren, often comes round among us. The more of it that can be discounted and defeated before it gets a foothold, the easier it is for us to negate it, and keep it from becoming a problem to us. Brethren we don't live in a vacuum. What is a threat to digressive churches will sooner or later become a threat to us, unless we are vigilant and active in our opposition. Bro. Woods conducted well over a hundred debates on nearly every issue that confronted the church. During the forties he conducted nineteen debates on the class question, most of them with those brethren who oppose classes, but use cups. He debated Ervin Waters and E. H. Miller on both cups and classes. Herein lies one of the great mysteries of life to me. How could one so talented and scholarly not see the parallel in using instrumental

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THE QUERIST COLUMN

By Ronny F. Wade

From time to time, we get questions that call for answers that are matters of judgment more than anything else. Such is the case with some of our questions this month. Bear in mind that as human beings we often see things from different perspectives for various reasons. My view may not be yours and vice-versa.

Question: There is a church in our area that is meeting very early in the morning, once a month, so that one person may partake of the Lord's supper and then go to work. Is this worshipping God in spirit and truth? (WV)

Answer: The day upon which Christians assemble to worship is specified in the scriptures e.g. Acts 20:7, 1 Cor. 16:1-2. The manner in which we worship and the activities that comprise our worship are also clearly taught. (Jno. 4:24; Acts 2:42 etc. etc.) The time of day, however, is not specified by the bible. That is a matter of judgment left up to the discretion of the congregation. I have known of churches that met early on Sunday morning, others that met in the afternoon. Most meet around mid-morning. The time of our assembly does not, in and of itself, determine the acceptability of our worship. In my opinion if a congregation is going to meet early one Sunday a month, it would be better if they met at that time every Sunday. It seems to me that it would avoid confusion. The problem I see with the arrangement described in the question is this: what happens if another brother needs to make arrangements for an obligation that calls for meeting in the afternoon? What happens if we have conflicting obligations? Which brother will we yield to? And on and on. I see coming out of this

situation a congregation that meets at a different time every Sunday. Such not only would be unwise, but sets the precedent for leaving the church and its work to the mercy of the domestic demands made on it by the brethren, a practice clearly in conflict with scripture teaching. Let us observe Mt. 6:33 and put the church first. Let brethren arrange their private affairs to coincide with the work of the church, not the other way around.

Question: We make it a practice to give the preacher his check just after the meeting begins. Don't you think this is wise in view of the fact that the preacher might need it? (CO)

Answer: "The laborer is worthy of his hire", so teach the scriptures. How, when, and the amount of support are all matters of judgment left to the discretion of the supporting congregation. However the querist makes a good point. Preachers often need some or perhaps all of the support that will be given for a particular work. For this reason it is only considerate that he be asked. It might even be better if he were contacted in advance to see if he needs help getting to the place. Years ago it was not uncommon for preachers to have to borrow money to get to their appointments. Many times the pay was so low that they barely had enough to pay the train or bus fare to get back home. Today things are much better. It is my belief, however, that many still take far too lightly the support of preachers. Men of dedication will always preach. How much they preach, where they go, etc. is limited by the amount of support they receive. Brethren, let us always be aware of

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BLOOD ON OUR HANDS

By Stanley R. Owens

A disease has crept into the Church of Christ, and it's a deadly thing. It is lethal! It is terrible! And it will cause us all to be lost if we follow this pernicious and terrible doctrine. This doctrine says that people should preach on things that make for peace. It has people saying, "If a certain

doctrine produces discord in the church and causes trouble among the church members, just don't preach whatever that thing is."

May I remind everyone of the words of the Apostle Paul to the elders at Ephesus (in Acts

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BEING PROUD OF OUR DISTINCTIVENESS

By Michael A. Howard

I was recently reading an erring brother's paper and saw this quote: "We tend to concentrate negatively on how embarrassingly different we are, rather than how commendably distinctive we are." How true! We hear all kinds of cutting remarks about our distinctive brotherhood and the Church of Christ in general. We are the group that still meets in one room buildings, don't have buses, Vacation Bible Schools, or local memberships consisting of the elite of the community, don't support universities, don't have the big name residential type pastor system, or exotic Sunday School system, or the modern sanitary, up to date communion service, etc.

I guess human nature tends to shy away and be embarrassed when they talk of their grandeur. Most all denominations look upon the Church of Christ as being a pitiful spectacle. They say, "Look at the great work we do, the large number of followers, our huge complex of buildings that enable us to minister to the whole man, etc." They really like to "toot their horn" and brag of their business. From observation, it appears to me that most people have a "herd" instinct. That is, they feel comfortable in the big group, that has a great big building. They certainly don't believe it necessary to defend their beliefs or actions, but just rely upon the bigness of their institutions to clothe them in comfort.

I remember my early school years when the questions turned to where do you go to church? Most of the "big guys" in my peer group all belonged to the big churches downtown and were touting their special sports program, recreation centers, retreats to special camps and all the in-people who were members of their church. I began to feel a little intimidated because I went to a little church on the north side (wrong side at that time) with just a handful and nothing in my boyish eyes to brag on like the other boys. I was quite young, but I still remember my weak defense. "I go there because my granddaddy built the church and established it here in this city." They could understand that a little, but in my eyes, I wanted to be like the nations around me! You see, I thought as a child, and understood as a child. But thank God a child can be forgiven for his immature thinking,

but when we who are older and wiser become defensive because of our numbers, or our being so conservative, we do err!

Why, we should be accentuating our distinctiveness in following the Scriptural Way, a way that is right and cannot be wrong. We must always remember that we are a Peculiar People, set apart by God, sanctified for his purpose and glory. We must never be discouraged or embarrassed because we are just a handful in some eyes or that we try our level best to worship and live like the early church. Instead, we should praise God that we are counted among those of like precious faith. We must understand that we need to, "hold the line, repair the breach, and contend earnestly for the faith once delivered as we seek and walk in the old paths." We know that Jesus said what He meant and meant what He said, when He said: "Few will find the way into the kingdom of heaven." Remember how many were saved with Lot and with Noah. We should never be discouraged when there is only a handful at our home congregation. We can find comfort that salvation of lives in the Old Testament was never with the masses, but always the minority. Israel was a nothing nation when God chose them for His people in comparison to the mighty nations of Egypt and Mesopotamia, etc. So, maybe we should find comfort in our "handful" status and take pride in being among the "few". Of course we cannot become complacent in our thinking or actions, but must continue to work for the Master while it is light. This course is only our reasonable service.

Our brotherhood will never have Dallas Cowboy type statistics among the religious world. As Lynwood Smith said, "Great numbers will never be drawn to the scriptural way, but people along the way will still accept the truth.

When we all begin to think positive of how commendable our distinctiveness is, the Lord's cause will be glorified and our feelings for our brothers will be magnified. So, we should boldly proclaim a distinctiveness at the workplace, school, peer groups, and our neighbors. When some one comments, "Oh, you are with that little group over on the other side of the tracks", we should say, "Yes, and I am proud of it, would you like to learn

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"THE WINDS OF CHANGE"

By Billy D. Dickinson

When I look at some churches of Christ and behold what has happened to brethren, I am made to weep and sorrow in my heart. It is sad to see how far certain ones have digressed from the truth and to realize that they are now only a shadow of what they once were and what they once stood for! When I consider the many modern trends that the Lord's church has drifted into in various places, as well as the fruits thereof, it breaks my heart into. Furthermore, it is depressing to realize that some brethren have drifted so far and for so long that there doesn't seem to be much hope of ever bringing them back to the old paths. In fact, I'm convinced that some brethren's understanding of the work of the church, how the church functions, and the need for scriptural authority is so distorted that there really isn't common ground for us to meet them on and from which to reason with them.

I weep for these brethren because they are now reaping what they have sown; yet many of them never intended for things to get so out of control. They were like Israel in the long ago, when God's people in 1 Sam. 8:20 desired a king so they could be like the other nations about them. Likewise, there were some in the church who wanted to be like the denominations in some regards. Thus, they borrowed from the denominational world a few unscriptural practices and innovations. However, they only wanted to be like the denominations in a few choice areas while at the same time remain distinct from them. But the problem is that when you compromise the distinctiveness of the church in one area, that always leads to another area until finally the Lord's church is hardly recognizable when compared to the divine pattern. Brethren, we need to learn from this and realize that there is no such thing as a little error, a little digression, or a little liberalism! Some have had to learn that lesson the hard way, for they are now reaping the consequences for having sown the seeds of modernism and digression in the church.

The Spiritual Sword is a publication that is published by the Getwell Church of Christ, a liberal congregation in Memphis, TN. In the October 1993 issue of that journal, several articles were written by men who dealt with different aspects of that issue's theme—"THE WINDS OF CHANGE." Each author lamented over the fact

that they have certain ones in their midst who are in a race to see how fast they can change with the times. Foy E. Wallace, Jr. was quoted as saying that at one time you could not find a liberal among churches of Christ with a fine-tooth comb, but now you could bale them up with a hay rake. No, that's not my characterization of these brethren; that's what they are saying about themselves. Isn't that sad? That's the assessment that they are forced to make as they consider the spiritual condition of many of their preachers and congregations!

Read the following words of Editor Alan E. Higher's article and weep: "Changes are being urged by some in the church today which would compromise the restoration plea—to speak where the Bible speaks and to be silent where the Bible is silent. The list includes, but is not restricted to, the following: (1) Change of the role of women in the public assembly; (2) Change in the emphasis on baptism for the remission of sins; (3) Change in our opposition to instrumental music in worship; (4) Change in the way we view the undenominational nature of the church; (5) Change in regard to the nature of Bible authority. These are not cosmetic changes; these are fundamental changes. Some are determined to restructure the church. These are perilous times. We cannot be oblivious to reality. If an apostasy could take place in the first century while inspired men were still living, it would be folly for us to ignore that possibility today."

Yes, these men are in the fight of their lives. Surely they have already seen the handwriting on the wall, because if history teaches us anything, it reveals that these brethren are destined to lose the battle. They are going to be shown the door and pushed out. The truth is that these brethren were the very ones who laid the groundwork for the total abandonment of Bible authority that they are now combating. No, they didn't intend for things to get so out of hand. They just wanted to make a few changes. You see, the reality is that the winds of change have been blowing for quite some time. The winds of change didn't just start blowing today or yesterday. The problem is that the winds of change have now become a hurricane and some of these brethren are now wanting to close the floodgates! It's sad to realize that if these liberal churches of Christ keep going in the direction they're going in, when it's all said and done there won't be a dime's worth of difference between them and the denominations.—215 Forest Hills Dr. West Monroe, LA. 71291

CHARACTERISTICS OF THE GLORIOUS CHURCH

Cont. from page 1

should be done in the Lord's vineyard, and not in some other vineyard. We are to abound "in the work of the Lord" (I Cor. 15:58). If someone told me about a place where trees "abound," I would expect to find some timber there. If we "abound" in the work of the Lord, we will see some activity, not deadness and stagnation. We will be working out our "own salvation with fear and trembling" (Phil. 2:12). We will work "while it is day" (John 9:4), realizing that the night of eternity will soon fall when no man can work.

A Loving Church

A glorious church is a loving church. Men know they are disciples because of the love they show to each other (John 13:35). There will be no high hats, or cold shoulders in the glorious church. They love the Lord, and show it by keeping his commandments (John 14:15).

A Humble and Unselfish Church

A glorious church is humble and unselfish. It is a company of disciples where the poor and humble feel at ease. When strangers visit, they are not looked down upon because they cannot dress as well as others. The members are never seeking only their own, but they seek the good of others as well (Phil. 2:4). The members of the glorious church are "ready to distribute, willing to communicate" (I Tim. 6:18). That is, they are willing to spend and be spent for the cause of Christ.

May every member of every congregation endeavor to make the church truly glorious so that we may be part of that glorious church to be received by Jesus when he comes again.

EDITORIAL

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music (for which there is no scripture) and in using cups or classes. The scriptural reasoning that condemns one will condemn the other. And conversely arguments used to support one are also used to support the others. He had great admiration for G. C. Brewer as a pulpiter. One day we were discussing the introduction of individual cups into the churches, and I asked him what he thought of Brewer's claim to have been the first preacher to advocate the use of the individual communion cup? (Forty Years On The Firing Line) He replied by saying: "I don't doubt that Brewer had a lot to do with their use among the churches, but I doubt he was the first preacher in the church to advocate their use." He was, of course, right. Both C. E. Holt and G. Dallas Smith had probably advocated them before Brewer did. The church in Chattanooga, however, was probably the first church to adopt their use. His debate with Roy Cogdill on institutionalism is a classic. In Cogdill he met his match so far as bible knowledge and scholarship are concerned. When I asked him to access Cogdill he said "the greatest waste and misapplication of ability I have ever seen." It is little wonder he felt this way. Cogdill was a very worthy and difficult opponent. In fact, in my opinion, Cogdill had the truth and Woods did not. That makes all the difference in the world. We shall not soon, if ever, see his likes again among the people with whom he was affiliated. Today there is an emphasis on secular, not bible knowledge. Far too much emphasis on pleasing men and not God. Scholarship tends to be measured by "degrees" and not

one's love for and knowledge of God's word. We are paying the price. People do what they want to do, rather than what God wants them to do. I have no doubt that he will take his place, historically, among the likes of McGarvey, Lipscomb, Hardeman etc. etc. We must always remember, however, that no man is greater than God or his revealed word. True greatness is not measured in degrees from a college, or popularity as a speaker, or the number of debates one may have, but by his allegiance, devotion, and loyalty to the blessed Book of God.

BEING PROUD OF OUR DISTINCTIVENESS

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why I prefer to be with that handful? Perhaps a few doors would be opened by our positive thinking and affirmations,

No, the Lord's church or His people will never receive the accolades of men, but so what. This is no cause for despair, but reason to rejoice and be exceedingly glad. God help all of us to "Stand up and be counted on the Lord's side."

THE QUERIST COLUMN

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their needs and care for them as the true servants they are.

(Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808 Perhaps we should mention again that the material appearing in the querist column represent the views and beliefs of the writer and not necessarily the other Editors and writers who contribute to the **Old Paths Advocate**.)

BLOOD ON OUR HANDS

Cont. from page 3

20:20) he says: "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." What a preacher. The world today is suffering for lack of men like Paul. We need to appreciate any preacher who will hew the line-- let the chips fall where they will. Not try to preach to suit the whims and fancies of a half converted group, but one who would just preach the word, regardless of who it hits! We need to appreciate that kind of a man -- a man who will get into the pulpit and begin to make us realize where we're missing the mark. He's the one who is doing us the most good. If you can get a man thinking that he's just about to miss the mark (just about to lose his soul), you will wake him up. And the man who can just bear down and make us see our weaknesses and wherein we're missing the mark; there's the man we should thrill to hear preach.

On down (in vs. 26 & 26) Paul continues, "Wherefore I take you to record this day, I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Now here is something that we need to impress upon our minds. When we fail to declare the whole counsel of God, the blood of other people is going to rest upon us. (Ezek. 3:18) says, "When I say unto the wicked, Thou shalt surely die; and thou shalt givest him not warning, nor speakest to warn the wicked from his wicked day, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." God will require the sinners blood at our hands if we do not proclaim unto them

the whole counsel of God and tell them wherein they are missing the mark. Paul said, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Preachers and teachers have a responsibility resting upon them with terrible force, and that is, we had better preach to the audience, not just a part, but the WHOLE counsel of God. We had better preach and teach the truth -- the WHOLE thing. We need to preach it all.

People sometimes get angry with a preacher when he bears down on the sins and follies and crimes of the church -- they may not want him back anymore. But ladies and gentlemen, that preacher is discharging his duty. It is left up to every preacher and teacher that gets into the pulpit to preach the whole counsel of God. If we do this, we will not have the sinners BLOOD ON OUR HANDS!---W. Chester, OH.



ANNOUNCEMENTS

Church Directory Information

New Congregation:
Carthage, Mo. Currently meeting in the Memorial Hall on Garrison St. Services: Sun. 10 a.m. and 4 p.m. For information contact Jim Batson (417) 246-5500 or Cliff Miller (417) 673-1883.

Birmingham, Al. Crescent Ridge: Change Sun. Eve. Service to 5 PM

The Harrodsburg IN congregation is searching for an Evangelist, who holds fast for the truth, who would come to work with the church for a period of three years. Work to be started as soon as possible. For more information concerning the work and amenities, you may call or write Mr. Howard Heath, 2475 W. Thrasher Rd, Bloomington, IN 47403 or Mr. Andrew Lowery, 888 4th Ave, Harrodsburg, IN 47434.

Spring Meeting - Birmingham, Alabama

The Annual Spring Meeting in Birmingham will be March 30th thru April 3rd conducted by Barney Owens. For additional information, contact Lowell Hill, 3509 Cypress Cove, Birmingham, Al 35210. Phone 205/951-3351.



BONDS OF MATRIMONY

HOWARD-ROODSCHILD — On January 29, 1994, before a host of family and friends, brother Michael Frank Howard was united in marriage to sister Jennifer Lynne Roodschild. Michael is the son of Bill and Glenna Howard of Norman, Oklahoma. He both makes his home and attends the Church there in Norman. Michael is a fine Christian man having many talents to use for the Lord. Jennifer is the daughter of Hans and Evelyn Roodschild of Allen, Tx. She and her family have attended the Garland congregation for many years. Jennifer (actually it's Jenny to those of us who know and love her) epitomizes what a

ANNOUNCEMENTS

godly Christian woman should be. The wedding ceremony was 2:00 at the Irving, Tx. congregation. It was very touching and heartwarming. The music accompanying the ceremony was beautifully sung by Kevin Presley, Joey Allen, Lee Ann Stanton, Johnny Cutter, Bretta Harris and Jon Roodschild, who is the brother of Jenny. Jon wrote some of the music himself, which added a very special touch. Michael and Jenny plan to make their home in Norman for now, and so as they begin their lives together. We wish them the best of God's blessings.--*Doug Hawkins.*



HARPER—Sister Geneva Harper, age 72, died in an automobile accident near her home in Cincinnati, Ohio, January 12, 1994. Geneva was born on July 22, 1921 near Mt. Vernon, Ky. She was a member of the church of Christ at West Chester, Ohio. She is survived by her husband Russell Harper; one son, one daughter, and one step-daughter, five brothers, and three sisters. I have known this family for over 40 years and felt honored that they called me to help in this funeral. I was glad to work with Bro. Zade McClure who grew up in the same neighborhood as the Harpers and Bullocks. Burial was near the Blue Springs church building in the McKinney Cemetery. The next day Bro. Bill Ferguson gave a memorial service at the church building in

West Chester, Ohio to a large crowd of family and friends.--*Miles King*

BOTTOMS—Lorene Bottoms (my grandmother) was born March 21, 1906 at Spaulding, Indian Territory (which became the state of Oklahoma in 1907). She passed away from this life on December 10, 1993 in the Boyce Manor Nursing Home in Holdenville, Oklahoma. She was preceded in death by her husband (my grandfather) Edgar Bottoms and her daughter (my mother) Mildred Edwards. "Granny Bottoms" was a member of the Lord's church for over 70 years. She was faithful to the Lord all of her life, although because of health problems she was not able to attend the services of the church for the last few years. She, along with a handful of others, refused to worship unscripturally when the church at Spaulding introduced individual cups into the Lord's Supper back in the 1940's. She is one of the major influences in my life, and encouraged me often to become a preacher of the gospel. This quiet and meek woman exemplified the virtues of the virtuous woman. I was asked to speak at her funeral and considered it an honor to do so. The beautiful singing was done by some very dear friends from the Edmond, Oklahoma congregation.--*Doug Edwards*

GATES—John Luther Gates of Pleasant Hill, Illinois departed this life December 15th, 1993 after an illness. Luther was born on August 26th, 1924 at Hardin, Ill. to Frank and Anna Foster Gates. On Aug. 28, 1946 he was united in marriage to Sister Vergia Prater. To this union two

children were born. Luther was a faithful member of the Church of Christ at Mozier, Ill. He is survived by his wife of the home; one son, one daughter, two sisters, four grandchildren, and six great-grandchildren. Singing was conducted by two of the grandchildren. Bro. Miles King and I endeavored to speak words of sympathy and warning to all who attended the service. Luther was laid to rest in the Wells Cemetery overlooking the Mississippi River near the area where he had lived all of his life.--*Roy Criswell*

PERRY—Sister Era (Johnnie) Perry was born March 6, 1908 in Campbell, Texas, and passed from this life November 24, 1993 in the Hospital at Mineral Wells, Texas. She was 85 years old at the time of her death. Sister Perry was a long time member of the S.E. 15th St. Church of Christ in Mineral Wells. She was preceded in death by her husband Eldon Perry who was also a member of the church. Sister Perry enjoyed attending worship as long as she was able. She is survived by four daughters, three sons, 22 grandchildren, 31 great-grandchildren and one great-great-grandchild. A large crowd of family, friends and brothers and sisters in Christ gathered to honor her memory. I was honored to officiate—*Melvin Blalock*

JACKSON—Sister Myrtle Lee Jackson was born January 26, 1904 in the Sipe Springs Community of Milam County, Texas to the late William H. and Henrietta (Middleton) Stutts. She lived 63 years in Milano, Texas where she was a homemaker and a member of the Sand Grove Church of Christ. Her

husband, Curtis Jackson, who preceded her in death was also a member. Brother and Sister Jackson were married Sept. 20, 1930 in Rockdale, Texas. Sister Jackson passed from this life on November 3rd, 1993 in a local hospital at the age of 89. She was a sweet Christian lady. She is survived by one daughter, one sister, four grandchildren, twelve great-grandchildren and three great-great-grandchildren. The writer was honored to officiate.-
Melvin Blalock

PLAKE—Brother Otto P. Plake passed from this life to the realm of eternity November 25, 1993 at the age of 78. He was born September 15, 1915 in Dierks, Ar., and obeyed the gospel twenty years ago and was baptized by Brother Wayne Fussell. Otto worshipped with the Lord's church here in Golden, Ok. He will be sorely missed. He is survived by his wife of twenty-five years, one son, four step-sons, one step-daughter, four grandchildren, and a host of loved ones. When friends and loved ones gathered to bid him a final farewell, it was my honor to speak words of comfort and warning.--
Bruce Roebuck

CRABTREE—Sister Della M. Crabtree was born Feb. 20th, 1898 in Christian County, Mo. and departed this life Dec. 23rd, 1993, at the home of her daughter Esther Turney. Della was 95 years of age when death called her away. At the age of 18 she obeyed her Lord in Baptism and for 77 years remained in his favor as a faithful servant. Brother James Lankford assisted me in the funeral services making mention of the many precious memories of her life remembered by

him and events related by others. To her honor I chose to speak on the subject, "Be thou faithful until death." Della was a member of the West Hwy. 60 Congregation of the Church Of Christ. Her family wishes to thank all for the kind words and thoughtful letters at such a time as this.-
Roger Owens

SCOTT—Sister Ana Orlena Scott was born Jan. 12th, 1913 in Racine, Mo. and departed this life Dec. 15th, 1993 in her home at the age of 80 years. Orlena, was the faithful wife of the late Brother Willard Scott who served as elder at the Burkhart Congregation in Racine, Mo. Orlena was a woman of few words, but when she spoke it was as apples of gold in pictures of silver. She was baptized on Feb. 14th, 1932 with the help of one of our great preachers, Brother Oscar Johnson. Orlena was much like a second mother to me in many ways. To complete her wishes I preached a short sermon on the subject of the resurrection. Brother John Anderson was there to give assistance in her final hour on Earth and to bid her farewell. Brother John Scott, her son, would like to thank all for their kindness and loving thoughtfulness during his mother's illness and for your prayers for the family at her death.--
Roger Owens

ADAMS—Charles Norman Adams was born October 21, 1920 and died January 3, 1994 in a house fire on his 53 wedding anniversary. On January 3, 1941 he married Wilma Mae Wilson. This union would be blessed with five children. Surviving Norman are his wife, and their five children. He obeyed the gospel on

December 12, 1942 and remained faithful to the Lord, his family and brethren until his death. His desire to help others seemed to know no limits. Funeral services were held in San Antonio January 6, 1994, with Merle Helwig and this writer officiating. Everything the family owned was lost in the fire. There was no insurance, hence, a trust fund has been set up in Wilma's name. Donations to that fund can be made payable to "Wilma Adams Trust Fund" and sent to: L. Melvin Crouch, 215 N. 4th Street, Uvalde, Tx. 78801--
Lonnie Shirey

HURST—On November 12, 1993, Sister Eula Frances Hurst departed his life while a patient in the Jacksonville Hospital, Jacksonville, Al. Sister Hurst was one of the charter members of the Highway 278. Church of Christ in Piedmont, Al. She was born December 17, 1910, in Tuskahoma, Oklahoma. In 1928 she married Brother Leonard Hurst. To them were born four daughters: Elizabeth, Lanelle, Vorce and Wanda. Four sons: Douglas, Charles, Lowell, and Randall. All the children are faithful members of the Lord's Church. Also surviving is one brother, sixteen grandchildren, and twenty great-grandchildren. She had been a member of the Lord's Church for sixty-five years. She never ceased to warn those around her of the life they should live. She loved the church very much and told others about it. A large crowd of family and friends filled the chapel at Thompson Funeral Home in Piedmont for the funeral service. The beautiful singing was by: Ronnie, Tim, Jan, Glenn, Patricia, and Kenneth Prince, Alice Thompson, and Faye Rowe. Brother

Terry Studdard gave a beautiful eulogy written by Brother Don McCord. Brother Larry Thompson and this writer conducted the services. Brother Miles King lead the prayer at the graveside. She was laid to rest by her good husband in Piedmont Memory Gardens to await the resurrection--*Calvin C. Prince*

ROBERTS—Sister Dovie Roberts, born July 19, 1917, and departed this life January 2, 1994, at the age of 76. Dovie and Woodrow Roberts were married 54 years, and have spent their life here in Athens. She was humble and encouraging to all, and in her illness, her faith never faltered, she attended worship as long as she possibly could. My mother and Dovie were sisters, and she was always so encouraging to me in the Lord's work. She is survived by her four daughters, all of Athens, One brother, three sisters, 22 grandchildren, 22 great-grandchildren, and a number of other relatives. The funeral service was conducted in Athens, Al. at the Spry Funeral Home with burial in the Limestone Memorial Gardens, by the writer--*Bobby J. Pepper*

HARRIS—Thelma Jean Harris was born on November 17, 1937 in Piney View, WV. On December 22, 1993 her spirit released from an ill body was bore to a pleasant sphere perceived by us through faith founded upon divine testimony. Jean, a dear, dear sister in Christ to so many sojourned this earth for fifty-six years, one month and five days. Jean is survived by her husband, Floyd, four daughters and three sons. The

daughters are Deborah Purcell, Teresa Hanson, Jennifer Bevis and Priscilla Rogers. The sons are Floyd E. Jr., Franklin and Fredrick. There are sixteen grandchildren and for each of them Jean had a special place. Jean has two brothers remaining, Robert and Delmar, while both of her parents had died in past years. Jean was an untiring Christian wife, mother and sister in Christ. The strength of Floyd and Jean's love for one another and the placing of spiritual values first in life has ministered to everyone who came into contact with their lives. The words of inspiration describes Jean's ministering life by stating "her price is far above rubies" and "a woman that feareth the LORD, she shall be praised." Her funeral service in Flint, MI. (her abode for thirty-eight years) and her burial service in the countryside a few miles from Pocahontas, AR. immersed us in the mixed feelings so common to the saints, when faced with a death that is precious in the sight of the LORD. How comforting the hope found in Christ, when not based on human rationalizations, but rather "by grace...through faith." The burial service was completed with the family singing the songs that often graced their home. The many, who came from near and far spontaneously joined in, as all hearts surely pondered the glorious appearing of the great God and our Saviour Jesus Christ on another day. What a day that will be when it is all over, but just begun--*Ron Courter*

SMITH--Clark V. Smith—On Sunday afternoon, January 9, Brother Clovis Cook and I assisted the family in a memorial service for our friend and brother,

Clark V. Smith of the Hillcrest congregation near Brookhaven, Mississippi. Clark had faithfully served the Master since he was baptized by Brother Homer A. Gay in 1935 at the age of 13. In 1981, he was ordained an elder of the Hillcrest Church of Christ by Brother Johnny Elmore. He faithfully executed the duties of this office until his death. Clark was born April 12, 1922, in Lincoln County, Mississippi, one of eleven children of Johnce and Mary Smith. He is survived by four brothers, Denver, Thomas, Sam, and Percy, and by three sisters, Ina McCoy, Estelle Hardin, and Hallie Lea. Two brothers, Clyde and Claude, and a sister who died in infancy preceded Clark in death. All of this family are/were faithful members of the New Salem or Hillcrest congregations. What a compliment to Johnce and Mary Smith! Clark is survived by his faithful wife of fifty-one years, Dorothy Douglas, to whom he was married in 1942, two sons, Ronnie and Doug, both of Brandon, Mississippi, and six grandchildren. He was preceded in death by a daughter Nancy and one grandson, Chad. Clark was a very likable person who was highly respected both in the church and in his community. It was an honor to be asked to be asked by the family to conduct the service, though to do this was difficult for me because Clark was a dear friend.--*Billy Orten*

We currently have a rather large backlog of death notices. We ask your patience in getting them placed in the paper. Space demands often dictate just what is published and what is not.--*Editor*



the fields are white already to harvest

Johnny Elmore, 419 K SW, Ardmore, OK 73401, Jan. 31—The study at Arlington, TX Dec. 22-25 was enjoyable and informative, and the New Year meeting at Oklahoma City was very good, as usual. We have lost four to death since I arrived home in September, and numerous others have been ill. The great number of older members we have lost occasioned one brother to say that what we are seeing is the changing of the guard. I think that is true, and I only hope that the ones who are left behind are as faithful and steadfast as those who are leaving. April 1-3, I will be at Healdton in their annual homecoming meeting. We expect to have lots of preaching and singing. We invite all former members and friends to be with us! April 15-24, I will be in Ada, OK for a meeting. Please come, if you can.

Bennie Cryer, 2340 Sanguinetti Ln. #93, Stockton, CA 95205, Jan. 31—The work in Stockton continues to progress with more new people coming to church and new studies being started. We had a good New Year's meeting at the Lodi congregation. I have preached here in Stockton, Santa Rosa, Lodi, and Atwater this month. There is much enthusiasm being shown among the churches in California with their local work and the work in foreign countries as well. A new congregation in Grass Valley began meeting the first Sunday of

the year. The work in Hawaii continues to progress as well. God bless all of you.

Bob Loudermilk, P.O. Box 625, Derby, Kansas 67037, January 31, 1994—Greetings to all of my brothers and sisters in Christ. The year of 1993 is one I will long remember. I had the opportunity to make two trips to Russia. The first trip was to Penza, where Jimmy Cutter and I worked together in spreading the gospel and saw the Lord bless our efforts in a wonderful way. Thirty-four souls were baptized into Christ. In July, four of us from the Wichita, Kansas congregation and two from Corsicana, Texas spent over four weeks spreading the gospel in Tambov, Russia. A congregation was planted and trips are being made to continue the work. During the past year, I also enjoyed holding gospel meetings in Kansas City (N. Brighton), Rogers, Ar., Henryetta, Ok., Corsicana, Tx., and Tulsa, Ok. I want to thank all of my brethren who have stood by me through the years, encouraging me in the work of the Lord. The church in Wichita, Kansas is an encouragement to me as well. God has blessed us elders, deacons, and several qualified teachers. I was recently in Missouri at the funeral of my grandmother, Lois Trigg, who left this world on January 15, at the age of 83. Granny (as she preferred to be called) was an inspiration to me. She was a

member of the Lord's church for most of her life and will be missed by many.

Bobby J. Pepper, Rt. 7, Box 505, Athens, AL 35611—The congregation here at Sanderfer Road continues to stand in the old paths, and in doing that we have made some enemies along the way, but they surely are not to be compared to the many friends of like kindred spirits here, and across this great land. Almost thirty years ago wife and I learned the truth while living in Michigan, my background being from the cups and classes church of Christ here in Athens, AL. We will always be grateful for the teaching that we received from the faithful in that area. I am very concerned of the direction some of our own people are going to try to justify and fellowship those that do not have a scriptural marriage. Please, let us never let family or friends come in between us in our service to our Lord! May God help us to always ask for the Old Paths and be content to walk therein. Last year I was privileged to conduct meetings in the following places, Grassy Fork, Tenn., Yakima, Wa., Lone Rock, Ark, Linnville, Ohio, Montgomery, Al. Columbus, Ga. I truly enjoyed the fellowship in all of these places, and look forward to returning. We rejoice for the two that has come back to the Lord here at Sanderfer Road. If you are coming through this way please

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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)

make it your plans to visit with us. May we all work harder for the Lord this year.

Bob Johnson 9274 Burbank Frisco, Tx 75034—Please note new address above. After five years of laboring for the cause of Christ in north central West Virginia, we realized the necessity of pursuing other fields where the harvest seemed promising. The city of Frisco, Tx, which is located north of Dallas, seemed such a field. Several congregations that had been supporting my efforts in West Virginia, have agreed to continue to support me in my labors here as well. These include the following: San Angelo, Tx, San Antonio, Tx, (Nacogdoches Road) Corsicana, Tx, Fort Worth, Tx (Fossil Creek) Hammond, LA. In addition to these, the Frisco and Irving, Tx congregations are supporting me as well, and were responsible for bringing a full time evangelist into this area. From previous visits and door knocking efforts, Allen Bailey, Todd Long, and Wes Cockrum, had developed some good leads. The Chamber Of Commerce supplies us with a newcomer's list each month, and distributes our published material in their welcome packets. I have another new home study with a family of three that will start this week, I got their name off of December's newcomer's list.

A special thank you to brother Allen Bailey for his work and labor of love in helping me to "get the ball rolling" that I may lead lost souls to Christ. It has been a great encouragement to me to be associated with Allen. He has a tremendous amount of zeal, his insight into the scriptures and handling of the Word of God would be commendable for any preacher of the gospel, especially one still young in years as Allen is. We anticipate a good work and solicit the prayers of the saints as we press on to win lost souls to Christ Jesus our Lord.

Barney Owens 8782 Meadowview Ln. W. Chester, OH—Since last reporting, it has been my privilege to be with the people in Earlytown, AL for their annual meeting which ends around the close of the old and opening of the new year. There were people from at least 12 states present. Several brethren who preach were also numbered among us. On one occasion younger men were to teach and encourage us, and their lessons were as a group among the best I have heard. They were well prepared and well delivered. The meeting there will always be a joyful experience, should any have opportunity to attend it. Here at home we have had a winter to be remembered, which has brought flu and various other

afflictions which hasn't helped us, yet we continue to have some visit services and in private studies have been done. In the near future I plan to be with the people at Garrett's Creek (Wayne) WV, Feb. 13; Bedford, IN, Mar. 6; Birmingham, AL Mar. 30-Apr. 3. The latter is a meeting held annually in Birmingham. I look forward to seeing many acquaintance of years gone by in the South. Pray for mine and me in doing our part to spread the truth.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808 Feb. 15—The work in our area is progressing even though winter weather has a slowing effect on our activities. We recently baptized one at Lee Summit and one at Ava, Mo. The Lord willing we will be in the following meetings in the near future: Fairview near Marion, La. Feb. 23-27, Brazil, In. (Pleasant Grove) March 13-20, Wayne, WV (52) March 27-Apr. 3, K. C., Mo. (38th and Agnes) Apr. 29-May 1, Lawrenceburg, Tn. (Springer Ln.) May 22-29, Aurora, Mo. June 5-12 and Tyler, Tx. June 19-26. We look forward to working with all these brethren in an effort to spread the gospel. If you can be in the area we would be glad to have you drop by. The Lord bless all His children everywhere.



ADVOCATE

No. 4 April 1, 1994

ONE DRINK AND YOU ARE DRUNK

By Bennie T. Cryer

Any amount of alcohol impairs your ability to drive safely” is a quote from a recent article in our local newspaper in Stockton, CA. Isn't it strange that people in the world have come to this conclusion and, at the same time, some of our brethren uphold social drinking of alcoholic beverages and then claim, after having a drink or two, that they are not drunk? The children of the world have recognized that you do not have to drink until your speech slurs, your steps are stumbling, and your driving is erratic to be drunk. The above quotation from *The Stockton Record* comes from an article designed to help drinking people stop driving even after one drink. Their conclusion is the same that others have come to because studies have shown that the first area of the brain to be affected by the first drink is that part by which you form judgments and in which your inhibitions are stored. If you drink more your motor functions such as speech and steady walking are affected. Then if you continue to drink your involuntary functions are affected and death may occur. (See *THE BIBLE AND SOCIAL DRINKING*, by W.D. Jeffcoat, Pg. 87 for a list of such studies. I urge you to buy this book if you are seriously studying this subject.) Therefore, after one drink you are drunk in that part of the mind where you form judgments and where your inhibitions are stored.

The scriptures also bear this thought out where it uses a special Greek word (nephomen) that is translated “sober” in 1 Thessalonians 5:6-8, Therefore let us not sleep, as do others; but let us watch

and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. (KJV) The Greek verb, Nephō, from which “sober” is derived in its two usages in the above text, is defined by Vine's as signifying “to be free from the influence of intoxicants.” Strong's Concordance and Dictionary defines this word “to abstain from wine.” Since it is used in the present tense in these instructions the condition of being sober, i.e. abstaining from wine and being free from the influence of intoxicants, is to be a characteristic of the child of God at all times. It does not make any difference whether you are at a social function such as a wedding, or you just came home from work and you are tired, or you are about to go to bed and you need a glass of wine to help you relax. The present tense makes it applicable in each of those situations as well as any recreational partaking of intoxicants. Abstinence is the only way you can remain free from the influence of such deceptive and powerful drugs.

Brethren, if you say one drink does not influence you then why spend money for an expensive drink? Why not just drink water? Why not let the Department of Motor Vehicles of The State of California know this? Their DMV pamphlet #D606 states, “There is no safe way to drive after drinking. Even one drink can make you an unsafe driver.” They need to know what a few of our brethren claim so they can do away with their

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

A.C. Brockman, Rt. 3 Lebanon, Mo. 65536

Second-class postage paid at Lebanon, Mo. 65536

Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

EDITORIAL

BREAD ON THE WATER



By Don L. King

In Eccl. 11:1, Solomon wrote: "Cast thy bread upon the waters: for thou shalt find it after many days."

This is an interesting passage, for within it is found some wonderful advice for us in the 90s. Solomon used a term translated "bread" in the KJV, but the word in Hebrew meant "bread-corn" or as we used to say, "seed-corn." The ancients would go out upon the flood waters and cast their "bread-corn" upon the waters. They knew the seed would find its way down and eventually be covered with silt, as the flood receded, bringing about a rich harvest after "many days."

The lesson here is not about planting corn, but rather the preaching of the gospel. Jesus tells us that the "... seed is the word of God" in Luke 8:11. In a very similar way, we are to cast the word of God (the seed of the kingdom) upon the flood waters of humanity today. Like the farmer, we too must take the risk of being unsuccessful. Many things may hurt the harvest and cause it to be lessened or wiped out completely. However, Eccl. 11:4 reads: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Like the farmer, the preacher who fears failure may never preach as he ought, or go to the places he should.

Listen, as Jesus commanded: "...Go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized shall be saved: but he that believeth not shall be damned." (Mark 16:15,16). Note that the Lord says the "world" is the field. We think much too small. We think of the USA as the field. All others are "foreign fields." Yes, they are foreign to us; but as the Lord sees it, the whole world is our place to preach. We are to go there and preach to every creature. We are commanded to baptize only those who believe. However, make no mistake about it, we are commanded to go there and preach to them all.

This command presents great problems to those who are unwilling to see the Lord's money spent anywhere except the home church. There is the command to "go" by the Lord Himself. Brethren, we must reach the world! Can we salve our conscience by believing we have done so with nothing more than 10 day meetings?

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Please explain Romans 7:14-25. Is Paul speaking of himself before or after he became a Christian? (La)

Answer: The above verses in Romans have long been the subject of intense discussion. Some, on the one hand, have claimed that Paul is describing the condition of every believer as he fights to overcome sin in his life; while others contend that the apostle refers to himself (and the state of every sinner) before gospel obedience. The answer, I believe lies in the text itself. In verse 14 Paul declares that "I am carnal, sold under sin." Since the law appealed to the spirit of man, it is spoken of as being spiritual. In contrast Paul was carnal. Verse 9 shows that when sin entered his life he died spiritually. Hence it was sin and not the law that caused this death. The writer uses a figure wherein he personifies himself as having been sold to sin. Herein lies the reason that he speaks in the present tense. He becomes a type of all those who are under bondage to sin. MacKnight's comments are especially helpful here: "Because the apostle in this passage uses the first person, 'I am sold,' etc., Augustine in the latter part of his life, and most of the commentators after his time, with many of the moderns, especially the Calvinists, contend that in this, and in what follows, to the end of the chapter, the apostle describes his own state at the time he wrote this epistle, consequently the state of every regenerated person. But most of the ancient Greek commentators, all the Arminians, and some Calvinists, held that though the apostle speaks in the first person, he by no means describes his own state, but the state of an unregenerated sinner awakened, by the operation of law, to a sense of his sin and misery. And this opinion they support by observing that in his writings the apostle often personates others (See Rom. 13:11-13). Wherefore, to determine the question, the reader must consider to which of the two characters the things written in this chapter best agree; and, in particular, whether the apostle would say of himself, or other regenerated persons, that 'they are carnal, and sold under sin.'" Others (Whiteside) point out that Paul would certainly not refer to himself as a Christian by saying "Wretched man that I am", and "who shall deliver me out of the body of this death"?, and therefore must have been referring to the time in

his life before he obeyed the gospel. Further support is given this view in v.25 where the writer declares that deliverance came through Jesus Christ, an obvious reference to his salvation at the time of gospel obedience. The RSV translates v.15 "I do not understand my own actions." Phillips "My own behavior baffles me"; and the NEB "I do not even acknowledge my own actions as mine." The meaning seems to be that the sinner does not comprehend the results of his sinful actions. Even though one may be aware of what he does, he may be blind to the far-reaching consequences of his actions. Paul bears this out in 1 Tim. 1:13 "Howbeit I obtained mercy because I did it ignorantly in unbelief." Here was a man who could say "For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do." Paul thought he was doing right, but in reality was fighting against God. Verse 17 "So now it is no more I that do it, but sin which dwelleth in me" furnishes further proof that Paul describes himself when a sinner rather than a Christian. Sin does not dwell in the Christian, if so the Holy Spirit and sin would share the same abode, an impossibility. Sin may enter the life of a Christian, but is not allowed to remain there. In verse 18 we have the affirmation that the flesh gains control of a man when the mind (inner man) allows it to happen. Thus one who is not controlled by moral and spiritual law, becomes a pawn of fleshly appetites, even though he might want to do good. Verse 19 and 20 essentially repeat verse 15 and 17. Verse 21 is but an extension of verse 18 in that Paul points out the futility a sinner faces, when he wants to do the right thing, (i.e. comply with the law, which is right), but finds it impossible because sin dominates his life. The different law to which Paul refers in v.23, as R.L. Whiteside suggests, seems to be the rule of sin in "his members" or body. The writer is simply saying that if the spirit of a man is under the influence of God's law, he will then live a spiritual life. On the other hand, if one allows the lusts of the flesh to dominate him, he is a captive of sin, or as the writer said in v. 14 he is "carnal, sold under sin." Perhaps verse 24 more than any other in this series shows that Paul is speaking of unregenerated rather than regenerated persons. A Christian surely knows that he has been deliv-

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THEY LOST JESUS!

By Kevin W. Presley

The Bible doesn't have much to say about the childhood days of our Lord; however, in Luke chapter 2, the Holy Spirit reveals a short account of Jesus' life at the age of twelve. Jesus was raised in the small Galilean town of Nazareth. The Lord's mother and father were obviously religious people, for Luke tells us that "his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast" (Luke 2:41-42).

Obviously, Jesus went along on this journey, because they lost him while in Jerusalem. Luke 2:43-49 tells of how Jesus tarried behind in the temple without their knowledge. The Bible says, "They had gone a days journey" before they had begun to look for Jesus. "But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance" (vs. 44). The Lord teaches a valuable lesson concerning our neglect and supposition, when it comes to spiritual things. Peter says, "give diligence to make your calling and election sure" (II Peter 1:10). What Mary and Joseph supposed was not necessarily so. Thru their neglect, Jesus finds himself left all alone in a Jewish temple in Jerusalem.

This wonderful yet saddening account reminds us of the present day condition of many in the church. It is such an easy thing to hurry through life and all of the sudden realize you've left behind something so precious. Leaving Jesus out of Christianity is like leaving the creator out of his creation. The Christian life is void and useless if not centered around the author of it.

Losing Jesus is a dangerous pitfall for many, because it is such a gradual thing. In Luke 22, we read of a time when the great disciple Peter failed the love of Christ. Shortly after boasting that not even death could separate him from Christ, Peter began his descent into sin. The Bible says he "followed from afar off," which led him to the fire of compromise and fellowship with the enemies of the cross. It wasn't very long until he denied knowing his Lord, who was about to die for him.

Sin and apostasy usually begin in some small way in our lives, causing us to, over time, separate ourselves from the will of God. The frightening thing is we often don't realize that we're on the verge of making shipwreck of our faith. Let us

notice some things that serve as warnings and precautions when it comes to leaving Jesus out of our lives.

RELIGION BECOMES OLD

Losing Jesus becomes a danger when the new wears off of Christianity. It's easy if we are not careful to allow the flame of zeal and love for the Lord to grow dim over time. Jesus condemned the church at Laodicea for allowing themselves to become indifferent. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15-16). Jesus wrote to the church at Ephesus and warned them of their predicament. "...Thou hast left thy first love" (Rev. 2:4). These people were "carrying on," but their initial zeal and commitment had grown cold. When one obeys the gospel, it is indeed a thrilling thing to see one's new found excitement and love for the church. When you wipe the water from your eyes, the world then is a different place. Being in the assembly becomes a joy rather than a burden. A new born babe longs for "the sincere milk of the word" (I Pe 2:2). You're then like the ones found during the days of Jesus' ministry, who couldn't wait to tell others of what Jesus did for them. Prayer is looked at as a privilege instead of a forgotten duty. Obeying the commandments of God is then a priority and not an "oppressive load to bear." The apostle said, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). Don't ever let "walking in the OLD PATHS" become so familiar that you choose to tread another road.

SUPPOSITION AND NEGLECT

The Hebrew writer said that we could "neglect so great a salvation" (2:3). Neglecting your duties as a follower of Jesus is a sure way to lose the Lord. For example, EVERY assembly of the church affords us an opportunity to not only worship God, but to grow spiritually by feeding on the will of God. One simply deceives himself when he says, "I don't need to be there!" It is certainly something to be concerned about when a brother or sister begins nonchalantly missing meetings, midweek services, and then Lord's day morning from time to time. It reflects a dangerous trend in his or her

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LIMELIGHTITIS

By Brian Burns

While reading recently I came across a condition that the writer called "Limelightitis". In his first example there was an older preacher that was having trouble with retirement because he was no longer in the limelight. This made me investigate motives, values, and drives in my own life as a preacher. Why did I want to be a preacher? Why am I still a preacher? What causes me to pursue this type of life? Do I have a love for the truth and the souls of those that may hear it or is there simply a desire for the "Limelight"? Paul teaches us that even great accomplishments will be without value if we do not work with the proper love (1 Cor.13) He also wrote, "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor.3:7 Are we working while being backed by Love or the infection of "Limelightitis"? Man has always had the problem of choosing to please men, self included, rather than God. Aaron gave into this when he made the golden calf for the people to worship instead of waiting for the commandments of God Ex.32. During the ministry of Jesus the Jews had the problem as well. John 12:42-43 "Nevertheless among the chief rulers also many believed on him;

but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God." Has our preaching changed any over the last twenty years? We have all seen the times when we wondered what the purpose of the preaching was. There have been instances where a few scripture references are artfully placed around many cleverly told stories and illustrations. Preachers have been heard to say, "I had many more stories to tell but my time is up." How many times have humorous and personal stories been remembered after the speech yet the scriptural significance completely lost? Are stories or illustrations wrong when they assist in delivering a point? Absolutely not, but we should not hide the Word of God among our efforts to glow in the limelight. As teachers and preachers we are not in the pulpit to entertain or set up opportunities for big smiles, back pats, and compliments. We must not be drawing people's attention to ourselves and away from Christ. What good does it do any of us if another person is converted by our stories and wit in the pulpit and not to Christ? Paul warned, "Beware lest any man spoil you through philoso-

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THE PHILIPPINE WORK

By Don L. King

In January, Duane Permenter and I made a trip to the Philippines to encourage the work. We traveled among the churches, driving over 2300 miles in a rented car. We found the brethren at peace with each other and working hard. There were 80 baptisms this year for which we are thankful to the Lord. The Filipino brethren had built some new buildings since we were last there and that should be helpful. New leads are developing in other places and even other islands which are being followed up by the various local preachers and brethren. There are constant threats to the church there from all sides, but brethren seem more mature and better able to withstand error now. I am very encouraged by what we saw

this year.

It was a pleasure to be with Brother and Sister Danao again. They are old and treasured friends by now. We have worked very closely since March of 1981. I have a great deal of respect for Virgilio both as a Christian and preacher. He lives for the church and it gets first place in his life. He has also been a source of help and encouragement in the newly started Hawaiian work along with Brother Felipe Bayani who lives in Honolulu. Brother Danao travelled with us acting as guide and interpreter.

There are some needs in the work that some of you may be able to fill. This year, we plan to move a native preacher into a large city to begin an

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ONE DRINK AND YOU ARE DRUNK

Cont. from page 1

expensive research and the printing and distribution of such pamphlets. And then, while you are at it, why not let the Holy Spirit know He chose the wrong word when He revealed 1 Thessalonians 5:6-8 that you are to abstain from wine and be free from the influence of intoxicants?

I gave a lesson on this subject in the Stockton congregation several months ago and a member went to the elders and complained about it and requested them to stop preaching such things else the church would not grow and members would leave. The elders backed my teaching 100% and stated then that that was scriptural teaching and the way this congregation stood regardless of what the consequences might be. I write this example as a warning to all congregations because there is not a few that has one or more members in them who believe social drinking is all right and drinking in moderation does not violate the scriptures. Those who direct the affairs of the congregation where such is the case should let them know that such beliefs are a subversion of the truth.

Another scriptural fact that indicates you are drunk after one drink is: In 1 Thessalonians 5:6:8 the first usage of the word "drunken" in verse 7 is contrasted with "sober" in verse 8. Remember, "sober" means to abstain from wine or be free from the influence of intoxicants. The word "drunken" indicates those described were not free from wine or the influence of intoxicants. They had had at least one drink. Now notice that "be drunken" comes from a Greek word that is described as an inceptive verb.

(See Vines's Dictionary under "Drunken"). Grammatically, an inceptive verb expresses the beginning of an action. It has to do with an action in which there is a process.

Any step in that action is described by whatever that verb is. In other words, "be drunken" describes the process of being intoxicated whether it is the first drink, the second, third or whatever number you might choose. The Holy Spirit chose the very word that tells you He considers you drunk when you take one drink and you are no longer sober.

"But", says a brother, "it is not a subversion of the truth to say you can drink some wine because in 1 Timothy 3:3, 8 the elders are not to be "given to wine" and the deacons are not to be "given to much wine." Whatever the interpretation of these phrases might be we now know that it must correspond with the verses in 1 Thessalonians 5:6-8 where the word is used that means to abstain from wine. Just because the word "much" is used does not give you the authority to say that a "little" would be all right. For example, in Ecc. 1 7:17, "Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?" While "much" can be a word of degree it must not be interpreted with that in mind in this verse. I think all would agree that being Even a little wicked would be sinful. Would any brother be willing to accept the statement, "Be just a little wicked?" When the Holy Spirit inspired Paul to write 1 Timothy 3:3, 8 He did not cause Paul to contradict what He had previously inspired Paul to write to the Thessalonians.

In closing this brief article I quote Proverbs 23:31-32. "Look not thou upon the wine when it is

red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." If you are drinking socially or otherwise and believe you should not be classed as "drunken" let this remind you that you are standing among poisonous serpents. You are sitting on a railroad track with a fast train coming toward you, and, as Alcoholics Anonymous warns their members, "It is not the caboose that kills you, it is the engine." Reader, lay this illustration to heart for even the scriptures teach that after one drink (the first, i.e. the engine) you are drunk. OPA.

AMEN! DLK

EDITORIAL

Cont. from page 2

The world's population must be about 5 billion by now. Some believe it may reach 8 billion by the turn of the century. What a job we have! I read some time ago that if we could fill the largest stadium in the country to capacity twice a day and preach to them 7 days a week it would take about 2,000 years to preach to every soul on earth if the world's population stopped growing right now. What does this tell you? The answer is obvious. We can never hope to fulfill the Lord's command to our generation unless we utilize the media. Gospel meetings are wonderful, we will never outgrow our need for them. However, it is obvious we will never cover the world with the gospel unless and until we begin to use the media with greater saturation than we are presently doing. Television, radio, newspapers, phone listings in the yellow pages, tracts, articles in religious journals, door hangers, etc. all these are part of

the media. We must use these along with personal evangelism and gospel meetings or we are going to be woefully lacking in our responsibilities. The fields are "...white already unto harvest." (John 4:35)

Someway, we must shun the human temptation to be competitive with one another. This especially applies to we who are preachers. God forbid that I should be envious of another's place and function. What if I had to do my work and his as well? What if I had to shoulder my burdens, problems, responsibilities, etc., and at the same time take care of his? It is impossible! I look at your work and know that I can never do it as well. At the same time, I fill a place equally unique. Our only hope to win over Satan, brethren, is to do it with the Word of God and do it together. We desperately need each other if the work is to be done effectively. Let us never be guilty of fighting each other. We haven't the time with so many who are lost. If a doctrinal problem or issue arises, let us heal the issue according to the Bible and then get back to the battle at hand. Remember, Paul said; "And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9).—To the work! *DLK*

THE QUERIST COLUMN

Cont. from page 3

ered from sin and can be spiritually sustained through Christ. In no way is he "a wretched man." Thus we can only conclude that Paul in this verse visualizes the plight of one in bondage to sin who is wrestling with the knowledge of his inability to change the situation, while so dominated by sin. But alas, Christ is revealed to him, and he shouts "I

thank God through Jesus Christ our Lord." The latter part of v.25 has been abused by many who claim Paul is teaching that a person sins with his body, but with his mind or spirit, he serves the Lord. He is teaching no such thing. The writer is actually contrasting two kinds of service. One to sin, and one to God. The Christian serves the law of God with his mind. The sinner serves sin by fulfilling the lust of the flesh. The Christian dominates the flesh with his mind, the inner man, while the sinner allows the flesh to dominate his mind (inner man). In a sinful life the mind (will) yields to sin. In a Christian life the mind (will) subjects the body and uses it to serve God. Paul teaches this same principle in Rom. 6:16. Does this mean that the Christian has no struggle with sin? Not at all. The difference between the unregenerated man and the regenerated man is that the former has no help, no source of strength. The latter has both. Christ makes it possible to rise above sin and its bondage. This does not mean that the Christian can ignore sin and its threat. In 1 Cor. 9:27 Paul declares that he kept constant watch over his body, lest he become castaway. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12 (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808

THEY LOST JESUS

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life.

Bible study is another duty that should never be neglected. How often do you study the book? Once a week? Paul said the Bereans were noble because they "searched the scriptures

daily" (Acts 17:11). Paul said, "Study to show thyself approved unto God" (II Tim. 2:15). How can we be guided by the great Shepherd if we don't know his voice? Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

Don't ever neglect your duty and privilege of prayer. A Christian life void of constant prayer is not a Christian life. When Paul told the church at Ephesus how to fight the devil, he told them to "pray always" (Eph. 6:18). "Pray without ceasing" (I Th. 5:17). If your prayer life is reserved simply for an assembly of the church or the dinner table, you should certainly be concerned.

When we get to the point that we feel we don't need these things and therefore neglect them, we should be caused to ponder, "Have we lost Jesus?"

WORLDLINESS

Many in pursuit of the pleasures of the world leave Christ behind. Trying to hold hands with God and the world at the same time is like trying to drive down the road both ways at once. Paul said, "Ye cannot drink the cup of the Lord, and the cup of devils" (I Co. 10:21). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jo. 2:15). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas 4:4). It is quite distressing to go from place to place and hear a few cantankerous brethren with the "itching ear syndrome" say that worldliness poses no threat to the church. Quite frankly, when men

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claim to be disciples and yet spend their time consuming alcohol, dancing, cursing, and all other kinds of sinful behavior, they aren't a true lover of God but a friend of the world. When Christian women rebelliously bob their hair, wear revealing and immodest clothing, gossip, dance, and so on, the question needs to be asked... WHY? Indeed, "THEY LOST JESUS!"—P.O. Box 2398, Ada, Okla 74820

LIMELIGHTITIS

Cont. from page 5

phy and vain deceit, after the tradition of men, and not after Christ." Col.2:8 He also wrote "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and the power of God." "That your faith should not be in the wisdom of men, but in the power of God." 1 Cor. 2:5. Although Paul's knowledge was miraculously acquired he wanted to share his knowledge with them Eph.3:1-4. He did not try to be remembered for his personal anecdotes or stage presence, rather, he wanted the message emphasized and not the messenger. We must remember what our mission is. Paul told Timothy to preach the Word! He did not say to buy an illustration book and then try to match a scripture to a few or choose your material so that no denominational person will have their feelings hurt. Paul would never want people converted to him or to his words, but to Christ by the Gospel. Society in the States is an entertaining and entertained mechanism and this has made its way into the Church as well. We need to evaluate our motives and methods of teaching to ensure that it is prompted by love and aimed at edification as Paul wrote in 1 Tim. 1:4. What is our

purpose? Jesus said to go into all of the world and make disciples and then teach them all of His commands Mt. 28:18-20. The Lord set up the Church so that her members may be built up and edified Eph.4:11-13. When Paul wrote concerning miraculous gifts we learn that their use was not for self-glory and recognition, but for edification 1 Cor. 14:5, 12, 26. Our works in and out of the pulpit are to draw attention and glory to God not ourselves Mt. 5:16. John the Baptist was constantly trying to direct attention away from himself and to Christ John. 3:25-31. In verse 30 he said, "He must increase, but I must decrease." Another form of this disease is being the "limelightitis-bulb". One group loves the light while the other loves to let it shine on their favorites. How is a speaker chosen to come into the congregation to teach or a preacher chosen to work with you? Is the choice made by ability of the word or how he appeals to our feelings? Paul tells us that there are those that "heap to themselves teachers having itching ears". This kind knows what they want to hear and those that will tell it to them. He says that they no longer want the truth, but prefer "fables" 2 Tim. 4:1-4. If everyone is at the services of the church for the right purpose it should be a spiritual feast. The Lord promised that if we "hunger and thirst" after righteousness we will be filled Mt. 5:6. We were not promised weekly entertainment, rather, spiritual food when we go to eat instead of to watch. We do the speaker an injustice when we turn his knowledge and talents into points of personal height and prestige rather than to God himself. Let us not listen to a speaker because he is our favorite, entertaining, or we usually

agree with him anyway. Instead, let us be as those of Thessalonica in 1 Thes. 2:13 "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard from us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Listen to and accept the all powerful word of God because they are the words of God and not the words that flow from our fellow brothers lips. Consider the difference between the people of Borea and those of Athens in Acts 17. One group was ready to hear the word and keep on studying because of a love of the truth. The other group considered it a great sport "either to tell, or to hear some new thing". These are the bulbs that are ready to glow with entertained approval or to mumble in dark disappointment at the end of the performance. Have we been bitten by the bug of "Limelightitis"? If so which strain of the disease did we contract? Are we in this light or a giver of it? Let our light be the light of the word of God, Ps. 119:105. We need to seek, find, and walk in the light of 1 Jhn. 1:8. Jesus said that he is the light that we need Jhn. 8:12, so we certainly need not seek any other form to stand in or to give.—A.P. 20026 Comayagueta D.C. Honduras C.A. 011-504-37-6721

THE PHILIPPINE WORK

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intensive work. He will have to rent an apartment in which to live, a public place (perhaps a school room) for the church to worship, buy food from the store just as we must in America as well as all other necessary items. It appears this work may cost as

much as \$500 per month including his monthly support. Can you help? If you are interested, let me hear from you at once! We hope to get this work started right away. Perhaps on our next trip we will concentrate our efforts there to help it along. If you wish to be involved, we will explain how you may send your support etc. directly to the preacher who will make regular reports to you. The Philippine work has been very rewarding. The native brethren are baptizing in excess of 200 every year on the average. They are financially poor, of course, but they study the Book and give no quarter to digression. We believe you will not regret your involvement in the work. Finally, allow me to express profound appreciation to the many brethren in many places who are maintaining their support of preachers in the Philippines. What a good work you are doing! May God bless you every one. This work has grown from a humble beginning until there are over 70 local congregations; some numbering as high as near 100 members. They are working hard and a little American money right now enables them to reach multitudes of honest hearts. We plead with you to prayerfully consider this need.

—DLK



**BRETHREN, PLEASE
READ**

The subject of obituaries is,

understandably, emotional.

When a loved one passes away we want the whole world to know. We certainly understand. As a courtesy, we have always published death notices in OPA. We plan to continue. However, we plead with you to understand that space is always at a premium. Be as brief as possible. Usually, we ask that names (of relatives, etc.) be kept at a minimum. We don't like to edit death notices but we often have to. Please, edit them for us! Try to resist the temptation to write a tribute, because we may have to delete it due to space. Right now, we have a backlog of obituaries and we are using as many as space allows each month. We ask your patience and forbearance as we do our very best.—

DLK

PLEASE STOP AND VISIT

We recently received a card from the brethren at Jesup, GA. They are requesting those who are passing near them to stop and worship with them. They are small in number and need the encouragement from your being with them. They worship on Lord's Day at 11:00 A.M. and 4:00 P.M. The address of the meeting house is: 597 East Walnut St., Jesup, GA 31545—DLK

LET HER BE COVERED

We still have a number of these tracts available. Several of the churches have found them useful for their tract racks, etc. It was written by Don L. King some years ago and deals with the subject of the hair as a covering (1 Corinthians 11:1-16). Those verses are dealt with one by-one and the position taken is that the woman's hair is the only covering allowed by the context of Paul's writing. Paper cover, 20 pages in length, \$1.00

each postpaid. Order from Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539. (510) 651-1842 or FAX (510) 651-3926.

**SERMONS AND WRITINGS
OF HOMER L. KING**

This book was published in 1969. It contains many of the outlines used by Brother King during his many years of preaching. There are also a number of articles he wrote during the years he served as Publisher of the *Old Paths Advocate*. A biography is at the front. This book is hardbound and contains 221 pages. It is a real bargain today at \$5 each. Order from Helen King, 1061 N. Pilgrim St., Stockton, CA 95205

OUR DEPARTED

WILSON—Charles DeQueen, AR died after an extended illness on Jan 13, 1994. He is survived by his wife, Doris, two sons, two daughters, one sister and seven grandchildren. Charles and Doris worshipped with the Oak Grove congregation. He will be sorely missed by all who knew and loved and worshipped with him.

MARTIN—Ina Maud Martin, age 81 of Luther, Ok. passed away Sunday, Feb. 20, 1994 at her daughter's home in El Reno where she had been living the last several months. She was born Feb. 20, 1913 in Maumee, Ark. and had lived in the Spencer-Luther area since 1970, moving there from Fay, Okla. She was a member of the Oakwood Church of Christ in Edmond where she was very active. She was preceded in death by her husband Aug. 1993. Survivors include her sons, daughters, brothers, sisters, seven grandchildren, two step-grandchildren and three great-grandchildren. Ina worked

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harder than lots of people to save souls, and she was successful. Miles King and Danny Boyd (her grandson-in-law) officiated. Closing prayers were led by Vance Ayers and Bob O'Rear.—*Iva Cook, daughter.*

EDWARDS—Eldon James Edwards was born October 18, 1924, near Holdenville, OK. He died Saturday, February 19, 1994, in Depaw, IN. Brother Edwards was one of nine children of Roscoe and Pearl (Holt) Edwards. December 24, 1946, he married Mildred Bottoms in Holdenville. Sister Mildred preceded him in death July 21, 1992. Brother and Sister Edwards moved to Oklahoma City in 1962 where Brother Edwards worked as a welder for almost 30 years. They were faithful members of the Moore congregation. Brother Edwards is survived by two children: Wanda Dalto of Moore, OR, and Doug Edwards of Depaw, IN; two sisters, one brother, and four grandchildren. The Moore congregation has definitely suffered a tremendous loss in the last year-and-a-half with the passing of E. J. and Mildred. Our deepest sympathy goes out to the families of Doug and Wanda. I had known E. J. for several years and felt greatly honored to conduct the funeral.—*Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820*

BYRD—Sylvester (Buster) Byrd, of the Ardmore congregation, was born Nov. 5, 1922, at Healdton, OK and departed this life Jan. 16, 1994. He was married on June 15, 1946 to Corine Parks, who preceded him in death Aug. 3, 1975. He was married to Clara Stewart Jackson June 4, 1981. He is survived by his wife, Clara, of the home; one son, Kim Byrd, of Ardmore; two brothers,

Lloyd Byrd, of Andrews, TX, and D. J. Byrd, of San Marcos, TX; four sisters, Opal Easter, Seminole, Ok, Iva Jo Smith, Andrews, TX, Barbara DeGough, Clovis, CA, and Mona Sue Elliott, Bakersfield, CA; 3 step-children, and 5 grandchildren. Bro. Byrd assembled for worship until physical affliction made it impossible. He will be missed here in Ardmore. Services were conducted from the East Healdton congregation on Jan. 19. Congregational singing was led by Greg Pruitt, and C. A. Smith and I were asked to speak. I thought C. A. made some very timely and appropriate remarks. Don Pruitt dismissed at the burial site, Mount Olive in Healdton, where so many of our loved ones from this area are buried.—*Johnny Elmore*

BRUMLEY—Mabel Naomi Brumley was born at Antlers, OK Jan. 27, 1908 and departed this life Jan. 22, 1994. She was married to Jess C. Brumley Oct. 16, 1926, who preceded her in death Dec. 3, 1961. She is survived by two sons, Weldon (Buddy) Brumley, Exeter, CA and Kenneth Ray Brumley, Ada, OK; two daughters, Margaret Nelson and Pauline Cox, both of Ada; two sisters, Peggy Cleere, Garland, TX and Sue Henry, Altus, OK; 14 grandchildren, 10 great-grandchildren, and 3 great-great-grandchildren. I have known Sister Brumley and her children for almost fifty years, and many people are acquainted with Buddy, who preaches in California. We were sorry to give her up, but we are happy that she does not have to suffer physically any more, and we "sorrow not, even as others which have no hope." The writer spoke at services from the church in Ada Jan. 25 and a good group of

preachers and singers provided excellent singing. Burial was at Rosedale Cemetery.—*Johnny Elmore*

THURMAN—Norman F. Thurman was born April 17, 1929 at Enville, OK and departed this life Dec. 27, 1993 in Ardmore, OK. He was married to Lou Rudd March 23, 1951. He is survived by his wife, Lou, of the home; one son, Greg Thurman, Ardmore; one daughter, Cindy Anderson, Ardmore; one sister, June Jeong, Ft. Worth, TX and four grandchildren. Bro. Don Pruitt and I spoke to a large crowd which assembled for the memorial service from the church here in Ardmore on Dec. 29, and burial was at Crinerville Cemetery. Norman was one of the main teachers and songleaders here at Ardmore. He was so much help in so many ways that he will be sorely missed. We will also miss his faithful attendance, and his constant good humor. For over twenty years he took care of the church at Marietta. He was held in esteem by all who knew him.—*Johnny Elmore*

WINCHESTER—On January 28 a large crowd gathered in Lodi, CA for the memorial service for James Lee Winchester, who was born March 9, 1915 in Pea Ridge, Arkansas and passed away January 24, 1994 at the age of 78 years, 10 months, and 15 days. He became a member of the Church of Christ in 1940 and was immediately pressed into public service. He began preaching that same year and held many gospel meetings in this area. I suppose he baptized more people in northern California than any other preacher. People who heard him preach will always remember the huge charts he had printed to illustrate his sermons.

ANNOUNCEMENTS

His ability to comfort people who had lost loved ones was legend and because of this many would call upon him to help them bury their dead. They knew he had walked in their steps because he himself had suffered tragic losses of loved ones. All of his ministry for the Lord was done without pay. Bro. Winchester was a painting contractor and owned a painting supply store until he retired

in 1989. He was blessed with success in this business and was able to help the church, the poor, and the needy on many occasions. Lena, his wife for 52 years preceded him in death along with a daughter and a son. Two sons, three daughters, six grandchildren, and eleven great-grandchildren along with two brothers and a sister survive him. It was my privilege to stand before

this large gathering along with his son, Jim, who so eloquently paid tribute to his father and who carries on the work of the ministry in a similar fashion as his dad did, and attempt to speak words of comfort to the family. A group of singers from congregations in the area sang in such a beautiful way some of the songs he loved to hear. May the Lord bless his family.—*Bennie Cryer*



FROM THE FIELDS

the fields are white already to harvest

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, March 7-- We returned from the Philippines in late January tired but grateful for the opportunities in that part of the field. (see report elsewhere this issue). Since returning, it has been our pleasure to preach at Santa Rosa and Atwater, CA as well as the home church. We are getting ready to leave for Springfield, Mo. where we are to preach at the North Side congregation March 11-15 and then at Seneca, MO 16-20. We look forward to being with so many we have known for years. Rod Watson was at Fremont for two sermons yesterday and Duane Permenter is to be here this coming weekend. Regretfully, I will miss hearing Duane since I will be in MO. It was a pleasure to hear Joe Hisle for one sermon at his meeting in Oakdale recently. I love to hear the kind of preaching he did. This year, we will be travelling to a number of places for meetings, Lord willing, and look forward to seeing you there. As always, we need your prayers.

Kevin W. Presley, P.O. Box 2398, Ada, Ok 74820 (405) 436-1331— We just closed a good meeting in Joplin, Mo. The brethren put forth a lot of effort to make the meeting successful. We had several visitors from the community and other congregations throughout the week. At the final service, five made confessions of fault. I was informed that the next morning two were restored. I am impressed with the leadership at Joplin. Bro. Jim Stockam and Bro. Oscar Morris serve as the congregation's elders, and do a wonderful job. They set forth a good example for the brotherhood pertaining to the need for qualified elders in every congregation. I have several changes to my meeting schedule this year. They are as follows: San Angelo, TX, March 19-20; Walnut Grove, KY, March 27-April 3; Atwater, CA, April 22-May 1; Watonga, OK, May 13-15; Pearlhaven, MS, May 22-29; White Bluff, TN, June 5-12; Beattyville, KY, June 15-18; Chapel Grove, TN, July 10-17; OKC, OK, July 22-24;

Newton, IA, July 31 August 7; and Neosho, MO, August 12-21. If you can attend, we would love to see you. God bless the faithful.

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820— I just closed a very good meeting at the Midway congregation in Shreveport, LA. It was obvious that the brethren there worked hard in preparation for the meeting. We had visitors from the community every service, some of whom attended several services. The congregation has a beautiful, new building in an excellent location, and it was a pleasure to work with Wayne Fussell and the Midway brethren in this effort. We are preparing for our 18th annual March meeting this weekend. As usual, we have seven young aspiring preachers scheduled to preach and we are anticipating a great meeting. My schedule for the next few months includes: Nashville, TN (Mar. 9-13); Hartwell, AR (Mar. 25-27); Escalon, CA (Apr. 10-17); Fremont, CA (Apr. 18-24); Abilene, TX (May 1-

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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)

8); Irving, TX (Commentary Study May 25-28); Alton, MO (June 5-12); Ash Camp, WV (June 18-26); Lubbock, TX (July 10-17); Lexington, OK (July 23-31); Indiana, PA (Aug. 7-14); Wichita Falls, TX (Sept. 23-25); and Mountain Home, MO (Oct. 16-23). We continue to solicit your prayers.

Allen Bailey, 1633 Trinity View, Irving, Texas 75060 (214) 445-1055—The work in Irving, Texas is going fast and furious. We have several major projects underway and moving in a positive direction. The work in Frisco, TX has been rewarding. We are pleased to inform you that Bob and Gail Johnson have now moved to Frisco and are working in the community. They are a great asset to the congregation and will provide a stabilizing force on which to build. Bob has several studies and is visiting the new residents every month. There are about 100 families move into Frisco each month. We appreciate Terry Roe, Rusty Phillips, Doug Jones, and Marty Wright and their families dedication to make Frisco a thriving congregation. Wes Cockrum has recently moved to Lawrenceburg, Tennessee. I have enjoyed helping him in his training to become an evangelist. Wes and his lovely wife, Debbie and daughter, Mel-

issa are a great family. They will enjoy their work in Tennessee and will be good for the congregation. Wes is a hard worker, conscientious bible student, and excited about doing the Lord's work. It has been my pleasure to train him for the ministry. We at the Irving congregation are missing him, but we realize the fields are white unto harvest and the laborers are few. Todd Long has been in and out of Irving several times during the past year. Todd is a diligent worker for the Lord. He always seeks every opportunity to improve himself and his skills for the master. We appreciate his work with Frisco, last October, and his assistance with me in Irving. He is an excellent preacher who is anxious to learn. I have enjoyed tremendously working with Todd and I recommend him to any congregation. Consider calling him for meetings for he will do you a great job. Special arrangements were made for Todd and Wes to come to Irving to study with me on special topics and general bible study, sermons, personal works, etc. Todd has completed his special trips and we look forward for Wes to be coming on his schedule basis. These arrangements are for their betterment and serves as encouragement to them. I enjoy training these men along with others in the preaching of the

gospel. Brother L.G. Butler gave Brother Ray Powell high marks in his recent visit here at Irving. As I mentioned to several people when Ray gets into his work put on your seat belts for he will be in high gear and will work hard. Ray is very conservative and encourages everyone to put the Lord first in their life and give the Lord their very best. We appreciate his work in Lubbock and look forward to great things happening there. My 1994 meeting season is here. We have several meetings planned and will enjoy worshipping with those of like precious faith in Bunners Ridge, W.V., Radnor W.V., Arlington TX. We just arrived home from Midland TX and Henrietta, Okla. where we held short meetings. I love preaching the gospel in different parts of the country. It is an honor to serve God in the field of evangelism. We also completed a personal work workshop with the congregation in Jasper, TN. Please pray for us in our local work, in the meetings, and training men to become preachers of the gospel. Locally, we are looking ahead to the New Testament Study May 25-28. More information will be sent to the OPA later but this year's study is going to be great. Please mark your calendars and plan to be here.



A D V O C A T E

No. 5 May 1, 1994

FLEE FORNICATION

By Irvin Barnes

*H*e who commits fornication and does not receive forgiveness will be lost. "Flee fornication," 1st. Cor. 6:18. "Let it not be once named among you," Eph. 5:3. "For this is the will of God, even your sanctification, that ye should abstain from fornication," 1st. Thes. 4:3.

Satan promotes the notion that couples should live together before marriage to test their compatibility. This is a lie. The notion has no merit whatsoever. When unmarried couples live together they are living in sin. How can sin possibly contribute to their success should they decide to get married later on?

Various arguments are sometimes advanced in favor of fornication. This sinful, selfish, devilish, and ungodly tenet can be summarized as follows.

The desire for physical gratification is as natural as eating food or drinking fluids. Sexual desire is a God given passion, so how could it possibly be wrong? Love is a wonderful thing! Since the physical union is but an expression of love, how could such love-making be sinful?

Therefore, since God has given we humans an overpowering, overwhelming, uncontrollable passion that cries out for fulfillment and gratification, an individual that tries to suppress the desire is emotionally and physically abnormal.

What a scenario of perversions and half truths! How deceitful! How twisted! How dangerous!

Sexual desire is God given. It is natural. There is a natural use for both male and female (Rom. 1:26-27). Mankind has been given the ability,

however, to control this passion. Uncontrolled, unbridled passion is lasciviousness and is condemned as a work of the flesh (Gal. 5:19). The individual who deprives himself of the sexual union by refusing to commit fornication or by choosing not to marry is not some kind of emotional misfit and certainly will be none the worse off physically.

It is absurd to parallel the desire for sex with the desire for food. Without food the body will perish. In avoiding fornication the body is unaffected. Equally absurd is the notion that natural passion cannot be controlled. The same God who created in man the natural desire also gave man the ability to abstain from fornication before marriage and to fulfill this desire after marriage with no one except his spouse. The absurd notion that man need not control his natural passion reduces human conduct to that of cats, cows, hogs and dogs. Man who is created in the image of God is constrained by God's word to know better and to conduct himself on a higher plane of life than the animals of the field. Sexual union outside of scriptural marriage is not love-making. It is fornication! It is sin!

Know the Will of God

The greatest deterrent to the sin of fornication is for every person to believe in God and to abide by His word.

For this is the will of God, even your sanctification, that ye should abstain from fornication. that every one of you should know how to possess his vessel in sanctification and honor (1st. Thes. 4:3-4). Vessel refers to the human body. Possess means to

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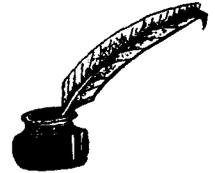
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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536
A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

MISSION WORK

By Don L. King



*G*o ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28:19,20)

There are few subjects as exciting as the topic of going where the gospel is new and people are receptive. Since we dealt last month with this idea we would like to continue along the same lines.

Our brethren are, perhaps, more mission minded today than in days of yesteryear. Today, we have brethren preaching the gospel all over the globe. Thank God! However, mission work presents problems that are, in some respects, unique to any given area. Every new location brings new situations to consider. In some places we can make a trip lasting a few weeks or months once a year and the work grows rapidly. In others it is necessary to move a brother, or brethren, to a place and keep them there for perhaps several years. Why the difference? We are convinced this is due to the fact that unique problems must be considered in every new work. Sometimes brethren are heard to grumble that too much money is being spent on travel to and from far distant places. Unquestionably, wisdom and judgment must be utilized in all the Lord's work and this includes what we spend on travel. We are stewards of the Lord's money and as such, should remember that we will be called to account for the way we spend it. Careful planning and forethought must precede any work contemplated, whether around the world or just around the corner. In our opinion, some have been discouraged from being involved in mission work because of a lack of planning by local brethren. Just as in any business venture, inadequate planning of a project may require a great deal more money to complete and could bring about total failure. Hence, we must sit down together and count the cost. It is not that we are to have the spirit of "what is the least we can get by with." Rather, it is "how may we most effectively accomplish this work." The most effective way will be the most successful and, usually, the least expensive as well.

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Does Mt. 18:18-19 teach that if two or three church members in a congregation agree on something, it is bound in heaven and on other congregations? (Mo.)

Answer: The two verses in question read "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. And again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." The teaching in verse 18 refers back to what has been said in v. 15-17 regarding one who has been approached about sinning against another. If the offending brother refuses to repent when talked with, then the matter is to be brought before the church. A failure to listen to the church results in withdrawal. When the scriptural procedure is followed verse 18 assures us that such actions are bound in heaven i.e. recognized and confirmed. It is thus a very serious matter when an offending member is rejected by the church. The consequences are far reaching. Verse 19 merely emphasizes the efficacy of multiple prayers. The bible everywhere indicates that there is power in prayer. This verse teaches that when two people agree in prayer i.e. pray for the same thing, the power of prayer is even greater. We may not understand why this is the case, but the scripture here affirms it. Regarding the above question, it should be pointed out that contextually the subject concerns dealing with a sinful brother, and that a scriptural procedure is given when such matters arise. To try and broaden the passage to include other things, would be a mistake. The agreement in v.19 refers to agreeing in prayer and not just merely holding the same belief or opinion about a matter. When the scriptural procedure in dealing with a disorderly brother is followed, the whole church should accept and abide by the decision. When appropriate, other congregations should honor the actions of the church initiating the discipline. This verse is not teaching that two or three brethren in a congregation have a right to reach an unscriptural conclu-

sion of any kind and bind it on that church or any other. Nor is it teaching that brethren or churches have a right to agree on certain inconsequential matters, such as the time of its services or the order in which the items of worship are observed, and bind that on other churches.

Question: Please explain 1 Tim.3:4-5. (Ok.)

Answer: The verses in question read "One that ruleth well his own house, having his children in subjection with all gravity. (But if a man knoweth not how to rule his own house, how shall he take care of the church of God?" The emphasis in these verses is on one's ability to rule his household. Paul is declaring that a well ordered and disciplined family is evidence, in part, that a man has the ability to serve as an overseer in the church. Does the word "children" rule out the man who has only one child? I think not. E. M. Zerr makes an excellent comment here: "The captain of a sinking ship orders that women with children should enter lifeboats first. This does not mean that women with only one child would be denied entrance. Sarah remarked (Gen.21:7), "Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son." It is evident from this verse that the use of the plural "children" includes also the meaning of a single child. Thus it may be seen that the behavior, and not the number of children, is under discussion by Paul. Verse 5 merely points out that if a man is incapable of ruling or governing so small a thing as his family, he is in no position to govern the church of our Lord. It is the belief of this writer that the children should be believers or Christians. (See Titus 1:6) I don't see how children can be "faithful" to their father and not be Christians. The most important thing to any Christian man is to see his children obey the gospel and serve the Lord. When one so raises his children, he proves his ability to deal with God's children in the important area of guiding and shepherding them from time to eternity.

(Send all questions to Ronny F. Wade, P.O. Box 19811, Springfield, Mo. 65808)

THE "ALL" OF THE GREAT COMMISSION

By Barney Owens

“**A**nd Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Mt.28:18-20)

The words of the commission Christ gave to His disciples as seen in Matthew's account are some of the more familiar words of those trying to follow and carry out the Lord's will today. It would do anyone well to pause and read the accounts as given by Mark and Luke before proceeding, as then a clear view from all angles can be vivid. (Mk.16:15-16; Lk.24:46-49). Our purpose now is to notice the inclusiveness of some things stated by Matthew in the Lord's words, respecting our attitude, responsibility, and blessings. This is indicated by the word "ALL."

All is used several times in the verses and is inferred at other times. All means "of one only, of one in any number, every." It is used both in the singular and plural. In the singular, it is "the whole of the object it qualifies." In the plural, it is "the collective," so when a number is considered none are left out or omitted in the group or class. Let me try to illustrate this very same difference between the singular and plural.

1. Christ is the "ALL" of salvation. That means that forgiveness may be sought through other means, but there is but one who can and does provide redemption. (Acts 4:12)

2. "ALL" are saved in Christ. Every human being is collected in the body of Christ and is saved by Him. (Eph.5:23)

Now to the "all's" used in this familiar passage.

CHRIST HAS "ALL" POWER

There are two kinds of power that concern this passage.

1. Primary Power. This is first in rank, degree, or importance. Such power resides alone with the Father, as to the saving of men it was He who planned, designed, and brought to pass the scheme of redemption. (II Cor.5:18)

2. Delegated Power. Such power is entrusted, committed, or assigned to another to act. Such power is Christ's. (Jn.14:8-14)

That Primary and Delegated Power are both

under consideration in the text is easily seen. The Power Christ has is Power He has been given. The receiver (Christ) is the one delegated, while the one giving (Father) is the processor of primary power.

Christ claims "ALL" Power. Christianity is rooted in the Power of Christ. He either is all He claims to be and therefore has the right to command us, or He is an imposter and has no such right. Either He can command us to do everything or He has no right to command us to do anything. There is no middle ground.

From the very first men have had a problem with the Power of Christ. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes." (Mt.7:28-29). The word "authority" here and the word "power" in our text are the very same word in the Greek text. The difference in what the scribes were saying and what Jesus gave emphasis to were distinctive and could not easily be set aside or reconciled. So it continued during His public ministry. And, may I say, so it continues to this very day. Legion are they who wish to follow Christ, who want others to believe in Him, who render obedience to Him, but only in a measure. Obeying where they wish, casting aside His Power when they wish not that he had stated His will. To the student of the New Testament it is clear that the sayings of the modern day scribes and religious leaders are not the same as the things taught by Jesus. It is truly astonishing.

Even after Christ was resurrected, people have a problem with His Power. But this was a demonstration of His having "ALL" Power. Having "ALL POWER" is a stupendous claim! It is not something to be taken lightly. Think for a moment at how the "All Power" concept is violated.

1. Men smote their breast and say, "I am saved because I feel it."

2. It is claimed the Holy Spirit brought salvation apart from truth.

3. Men allow Christ to exist, but trust their personal goodness as a means of salvation.

4. Various religious organizations are sought and trusted.

5. Put yours here.

All of these come back to the thought of Christ's

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"LEADERSHIP"

By Johnny Fisher

To emphasize the importance of leadership I want you to imagine that you own a business. That you have employed one hundred people and instructed them to report to work the next day at 7 a.m. When they arrive at the appointed time they find out to their amazement that there is no one present to assign the work. Any business without qualified leadership is doomed to failure.

Any endeavor that involves a group of people must have leadership to prosper.

God has established two institutions on this earth, he intends for both to have qualified leaders to care for their welfare. Yet, as important as leadership is to the success of any endeavor, some of our local churches do not have it. I believe that this is the main contributor to most of the internal problems that are hindering the local churches.

This study is directed to all who consider themselves to be leaders, or hope to become leaders. I pray that what I write will assist you in your roll as a leader.

At the establishment of the church at Jerusalem in Acts 2, the church flourished under the capable leadership of the apostles. This leadership eventually produced elders who oversaw the work. At this time in the history of the church, the whole membership lived at Jerusalem. Then due in part to the persecution, it was dispersed throughout the regions of the known world at that time. This resulted in churches being established in other geographical locations. The book of Acts is a divine historical record of that process. Consequently the New Testament speaks of the church from both a universal sense (I Cor. 12:13), and a local sense (I Cor. 12:27). Each one of these local bodies or churches was to be self-sustaining with the apostles over them all. Each body of the church was autonomous. (A) having the right or power of self-government. (B) undertaken or carried on without outside control: self contained. (C) existing or capable of existing independently (D) responding, reacting, or developing independently of the whole. Each local church has the right and responsibility to control and edify itself. All work must be the results of the functioning and input of each member of the body. We can see this process illustrated very well in Eph. 4 where the universal body is written of. The same process must be applied to

the local church. Any organization must have leaders to coordinate the joint efforts of all the members. If this is not present, you have a disorganized chaotic situation with each member working independent of the others. A physical body without the head cannot function, nor can a spiritual body, the church. In a local church the leaders must coordinate the efforts of all the members so that the body will edify itself. Leaders would be the evangelist, elders, or a group of men recognized by the church as their leaders.

How do these leaders coordinate all the input of the members so that the body will function properly? The leaders must lead by a consensus. Webster defines consensus as (1) group solidarity is sentiment and belief. (2) a general agreement: unanimity. (3) collective opinion. I define it as majority in agreement. There are laws that regulate consensus in religious matters. (1) A consensus does not mean that everyone agrees, but that a majority are in agreement. If it meant that everyone had to agree, one person could keep the church from doing anything. (2) Some matters are not subject to consensus, but even then a consensus should be sought. Examples of issues not subject to consensus would be: (a) the gospel plan of salvation, (b) the acts of worship we observe in the assembly. We can worship together as a church because we do have a consensus. (c) The lifestyle of the fornicator in 1 Cor. 5 was undeniably wrong, it was not subject to consensus. The fornicator had to be disciplined. But its interesting to note that the fornicator was saved because of the "punishment, which was inflicted of many" (2 Cor. 6).

There are some issues that can be subject to consensus. Some examples would be: (a) building repair (we must keep in mind that the treasury must be used wisely. It would be wrong to waste it on elaborate and costly buildings.) (b) selection of a preacher for a meeting (As long as the preacher is qualified). (c) the selection of various methods of advertisement. These are areas in which we have a choice and can be subject to consensus. There are several ways to obtain a consensus of a congregation. Some examples are (a) the life of the leaders. The leaders must gain the confidence and love of the brethren by setting good examples. They must preach the truth and practice it. They

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must be leaders, not pointers. (b) Personal contact with members which prove love and care for themselves. In 1 Cor. 16:15-16 Paul wrote of the house of Stephenas "that have addicted themselves to the ministry of the saints". This is very time consuming, but is very fruitful in the role of a leader. (c) By teaching, public and private (Acts 5:42). The church cannot act on what it does not know, the leaders must inform them.

I would like to conclude by noting some essential qualities of a leader. (a) A leader should be a faithful brother who is rooted and grounded in the faith. This would eliminate the babe in Christ and the weak Christian. (b) He must not be "self-willed," bent on having his own way in spite of the damage to the church. (c) He must learn to deal with extremist on both sides of the truth to get a consensus. (d) He must be willing to sacrifice time, and self for the Lord and his church (2 Cor. 12:14-15) (e) He must be able to accept criticism, even when it is unjust. But if it is just, the leader needs to correct himself. (f) He must know himself. He must be able to recognize his weaknesses and strengthen them. Brethren, the churches will always need good able men to lead them. The role of a leader is not an easy job in the church. I hope this study will inspire and help more faithful men to assume this responsibility.--*Johnny L. Fisher, 184 Brace Road, Summertown TN 38483*

FLEE FORNICATION

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control as the sole owner. Every individual is responsible for the way he uses his own body. In 1st. Corinthians 6:13-20 Paul gives

several reasons why the Christian must not use his body for fornication.

1. The body is not for fornication. There is a higher use, a higher purpose for the human body. Our bodies must be used for the glory of God.

2. The body will be raised to eternal glory in the resurrection. Please see 1st. Cor. 15:42-44. How degrading! How contradictory! to take the body which will be clothed upon from heaven and use it to commit the sin of harlotry.

3. The body belongs to Christ. Again, how contradictory to take that which belongs to Christ and use it to perform the sinful act of fornication.

4. The body is sinned against when fornication is committed. Fornication constitutes self-inflicted injury, self-degradation. While some sins may inflict harm to others, fornication inflicts harm to self.

5. The body is the temple of the spirit of God. See Romans 9:9. How contradictory that the temple of the spirit should be used to commit sin.

6. You are bought with a price. Shall we take that which is bought by the blood of Christ and degrade it to the sinful act of fornication? When Christians commit fornication this is totally out of step with redemption and the price that Jesus paid for it.

Make Up Your Mind

Mind set is essential in learning to flee fornication. The Bible truths presented should convince any believer that fornication is sin. Every Christian must become absolutely determined that he or she is not going to commit this sin. It starts with the heart. Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications," Matt. 15:19.

Would you commit burglary? Would you commit murder? Certainly not! It is inconceivable. Christians know better! We are just not going to do such a thing! Fornication is no less a sin that murder. Why not become as firm in your resolve against fornication as against any other sin?

EDITORIAL

Cont. from page 2

Careful planning will allow us to determine whether it will be necessary to have someone locate for several years in a new place (most expensive) or if the work can be accomplished by one or two making annual trips to encourage qualified, but local, brethren as they do their own work (less expensive). In a work such as the Philippines, the decision was made to encourage local brethren and preachers who had been converted from digression to do their own work. This has been remarkably successful. In Africa, by contrast, it was necessary to move Americans over there to do the work. Great success has been seen in both places. Why the difference? One work began with seasoned preachers converted from error. The other began with virtually nothing. Everything had to be developed from mere babes in Christ. It takes many years to develop men who are capable of carrying on a flourishing and successful work. We need to keep such things in mind when we choose men to do mission work also. Those who are the least experienced are not likely to be the most qualified for the work. The system used by brethren in America for many years, of placing an inexperienced worker with one who is experienced and dependable, is undoubtedly a good

one. There is Biblical support for this.

We must remember, also, that once we have gone to some new place and preached the gospel (Mark 16:15,16; Matthew 28:19,20) we have the command to continue "...teaching them to observe all things whatsoever I have commanded you..."(Matthew 28:20). Mission work is more than just traveling, preaching and baptizing. Those new babes in Christ must be taught so they may be rooted and grounded in the faith. They may be taught by qualified local brethren or transplanted brethren from another place. However, they must be taught! This command is just as strong as the one to "go." This requires those who decide to get involved in mission work to be willing to stay with it until the job is done. This is true whether the work be in our own city or around the world. God be thanked for brethren who will stay involved in a work for years, if need be. They stay involved until the work is finished.--DLK

THE "ALL" OF THE GREAT COMMISSION

Cont. from page 4

having some power or all power. Take note: Anytime someone says, "It doesn't matter what you believe, as long as you receive Christ," or some like statement, BEWARE. Before sending His disciples out to teach others the wonderful news of salvation, He wanted them to surely know that He was given "ALL" authority.

ALL GO

Preaching of the gospel of Christ is something to be done by every disciple. "GO" has the idea of transporting. While physical transportation was and is neces-

sary to take the gospel, and some must do this, there are some who cannot transport themselves physically from one place to another. So, there is more than the physical involved here. Spiritually we have been transported from the kingdom of darkness into the kingdom of God's Dear Son (Col.1:13), it is therefore to those who are in the kingdom of darkness that we are to revert to with the gospel. To these we are to "GO."

To these we can "GO" as we work by their side in the field, office, or factory. To these we can "GO" as we trade with them at the market, garage, and restaurant. To these we can "GO" at the library, PTA, or park. In these pages, before and here again, emphasis must be given to the area of going being "spiritual" and not so much "physical."

Sure, we need to go to Africa, Mexico, Canada, but the mere travel is not the thing Jesus was stressing. We can go to these places and yet not "GO." We can stay at home physically and "GO." Go into the dark hearts of men is the lesson.

Going is not to be by proxy. Yes, there is a work for those given to exercising their talents in spreading the truth on a full time basis, and for this their needs must be seen to. When there is a failure here, someone will pay the price. But there is something all can do, there are places for all to fill. The going is for "ALL." Christ did not give his disciples a chair, rather He placed boots upon us. The cause of Christ should be going because we are a people on the "GO." More To Follow.—8782 Meadowview



ANNOUNCEMENTS

Celebrating 50 Years of Marriage



MR. & MRS. EDWIN MORRIS

Edwin and Frances were married May 20, 1944 in Temple, Texas. Their daughters are planning a reception for them on Sunday, May 15, 1994 in Edmond, Oklahoma at the University of Central Oklahoma (University Center-Heritage Room) from 2:00 p.m. to 4:00 p.m.

In November 1950 Edwin and Frances moved to the Midland-Odessa, Texas area when Edwin started preaching full time. They have lived in Oklahoma City, Oklahoma the past 29 years. In March, 1975 they were one of five families who began meeting in Edmond, Oklahoma where they continue to worship. They treasure their many Christian friends they have throughout the brotherhood. Edwin has served as an editor for *Old Paths Advocate* for many years.

ANNOUNCEMENTS

BEATTYVILLE, KY

Due to my failing health, I am asking for help at the congregation at Bear Track, Ky. I have been here for 14 years with little or no help. We could help with some of the support if someone would be interested in coming to the area. Luther Rose, PO Box 693, Beattyville, KY 41311.

HARRODSBURG, IN

The Harrodsburg IN congregation is searching for an Evangelist, who hold fast for the truth, who would come to work with the church for a period of 3 years. Work to be started as soon as possible. For more information concerning the work and amenities, you may call or write Mr. Howard Heath, 2475 W. Thrasher Rd, Bloomington, IN 47403 or Mr. Andrew Lowery, 888 4th Ave, Harrodsburg, IN 47434.

NEW TESTAMENT STUDY IRVING, TEXAS MAY 24-28, 1994

The sixth annual New Testament Study at Irving will be May 24-28. The study will began Tuesday night the 24th and conclude at noon on Saturday the 28th. This year's study will be covering the book of Colossians with James Orten; continuing our study in Romans chapters five and six with Alan Bonifay, The Gospel of Mark chapters (9-12) with Carl Johnson, the book of First Corinthians will be completed with Mark Bailey covering the last five chapters (12-16). Brother Joe Hisle will start his study on Acts and will cover the first three chapters. Please make every effort to enjoy this spiritual feast. This study is made available to everyone on cassette tape at \$3.00 per tape. The next volume of "Contending For The Faith" commentaries will be on

First Corinthians by Mark Bailey. It should be ready later during this year. Please call for more information Allen Bailey 214-445-1055.

TIME OF SERVICE CHANGE IRVING, TEXAS

Please make a special note that the Irving congregation will change the time of services starting the first Lord's Day in June. The new time of morning services will be Sunday morning 9:30 a.m. and Sunday afternoon 4:30 p.m.

SONG BOOKS NEEDED

Brother John R. Scott, 903 Peterson Rd., Neosho, MO 64850, Ph. (417) 451-3669, has asked that we inform the brotherhood of their need. They are looking for some song books published by Homer L. King. If you have them and are willing to let them go, here is what they need; GEMS of GLADNESS (blue and white) published in 1965 and/or SINGERS CHOICE (red and white) published in 1961. They need about 100 for congregational purposes. Many congregations have kept their old books for years not knowing what to do with them. This might be just the place for you to put them to use. *DLK*

CHURCH DIRECTORY INFORMATION

SEMINOLE, OK—Delete the name of Darryl Morton and replace with Leonard Copeland 1344 Coolidge Ln., Seminole, Ok. 74868 (405) 382-7136

JACKSON, MS.—Change the address of Scott Smith to 3340 Allred Dr., N.W. Wesson, Ms. 39191.

SULPHUR MEETING

June 25-July 4

The Sulphur Fourth of July meeting is rapidly approaching. It is a special time that brethren and sisters in Christ across the nation get together to worship God. This year's meeting is again hosted by the Sulphur, Oklahoma congregation and is conducted by Brother Joe Norton and Brother Allen Bailey. The dates of the meeting is June 25 thru July 4. The momentum is building and Christians are booking their reservations at the local motels. Please call and make your's today and enjoy this revival. Some of the greatest gospel singing you'll hear is experienced in these large brotherhood meetings. For any additional information please call Brother Bob.

ANNUAL FOURTH OF JULY MEETING

The Lee's Summit Church of Christ is once again sponsoring this annual meeting in Lebanon, MO beginning Monday evening, June 27, and closing Sunday, July 3. The members of the Lee's Summit church are inviting their brothers and sisters in Christ and friends to attend this exciting gospel meeting where they will be able to hear some of the finest gospel preachers and share in the singing that such meetings are famous for. The Lord willing, Bro. Lynwood Smith's new song book, HOLY MANNA, will be used and some of our finest song leaders will be leading us through the new songs. Last year's meeting was well attended, but we still heard of some who would have attended had they known motel rooms were available. We have just heard that a motel or two are already booked, but that there are many

motels that have many rooms still available. Last year those who came late were able to find motels with available rooms so don't let rumors about scarcity of places to stay keep you away. Lebanon has an abundance of motels and we will be sending out information about them as soon as possible. The congregation at Lee's Summit emphasizes old time gospel preaching and they appreciate and thank all of the gospel preachers who plan to attend and preach such sermons. May God bless you and your plans for His glory in the months ahead.—*Jimmie C. Smith, Bennie T. Cryer*

NEW SONG BOOK READY

Holy Manna is the name of the new songbook published by Lynwood Smith. The book may be ordered by writing Lynwood Smith, 2789 Lloyd Star Lane, Wesson, MS 39191. Price per book is \$2.75 each. If you order now the book will be shipped directly from the publisher.

ANNUAL MEMORIAL DAY MEETING

Jacksonville, FL May 25-29 conducted by Don Pruitt. Services Wednesday thru Friday, 7:30 PM; Saturday, 10:30 AM and 6 PM; Sunday, 11:00 AM and 3:00 PM. Everyone Welcome.



MARSHALL—Pearly Marshall was born in Wayne County, W. Virginia July 23, 1909. He died

March 27, while in the hospital in Huntington, W. Virginia. His parents were Boyd and Cora Marshall, who preceded him in death as well as three brothers and three sisters. He is survived by Lorene (Dean) his faithful and devoted wife, brother Kay and a half-sister Lila Jones. Pearly was a member of the church meeting on Garretts Creek. I first met Pearly when the church met on Hwy. 52, as a youngster. Our hearts were soon welded and we became the best of friends. Pearly was sincere to the extent that he spoke the truth always, as one never wondered what he felt on any subject. Some, at first, would resent his straight forwardness; but soon learned he acted out of love. Pearly was a master carpenter doing his last work for Marshall University until retirement. The obituary with remarks were by B.K. Marshall, the prayer by Ronny F. Wade, the singing was led by David Smith, and words of comfort I tried to express.—*Barney Owens*

CANSLER—Bro. Raymond Cansler was born October 15, 1913 in Selma, Texas. He passed from this life March 25, 1994 in Bowie, Texas. Raymond married Vivian Pearl Parsons, May 11, 1935. He is survived by his wife, Vivian; one daughter, Judy Henderson of Fort Worth, Texas; one son, Jerry Cansler of Perrin, Texas; five grandchildren; one sister; and three brothers. Two brothers and one granddaughter preceded him in death. Bro. Cansler had been ill all of the fifteen years I had known him, but he and Vivian always welcomed me into their home where we enjoyed many hours of fellowship and conversation. Raymond was a member of the Fruitland Church of Christ, Fruitland,

Texas. Bro. Raymond had labored hard in building the building at Fruitland and also worked hard at trying to keep the Gospel Light shining in the Fruitland/Bowie area. Interment was in Brushy Cemetary, Fruitland, Texas. Bro. Melvin Blalock, assisted by this writer, gave a wonderful sermon filled with compassion and warning to the overflowing crowd of family, friends, and brothers and sisters in Christ, on the 27th day of March, 1994.—*Calvin Allen*

PHILLIPS—Brother Frank Phillips was born Dec. 29, 1934, in Brawley, California, and departed this life Feb. 4, 1994. Frank has departed on the most exciting journey of his life. Paul used the expression, "...far better," in describing that departure. Remaining behind for the present are his wife, Loretta, his daughters, Lori and Christine, and his granddaughter, Brittany. Also, to mourn his passing are his mother, three sisters, and one brother, and his many friends in and outside the Church. The memorial service was held in the El Cajon Church building and the attendance was so great that folding chairs were required. The number showing compassion and concern for the Phillips family, and the amount of food brought to the Phillips' residence was beyond expectation. The singing by his brothers and sisters in Christ was out of this world. The writer was privileged to officiate, along with Brother Fred Lay and Brother Richie Lechner, his brother-in-law. He was described as a friend to all whom he touched.—*Marvin Fisher*

TRIGG—Sister Lois Inez Trigg was born December 23, 1910 in Waco, TX. and departed this life January 15, 1994 at St. John's Regional Health Center, Spring-

field, Mo. She obeyed the gospel many years ago and was a member of the Mission Hills Church in Springfield. Lois was the daughter of Benjamin and Cora Mae Blystone Campbell. On October 19, 1930, she was united in marriage to Lee Trigg. She was preceded in death by a sister, a brother, and her husband in 1987. Surviving Sister Trigg are two sons, John and Tom; a daughter, Patricia Loudermilk; nine grandchildren and sixteen great-grandchildren. She was devoted to Christ and the church was her life. Sister Trigg kept in close contact with a number of people

who were unable to attend church services. She will be greatly missed by them as well as by her many friends, family, and the congregation at Mission Hills. She was a good friend and I will miss her. A large crowd of relatives, friends, and brothers and sisters in Christ attended the funeral in Ozark, Mo. I was assisted by Bret Shaw and Bob Loudermilk.—*Dan Wissinger*

COX—Pauline Cox, both of Ada; two sisters, Peggy Cleere, Garland, TX and Sue Henry, Altus, OK; 14 grandchildren, 10 great-grandchildren, and 3 great-great

grandchildren. I have known Sister Brumley and her children for almost fifty years, and many people are acquainted with Buddy, who preaches in California. We were sorry to give her up, but we are happy that she does not have to suffer physically any more, and we "sorrow not, even as others which have no hope." The writer spoke at services from the church in Ada, Jan. 25, and a good group of preachers and singers provided excellent singing. Burial was at Rosedale Cemetery.—*Johnny Elmore*

HUNT AND PECK

By Barney Owens

Epaphroditus is one of those disciples who is not exactly a household word. His name generally is not one known by children, yet there is quite a bit said of his work along with Paul. It is written of him, "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service to-

ward me." (Pil. 2:30). We should not think that he sought death, nor would he throw his life away, but facing it did not deter his steady course of obedience. What to some would be an opportunity to shrink from services was unacceptable to him, as life would be let go rather than to let go of duty. Ready am I to affirm that

there are hundreds of disciples just like him today, leading humble, holy, and self-denying lives. People who are unknown and are never praised for their modest obedience, yet plod along steadily undaunted by the mountains, un-unfolding by the valleys, as death alone separates them from Christ.



FROM THE FIELDS

the fields are white already to harvest

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808 April 5—Since last reporting, we have enjoyed good meetings with the churches at Pleasant Grove (Brazil) In. and Garretts Creek near Wayne, WV. In both places we had good cooperation from area

congregations. Crowds were large and receptive. The Lord willing we go next to Tulsa, Ok. Apr. 8-10, Kansas City, Mo. 38th and Agnes Apr. 29-May 1, Lawrenceburg, Tn. (Springer Ln.) May 8-15, Aurora, Mo. May 22-29, Tyler, Tx. June 19-26, and

Earlytown, Al. July 10-17. We look forward to working with these churches and invite those nearby or passing through to meet with us in these efforts.

Barney Owens, 8782 Meadowview Ln., W. Chester,

OH 45069--It has been my privilege to be with the brethren at Wayne, W. Va. and Bedford, In. of late. Also to hear brethren Miles King and Richard Bunner in this area. The annual Spring Meeting at Birmingham, AL. was my joy to hold this year. I had attended the meeting in years gone by, but this was a first for me to help in the holding of it. The meeting was attended by several from far and near, the people were wonderful to me in every way. I was somewhat disappointed that some from various congregations did not attend. It makes for a poor pancake when one cooks it on one side only. To know one side may be good enough for some, and it is the squeaky wheel that gets the grease, but noise does not mean right.

Irvin Barnes, Route 10, Box 1135, Springfield, Mo. 65803, April 4--Don King preached five nights here on the north side the second week in March. The preaching was excellent. It is impossible to measure the good that was done through Don's presence and preaching. Don's sermon entitled Bread On the Water, was outstanding! I wish every Christian in the world could hear it! May I urge every one to read Don's editorial by the same title in the April issue of the OPA. Crowds were good every service with visitors from the community. Two days after the meeting closed, two were baptized. Another was recently restored. Interest appears to be good at present with the church growing both in number and spiritual strength. We are pleased to have Monte Wood and Jason Dickinson worshipping with us. They are a great asset to the church.

Allen Bailey, 1633 Trinity View, Irving, Texas 75060 (214-445-1055)--The work in Irving is a real delight. The brethren and sisters are busy working in preparation for the upcoming New Testament Study May 24-28. This study has proven to be beneficial to all who attend. We hope you will make your plans to be here. See announcement in this issue of the OPA. We were saddened over another gospel preacher who leaves this world of action, Brother Bob Chancellor passed away Sunday evening April 6, 1994. I enjoyed my visits with Bob since moving to Texas over the past five years. He will be missed by the congregations in the area, however, one day there will be a grand and glorious reunion for all of God's people. I would like to remind everyone that we are changing the time of services at the Irving congregation effective the first Sunday in June. The new service times will be Sunday morning 9:30 a.m. and 4:30 p.m. afternoon services. We enjoy the peace among all the congregations throughout the Dallas-Fort Worth Metroplex. The local brethren and sisters of Christ love one another with a pure heart fervently. This Christian attitude contributes to the spiritual welfare and success of all the area congregations. We love them all.

Kenneth R. Middick, P.O. Box 269, Seneca, Mo. 64865, (417) 776-2028--Greetings to the brethren everywhere. The work here at Seneca is still going well, and often we don't have enough hours in one day to fulfill everything there is to do. We have enjoyed several meetings in this area and are looking forward to the Miami, Oklahoma Study which will be concluded by the

time this is published. We do appreciate the brethren at Miami for affording this area the opportunity to hear some of our gospel preachers on a variety of subjects concerning the church and our Christianity. In March we tremendously enjoyed having Don King, our brother, for a gospel meeting. We had several visitors from the community and great support from the area congregations. The house was packed almost every service. This was the first time that Don has been in our home and we enjoyed having him and hearing some of the old stories of preachers in the church's past. We have long appreciated his work in the gospel both here and abroad, and also the work with the OPA. Our next meeting here is with Doug Hawkins, our brother. We are looking forward to that meeting in August. It looks like our summer travel is going to be minimal this year, but we hope to see many of the brotherhood at the 4th of July meetings. Pray for us in His service.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, April 10--The meetings in Springfield, Mo (North Side) and Seneca, Mo were both very enjoyable. I enjoyed staying with Wayne and Donna Towe. Their home was comfortable for me and their hospitality was very much appreciated. It was good to be with Brother Irvin Barnes again who lives and works in Springfield. The area churches, and the Mission Hills congregation, cooperated nicely and crowds were very good indeed. I had held a meeting there 14 years ago when their building was new and it was a real pleasure to go back. While at Seneca, I enjoyed staying with Ken and Denise Middick. Ken works among 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)

church there and is appreciated. It was my first time to preach in Seneca, but I recognized many of the brethren from other places I had been. They had put a lot into the meeting and there were visitors both from the area as well as other congregations. A number of preachers attended both meetings for which we are thankful. The Lord willing, we are to begin at Harrison, AR the 30th of this month and look forward to being with them also. May God bless the Church everywhere.

*Felipe A. Bayani, 94-730 Kuhaulua Place, Waipahu, Hawaii, April 8--*For the first quarter of this year the church in Hawaii did not accomplish much, but is now growing. There have been six additions. Two were baptized and four were converted from digression. I have been making as many contacts as I possibly can. I have also been corresponding with my former colleagues in the Christian Church and we are studying together. Though they are yet unconvinced, we pray they may soon come to know the truth. Our congregation is small with a membership of only 17. However, we look forward to growth in every area through the spiritual, moral and financial help we receive from our brethren on

the mainland. We are glad to be visited by brethren from various states and enjoy having them worship with us while they are in Hawaii. If you plan to come for a visit, contact us at this number: (808) 677-8139. Our place of worship is at Waipahu high school, music room, 94-1211 Farrington Highway, Waipahu, Hawaii. Since most visitors from the mainland stay in Honolulu, particularly in Waikiki, here are some directions. As you leave the Waikiki area, take H-1 freeway north and exit at exit 8-B. Continue to Farrington Highway. At the first light, turn left and enter the first gate on the left and the building is close to the parking lot. I thank God and all the brethren who are making the work in Hawaii possible.

*Clovis T. Cook, 1503 E. Crestview, Springfield, MO, April 4--*I have preached at many places since last reporting. We have attended a number of good meetings as well. We were able to attend part of the annual New Year's meeting in Oklahoma City and also part of the preacher's study in Arlington, TX. We have had some setbacks in the last few months. I have been in the hospital a total of 15 days during the last five months. Ten days in November because of a bacteria

in my bloodstream which can be life threatening. Then, after going down to LA, the doctors found (by pure accident) an aneurysm on the lower aorta. Surgery was performed on March 3rd. I was able to preach again in less than a month and am recovering nicely. My wife, Wilma, has had much experience in caring for the sick and did a wonderful job in caring for me. Because of her recognition of the danger, my life was probably spared. Thanks to all who have called and for the hundreds of cards you have sent. Of course, I thank God constantly for life and I hope I will now be able to do a lot more for the Lord. The work in South LA is promising and we hope to get back to it as soon as possible. We heard Wayne McKamie at Hill Crest (near Brookhaven) MS recently. We also were able to visit with Lynwood Smith while in the area. We enjoyed being with him very much. Continue to remember us, please.





A D V O C A T E

No. 6 June 1, 1994

SETTLE DOWN

By Clovis T. Cook

The expression "Settle Down" is one that is used often, but more especially, by parents when their children become rowdy or unruly. It doesn't take long for a child to learn what the expression means when spoken by the voice of authority. It means, "to apply oneself steadily" (Web). This expression can very well be applied to the children of God. The word "settle" means, "to fix definitely."

There are three views of its application upon which I would like to elaborate.

Settled In Heaven

"Forever, O Lord, thy word is settled in heaven" (Psa. 119:89). "Your word, O Lord, is eternal; it stands firm in the heavens"

"The Lord exists forever; Your word is firmly fixed in heaven" (The New Revised Standard Version -The New Oxford Annotated Bible). "For I am the Lord, I change not;..." (Mal. 3:6). Neither does his word. "But the word of the Lord endureth forever (1 Pet.1:25). To change the word of the Lord, is to change and break the rule of heaven. One could just as easily change the order of the sun, moon, or stars, as the word of the Lord, for they are all fixed in the same heavenly realm. There is no escape from this conclusion, so, we may as well accept it and settle down!

Settled In The Book

The law of the Medes and the Persians, was said to be "unchangeable and unalterable" (Dan. 6:8). The law of Moses could not be broken (Jno. 7:23). The scriptures cannot be broken (Jno. 10:35). John tells us about a very unusual incident in

Rev.10: 2, 8, 9, 10. He saw a mighty angel with a little book in his hand that was open, John was told by the mighty angel, to take the little book and eat it up. It was to make his belly bitter, but in his mouth it would be sweet as honey. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing:" (Deut.30:19). In the same book there are blessings promised, which is sweet as honey, and cursings as well, by which is bitter to the taste and hard to swallow. What God has promised in his book by way of blessings or cursings can never be revoked. We, too, should digest this book of God, as John was told to do, for in it the guidelines are very clear. But not everyone of us accepts this book as God's final revelation to man. Some religions have written their own books.

Settled In The Believer

Paul said, "Let the word of Christ dwell in you richly in all wisdom..." (Col.3: 16). As an adverb, richly in all abundance while you teach and sing admonishing one another in all wisdom. Robert Milligan wrote (In the Great Scheme of Redemption), "When God spoke to man, he spoke for the purpose and with the design of being understood. The contradictory of this proposition is an absurdity." Jesus said, "who so readeth, let him understand." Roy E. Cogdill once wrote in the Gospel Guardian: "One of the most vital rules to learn in the study of the Bible is that the Bible must speak for itself...no reading between the lines... Reading into the Bible what is not there results always in our being led away from the truth." He also af-

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536
A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

WHAT GOD COULD HAVE DONE

By Glen Post

*W*e are ever constantly impressed with the limitless, immeasurable power of our God! This awesome power is summed up in Jeremiah 32:17, where

we read, "Nothing is too hard for thee". Why then should we as mortals ever wonder at the miracles of God? It was God Himself who set the laws of nature into motion in the first place - it is no great thing for Him to use the laws of nature as He chooses or to stop them at His will.

One thing we note about the measureless ability of God is this: when He uses His power for the benefit of mankind, He calls upon mankind to cooperate with Him. He will go so far, and then He expects mankind by faith to meet Him at some point and time.

Let us look at some examples from the Old Testament. Consider first the parting of the Red Sea. God had the power to part the waters alone. It was His power alone that did the work. God did choose, however, to call upon the faith and effort of mankind in co-operation with Him. As you know, the waters parted only when Moses held out the rod over the sea.

Further, whenever the Israelites were in battle, it was the awesome power of God that enabled them to defeat the enemy. God did not need the efforts of Israel's soldiers and army to cause the victory. He could have utterly destroyed the enemy while the army of Israel sat contentedly in their tents. However, God called upon the faith of men to complete His purposes. Once, you will remember, the soldiers of Israel's army could only win so long as Moses' hands were held aloft. You see again how that God's limitless power was used only in conjunction with man's faith and man's effort. It is not what God could have done without man that mattered, but rather, what He did with great men of faith.

Even in the New Testament this same concept is evident. Think what God could have done! He could have overpowered the whole world at the establishment of the church and compelled all men everywhere to become Christians. Instead, however, He elected to use the agency of men, earthen vessels, to preach the gospel to the lost and dying world. He determined and elected to put His power in the Word. Even in the giving of that Word, He

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is there any conclusive proof that the Bible is the word of God? If so, what is it? (AL.)

Answer: There are three possible sources from which the bible could have come. (1) It was written by good men or angels; or (2) bad men, or devils; or (3) by inspiration of God. I cannot think of any additional sources from which the bible could have come, can you? If the scriptures did not come from God, they constitute a fraud and the men who produced them were guilty of forgery. Surely good men and angels would not be guilty of such a fraud. Good men do not traffic in such deception. Bad men and devils could not have written it, since the bible everywhere condemns such actions characteristic of these evil persons. It is the tendency of men to justify their deeds, not condemn them. To assume that the bible originated in such a manner would be contrary to these tendencies. The only remaining explanation is that the bible originated with God. To this very fact the scriptures testify in Jno. 16:13; 2 Pet. 1:20,21; 2 Tim. 3:16; and I Cor. 2:10-16. In addition we offer the following as conclusive proof that the bible is the word of God:

I. Bible Prophecy. The bible contains many prophecies that have been fulfilled exactly as the prophet declared they would be. These prophecies were spoken years (often hundreds of years) before, when there was no evidence that such things would come to pass. The prophecy concerning Ishmael in Gen. 17:20; Gen. 16:10-12 is an example. What better description could be given of the Arabs as they roam the desert than the one given by inspiration i.e. "And he will be a wild man...His hand will be against every man and every man's hand will be against him." This still accurately describes the Arab today. The remarkable prophecy concerning the Jews in Deut. 28 stands out as another example of something only God could know. Written fifteen hundred years before its fulfillment it testifies to the truth of the scriptures. Josephus, the celebrated Jewish historian, gives an account of the destruction of Jerusalem that confirms the truth and accuracy of this prophecy. A third example is the prophecy concerning Tyre given in Isa. 23:13 and Ezek. 26:7-11. The scriptures declare that Tyre was to be taken and destroyed by the Chaldeans. Its inhabitants were to pass to other lands and find no rest. After seventy

years the city was to be rebuilt. The city was then to be taken and destroyed a second time. (Isa. 23:6; Ezek. 27:32; Zech. 9:3-4) The people of Tyre were to forsake idolatry and accept the word of God (Ps. 45:12; Zech. 9:1-7; Isa. 23:18). Finally the city was to be destroyed and become a place where fishermen would spread their nets. Ezek. 26:3 This is the present condition of Tyre. Every prophecy concerning it has come to pass just as inspiration gave it. There are many more, but we deem these sufficient to prove our point.

II. Scientific foreknowledge proves the bible is the word of God. When the bible was written it was commonly believed that the earth was flat. It was not until the early Grecians and Toscanelli, an Italian, suggested that the earth was round that man sought to prove this to be true. The bible, however, had long before so affirmed. Isa. 40:22 "It is God that sitteth upon the circle of the earth." Prov. 8:27 "He setteth a circle upon the face of the deep." Astronomers have discovered that there is a great empty space in the North. It contains no moving planets or stars. Job knew this long before man discovered it. (Job. 26:7) "He stretcheth out the North over the empty places and hangeth the earth upon nothing." Was Job a scientist? No, but he was inspired of God. Before Matthew Fontaine Maury lived there were no sailing lanes and no charts of the sea. But this founder of the science of Oceanography was a firm believer in the bible. When reading Psa. 8 "...the fowls of the air, the fish of the sea, and whatsoever passeth through the paths of the sea," he determined to find the paths in the sea. He did and within a few years he had charted the principal lanes of the sea that are followed by all oceangoing vessels to this day. Was David an Oceanographer? No, but David was inspired of God. We could go on and on giving bible evidence of scientific foreknowledge provided by inspiration, but these are sufficient to prove the point.

There are many other proofs that could be given to establish the bible as a book from God, among them Archaeology, Messianic Prophecies, and many internal evidences. It may well be, however, that the utter indestructibility of this great book testifies loudest of its truthfulness. Men of every stripe and generation have sought to destroy it, but in

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THE ALL OF THE GREAT COMMISSION (II)

By Barney Owens

There are some subjects, some passages of scripture, that no matter how many times they are addressed (either spoken or written) are never exhausted. It doesn't matter how well the speaker may break it up and emphasize the intricate parts thereof, or how proficient the writer in establishing his principles and making various points, inadequacy is always felt and later realized. The subject now considered is such a passage. It would try our patience to discover how many times these verses have been used as a text, how many sermons have been delivered about them, how many articles and even books have been devoted to their meaning. So, there is no apology offered and, I would think, none is expected for seeking information helpful to us from Mt.28:18-20.

TEACH "ALL" NATIONS

No disciples are made for Christ without teaching. Teaching is the same thing as preaching. We can know this by comparing the accounts of Matthew and Mark. The human being is a complex creation and all of our nature is involved in converting to Christ. However, when the tactics of "playing upon the emotions" are used without instruction, this is a way not used by Christ and the Apostles sent forth.

What is it that nations are to be taught? Mark sums it up in two words "the gospel." Luke elaborates some, by speaking of the suffering of Christ, coupling this with the resurrection.

We can go much further with this theme, as the commission itself is but an outline.

1. By teaching the reason for Christ's coming into the world, we remind all of the love of God, extending to us even though we were steeped in sin and separated from Him.

2. By expounding upon the lowly birth of the Savior, His dwelling in the flesh, His rejected mission, prayers and sorrow for our plight, we remind others of the prophesies which foretold His coming.

3. In rehearsing His trials, scourgings, humiliation even to the death upon the cross, we have a picture of the vastness of sin, its price, penalty, and forgiveness.

NATIONS

This is a word to represent people. Every person has the right to hear the gospel, to obey or reject it. There are various things that have hindered all

people from hearing the truth. Some of these are obvious. Usually we think of distance. What of people far away? We think of money. Why, we can't take the gospel to every place, we say. But these are not the greatest hindrance. I am convinced it is much closer to each of us than that. Prejudice is the greatest hindrance. You might think that an overworked term, yet it is true. We judge! Here's a man of a different color, a strange background, a poor man, a rich man, a weakling, one who is powerful, he lives in a certain kind of house, drives a certain vehicle, etc. etc.

We make up OUR MIND whether he will listen to the gospel, whether he will be taught. OUR EFFORTS are extended or withheld by OUR JUDGMENT. Hear me! Hear me, as I repeat the words of Christ! His language is "ALL NATIONS." What? "ALL NATIONS!" Are there not some exempt? "ALL NATIONS." Brethren and sisters, He who has "ALL" Power has commanded "ALL" of us, His people to go to "ALL NATIONS." Doesn't that settle it "ALL?"

BAPTIZING "ALL" OF THE TAUGHT FROM THE NATIONS

As the going is to be to all nations and these of all the nations are to be taught, it is clear that they all are to be baptized. There are a couple of things that come to mind to make this even more apparent. First, from the American Standard Version, the phrase from Mt.28:19 is, "Go ye, therefore and make disciples of all nations, baptizing them..." Disciples are made by baptizing them. Can one be discipled without baptism? No. Are there any to be exempt from baptism? No. Just as there are none exempt from being presented the truth, none are exempt from baptism. The "ALL" is in both statements.

Second, baptism puts "ALL" into a relationship with the Father, Son, and Holy Ghost. Baptism is the only way one can enjoy this communion. There are some who ridicule such an idea, but from the reading of this one passage, the matter is clear enough. And although I shall not take it up fully at the present, other passages can be multiplied over and over again that show the same truth. "ALL" in the Father, "ALL" in the Son, "ALL" in the Holy Ghost, arrive there in one way, by being baptized.

Third, "ALL" are baptized and "ALL" enjoy this spiritual relationship in the same way. One man
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PREACHING THE WORD IN RUSSIA

By Miles King

Brethren, I just want to get the job done when and where I can. You can call me a preacher, an evangelist, a missionary or you don't have to call me any of those things. Just call me a Christian (1 Peter 4:16). I am just trying to carry out the commission (Matthew 28:19,29; Mark 16:15, 16). Have you heard "Go ye" means "go me?" The teaching of Jesus puts a responsibility on all of us - on every Christian. We may not all be able to do the same things. We might not have the same ability. Our talents differ. We might have one talent, but we must use it or we will have to answer to God. (Matthew 25:14-30)

Timothy was taught to "preach the word," and do the work of an evangelist (2 Timothy 4:1-5). Since the Lord has given me this talent, I must go into all the world wherever opportunity presents itself.

THIS GREAT WORK IS GOD'S WORK

We are sent to Russia (as with every place) by God. The message is "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might have everlasting life." (John 3:16) (2) I was sent to Russia by Christ (Matthew 28:19; Mark 16:15) (3) I was sent to Russia (as with every place) by the Spirit (John 14:26; 16:13). (4) I am sent to Russia by the church of Christ. Brethren concerned with the souls of men send me.

Brethren, listen to my message when I arrived in Russia. It is simple. We sometimes overlook this scriptural message while preaching in the U.S. Here it is: "Ladies and gentlemen, I have come here because I love God, and because God loves you." I am often asked, "who made you come here?" My reply is that no one made me come. The love of God places the responsibility upon us and I chose to come because of love for you. I tell them

that Christians in the United States share money with us so that we can make the trip because they also love you. They are praying for you.

AFTER I GIVE THIS INTRODUCTION

I then preach the Gospel of Jesus and His love; His perfect life on earth, His death, burial and resurrection from the grave. (1 Corinthians 15:1-4). People respond to the gospel and are baptized. There is great joy! As a general rule, we do not extend an invitation with a song of encouragement. People will come when I least expect it saying, "I want to be baptized." I was once told, "you are not really a missionary, because you don't stay long enough." Well, let me say again - I'm not particularly interested in a title. I just want to preach the word.

Brethren, I beg your pardon as I relate what I have noticed through the years. When a young person preaches some may criticize. What should the young man do? Just keep on preaching! Later on, we hold mission meetings. Some criticize. Should we quit? Of course not. When we go to a foreign country, some criticize. Should we quit? You know the answer.

Other critics say, "your trips are too short!" Most of us who have gone to Russia do so for a two to four week stay. That has been due to government regulations. The trips are short and we do think that a longer stay would be better. We are working on that problem.

We all need to work together to spread the Gospel. We are to be workers together with God. In 2 Corinthians 6:1 we read, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." -Rt 1, Box 115, Scotland, AR

(NOTE: The foregoing is an edited version from the April, 1994 INFORMER published by Richard Nichols. DLK)

HUNT AND PECK

By Barney Owens

Well what if...??? To give you the time, it was the early to mid sixties. A notable young preacher at a large gathering of Christians was given with others a few minutes to preach. He as other's noted the

need for elders, pointing out that the work of a preachers (evangelist) included appointing such to this work. He voiced the concern that it could not

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“THE FEW OF MATT. 7:14”

By Phillip Prince

“**B**ecause strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

Have you ever thought about what our Lord said in this passage? Many times, when we read this scripture, we view this as Christ giving us an overview, you might say, of judgment day. We sometimes look upon this passage as Christ giving us a comparison between the number of people who will be saved eternally, with those who will be forever doomed. In a broad sense, that's what he is doing. Certainly the number of people who will be saved are “few” in comparison with those who will be lost. Just a glance around us can reveal that the world has become so lax in its morals that it is hard to find someone, who still looks upon sin as strictly as they once did. All around us, the moral standards of a great number of people have disintegrated right before our eyes. I'm sad to say, even in the Lord's Church, there are those who don't look upon sin as being sin anymore.

How many times have you heard someone refer to the passage above and say it's having reference to those who claim to have some kind of religious conviction, with those who claim no religious affiliation whatsoever? In a broad sense, I would agree, by comparison, the number would be fewer when compared to those who are not at all religious. But the question is this: Was Jesus, in Matt.7:14, speaking in a broad sense? Was He simply referring to the number who were religious with those who are not? Was He showing this to be the “few” who would make heaven their eternal home? I say no. Surely, Jesus must have been more to the point in his meaning of this passage.

Jesus said in Matt. 7:21; “Not every one that saith unto me Lord, Lord, shall enter the gates of heaven; but he that doeth the will of my father which is in heaven.” So, the “few” of Matt.7:14 could not have had reference to those who are simply “religious”. The apostle Paul helps us understand this when he says. “...when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who (those that obey not the gospel) shall be punished with everlasting destruction from the presence of the Lord.”

II Thess.1:8-9. Here we see Paul narrowing down the “few” by saying it will be those who obey the gospel, and he compares it to those who obey, not the gospel of Jesus Christ. This is where so many miss the mark. There are those who go out into the world to bring people to the truth, preaching that one need only believe, in Jesus Christ as their personal savior. Is that all there is in obeying the gospel of Christ? Is it simply believing in Jesus? No. We find that there is more we must do if we expect to really obey the gospel. Oh, It is true you must have faith, you must believe in Jesus. However, believing alone is not enough. Faith is important. Jesus said; “Except ye believe that I am he, ye shall die in your sins.” John 8:24. Then we find in Luke 13:3 “I tell you, nay: But, except ye repent, ye shall all likewise perish.

We must repent of our past lives and sins. Determined to change our lives, no longer willing to walk in the paths that we've been walking.

Again, we find Jesus saying in Matt. 10:32-33; “Whosoever, therefore, shall confess me before men, him will I also confess before my father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven.” One must confess that Jesus Christ is the son of God. In Mark 16:16 Jesus says: “He that believeth and is baptized shall be saved. He that believeth not shall be damned.” This is the plan of salvation. There is no other way for you or me to be saved without following these steps.

For those who refuse to heed this plan, Paul says they will “be punished with everlasting destruction.” II Thess. 1:19. So the “few” will be those who will obey the gospel. But will all those who obey the gospel be counted among the redeemed? Will simply obeying the gospel guarantee us a home in heaven? Even though we have narrowed the “few” down considerably, this is not the “few” that Christ was referring to in Matt. 7:14. In fact, Jesus himself teaches us that out of these; out of those who will obey the gospel, only a few will make heaven their eternal home.

In Matt. 13, Jesus teaches the parable of the sower. It is in this parable that he likens the kingdom of heaven to various things and then he teaches us what each one means. Now I want you to keep in mind that the words “kingdom” and

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SETTLE DOWN

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firmed, "The same passage of scripture is not susceptible to conflicting interpretations.... this would be to accuse God of double talk." What God has bound the believer here on earth is also bound in heaven. For what man knoweth the things of a man, save the spirit of man which is in him" (1 Cor. 2: 11). A man is judged on what he has said, but never on what he has not said. We sometimes "Rush in where angels fear to tread" and accuse a person of wrong by what we think he meant and not by what he said. This is dangerous! Language has been denominated the vehicle of thought. A vehicle is a carriage: thought, is the passenger that rides in it. Language in its most extensive sense implies all those signs by which men and brutes communicate with each other their thoughts, affections, and desires. But even the natural brute beast does not know what is in the other's mind until some means of communication is manifested. Jesus said, "If you love me keep my commandments" (Jno. 15:14). Also, "If you love me you will keep my sayings" (Jno. 14:23). When the Word of God is settled in the believer he will not be carried or blown about with or by every wind of doctrine. The fundamental facts and principles of the Christian faith are not proper and legitimate subjects of debate. Men may err in applying the plainest and most simple rules of the Bible, but this does not mean that the Bible is in error. George Washington said, "It is impossible to govern the world without God and the Bible" " If the Word of God is settled in Heaven, if it is settled in the Book, it is time to settle down and be content. —OPA

WHAT GOD COULD HAVE DONE

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could have done everything without the help of men. He could have just simply dropped His message from Heaven and written it across the skies complete and intact. He chose rather, to inspire godly men to write down, and distribute His soul-saving scriptures. Again we see that it is not so important what God could have done without the help of men, but what He chose to do with men!

So it continues to be with us today in the twentieth century! God will use, and is using earthen vessels, men and women of faith, to do His work and accomplish His purposes.

Let us ever learn how this is true. Consider the growth of the church. God could with one stroke, like lightning, convert the whole world, He has the power to do so! But He does not ever wish to force His will upon mankind, so the power is in the Word, and God purposes to use Christians to spread that Word. Having heard the Word, men and women of the world are free to accept it or reject it - to enjoy or suffer the consequences.

The same is true regarding the faithfulness and service of those that choose to serve the Lord. God has the power to make us all as robots, without a will of our own. He could compel all of us to attend all the worship services of the church or do personal work and to do all the rest of the Christian duties. He has chosen, instead, to inform us of our responsibilities by his Word, and then allow us to make the decision and then again, to enjoy or suffer the consequences.

As we all face our personal daily problems in life, we know

what God could do - He has the power to shape every event so that none of us would have any problems in this life. This is the situation He promises in Heaven, but not on earth. He has promised however, to help us and strengthen us over the rough places in life, if we are faithfully serving Him. "With every temptation, God will provide a way of escape" (1 Cor. 10:13), the Bible promises. He has promised comfort and consolation to the sorrowful, and strength to the weak and heavy-laden. That power can be ours to claim! "I can do all things through Christ who strengthens me", said Paul (Phil. 4:13). "We are more than conquerors through Him that loved us" (Romans 8:37). What more could we ask?

THE QUERIST COLUMN

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vain. What other book or message has suffered the onslaughts, the persecution, the ridicule, the attempted extermination that this book has, and survived? None. We repeat, none. It is a book whose message must be faced. You may run from it, deny it, evade it, and ignore it, but it will follow you all through life, and face you in judgment. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

THE ALL OF THE GREAT COMMISSION (II)

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does not become spiritual and saved in one way and someone else another. "ALL" are baptized. Further, there is not a baptism of the Father, another baptism of the Son, and another baptism of the Holy Ghost, as far as the Great Commission is concerned. I am aware the Apostles

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were "baptized with the Holy Ghost" to receive power from on high, but this was not and, as far as "ALL" men are concerned in being related to the Godhead, has no bearing on the subject. If one has "Holy Ghost" baptism today, that baptism is the baptism taught in the Word of God which came by the Holy Ghost. "ALL" are baptized by the "Holy Ghost" into one body (I Cor.12:13), which is "one baptism" (Eph.4:5) authorized by Christ (Acts 19:5).

Fourth, this baptism is the one "ALL" must submit to to be saved. The other accounts of the Commission are referred to now. The reason for this is because some think we can be related to the Father, the Son, and the Holy Ghost without being saved. So,

a) Mk. 16:16 "He that believeth and is baptized shall be saved."

b) Lk. 27:47 "...remission of sins should be preached in his name..."

The word "saved" and remission of sins are equal to the same thing. We are saved only when we have our sins remitted. Jesus died to grant us remission of sins, or He died to save us. The phrase "Baptized into the Father, the Son, and Holy Ghost," is likewise a phrase with the same meaning. Notice please, that men are saved by believing and being baptized, not by believing only, but, says Jesus, by "believing and being baptized." As we have seen, men enter the Godhead (relationship) by being baptized, men of the world say we enter by various means Christ says by one "baptism." From Luke we learn that "remission of sins is in the name of Christ." The "name of Christ" means the authority of Christ. Who was it that said we are saved or that we enter the Godhead by baptism? It was Christ! Therefore remission comes "by baptism" because

Christ said so. Who is to be saved? "ALL." Who must receive remission of sins? "ALL." How are all these saved? "BAPTISM." How do all these receive remission of sins? "BAPTISM."

As you read this perhaps it would do you well to ask a question of your preacher. "The baptism of the Great Commission, is it of God or men? If of God, must "ALL" OBEY IT?" What if "SOME" will not obey it? What if a preacher says it does not apply to "ALL?" Listen and smile within as he attempts to explain away this "GREAT COMMISSION" given by Christ for the benefit of "ALL" mankind. MORE TO COME—OPA

THE FEW OF MATT. 7:14

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"church" are used interchangeably. Whenever you read about the church, you're reading about the kingdom. And whenever you read about the kingdom, you're reading the church. Beginning with verse 37 Jesus says; "He that soweth the good seed is the son of man; the field is the world; and the good seed are the children of the kingdom; but the tares are the children of the evil one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned the fire; so shall it be in the end of the world. The son of man shall send forth his angels, and they shall gather out of his kingdom (church) all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Now notice that in verse 41 Christ says that he will gather out of his kingdom, or church, those that offend and those who do wrong. Who is he talking about?

There are many who will immediately claim he is speaking of those who digress from the word of God. Those who allow innovations to come into the Church, etc.

Such as, allowing the Church to divide into classes for the teaching of the Bible. Even though we are taught that the public gathering of the Church is to be in one, undivided, assembly (Deut. 31:11-13, Neh. 8:1-3, Jos.8:35, I Cor. 14:23,26,31), with the women being in silence (I Cor.14:33-35, I Tim.2:11-12), Many insist that to do otherwise is perfectly all right and accepted by God. Another innovation which has come into the Church is the use of individual cups in the Lords Supper. Again, even though the scriptures teach us that we are to all drink from the cup (singular) (Matt. 26:26-29, Mk. 14:22-25, Lk. 22:15-20, I Cor. 11:23-26). Still there are those who insist that to use these things is in no way going against the scriptures. There are many many innovations that have come into the Lord's Church, but whatever it is, if we don't have Bible authority for their use (Rev. 22:18-19), and we use them anyway, we will be gathered out of the kingdom (Church) on that final day (Matt. 13:41).

So now the "few" is narrowed down even further. And all we have left are those who have obeyed the gospel and those who refuse to allow innovations of any kind to come into the Church. Are these the "few" that Christ was referring to? Few as they may be, the Bible teaches that even fewer than this will make it. Just because we are members of the Lord's Church, we do not have a guarantee of a home in that celestial city.

There are commandments to be obeyed. Jesus said in John

ANNOUNCEMENTS

14:15; "If ye love me, keep my commandments." And in Matt. 7:21-27, Jesus teaches that if we keep his commandments, we are likened to a wise man and will make heaven our home. But if we fail to keep his commandments, we are likened to a foolish man will be told to depart into everlasting punishment with the devil and his angels.

Some might say, "Which commandments must we keep?" James 2:10 "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Who are the "few" of Matt. 7:14?

1) It is those who come out from among the world and are separate, (II Cor. 6:17);

2) It is those who, after obeying the gospel, keep the commandments of Jesus. "If you love me, keep my commandments", (John 14:15). James tells us that we are to keep all the commandments, or be guilty of all (James 2:10).

3) It will be those who heed the exhortations of Paul when he teaches us to keep ourselves pure in I Tim. 5:22.

4) It will be those who love the brotherhood; (Pet. 2:17). And this is an unselfish love. One that can be seen. A love which will imitate the kind of love Christ had for us when He died on the cross.

5) It will be those who do the good deeds taught by Christ. Matt. 25

6) It will be those who put the kingdom (Church) first in their lives as Christ taught in Matt. 6:33.

These are the "few" of Matt. 7:14. These are the "few" who are on the road that leads to life. Are you on that road? Are you numbered among the "few"?—1148 Knobb Hill Drive, Jacksonville, Florida 32221

HUNT AND PECK

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be done in a 10 day meeting, therefore, a preacher would have to stay "MUST STAY" with a congregation long enough to accomplish this. In a time when a preacher being located in one place for a year was not normal and for three years was nearly unheard of, such statement of "MUST" certainly received notice if nothing else. An older and seasoned brother preacher asked him, "Well what if elders are appointed is he to stay there, or if they are already there is a preacher to be called in to work FOR them?"

There was no answer. "Well what if...???"



OUR APOLOGIES

In last month's issue a mistake occurred in the "Our Departed" column. A portion of Sister Mabel Brumley's obituary (which appeared in the April OPA) was reprinted making it appear that Pauline Cox of Ada had passed away. Just how this happened, I'm at a complete loss to explain. However, we are sincerely sorry and apologize for any discomfort caused. DLK

SULPHUR, OKLAHOMA ANNUAL CAMP MEETING

June 25--July 4, 1994 The Annual Church of Christ Camp Meeting is scheduled to begin Saturday, June 25 at 8:00 p.m.

and continue through noon July 4. The Sulphur Congregation will be in charge as usual. Conducting the meeting this year, will be Bros. Joe Norton and Allen Bailey. We invite you to attend this Great Gospel Meeting where Christians gather from numerous states. There are Motels, RV Hook-ups and a Bed 'n Breakfast in Sulphur. Also good motels are between Davis and the Turner Falls Area - Paul's Valley, Ada and Ardmore. These are not far from the Tabernacle. The largest RV Park is on the western edge of Sulphur (Hwy 7) and 3/4 mile south on Point Rd, at the "Arbuckle Resort", 1-405-622-2424. It would be advisable to make reservations. They have good security with full hook-ups. We always look forward to this meeting each year. Make plans to attend. Good preaching, singing and fellowship will be enjoyed young and old. For further information: Bob Shepherd 1-405-622-3950; Don Stehr 1-405-622-5556; George Hill 1-405-622-2779.—*The Sulphur Brethren*

The Church Directory

Please make the following additions and deletions to your 1993 Church Directory:

New Church: Clayton, New Jersey (Gloucester County) Clayton Church of Christ on 7th Ave. Worship 11:00 a.m. and bible study in the home of Reginald Blount Friday 8:00 p.m., 18 Twin Hill Dr. Willingboro, N.J. 08046 (609) 877-7608. Al Bass, 287 W. Stanger Ave., Glassboro, N. J. 08028 (609) 881-2807.

New Church: Warrenton, Mo. (Warren County) meeting at 1107 East North Outer Service Rd. Just East of the Days Inn Hotel. Sun. 11:00 a.m. and 2:30 p.m. Contact: Dave Stambursky,

ANNOUNCEMENTS

1008 Roy Ave. Warrenton, Mo. 63383 (314) 456-3763 or Chuck Albertson, 2910 Highway U, Warrenton, Mo. 63383 (314) 456-7986.

Irving, Tx. Change meeting time to Sun. 9:30 a.m. and 4:30 p.m.

Cassville, Mo. Delete the name of James I. Clark.

Bloomington, In. Washington Ave. Church: Delete Lloyd Fowler and replace with William Whitaker 10302 W. St. Rd. 43, Bloomington, In. 47404 (812) 876-2062 Under L. K. Alexander change the zip code to 47403.

LANSING, MI The congregation in Lansing, MI will no longer be meeting. The last meeting date will be May 15, 1994. — Ron Courter.

Work Among Native Americans

Bro. Ken Millard writes that he is planning to begin work among native Americans in the Southwest soon. He will be working under the oversight of the Rote Congregation in Pennsylvania. Information is available from Rote Church of Christ c/o Donald L. Kramer R.D.#3 Box 330, Hill Hall, Pa. 17751 (717) 726-4087 or Ken Millard (501) 229-4042.

MEET JEFF LANE THOMPSON

Jeff Thompson, age 27, was born in LaGrange, Georgia, February 1, 1967 and obeyed the gospel at the age of 12 in 1979 under the preaching of brother Allen Bailey. He is a member of the Murphy Avenue Church of Christ in LaGrange, where he has lived all his life.

Jeff was raised by Christian

parents, Joe and Geraldine Thompson. He is the youngest of three children born to this family. He is grandson of the late brother Gillis Prince, one of our nationally known evangelists, who died in May 1985 while conducting a gospel meeting at Liberty, Kentucky. He is a cousin of brother Larry Thompson, who also is a preacher of the gospel.

After graduating from Troup County High School in 1985 he went on to receive a bachelor of science degree in Secondary Education at Auburn University.

Jeff preached his first sermon at the age of 17 and continued developing his talent as a public speaker. Since the age of 22 he has preached extensively throughout the southeastern part of the United States. He has held some full week gospel meetings and has preaching appointments almost every Lord's day within driving distance of home. He is very conscientious and dedicated in preaching the gospel. He has a pleasant delivery and a good knowledge of the scriptures.

Jeff has a desire to become a full time preacher of the gospel. He will be ready to answer any calls for meetings, etc. beginning the first of July 1994. If any church would be interested in calling him for such work please contact him at the following address: Jeff Thompson, 314 Hickory Terrace, LaGrange, Ga. 30240. Phone (706) 882-4320.



CHANCELLOR - Bob Chancellor was born March 8, 1926 at Cleburne, TX., and departed this life April 3, 1994, at Granbury,

TX, at the age of 68 years. Bob was married on February 28, 1948 to Johnnie Powell at Fort Worth, TX. He is survived by his wife, Johnnie; two sons, Mark, of Kemp, TX, and Paul; two sisters, Edith Hutchins of Granbury and Elma Crouch of Sulphur Springs, TX; one brother, Bennie Chancellor of Livingston, TX; three grandchildren and one great grandchild. Bob has been a member of the body of Christ for 52 years and died "in the Lord." Many years ago he left a very secure position with the post office to pursue his passion to preach the "unsearchable riches of Christ" and he has never let up or shut up since that time. His most successful work was at Oak Grove, near Foreman, AR, where he built a strong congregation through scriptural and very creative personal work. Bob is noted for his ability to share the gospel "one-on-one" in personal evangelism. Our brotherhood could have learned much from him about winning lost souls. With Johnnie ever at his side, he worked with the churches at Mena, AR, Farmington, NM, and San Antonio, TX. At age 65, he retired to Granbury and worked with Melvin Blalock at Cleburne and elsewhere. Bob will always be remembered for his knowledge of God's word and his ability to teach it in such a memorable way. His grandson said, "He was a great man!" We have lost a great man from our ranks - a man who loved the Lord and His church more than physical comfort - a man to whom "sacrifice" was not a word, but an experience. It was an honor to assist Melvin Blalock in the funeral. A large crowd filled the funeral chapel at Granbury to show their love for this humble preacher who touched the lives of so many people in very positive ways. I will miss my good friend. - Wayne Fussell

the fields are white already to harvest

Jerry Dickinson, 13803 Crosshaven, Houston, TX 77015—It was my pleasure, recently, to hold meetings at Lawrence, KS; San Angelo, TX; and West Monroe, LA. As always it was refreshing and rejuvenating to visit and work with the brethren in these areas. There are some special people to me in all these congregations, not to mention my brother, Billy who lives in West Monroe. He and I do not get to be together as much as we would like so it is always a treat to spend some time together. I look forward with happy anticipation toward the following Gospel Meetings: June 1-5, Arpelar, OK; June 8-12, Leawood (Joplin), MO; June 15-19, Ft. Smith, AR; June 22-26, Iuka, AR; July 17-24, Garretts Creek, WV; July 27-31, Nashville, TN; and August 3-7, San Angelo, TX. Please pray for me and all those who crisscross this country (and the world) preaching the Word.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808 May 5—The meeting at Tulsa, Ok. (Eleventh St.) closed with two confessions. We had good crowds and interest while there. It was a pleasure to work with these brethren again. Next we were at 38th St. in Kansas City, Mo. Black brethren from all over the U. S. gathered in an attempt to further the cause among people of color in our nation. It was a good meeting. Bro. Richard Reed will be entering the field full-time June first, Lord willing. Our meetings scheduled for the immediate future are: Lawrenceburg, Tn. (Springer Ln.) May 8-15, Aurora, Mo. May 22-29, Tyler, Tx. June 19-26, Earlytown, Al. July 10-17, Goshen, Oh. July 24-31 and New Salem, Ms. Aug 5-14. We look forward to seeing many of our friends during these efforts to spread the gospel. Recently here at home we have been privileged

to hear Don King, Wayne McKamie, and Miles King. May the Lord bless you all.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069—By the time you read these lines I will have been with the brethren in Blue Springs, KY for the Lord's Day of May 8th. I am also looking forward to being with the church near Brookhaven, Ms (Hillcrest). Although I have been in that area many times it will be a first with the Hillcrest congregation. The meeting will be June 12-19. After that I plan to attend the 4th of July gathering. Please pray for us. Let's all work and pray for the Cause and for one another.

Paul O. Nichols, P. O. Box 108, Bonner Springs, KS 66012, May 7—We have recently moved to Kansas and are working with the Kansas Avenue congregation in Kansas City, KS. Please note our new address. We have anticipated and looked forward to this new work for sometime now, and we are happy that the move is behind us. We have already begun a Monday night study with the young men. We have some good people here who have a desire to grow spiritually and to see the church grow in strength and in number. So we anticipate a profitable work with cooperation of the members and the help and blessing of the Lord.

Steve Holt, 1222 C Bar Circle, Santa Fe, Tx. 77510, (409) 925-8163—Please note my new address and telephone number. The work is progressing well in the Texas City/LaMarque Texas area. I have now had my second study with a man who appears very interested. This same week, I have scheduled another study with another young man who appears very zealous to know

God's will. In addition to our 17 core members, last Lord's Day we enjoyed seven new people at services. A couple as well as some children had visited before. The regular members are doing fine, despite some health problems. However, the Lord has answered our prayers because our older members are almost always at services. The one exception has been Sister Mary Phillips, who is confined to her home, taking care of her bedfast husband. Continue to pray for the work here and for us also. If in the area, please come and visit.

Gary Barrett, 5903 W. 37th. Ct. S., Wichita, Kansas 67215, phone (316) 524-2351—The work here in Wichita continues very well. We have peace in the congregation and are busy in the Lord's business. Teresa, Randy Blankenship, and I just returned from Russia. Randy was with us for two weeks. Teresa and I stayed in Tambov for a month. The lectures went very well and we also had some excellent home studies. One man tried to defend infant baptism, but after a lengthy study came to me for baptism as a believing adult. We also baptized three more into Christ. My interpreter and his wife were baptized. This brought Teresa and I great happiness. We also found the congregation there still meeting. They told me, "they were meeting outside in a park in hopes of drawing interest, but visitors said it was too cold and wouldn't stay for long." Renting a building for lectures this time was difficult so we began in school 28. The principal there helps me all she can. She offered the school auditorium so we met there until we could rent a room. Before leaving Tambov I was able to rent a room for the church to meet in till Sept. A group from this congregation is going over to Tambov in Aug. to

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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)

work. I feel more will obey the gospel because interest is good. We returned on a Saturday from Russia only to find my uncle in W.V. had passed away. I left for W.V. the next day to officiate at the funeral. While there I preached at Huntington. I always enjoy being with those brethren. I was also privileged to participate in a good home study. In the fall Teresa and I were in Malaysia helping with the congregation. We had two obey the gospel while there. Though we are involved with foreign work we do not ignore the home front. Since Mike Whitworth and I were ordained Elders, the church has been very supportive and we are accomplishing many things for the Lord. We recently had another one to obey the gospel here at home. May God bless all of our brothers and sisters around the world.

Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94539, May 12—We closed on the 8th at Harrison, AR. It was my pleasure to be there, a first for me. One confessed faults and several visited from the area and elsewhere. We appreciated sister congregations helping by their attendance also. I was glad to stay with Jimmie and Cindy Smith who made me feel right at home in true southern style. Jimmie and I enjoyed having a bit of time to visit and be together. Though we have known each other for years, this is the first time we have been together for more than a few

hours at a time. I'm the better for it. It was good to have Miles King attend several services and also Clovis and Wilma Cook came and spent a day and evening with us. Brett Hickey and wife also attended much of the meeting. It is nice to be home again with the Fremont group. It will soon be 23 years ago that we moved here in a mission effort. God bless the brethren everywhere.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, May 8—It has been almost a year since I last reported to the paper, which is to my shame. I'll not try to recount all the weekend meetings I've engaged in during that time. It is certainly too late and space is too precious to recount New Salem's summer meeting or Sharonville's fall meeting where Barney and I were true comrades. Bruce Roebuck held our fall meeting and to say I was impressed with his preaching is an understatement. I unreservedly recommend him. Bro. Don King will conclude our meeting today. Don certainly no longer lives in his daddy's shadow, but his rich heritage and love for the truth shines brightly. It is my first time to hear him in a full meeting and I certainly have admired his preaching. I couldn't stand another week of him because we can't get enough sleep because of preacher-talk. June 8-12 I will be at Pleasant Hill, Mo, June 27-July 3 at Lebanon, Mo., July 24-31 Baton Rouge, La., Aug. 7-14 Tulsa, Ok. (11th

St.). The churches in this area are at peace.

Miles King, Rt. #1 Box 115, Scotland, AR 72141, May 7th—April was a busy month for us with work in the Heber Springs Pangburn vicinity. This is about 65 miles from us and we have had 12 visitors driving into Scotland for our Lord's Day worship service. We have also enjoyed visiting speakers, Brethren Clyde Lamkins from Lebanon, Mo. and Cecil Smith from New Salem congregation in Mississippi. I had a very enjoyable weekend meeting at Seymour, Mo. with visiting brethren from the surrounding area. It was good to have preaching brethren I have worked with thru the years; Clovis Cook, Ronny Wade, Gary Weaver and Ron Alexander. I made my home with the Dallas Howard family during that week; their hospitality was appreciated. The first part of April, Bro. Melvin Styers and I went to Shreveport, La. and participated in studies about Evangelism and Church Growth. Men and boys gathered "out in the country" in a quiet atmosphere for this study and fellowship. What a pleasure this week to hear Bro. Don King several times during his meeting at Harrison, AR.. We are looking forward to hearing Billy Orten in a meeting at Lamar, AR (May 27-29). Gary Weaver and I leave for Saransk, Mordovia, Russia (CIS) on June 9th, Lord willing. Brethren we ask that you pray for us.



A D V O C A T E

No. 7 July 1, 1994

SELECTIVE OBEDIENCE

By Johnny Elmore

President Clinton has been under attack ever since taking office by those who are styled "conservatives." He has been under fire because they feel betrayed by his liberal views and actions on abortion and homosexual rights. As a member of a "conservative" denomination, he could be expected to oppose immorality which the Bible clearly condemns, but he has not.

A Recent Interview

Philip Yancey wrote an article in the April 25th issue of Christianity Today in which he reported the President's reasoning behind his moral shift. Yancey noted that the President's statements have changed over the years "in direct correlation to his national rise to prominence." In 1989, he opposed abortion, except for cases of rape and incest, or to save the mother's life. In 1990, he opposed public funding of abortion, and aborting an unborn child when it could live outside the mother's womb. In 1991, he affirmed support for the Roe vs. Wade decision. In the interview, Yancey reported, the President argued that the approach to specific moral issues should change as popular opinion changes. According to the President a moral issue should only be made a legal issue if "there is three consensus in the community that is sufficiently overwhelming to bring in the criminal law."

Denominationalism And Situational Morality

Some denominational writers and speakers have made much of such a liberal view. Cal Thomas wrote: "If laws are to be based on public opinion

polls, then we are doomed to general disorder, despair and chaos." Yancey concluded about the President: "As a politician, he would take his cues from the crowd." I think we must always be careful to give our rulers the respect the Bible demands, but when their views are wrong, they must be opposed. The President is not the first to confuse majority with morality and might with right, and he will not be the last to do so. Many of the denominational people who are so horrified by his statements are some of the same ones who advocate selective obedience.

In religious discussions, these denominationalists argue: "It makes no difference what you believe (in religion) so long as you're sincere." Those who advocate "situation ethics" say the same about morality. When the biblical command to repent and be baptized for the remission of sins is brought up, the denominationalist begins with his rationalizations: What about the soldier on the battlefield? What about the person who is killed on the way to be baptized? The gospel preacher who demands conformity to God's command about baptism, and many other commands, is certain to be held up to scorn and ridicule. Some denominational preachers have appealed to people's sympathy indicating that it is so unthinkable that somebody would go so contrary to public opinion in teaching that some mother's son or that some person's mother or grandmother would be lost simply because they did not obey the Saviour's command. Well, I say if that argument will work in the religious realm, why won't it work in the

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536
A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

EDITORIAL

PREACHING TO PEOPLE OF COLOR



By Ronny F. Wade

On the weekend of April 29-May 1 brethren from all over the United States met at the 38th and Agnes congregation in Kansas City, Mo. to discuss evangelism among people of color. As a result of this meeting Bro. Richard Reed of Cedar Rapids, Ia. will be entering the evangelistic field full time June 1 to work among black churches throughout this country. In addition, he will also be training promising young black and Hispanic men to preach the gospel. One of the heartening results of our meeting is that the major portion of Bro. Reed's support will come from churches that have a predominantly black membership. These brethren are taking the lead in trying to reach the vast mission field of black people in America. Anyone familiar with the demographics in this country knows that, given current trends, in the coming years the white race will be in the minority. To overlook this important fact could spell disaster for the church. We are convinced that God does not see people as white, black, or brown. They are all precious in his sight. He sees them as prospects for salvation, and so should we. I personally feel it is important for black brethren to take the lead in this venture; however the challenge is for all of us. I encourage all brethren and churches everywhere to get involved in this work. It is worthy of your support. Just recently a new congregation in New Jersey has taken their stand for the truth largely as a result of the efforts of brethren in the Philadelphia area. We hope others will follow. Next year, Lord willing, we will meet again to lay groundwork for future plans. If you or the congregation where you worship would like to be involved in this effort, you may contact the writer at P.O. Box 10811, Springfield, Mo. 65808 or Keith Brown, 1027 Brooklyn, Kansas, City, Mo. 64127.

THE QUERIST COLUMN

By Ronny F. Wade

Question: If a believer is married to an unbelieving mate and the unbelieving mate departs from the marriage, may the believer then be free to marry another by the authority of 1 Cor. 7:15? (MO)

Question: In view of 1 Cor. 7:12-15 may a believer re-marry scripturally, when his spouse, a member of the church, denies the faith and leaves the church, and then divorces her husband for a trivial cause? (OK)

Answer: In the verses under consideration Paul discusses the marriage between a believer and an unbeliever. He speaks by inspiration on the matter and indicates that the Lord is not on record as having said anything about this specific situation. The initial instructions are "let him not leave her" (v.12) and "let her not leave her husband" (V.13) The word "leave" translates the Greek word "apheimi" and refers to divorce. The RSV, NRSV, NKJV, and NIV all use the word "divorce" in verse 13. The message is clear: Christians are forbidden to either separate from or divorce their non-Christian mates. The failure of the non-Christian to convert is no grounds for the Christian to seek to dissolve the marriage. As long as the unbeliever is content to dwell with the Christian the marriage should be maintained. Paul explains in verse 14 that the unbeliever is "sanctified" and the children are "holy". The exact meaning of this verse has been much discussed and debated. Various interpretations have been offered, among them the idea that the marriage itself saves the non-Christian (which cannot be true in light of Acts 2:38, Mk. 16:16 etc.), also that because the marriage is a sanctified union the children are legitimate rather than unclean, and, perhaps the most prominent view, that the Christian in the marriage has a sanctifying influence on the unbelieving mate and children. This explanation seems to be the correct one, with perhaps some indication of the second one. We should note that the Christian, and not God, does the sanctifying. (See Arndt-Gingrich p. 206) The power of a godly life, by the believer, will tend to influence the unbeliever and the children to exhibit like behavior and eventually lead to their conversion. In dealing with the unbelieving member of this marriage Paul writes "Yet if the unbelieving departeth, let him depart: the brother or

sister is not under bondage in such cases." "Departeth" is grammatically a passive with the force of a middle and indicates that the action is initiated by the unbeliever. The addition of the imperative, means "wishes to depart." Since this is his wish, Paul says the Christian is not obligated to prevent the dissolution of the marriage. "Let him depart" is third-person imperative meaning literally "Let him be gone." Once the unbeliever is gone, the scripture declares that a brother or sister is not under bondage in such cases. It is claimed by many that "not under bondage" refers to the marriage bond, thus giving the deserted believer a right to remarry. Such a conclusion is often referred to as "the Paulene Privilege." It is the belief of this writer, however, that such a conclusion can not be proven and should be rejected.

What Is The Meaning of "Bondage"?

"Under bondage" translates the verb (douloo) and occurs eight times in the New Testament. The noun form (meaning slave) is found more frequently. In this text the word is in the perfect tense and the passive voice (dedoulotai). The BAGD lexicon renders it in our text "to be bound (as a slave)". The TDNT says that it expresses "total binding by another." The EDNT says "it is used for an absolute servile obligation in 1 Cor. 7:15." This goes far beyond the "matrimonial bond" in its scope. The force of the Greek perfect tense is a past action with a present result i.e. "has been enslaved." The negative particle in front of the verb results in the following translation "has not been enslaved." A negative statement in the perfect tense declares that no such action has taken place in the past. Hence the believer never has been under the bondage mentioned by Paul. Note that he did not say "they have been set free," but rather "they have never been in bondage." This being the case, the bondage under consideration cannot refer to marriage, since these people had been married. Robertson and Plummer in their commentary say "The Christian is under no slavish obligation to refuse to be set free. In such matters the Christian...has not lost all freedom of action; independence still survives." The solution to the exact meaning of "bondage" lies in a careful interpretation of the statement. Paul said "a brother or sister has not been enslaved (en) such." As Gary Work-

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THE "ALL" OF THE GREAT COMMISSION (III)

By Barney Owens

*I*t is hoped that you will read the previous issues, and since some time has passed, it might be well to refresh your memory even before reading these words with a re-reading.

"ALL" THE BAPTIZED ARE TO BE TAUGHT

Conversion to Christ is not the end of all things (although this is true relative to the former way of living), it is a beginning. One now walks with God and the supreme desire is to express our thanksgiving for the love shown us in the taking away of our sins. We are new creatures in Christ (II Cor. 5:17), being born again of water and the Spirit (Jn. 3:3-5), and our conduct is completely (Rom. 6:3-4). As a "new-born" we must be taught, we must learn.

Of the various conversions in the book called "ACTS," often there was a request for the preachers to tarry, and over and over again this was done. Sometimes for a short period and sometimes for a more extended stay. The preachers would re-visit places where disciples had been made to "see how they do." Often younger men would be left behind as other men went further to check on established churches and establish new ones; left behind, to teach, instruct, and "set in order" the things that were amiss.

Teaching can involve two things:

- (1) of course, the new things must be learned.
- (2) Also, there must be a teaching out of former practices.

As Christ was preached, men were steeped in practices handed down through the centuries and it was difficult to break with these. The Israelites had been given the Law from God and they enjoyed and doted on this Law. There was no doubt that God had blessed and preserved them as His own people, through trials almost beyond our imagination, through difficulties that a people unprotected could not have survived. Now these people must be taught that the Law and every ordinance connected with it must cease, the devotion to it must cease, and the practice of it was not pleasing to God. The books of Romans, Galatians, and Hebrews deal extensively with such teaching. To properly understand these writings and the people addressed, we need to put ourselves in their place.

Then there were the Gentiles, people with a

long history of "doing what is right in their own eyes." Great temples had been built, traditions had been promoted and systems established to promote various gods and goddesses. And now they could worship the true God, be His people, and approach Him as dear children. The new relationship in His kingdom was something they had great difficulty understanding. The book of Ephesians is a wonderful teacher on the whole of this matter.

Arising was the problem of the Jew and Gentile now working together in Christ. Hatred that had once been promoted had to cease and each of these were to follow peace. Peace came not only to the individual, but belonged to all in Christ. The Law of Moses served as a divisive partition, it now being gone, the feelings must be healed. Much teaching was done. Read the books of Ephesians and Colossians. The subject of eating certain food, which we might think of as silly, was a great problem. See I Cor. and I Timothy.

A group of Jews who claimed conversion sought to re-implement certain aspects of the Law by forcing the Gentiles to be circumcised and forbidding them to eat meats of certain kinds. This presented a real need to go back again and rehearse among the disciples the freedom from the Law, ALL THE LAW.

Working against Christianity were those who denied that Jesus had come in the flesh. They who witnessed had to bring testimony regarding such. John came to the forefront in this battle, teaching the truth about the matter. See his Epistles.

The need for teaching has never ceased. To this very day there is a need for the positive truths of Christ to be set forth in the heart of those following Him. And there is also a need to remove the false conceptions of Christianity (so-called). As sad as it may be, there are those who would segregate in Christ, there are those who would bind the LAW upon men, and there are those who try to liberate truths taught by Christ—"a man's conscience is to be his guide." Each new generation "in Christ" must have the things taught unto them are the way of the Lord. Anytime the teaching is slowed, publicly and/or privately, we move closer to apostasy.

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STAND IN THE SAFETY ZONE

By Randy Cantrell

Picture yourself watching five distinguished elderly black men. They're dressed in clean, ironed blue denim overalls. They have on white starched dress shirts with black bow ties and black dress coats. They are singing accapella. They've been singing since the 1940's. They are called the Fairfield Four. When they sing you know they mean it. You know they feel it. The song they're singing is called... Standing In The Safety Zone. Only old black men, singing four part harmony, can sing it this way. Listen to the words they're singing.

"I was strolling along life's highway when there rose a mighty storm. I heard a voice from heaven sing you're standing out there alone. Well, I thought about King Jesus and I folded up my arms and I started out for heaven. I stepped in the safety zone. So many times I stand alone. When all of my friends deceive me and they cause me to weep and moan. I'm standing in the safety zone. So many times I stand alone. And if you want to get to heaven, you better stay in the safety zone."

"How well do I remember when first I found the Lord. He filled my heart with joy, then He wrote my name above. I started for that kingdom. Someday I'll reach my home. Well I started out for heaven and I stepped in the safety zone. I'm standing in the safety zone. So many times I stand alone. When all of my friends deceive me and they cause me to weep and moan. I'm standing in the safety zone. So many times I stand alone. And if you want to get to heaven, you better stay in the safety zone."

The Church of Christ has long been criticized for taking the "safe" position regarding the scriptures. Regarding our position on modest apparel, the hair question, the Lord's Supper, the method of public teaching, instruments of music and a host of other issues... some ridicule us from time to time saying, "That's that old safe argument."

This song directly addresses our motive for using such argumentation. We want to make heaven as sure as we can. We only do that by standing in the safety zone. We don't have to stand there alone. We shouldn't be standing there alone.

There is strength when the family of God stands together in the safety zone. Hebrews 3:13... But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitful-

ness of sin. The phrase "one another" here is similar to other passages, such as 1 Thess. 5:14 where the phrase "Be at peace among yourselves" is used. I Peter 4:8 says, "Fervent in your love among yourselves." Eph. 4:32, "And be ye kind one to another." Col. 3:13, "Forbearing one another and forgiving one another." In every place the phrase "one another" means Christians. The implication is that there should be a sense of family among those in the Lord's church. We should be more closely associated with one another than any other group on earth.

As a family of God, we are commanded to exhort daily to be faithful in Christ. Christian families should be exemplary in their exhortation to live for God. Continuously we must urge one another to live for God.

There are some reasons why it isn't done.

1. Some are timid. When it comes to the salvation of the soul no one can afford to be shy or timid. We must urge others to do what is right regardless of how little courage we may think we have. The safety zone must not be jeopardized because we are shy.

2. Some are ashamed of Christ. It's sad, but we all realize there are those who really are ashamed of their Savior and their faith. As a result, they don't exhort others. For them, acceptance among those of this world is esteemed more highly than standing in safety themselves or urging others to live godly.

3. Some fear that it is improper to speak of religion. They fear they'll ruin a friendship if they mention Jesus. They fear others may ridicule them for talking about Christ. The media, particularly the so-called Christian media, has made this perhaps more difficult than it really should be. Some may fear being labeled along with the 700 Club or some other group. They risk safety because of it!

4. Some are unequally yoked together with an unbeliever and find it tough to talk about the gospel. Perhaps no greater burden exists when it comes to exhortation than this situation. The unbelieving wife or husband, married to a Christian, is outside the safety zone. God's word reveals that being Christian-like in all you do and say is the method to properly influence your unbelieving spouse. By watching their faithful spouse stand in

See page 6

THE IMPORTANCE OF WORSHIP

William L. St. John

What is it about worship that makes it so important? Why should we go into the house of the Lord to worship. Aside from the obvious reason that those who love God will keep his commandments (John 14:15; I John 2:4-5), there are other reasons we should assemble for worship.

Worship makes the worshiper more like the thing he worships. If the object of worship is lower, it will take you downward, it will lower your character. Consider the false gods that have been worshipped. During the time of Moses, people even burned their children in sacrifice to Molech. Today people will do anything for the false gods of power, fame, riches and pleasure. But if man worships the God of heaven, then he is lifted up, his character is raised to a higher plane. In 2 Corinthians 3:18, Paul describes it this way: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." As we view the God of heaven through His word and obedience to His word, we are changed into His image, we become more like Him.

In worship, we are reminded of values which the world have us forget. When we gather in faithful worship, we are reminded that there is really more to life than what is seen or felt. In this world of things, we are made to feel as if there is nothing beyond that which we see and touch. We are constantly bombarded with the spirit of doubt. Is there a God? Is the Bible true? Is heaven and hell real? Will there be a resurrection? The very basis of our worship is faith. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). While the

prodigal son was in the far country, he did not think of home and the things that really mattered. It was after he came to himself that he thought of home (Luke 15:17-18).

Worship is an experience that rebukes the evil in a person's life. In the world, it is dangerously easy to get by with our conscience. We can virtually rationalize and justify anything. We are too often content to believe that there are plenty of people who are more wicked than us. They murder, so we rationalize that it is okay for us to hate. They rob with a gun, so we think we can steal. They steal, we think we can covet. They fornicate, so we justify evil thoughts, They blaspheme, so we defend speaking evil. We think we are pretty good out in the world, but let a man come to worship and if he is honest, he comes face to face with himself. His evil side must face his good side, and his good side comes face to face with Someone better still, The psalmist David wrote, "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: when shall I come and appear before God?"

How is it that we face God in worship on the first day of the week? The songs that we sing speak to us of God. The prayer is of God and to God. The preaching is from God's word. The Lord's Supper brings us face to face with a remembrance of the dying Savior. Even our giving is to God and for his work. David said that a day in the courts of the Lord was better than a thousand anywhere else (Psalms 84:1-4, 10). One day of worship and service to God is better than almost three years anywhere else. May we encourage you to find a congregation that follows God's word and worship with them.

STAND IN THE SAFETY ZONE *Cont. from page 5*

safety, perhaps they'll be drawn to stand there one day themselves.

The community of Christians ought to be ready and able to rely on one another for spiritual strength. There are times when we have difficulties. Tough times come for everyone. We need the exhortation from our Christian family to help us through. If this doesn't happen, the writer of Hebrews implies that hardening of the heart occurs due to sin. Sin

can promise us happiness. It can promise us pleasure and joy. These promises are vain. Actually, sin binds us up and traps us. We become slaves to it. The sin of Adam and Eve did not make them as God, like the devil said it would. Rather, it cost them the Garden and a life with God. Satan promised them knowledge. Sin actually brought them banishment from God.

Our responsibilities to our-

selves, our family, our congregation and our brotherhood are vitally important to our souls. From time to time we need to remember that others are there for our support and comfort. Safety is our goal. **Spiritual safety.** That's found in the place sung about by the Fairfield Four. That place is the Church because the Church is the ship of Zion whose port is Heaven.--2412 Oak Brook Drive, Bedford, TX 76021-7222.

SELECTIVE OBEDIENCE

Cont. from page 1

moral realm?

James said: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). James is undoubtedly speaking to this matter of "selective obedience." An individual who obeys God when it suits him or her and refuses to obey when it doesn't is a transgressor, according to James. The preacher who advocates such selective obedience is a danger to himself and those who hear him. The person who tries to lead while posed with his ear to the ground, so to speak, is a pitiful excuse for a leader. The Bible vs. Public Opinion

We are living in a time when doing biblical things in the biblical way is opposed because it does not conform to public opinion. Why, horror of horrors, it is against public opinion that people should have to be immersed in water, that one common cup should be used in communion, that women should not be allowed to preach and occupy the office of elder, that someone should oppose Sunday school or Bible classes, and that women should have long hair and wear modest apparel. But, friends, the Bible speaks clearly on all these issues. It means what it says in the moral realm, and it means what it says in the religious realm. Jesus said: "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

THE QUERIST COLUMN

Cont. from page 3

man points out, the word "en" can be used to mean one of three things: (1) in something i.e. the realm in which some action takes

place, (2) with something i.e. the thing by means of which an action takes place, or (3) it can mean "by" some person i.e. as the agent of an action. In the verse under consideration, meaning number 2 is not a possibility, however one and three are. In reaching the correct interpretation we need first to recognize that the word "such" (toioutois) is in the plural number and that no noun follows it. The word "cases" was supplied by the KJV translators and appears in italics. The addition of the word is unfortunate because many have assumed that Paul is comparing one marital case to another, when in reality no such comparison is implied. The definite article "the" before it, simply refers to something already mentioned. Most all lexicographers assume the words "the" and "such" are in the neuter gender. If this is so, then the meaning is "such things" and the Greek "en" means "in". The only antecedent for "such" to refer back to would be—marital relationships, and Paul would be saying that a believer has not been enslaved (so far as God is concerned) in any such relationships. This may well be the meaning of the verse. However, Gary Workman offers another explanation which this writer believes deserves consideration. The words *tois toioutois* "the such" may not be in the neuter gender at all, since the masculine gender has the identical spelling. If *tois toioutois* are masculine, the meaning would be "such persons" rather than "such things". In this case the Greek word "en" would have to mean "by" and Paul would be saying "The brother or the sister has not been enslaved by such persons," i.e. the unbelieving wife or husband. Whether you accept the first or second explanation, the meaning can-

not be that the believer is no longer enslaved to the marriage bond. Hence, the believer is not free to re-marry merely because they have been deserted by an unbelieving spouse. Gordon Fee correctly observes "Paul does not intend to say one is not bound to the marriage." (Commentary on First Corinthians) Dissertation is not another scriptural reason for divorce and remarriage. There is only one reason and that is given by Jesus in Mt. 19:9. The ISBE says regarding 1 Cor. 7:15 "Paul has not said in that verse or anywhere else that a Christian partner deserted by a heathen may be married to someone else... To say that a deserted partner "hath not been enslaved" is not to say that he or she may be remarried." Why should the Christian allow the unbeliever to depart? The answer may be found in the contrasting phrase "but God hath called us to peace." The Christian has not been "enslaved" but has been "called...in peace." For this reason he should not try to maintain a marriage with a non-Christian who is in opposition to it. In the opinion of this writer, some have been too loose in their interpretation of these passages, thereby reaching wrong conclusions. Those who define the term "unbeliever" as anyone who disagrees with our belief or practice, support a position that is without defense. To grant someone the right of remarriage when no right exists is a serious mistake that could lead someone to be lost eternally. The writer of this column is aware that some may disagree with his conclusions. It is his belief, however, that the answer to both questions is "no." (Send all questions to Ronny F. Wade, P.O. Box 10811 Springfield, Mo. 65808)

ANNOUNCEMENTS

THE "ALL" OF THE GREAT COMMISSION (III)

Cont. from page 4

The older are to be examples and thereby teach others. The elders within the church are to see that "ALL" are taught. This, friends, is one of the wonderful things about the public worship as given by God. ALL come together and ALL hear the word of God. ALL are thus taught. Segregation into classes is not revealed in the word of God. Shall we not first be taught of God, even in the arrangement of men for teaching?

These "all's" have come forth thus far from the Great Commission:

1. Christ has "ALL" Power,
2. The Gospel is to be taught to "ALL",
3. "ALL" means "ALL" Nations,
4. Baptism is obeyed by "ALL",
5. "ALL" disciples are to be taught.

More to follow.—8782 Meadowview



ANNOUNCEMENTS

NEW SONG BOOKS

When ordering the new books, please do not send a check to pay for them. Order the books and when you receive the books, notice the shipping charges on the box written in ink. Please send the cost of the books plus the SHIPPING CHARGES to Lynwood Smith at that time. The

books are \$2.75 each plus the shipping. Order from Lynwood Smith, 2789 Loyd Star Ln., Wesson MS. 39191 - Phone: (601) 833-2560

NOTICE OF A NEW BOOK

The book is entitled Organizing for Efficiency In Evangelism. The initial focus of the treatise is upon congregational government as practiced in most churches in America that have passed through a normal growth cycle and have reached maturity without elders or deacons functioning. However, the major focus is upon the office of evangelist.

It has been compiled with a format that would permit it to be used for individual and group study sessions. It is divided into twelve sections. Questions follow each section except the last one.

While the study manual published in 1992 (Organizing For Efficiency In Absence of elders) includes the same basic title, this book on evangelism is double in size and contains almost one hundred and ten thousand words. Actually, this book should have been written before the one published in 1992. This one provides the scriptural base for many of the conclusions reached in the earlier book. The 1992 book should be studied in conjunction with section six of this book on evangelism.

This book has been reviewed and studied by such competent preachers as Billy Orten and Jerry Cutter. It has been commended as an "excellent work." As far as I know, this book stands alone in giving the qualifications for evangelists. Also, it includes the perimeters and duties of these functionaries.

As was the case with the 1992 book, I have borrowed the money to publish it. Therefore, I cannot

afford to give it away. The cost is \$5.00, plus shipping, (order post-paid). You can also save mailing cost by obtaining copies at Sulphur or Lebanon., Jack Cutter, 12321 E. 14th, Tulsa, OK 74128

AUGUST OPA WILL BE LATE

The August paper will likely be a few days late due to our returning from Georgia on July 17 or 18. Normally we try to get the paper ready for the printer by about the 11th or 12th of the month. As you can see, that won't be possible for the August issue. So, look for it to arrive a few days later than usual. Our apologies for any inconvenience.—DLK

A Word About The Church Directory

Efforts to keep the Church Directory up-to-date are growing increasingly difficult, especially since we publish every two years. I would like input from brethren everywhere about your feelings in this matter. Do we publish every year or every other year and try to keep everyone updated through the OPA? Our world is changing and fast paced. Our society is very mobile and changing. I have tried to keep the cost at or below \$2.00 per copy. I think I can continue to do that. Postage is a problem. Currently it costs \$1.05 to mail one directory. That is why it is helpful when churches or individuals order in bulk. Let me hear. I plan to reprint by Jan. 1995. What we do thereafter is up to the wishes of those who buy the directory.

CHURCH DIRECTORY CHANGES

Montebello, Ca. W. H.

Bullard Ph. (310) 942-2133
 Gerald Rowland Ph. (213) 263-7772 Also meet at 10:30 and 3:00 Sunday.

Breeze Hill, In. moving to Mitchell, In. Will be known as Pleasant View Church of Christ 1-1/2 mi. south of Mitchell, In. and one-eighth mi. east off In. Hwy. 37. Times the same. Charles White, RR3 Box 312 Mitchell, In. 47446 Don White's box number is 407 not 508.

Marietta, Ga. Delete the name of Noah Prince Langley.

Harrodsburg, In. Lake Monroe—delete Frank Bounds, Hammond, La.—delete W. A. Page

Marengo, In. Jimmy Cating RR 1 Box 38, English, In. 47118 (812) 338-3104.

Rolla, Mo. K. W. Nichols Rt. 4 Box 442, Salem, Mo. 65560 Tel. same.

Jamestown Mtn. Ar. delete James Cooksey.

Russellville, Ar. delete Kenneth Croxton

Witts Springs, Ar. Change Ph. number of Guy Blair to (501) 496-2438

Duncan, Ok. delete Melvin Baker and add Carl Astley, Rt. 1 Box 4000, Fletcher, Ok. 73541 (405) 549-6748

Columbus, Ga.—31st Street congregation - Sunday evening services will be at 5:00 PM. The THIRD Sunday evening service of the month will be at 2:00 PM. Change of address of Jerry Chandler to #11 Whitehaven Ct., Columbus, GA 31909



HOLY MATRIMONY

BOEK-GAY—On June 4, 1994 Rachele Boek and Christopher Gay were united in marriage. The ceremony was in Roseville, California, near Sacramento. The singing was beautifully performed by Wyn Baker, Chris' uncle. Relatives and many friends attended as these two fine young Christians said the words that will unite them for life. Rachele is the daughter of Marvin and Pat Boek, of the Auburn congregation and Chris is our oldest. Cassie and I are very thankful our son has married in the Lord and I was honored to be asked to sing one song and perform the ceremony.—*Gregory P. Gay, 7821 Saybrook Drive, Citrus Heights, CA 96621*

COOK-KAFFER—Martin Curtis Cook and Carrie Jean Kaffer were united in holy matrimony at the home of Travis and Shirley Cook of Bolivar, Missouri on June 4, 1994. The ceremony took place at 11:30 a.m. under the blue vaulted skies of heaven, with nature's handy work on either side. Gathered at the previously mentioned setting, a large crowd of people witnessed the ceremony. The songs were well chosen, and beautifully performed by the Cook Sisters. It was a great honor for me to have been asked to perform the ceremony, since I baptized both Marty and his parents. Marty and Carrie, being devout Christians, are sure to set a wonderful example for other young Christian couples. We wish for them a very long, happy, and successful Christian life together.—*Clovis T. Cook*



PRATER—Thelma M. Prater was born Feb. 7, 1902 and departed this life April 27, 1994. Sister Prater was a faithful member of the church for over fifty years. She leaves behind two devoted daughters and their husbands, Nadine (Carl Hurd) and Zola (David Isenhower). Sister Prater was laid to rest at Sherwood Cemetery in Roanoke, VA on May 2, 1994 among many beautiful flowers. Many family members and friends were in attendance. It was an honor to fulfill Sister Thelma's wish as Carl and Mark Hurd officiated at the service.—*Carl Hurd, 5109 Robert Scott Dr. S. Jacksonville, FL 32204*

McANEAR—Loyd McAnear of Bridgeport, TX was a staunch, stable supporter of the East Mound Church of Christ and was taken by our Lord April 18, 1994. Memorial services were conducted April 20 with Francis Hold and the writer expressing encouragement, comfort, and prayers. Loyd's grandchildren each expressed words in writing that were read to those filling the chapel. Loyd always stationed himself at the back of the building with a pleasant smile and warm handshake greeting each person who arrived. Two minutes before time to start worship, he would take his seat on the third pew. His faithfulness and wisdom will be missed, but not forgotten. All Christians who knew Loyd look forward to seeing him in glory.—*Bill Harmon,*

ANNOUNCEMENTS

Wichita Falls, TX

DANIELS--Brother Boyd A. Daniels passed away on May 24, 1994. Brother Daniels was 82 years, 5 months and 18 days old. He was born in Clarksville AR on Dec. 6, 1911. Brother Daniels was baptized in the late 1950's or early 1960's by Alan Johnson and was a faithful member of the congregation at Arvin, CA. Brother Boyd will be sorely missed. He was a source of encouragement to me while preaching the gospel at Arvin. He is survived by his wife, Anna, two sisters, one grandchild and two great grandchildren. The singing was beautiful, led by Brother Terry Osborn and members of surrounding congregations of the Lord's people. Friends and loved ones gathered to bid Boyd a final farewell, and this scribe spoke words of warning and comfort. The writer was honored to officiate and expects to see Boyd on the final resurrection morning.—*Buddy Brumley*

CLARK—Denia Mae, of Tulsa, Ok (formerly of Fairview, Mo) passed from this life, March 29, 1994 at St. John's Medical Center, Joplin, Mo after two weeks of ill health. Sister Clark was born Dec. 22, 1924 at Neosho, MO and lived most of her life in this area. She is survived by her husband, James I. Clark, whom she married July 11, 1942 and two sons, Everett Nelson Clark and Rickey Dean Clark, one daughter, Candice Sue Rairdon of Tulsa, OK, 7 grandchildren and 2 great grandchildren. Brother and Sister Clark had attended worship services at Cassville, MO for sometime and had recently sold their farm and had purchased a home at Tulsa, OK. Services were held at Clark Funeral Home, Neosho, MO with burial being at

SwarsPrairie Cemetery. Brother Oscar Morris and the writer were asked to speak at the service which we were honored to do.—*Jimmy Stockam*

NEWMAN—Brother Keith Newman was born Jan. 3, 1922. On May 25, 1994, he exchanged his home of pain and suffering for one of peace and rest. We trust that his flight with the angels was the most exciting and fulfilling of his existence. For years Keith fought breathing and related problems; now that's all past. As a lad of sixteen years he turned his life over to the Lord. He was baptized by Simon Gay in 1938. Keith and his wife, Rosemary, have been a part of our congregation for about forty-three years. It seems our brothers and sisters are heading for home with an increased regularity. Brother Fred Lay and the writer were privileged to conduct the funeral. The beautiful singing was by members of the local congregation. The song, 'Beyond the Sunset,' was the theme of the service. Keith leaves many of his kin awaiting the departure call. He is survived by his wife, Rosemary, and his children, Annette Clark, and Phillip Newman; two brothers, Elbert and Alvin Newman, two sisters, Violet Frizzell and Fern Fitzgerald, seven grandchildren, and two great-grandchildren. Thanks to all who encouraged Keith through the years and his family through this trying time.—*Marvin Fisher*

JOHNSON—Orval B. Another fellow-laborer has gone on to his reward. Orval B. Johnson passed peacefully on to his reward early in the morning, May 30 being 83 years of age. He died at home having been lovingly cared for by his wife, Lorene. They had been

married 17 years. Orvel's first wife, Jewel, preceded him in death in 1973. He is survived by three daughters, three step-children, one sister, six brothers (he was one of fifteen children), and his wife. Orval was ordained as a preacher of the gospel by the Sulphur, OK congregation in the late 1930's. He preached primarily in Oklahoma, Missouri, Texas, and later on in California. He helped a number of congregations in getting their start, even assisting them in their building programs. As a little boy I would follow him and other preachers around when they came to hold our annual camp meeting under a brush arbor in Milam, County, Texas. Orvel also worked for the State of California, State Office of Architecture, in the construction and restoration division of that office. He oversaw the restoration of some of the historical buildings and communities in California. However, his first love was the restoration of New Testament Christianity. He stood for a "Thus saith the Lord," in matters of religion. Orvel was sick for a long while. A notice was put in this journal about his illness and so many of his friends responded with cards and letters of encouragement. This meant so much to him and he spoke of it often. Orvel did not live to fulfill a desire to get better and preach again, but he never lost faith. Enclosed in his casket with his body was a banner with a portion of a verse written on it that is found in Psalms: "Joy cometh in the morning." With this hope Orvel lived, suffered, and died. We will miss him. I was privileged to be the speaker, by his request, at his memorial service in Sacramento, CA along with Jimmy Winchester and Richard DeGough. May God comfort and bless his family.—*Bennie Cryer.*

**the fields are white already to harvest**

Paul O. Nichols, P. O. Box 108, Bonner Springs, CA 66012, June 4—The work here with the Kansas Ave. church is going well. It is real joy to work with people who are interested and concerned and want to see the Lord's cause prosper and the church grow. We have two weekly studies in progress with a number participating, including members and non-Christians. At the present time we are in a gospel meeting with visitors from other congregations and some outside attendance. After the meeting we plan to begin regular Wednesday night services, which had been discontinued some time ago. We are hoping to get more of the young men more involved as time goes on. July 3-10, I am to be at Sentinel, OK where I have held a number of meetings in the past. July 31-Aug. 7, I am scheduled for Muskogee, OK, Aug. 8-14, Anderson, MO, the Lord willing. The Lord bless us all.

Bennie Cryer, 2340 Sanguinetti Ln., #93, Stockton, CA 95205, June 7—It has been my privilege to conduct a short meeting at the North Area church in Sacramento and in another at Santa Rosa, CA along with Alan Bonifay, Scott Osborne, and Michael Fox. Brethren from different places attended this meeting and encouraged the members of this congregation very much. By the time you read this the 1994 Fourth of July meeting in Lebanon will be over. I look forward to working with the Lee's Summit congregation along with Bro. Jimmy Smith in this endeavor. From there we will go to St. Albans, WV for a meeting with the fine brethren there, July 10-17. From there we will visit & work with the Chapel Grove congregation with its elders and deacons. Then we will go to San Angelo, TX for a weekend meeting that will have special emphasis on scriptural church government. Then, Lord willing, we will return to work with the Stockton congregation in the great work they are doing.

Johnny Elmore, 419 KSW, Ardmore, OK 73401, June 2—I enjoyed the meeting at Ada, OK Apr. 15-24 immensely. It was so good to go back to what was once our home so long ago. I was impressed with the singing and enthusiasm in this congregation, as well as by the many fine young people. There was one baptism and one confession of faults during the meeting. I was at Garden's Edge in

Wichita Falls, TX May 6-8 for a short meeting, which was enjoyable, I was at Henrietta, OK May 13-15 also, and enjoyed association with Tony Denton and family. Sally and I are leaving tomorrow for a meeting at Spring Valley, near Huntington, WV. I will be at Claxton, near Lebanon, MO July 7-10 for a meeting. Also, I expect to speak there the morning of July 3. I invite all our friends who can come to be with us on these occasions.

Don L. King, 41931 Chadbourne Dr., Fremont, CA, June 12—We have been at home, for the most part, this month. We recently preached two sermons at the Escalon congregation and enjoyed the brief visit with them. We recently heard Richard DeGough preach two good sermons at Fremont. He hewed to the line and I surely appreciated it. We will soon leave for the 4th of July meeting. We always look forward to that. Lord willing, we are to begin at Marietta, GA on July 9th and continue through the 17th. We love those people in that area and look forward to a good meeting. Putting the paper out this time has been a challenge. A number of years ago, by the generous financial help of Bro. Bill Verner, we went to a computer for the subscription list and I also use it for my writing. It is going out and is too old to repair. Parts are no longer available. We have purchased a new one at a cost of \$2,400.00. This, of course, places a huge burden on the finances of the paper. If you wish to help, let us hear from you. We are struggling to keep the price of the paper down while postage and other materials seem to star on the rise. We always need your prayers.

P. Duane Permenter, 3848 Stanislaus St., Riverbank, CA, 93467, May 7—It has been my privilege to hear many preachers in the last several months. Joe Hisle held our meeting at Oakdale in Feb., and we had one baptism. We were able to attend the meeting at Escalon with Carl Johnson and enjoyed the preaching. Kevin Presley was recently at the church in Atwater and it was our privilege to attend a few nights. Delmer Lee is now in a meeting at Manteca and doing a good job. We have been blessed with lots of good preaching in the area the last several weeks. I had

the opportunity to hold a short meeting at Fremont, and enjoyed my stay very much. Also, I held a short meeting in Placerville with good crowds and was impressed with all the young people. The church at home continues to work and look forward to the 1994 Labor day meeting Sep. 2,3,4. The trip to the Philippines this year was extremely exciting. The country seems to be at ease under the present government. The church is fairing well, and I appreciate all the work being done in that country. The preachers and brethren must have prepared extra this year, for we were able to see 80 souls submit to the Lord in baptism. It is certainly encouraging to go back from year to year and see many who obeyed the gospel the year before still serving the Lord. It is wonderful to hear of the good being accomplished in various parts of the world. The church here at home continues to move forward, and it is good to be affiliated with brethren who are at peace. Hope to see many of you at the Sulphur meeting this year., May God bless all the faithful. — Deleted last month due to space, our apologies, DLK.

Kevin W. Presley, P.O. Box 2398, Ada, OK 74820, May 9, 1994—Since last report, I have conducted meetings in San Angelo, TX. Walnut Grove, KY, and Atwater, CA. San Angelo seems to be an enthusiastic group of people. I enjoyed getting acquainted with Duane Morrison and his family, while staying in their home. From there I went to Walnut Grove, which proved to be a highlight of my year thus far. It is always a treat to preach in Kentucky. You don't have to look far to find those Who want to hear the gospel. Large crowds greeted us at every service, with a packed house on the last weekend. It was good to have Bro. Don Pruitt in attendance at the last service. The meeting closed with three baptized, eight making confessions of fault, one restored, and one leaving the digressives to worship faithfully. I look forward to being back there in a couple of years. It was my pleasure to stay with Ed and Roberta Cromer. I just returned late last night from California. I was privileged to hold a meeting at Atwater, which closed with one being baptized, and one confessing faults. I enjoyed the hospitality of preaching brethren, Duane Permenter, and Richard DeGough. I also

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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)

stayed a couple of days with Johnie Broughton and his family. After the meeting, I preached at Oakdale (Wed.) and Montebello (Sun.). Since January, I have worked one week out of each month with the church at Bridgeport, TX. The work has thus far been productive, having baptized three. I was able to attend their meeting with Bro. Joe Hisle in March. Joe's reputation as a great gospel preacher precedes him. I am always in awe of his ability to take gospel truths and boldly preach them in such a simple way, that anyone can understand. Joe certainly knows what it takes to hold a great gospel meeting, because the meeting produced two baptisms and one conf. One man came who had never heard the truth, and returned an hour after services wanting to be baptized. Brethren, that testifies to the virtues of OLD-TIME preaching!!! I also went with Joe to Lebanon, Mo which again was a treat. My schedule for the rest of the year is as follows: Watonga, OK...May 13-15, Pearlhaven, MS...May 22-29, White Bluff, TN...June 5-12, Beattyville, KY...June 15-19, Chapel Grove, TN...July 10-17, OKC, OK...July 22—24, Newton, IA...July 31-Aug. 7, Neosho, MO...Aug 12-21, Marengo, IN...Sept 11-18, Stockton, CA...Fall, Lebanon, MO...Oct 28-30, and Cable Ridge, MO...Nov 6-13. May God bless the faithful everywhere.

C.A. Smith, 810 N.W. 6th St., Andrews, TX 79714—My wife and I traveled to Oklahoma where we had the privilege of attending the Annual Homecoming Meeting in Healdton. Brother Johnny Elmore was in charge this year, and as usual, the meeting was a blessing to all who attended. We also enjoyed being with my sister, Olive Belle, who recently moved back to Healdton, along with her husband, Kenneth. While there we sorrowfully attended the funeral of Howard Smith, the husband of Sister Bernice Smith, and the father of Laverne and Phyllis. To them we extend our sincere

and heartfelt sympathy. From there, we traveled to Seminole, Oklahoma where we conducted a Gospel Meeting April 6-10. It was pleasant to preach to those folks who seemed to enjoy and benefit from the preaching of the gospel of Christ. We were disappointed because of the fact that other congregations did not support the meeting like they should. Perhaps they had something better to do, but I just can't imagine what it could be. While there we made our home with Luke and Opal Easter, my wife's sister and husband, and they did all they could to make us comfortable and appreciated, and they succeeded in every way. Seminole is a small congregation in number, but big in love and faith. We learned to love them for their work's sake. Back in February we had Lynwood Smith for a short meeting here and everyone thoroughly enjoyed his timely and well delivered sermons. Of course I especially enjoyed visiting with my dear friend and brother. May God bless all the faithfully as they endeavor to do His will. — *Deleted last month due to space, our apologies, DLK.*

Doug Hawkins, 326 E. 13th Apt. 4, Ada, OK 74820—Our first meeting this year was with the church in West Plains, Mo. There were no visible results, but we do hope the church was benefited from our time together. Lori and I certainly enjoyed being there very much. While in West Plains, we enjoyed the hospitality of Brent and Kim Martin. During our annual young people's meeting here in Ada, Michael Pope, who is a young man about 20 yrs. of age, was baptized into Christ. This reminds me of the many good things that have happened in Ada during the past months. Our next was in Hoyte, Tx. The meeting resulted in two baptisms and one confession of fault. While in Hoyte, we were associated with some of the finest people I know. The Baker family, which primarily comprises the church there, wel-

comed us with open arms. I do believe that I was benefited and encouraged more than anyone else as a result of the meeting. It doesn't take very long to see the influence the Bakers have on that community. From this point Lori and I accompanied Terry Baze to the foreign field of Saransk, Russia. Terry is a wonderful yokefellow, and we were privileged to labor with him in Russia. While in Saransk, there were seven people baptized. The church there continues to grow numerically and spiritually. The reason for our trip is because Lori and I are planning to move to Russia for an extended stay of several months beginning in September if the Lord is willing. Upon our return, we were with the Church in Tulsa, Ok for their annual young people's meeting. Everyone involved with the preaching at the meeting did a superb job, and they are to be highly commended. The preachers were Bruce Roebuck, John Anderson, Jason Dickenson, and Chad Smith. Our efforts ended with three confessions of fault and two baptisms. Great is the power of the Gospel. Recently, while visiting our folks in Tennessee, we were able to attend a few nights of Ronny Wade's meeting in Lawrenceburg. As always, Ronny Wade did a wonderful job of proclaiming the message. During this time I was also able to be better acquainted with Wes Cockran, who has started a work with the Church in Lawrenceburg. From reports of several and from what I have seen personally, he is doing a very good job. May God bless all of our gospel preachers. Our schedule for the summer is as follows: Lee Summit, Mo. May 26-29; Mt. Home, Ark. June 5-12; Pocahontas, Ark. June 18-26; Holyoke, Co. July 8-10; Orange, Ca. July 15-24 Seneca, Mo. Aug. 3-7; Blue Springs, Ky. Aug. 21-28. If you are able to come to any of these meetings, we would certainly love to see you there. May God bless you and all the faithful in the world.



ADVOCATE

No. 8 August 1, 1994

THE "ALL" OF THE GREAT COMMISSION (IV)

By Barney Owens

One would not be incorrect to say that the entire Bible is encompassed in the Great Commission. All the Old Testament as well as the personal ministry of Christ point to it as the ushering in of a new era. All the New Testament is either a presentation of the Commission or the execution of it. It is true that some of the early disciples had problems with the acceptance of the things brought about in the Commission, as even the apostles did not at first recognize it to the fullest. But by and by the glory and wonder of it was accepted and seen. But, sadly, today there are some who are actually working against the Commission, some by plan and desire, others by ignorance while void of design.

Presently, as in the previous articles, your attention is turned to some of the things that are "ALL" inclusive within

**OBSERVING "ALL" THINGS
COMMANDED BY CHRIST
TEACHING THEM TO OBSERVE ALL
THINGS WHATSOEVER I HAVE
COMMANDED YOU...(Mt.28:20)**

There are two things to which special attention will be given in this portion of the Commission.

- (1) The meaning of observe.
- (2) The things commanded.

(1) The meaning of observe. The meaning is "to keep, not allowing to be cast aside or away, therefore to preserve in the state as first given or stated." This separates the things practiced by

those baptized into Christ from the traditions of men. We are not left free to observe what may be acceptable to ourselves or changeable to the age in which we live. Christianity is as old as the days of the apostles and modernism is rejected by all, as we observe God's will.

Over and over the apostles brought these things to the attention of early disciples. Yet we have not learned generally this truth. "Now I praise you, brethren, that ye remember me in all things, and KEEP THE ORDINANCES, as I delivered them to you." (I Cor.11:2).

(2) The things we are to observe are the things commanded the apostles by Christ. Here is where some who wish to follow the Lord possibly become confused, as they try to practice some of the things Jesus did in His personal ministry or some of the things He told the people to do during that time, thinking this pleases Him and makes us acceptable to the Lord.

The Jews were among the number who had this problem as they wished to continue doing some of the things they did before the death of Christ.

Then, on the other hand, the Gentiles had to be taught that the "observing" came through the apostles.

The apostles could not go forth teaching the commandments of Christ until they were empowered by the Holy Ghost. When thus filled, they did not rely on their fallible memories but were divinely guided. God "breathed into them" the truth.

"All scripture is given by inspiration of God, and

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

EDITORIAL

IS THERE NOT A CAUSE?



By Don L. King

*I*n this modern, fast-paced and ever changing world in which we live, we must deal with many problems. This is true in our home and business dealings and, of course, is equally true in living the Christian life. Within our brotherhood in the United States are situations facing brethren unheard of a few decades ago.

Worldliness was a problem in the days of the early Church just as today. It affected men and women who undoubtedly intended to live right. The Apostle Paul seems discouraged and saddened in his second letter to Timothy as he recalled the falling away of Demas. "Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world,..."(2 Timothy 4:9,10)

There is no doubt the love of the world continues to plague the Lord's people. Likely, it always will! Satan is so cunning that he never seems to run out of new ways to attract us. We have said for a number of years now that apathy and worldliness seem to be a major problem we face in the modern age. However, we must be careful not to treat only the symptom. Without doubt, some would be better able to combat their worldly tendencies if only they could recall the Cause of Christ! What do we mean by that?

In the early days of our modern brotherhood, we were a people with a cause to win. Our people were attacked on every side by denominationalism. The Bible way was constantly under seige. It was commonplace for members of the Lord's church to be asked for book, chapter and verse to uphold our doctrine. The Lord's Supper was often the subject of attack. Our people had to know why we use one cup and one loaf. Why was it necessary to sing without the instrument? Does it really matter that the church divide into classes for teaching? What is wrong with women teachers? Why are we opposed to a society dedicated to the preaching of the Gospel? In the early days, men and women were able to defend the Bible doctrine regarding these and other matters. I can well recall my father telling of encounters various brethren had with enemies of the truth and putting them to flight

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THE QUERIST COLUMN

By Ronny F. Wade

Question: One of the ten commandments says "Thou shalt not kill," yet God commanded the Israelites numerous times to kill and utterly destroy other nations. They were also commanded to stone those who broke the law. How is this not contradictory? (Tn.)

Answer: From reading the Old Testament scriptures it is readily apparent that the people of God often engaged in carnal conflict with divine sanction. The very first war undertaken by the Israelites was one of invasion, conquest, pillage and extermination. When they entered the land of Canaan, they were not defending themselves against attack, but rather sought to drive out the tribes that inhabited the land. In a similar vein King Saul was commanded by God to destroy the Amalekites. He was to spare neither age, sex, nor condition. To conclude, however, from these instances that God condoned all killing and war, would be a mistake. In 1 Sam. 13 and 14, Saul asked for permission to lead his army into battle. God refused, and as a result Saul was forced to disband his forces. Sometime later the Philistines invaded the kingdom of Saul again, but when he applied for permission to repel them "The Lord answered him not, neither by dreams, nor by Urim, nor by prophets." What then, determined when, how, and by what means the people of God were allowed to fight and kill? The answer is best stated, in the opinion of this writer, by Moses E. Lard, who wrote: "We can now state the principle running through all the history of the Jews, which justified them in waging wars of invasion and extermination at one time, yet, at another time, submitting, without resistance, to invasion and conquest; the principle which made it right for them to suppress one rebellion, yet wrong to suppress another equally unprovoked. This principle is not found in the modern conception that defensive wars are right and offensive wars are wrong; for it is a principle by which, at times, both were tolerated, and at other times both were forbidden. It is not found in the nature of the offense given by the enemy for, with the same offense, it required them at different periods to pursue lines of policy as different as submission and resistance. It is a principle which could make any war right, and without which no war could be right. It is the

principle of implicit obedience to God. Sometimes, as in the case of the Canaanites and of the Amalekites, it was God's will expressly revealed to them, that they should invade and exterminate nations who had done them no injury. To do this without a command from God would have been a most infamous crime; but under his command it became a solemn religious duty. God himself, for reasons of his own decided that these nations should be exterminated, and he made the Jews the executioners of his will." Israel was dependent upon God for authority to engage in any particular war. To fight without that authority, left them open to divine wrath and no guarantee of success. The nations against whom they fought had committed crimes worthy of death, not necessarily against Israel, but against God. In these situations Israel was used by God to carry out His mandate such as an executioner would do in the case of a condemned criminal. In such a case, if the executioner acted on his own, his actions would be inexcusable, however as a representative of the State, he acts in keeping with the law and does no wrong. In this context, the people involved are not in violation of the commandment "thou shalt not kill," and there is no contradiction. Someone might ask "is there ever a time today, when we are justified in setting aside one of God's moral laws and acting contrary to it?" The answer may be found in the fact that God has ceased to communicate authority for such actions today thereby depriving us of any occasion for such behavior. While we may not understand why, we do know that God has seen fit at times to command for special reasons of his own, the performance of deeds which His moral law forbids. In these situations the positive command of God sets aside the general moral precept and must be obeyed. We see this in God commanding Abraham to take the life of his son, Isaac, a deed morally wrong. But as Lard correctly observed "...a positive law can set the moral law aside only to the extent of its positive requirements; so that such a command given to a man on a special occasion could not justify him in the same act on another occasion, nor could it justify the same act in another man on any occasion." That is, we cannot argue the general right to sacrifice our children, just because God commanded it of

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TRUSTING IN RICHES

By Irvin Barnes

Covetousness is uncontrolled desire for material things. An individual is covetous when he places his trust in this world's goods instead of placing his trust in God.

"And, behold, one came and said unto him, Good Master what good thing shall I do, that I may have eternal life." (Matt. 19:16).

Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shall have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," (Matt. 19:21-24). Without further information, it seems as if this passage makes it next to impossible, for a rich man to be saved. Mark's account of this incident helps determine the proper meaning.

And Jesus looked round about, and saith unto his disciples, "How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that TRUST in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," (Mark 10:23-25).

Jesus knew the heart of the rich young ruler. Jesus realized that this young man was trusting in his riches, so Jesus told him to rid himself of his worldly possessions to prove he could put his trust in God. The young man went away sorrowful because he could not see how that he could live or how that life would be worth living if he was separated from his material possessions.

In the context of a rich man who trusts in his riches it is as unlikely for such a man to be saved as it is for a camel to go through the eye of a sewing needle. It is impossible! Any man rich or poor who will put his trust in God can be saved. He who trusts in riches will be lost.

Jesus was requiring nothing of the rich young ruler that he had not done himself. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," Matthew 8:20. Jesus did not own a home nor a piece of real estate. The Bible says he was rich yet for our sake he became poor (II Cor. 8:9). When he came to earth he emptied himself of all heavenly riches and never acquired any of this world's wealth.

The rich young ruler trusted in his riches to the point that he thought he could not survive without them. The foolish farmer filled his larger barns with much goods and thought he could live because of them. Both were guilty of trusting in their earthly possessions instead of trusting in God.

And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, "Of a truth I say unto you, that this poor widow has cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had," (Luke 21:1-4). It was not uncommon for people in that day and time to work and receive their pay by the day. Following the day's work they would buy provisions for the evening meal and for the next day. This harmonizes with Jesus' words in the prayer he taught his disciples, "Give us this day our daily bread." This poor widow cast in all her wages for the day or perhaps she cast in the money she had reserved for her daily food. This is the meaning of the expression "all her living."

Perhaps this is the best example there is of one who trusted in God. She was putting her faith in God, believing that if she gave the last bit of money in her possession that God would somehow bless her with food for another day. Unlike the rich farmer and the rich young ruler, she realized there is more to life than money. Since money alone could not sustain her, she gave away all her money and placed her trust in God for the future. "Charge them that are rich in this world, that they be not high-minded, nor TRUST in uncertain riches, but in the living God, who giveth us richly all things to enjoy," 1st. Tim. 6:17—*Springfield, Mo.*

ALL OF THE GREAT COMMISSION (IV)

Cont. from page 1

is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17). This filling of the Holy Spirit took place in Jerusalem on the first Pentecost after the resurrection of Christ. (Acts 2:1-47). For this reason, after the Great Commission was given they were to go back into the city and await the Spirit's coming. This they did. (Lk. 24:49-53). They then were "guided in all truth" (Jn. 16:13), as all things were brought to their remembrance (Jn. 14:26). We need to realize that to reject the words of the apostles is to reject salvation. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:3-4). By obeying the commandments of these men, we are obeying Christ. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Mt. 10:40). "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." (Lk. 10:16).

Further thoughts on this point to follow.—8782 Meadowview.

EDITORIAL

Cont. from page 2

because they were able to cite the proper passages regarding such things.

In the first days of Old Paths Advocate the subject material was almost entirely made up of matters causing division in the Church. Even the early editorials, which were written by J.D. Phillips, dealt with such things as we have mentioned in this writing. Have we lost sight of our goal? Can it be possible we have lost sight of the Cause? Likely, to ask the question is to answer it. In many ways we have lost sight of the cause. Believing we had the battles won regarding innovations, brethren went on to other things. Preachers stopped preaching the truth on the cup question, etc. because "everyone" had heard all that years ago. Today, very little is heard about the Lord's Supper or the Sunday School (Bible Class) question unless it is heard at a debate. Teachers on the local level often know very little about such things and even some preachers are not adequate. Some brethren complain, at times, if doctrinal things are taught in meetings. We have lived to see the time when some are more concerned with the "proper" method of building a sermon than with what is in it! God forbid. We are all for preaching in a proper manner, as much as possible. However, let us get back to the battle. We are in danger of losing sight of the reason we exist. Too many among us no longer even know why individual cups violate the Bible pattern because the "pattern" is so rarely taught. Too many are not able to take the Bible and show why we do anything.

If the Lord is willing, our readers will see more in this journal about the matters which have divided the church for generations. Old Paths Advocate was born because of controversy. It began as an issue oriented paper. It was published in order to

show forth the Bible truth regarding the Lord's Supper, Bible Classes, women teachers, the wine question, instrumental music, the Missionary Society, the modern pastor system, etc. We intend to ask for materials dealing with these things again.

Some have suggested that the paper needs a cause. We agree! However, the original cause is still there. We need to remember, brethren, that unless we keep the cause alive we will have it to revive all over again in the not too distant future.

Let us revive the Cause and perhaps the problem (symptom) of worldliness etc., will shrink from its present magnitude.

The Lord willing, the paper is going to contain more substantive materials in the future. We ask for your continued help in every way. We need your subscriptions, renewals and gift subscriptions. We need you to talk about the paper to others. Our subscription list continues healthy, but we need it to grow. Soon, we plan to reintroduce the old time practice of listing each month the names of those who subscribe and the number of subscriptions sent. We discontinued that some time ago and many of you complained. There will also be some appearance changes soon that we believe most will welcome. However let us not forget we are the Lord's army and we need to say as David did, "...What have I now done? Is there not a cause?" (1 Samuel 17:29)—DLK

THE QUERIST COLUMN

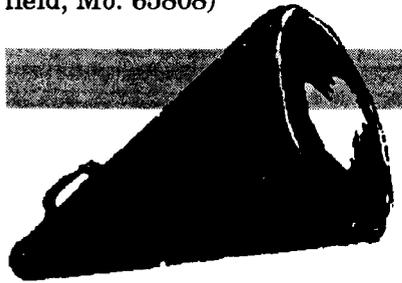
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Abraham. To try and justify war and killing today based on the actions of ancient Israel would be equally indefensible for the same reason. Understanding the

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fact that there is no contradiction between the command "thou shalt not kill" and the actions of Israel in time of war, or in carrying out the death penalty with one who has broken a law requiring it, lies in our ability to accept the principle of God's right, to at times and for special reasons, command the performance of deeds which His moral law forbids.

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



ANNOUNCEMENTS

CHECK YOUR SUBSCRIPTION DATE, ETC.

This month, we are trying to use the new computer purchased last month. As we mentioned, the old one broke down and was irreparable due to its age. Obviously, the opportunity for mistakes is increased when new equipment must be used. Check your address and expiration date on your address label. If there are any mistakes, report them to us immediately, please.

In this modern world, it would be nearly impossible to keep all the records straight without the use of a computer. A number of years ago Brother Bill Verner, of the McAlester, OK congregation donated the price of a computer which served us faithfully until last month when it went down. The new computer was purchased at a bargain price through a brother in Christ. Still, the cost was \$2,400 and if we have to buy another printer for the new machine that will probably cost an extra \$300.00. The subscription price of the paper allows us to publish the paper

and pay our bills. It allows for no profit nor have any of us ever taken a single penny for personal use. The computer is used entirely for OPA business. Anyone interested in helping the paper with this expense should let us hear from them soon. We will be happy to answer any questions you may have. Again: Check your address and date on your label.—DLK

CHURCH DIRECTORY CHANGES

The congregation in San Pablo, CA is moving its place of worship. The last day of worship at the address now in the directory will be July 31st. We hope to relocate in Benicia. Please call in advance for directions and location. Alan Owen, (707) 745-4309; Leo Baldwin (510) 724-4535.

White Bluff, Tn. (Hickorywood Church of Christ) delete the name of Walter Odom and Add: James H. Hensley 301 Drannon Dr. #44 Dickson, Tn. 37055 (615) 446-2062.

Midland, Texas Change address of Alfred Baze to read 4403 W. Interstate 20, Midland, Tx. 79706.

Salem, Oregon, change address of Charles Cutter to 6214 Hazel Green Rd. N.E. Salem, Or. 97305

Tukwila, Wa. Change address of Dennis Jackson to read 6020 195th Ave E., Sumner, Wa. 98390 (206) 862-8958

Tyler, Tx. Change church address to: 13548 Spur-One mile west of Lindsey Park.

Gun Barrel City, Tx. Delete no longer meeting.

Niangua, Mo. Delete: Adolphus Dunigan Add: Ron Alexander, 117 E. Hillsboro, Marshfield, Mo. 65706 Phone: 417-859-5471

Change phone number: Earl Caffey 417-859-5553

WHAT WOULD YOU LIKE TO READ?

What would you like to see in the paper? Send us the subjects and we will try to have articles which deal with them. Let us hear from our readers about this right away.—DLK

THANK YOU

The families of Bob and Kris

Baker and Don and Pat King wish to thank all for their prayers and well wishes recently while the adoption of little Landon Baker seemed about to fall through. Though all the bridges have not yet been crossed, it appears all is well now. Thank the Lord.

CAN YOU HELP?

Recently a family of five from our congregation lost their home because of a fire. They had no insurance on the contents. They lost nearly everything because of smoke and water damage. All of their kitchen appliances were a total loss. All of their clothes were smoke and water damaged. They have now found a house to live in and need all the things to setup house. Our congregation here will help as much as we can, but we will not be able to provide enough for them. Any help would sure be appreciated. If you need to know the sizes or have any questions, please contact Mike Middick at: 501 Whipple Ave., Canon City, Colorado 81212 or call (719) 275-1174.

NEW CONGREGATION

The Auburn, California congregation continues to reach its goal of establishing at least one new congregation every five years. In September of 1989, the church in Placerville was begun and continues to grow and prosper. Now, as of January 1994, a faithful congregation meets in Grass Valley, located in the Sierra Foothills of northern California.

Carney Briggs and his family, along with six other families and two single adults, are working to promote the cause of Christ in the Grass Valley/Nevada City area. (One of these families has been added since the beginning of the congregation.) Benny Cryer has been able to meet with the congregation and is committed to work with them a few days every other month.

Greg DeGough, expected back in the states in early August, has decided to move his family into the area and also work with the congregation for at least two years.

If you know anyone in this area whom I can visit with, please contact me. Pray for this new effort and may the Lord bless you in all you do for Him. Remember—He's our only hope! *Carney Briggs, 11140 Hackett, Ct., Grass Valley, Ca. 95949.*

THE SUN WILL SHINE AGAIN SOME DAY—BACK IN PRINT

My book *The Sun Will Shine Again Someday*, is now back in print. The second edition sold out some four years ago. You may now order the book by writing me at P.O. Box 10811 Springfield, Mo. 65808 The price is \$8. plus postage of a dollar per book. Order yours today.--*Ronny Wade*

TEXAS LABOR DAY MEETING

The annual Texas Labor Day Meeting will be hosted by the Green Oaks congregation in Arlington, Texas. The theme for the meeting will be *Does It Really Matter What God Says?* The dates are September 2-5. Meeting times are 7:30 PM Friday night, 6:00 PM Saturday and Sunday nights, 10:00 AM Sunday morning (4601 SW Green Oaks Blvd.) and 9:30 AM Monday morning. The evening and Monday services will be held at Martin High School at 4501 W. Pleasant Ridge Road in Arlington, Texas. For further information contact Tom Crouch at (817) 457-2301 or J.B. Spradley at (817) 473-9972.

PLEA FOR ORVILLE LEE SMITH

Most all are aware of Orville Lee's medical problems with cancer for the past two years. His condition has continued to worsen, especially in the past couple of months. In September of 1992, Bro Jack Cutter sent letters to several congregations and a plea was made in the OPA on Orville Lee's behalf. The response was excellent and they received a little over \$30,000, for which Orville has and would like again to express his thanks. I think Orville Lee has used this money very wisely. Many times he would not pay any bills other than

medical without talking to Jack or myself about doing so. By the time you read this appeal, most of that money will have been used. Medicare is paying 80% of the medical bills at this point leaving 20% for Orville and Glenda. Also there is a large financial cloud hanging over their heads. When they moved from Oklahoma to Missouri, they were covered by Cobra, which allows them to be covered for 18 months. The hospital at McAlester, Ok. indicated that the Cobra plan would be their primary insurance with Medicare the secondary coverage. The Cobra plan has paid over \$100,000 in medical bills. However, when they became aware that Orville Lee had a Medicare card (automatic for dialysis patients), they now want repayment of all they have spent. There is a clause in the contract with the Cobra company which states, if someone has a Medicare card they are not liable. If this occurs, which now seems sure, Medicare will pick up 80% and Orville Lee and Glenda will be left with over \$20,000 to repay. As you can see, Orville and Glenda are faced with a serious financial situation in addition to his health problems. We hope you will be able to help with this situation. Orville Lee felt that a special account should be set up with someone besides he and Glenda on the account. So a special account has been set up in Tulsa with Jack Cutter and myself on the account with Orville and Glenda. You may send checks to Orville Lee Smith, 1710 Murphy Av., Joplin, MO. 64804 (ph. 417-782-7115) or to Jack Cutter, 12321 E. 14th St., Tulsa, Ok. 74128 (918-437-6760) or Ron Alexander, 117 E. Hillsboro, Marshfield, Mo. 65706 (417-859-5471).

A Report On The 1994 Sulphur Meeting

The 1994 fourth of July Meeting in Sulphur, Oklahoma, was a great spiritual feast, and God's name was glorified by the beautiful songs, prayers, and preaching. Many gospel preachers from across the nation arrived ready to proclaim the "word of God," and the large crowds

in attendance heard some of the best preaching ever under the old tabernacle tht has long brought nostalgic memories to the thousands who have been privileged to attend the meeting through the years. The spirit of the meeting was at an all-time high. The large, wonderful group of young people who "reach out" to those with whom they were not acquainted, they, and older folks too, those at the meeting who had never attended one of these brotherhood meetings before, this gesture of friendliness made them feel involved and really a part of the meeting. The young folks passed out advertisements for the meeting from door to door, sang at the nursing home, had singings after church, and enjoyed good Christian fellowship throughout the meeting. Activities after the church services were planned for everyone, young and old alike. Since the young people were so involved in the spiritual parts of the meeting, accepting all challenges and responding so favorably to requests for participation, they helped to make the meeting what it was.

There were at least three special touches to the meetint this year. One was that Bro. James Orten and his wife, June, were present during the early part of the meeting before leaving for Africa. We had a special prayer and farewell for them, praying their safety and success in their work in Zambia. This was indeed an emotional, but wonderful time. A second special touch was that at the onset of the meeting everyone was asked to sign a card of thanks for Bry. Lynwood Smith to express our heartfelt appreciation for his work with song books through the years. We were pleasantly surprised that he attended the meeting; so after dismissal one night, we gave him the card in person, and Joe Norton spoke on behalf of the group of our love, respect, and appreciation. This time, too, was an emotional high that is not seen often in our brotherhood. A third special touch was that groups of people came from different areas and really contributed to the suc-

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cess of the meeting. One group from northern Louisiana rented two vans and had more than 20 people in their group. Another group came together from Georgia. All of these helped to make the meeting special.

Thanks to hundreds of Christians who attended and who prayed for a successful meeting. God answered all the prayers with a resounding positive response. The meeting ended with one baptism, two confessions, and one restoration. Plan ahead to attend the upcoming brotherhood meetings, such as Labor Day and New Year, as well as the fourth of July meeting next year.—*Allen Bailey and Joe Norton*

MEET JEFF THOMPSON



Jeff Thompson, age 27, was born in LaGrange, Georgia, February 1, 1967 and obeyed the gospel at the age of 12 in 1979 under the preaching of Brother Allen Bailey. He is a member of the Murphy Avenue Church of Christ in LaGrange where he has lived all his life.

Jeff was raised by Christian parents. Joe and Geraldine Thompson. He is the youngest of three children in this family. He is the grandson of the late Brother Gillis Prince, one of our nationally known, evangelists who died in May 1985 while conducting a meeting at Liberty, Kentucky. He is a cousin of Brother Larry Thompson, who is also a preacher of the gospel.

After graduation from Troup County High School in 1985 he went on to receive a Bachelor of Sciences degree in Secondary Education at Auburn University.

Jeff preached his first sermon at the age of 17 and continued developing his talent as a public speaker. At the age of 22 he has preached extensively throughout the southeastern part of the United States. He has held some full week gospel meetings and has preaching appointments almost every Lord's day within driving distance of home. He is very conscientious and dedicated in preaching the gospel. He has a pleasant delivery and a good knowledge of the scriptures.

Jeff has a desire to become a full time preacher of the gospel. He will be ready to answer any call for meetings, etc., beginning the first of July, 1994. If any church would be interested in calling him or such work, please contact him at the following address: Jeff Thompson, 314 Hickory Terrace, LaGrange, GA 30240. Phone (706) 882-4320.

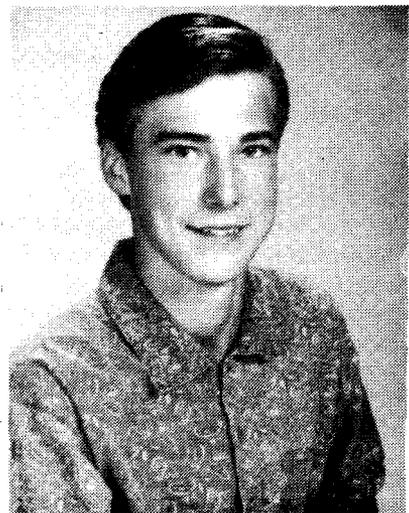
MEMORIAL FUND

A beautiful marker is to be placed near the site of the tragic accident which claimed the lives of Court Wallace and Jeremy Watson. \$700 is needed. To help raise that amount, a memorial fund has been set up. If you can help, make your check to Memorial Fund, in care of Shawn Risner, P.O. Box 6032, Waco, TX 76706



WATSON—Jeremy Jon Watson was born to Johnny and Lola Watson on August 10, 1976. He

departed this life on June 14, 1994. Jeremy was seventeen years old. He is survived by his parents Johnny and Lola, a younger brother, Tyler and his grandparents John and Eva Lee Watson also his great-grandmother, Thelma Watson. Jeremy lost his life in a tragic car accident that also took the life of Courtney Wallace, the son of Ronny and Sandy Wallace. Brothers and Sisters, I don't believe that there is any way that you and I, especially those of us who are parents, can fully understand the grief that the loss of a child can bring unless we have had that experience. It is contrary to our nature to have to bury our children. The family of these two young men received what is every parents nightmare; the call telling them that their child had been killed. I thank God that both of these boys were obedient to their Lord having obeyed the gospel of Christ. Therefore "we sorrow not as others who have no hope." It was with heavy hearts and many tears that we said goodbye to Jeremy. We all were reminded by this tragedy, you do not have to be old to die. I greatly appreciated the assistance of Bro. Charles Goodgion along with several of Jeremy's peers as we attempted to say a few words of comfort, hope and warning.—*Joe Hisle*



WALLACE—Courtney Brandon—At 5:30 PM on June 13, 1994, a very dark shadow fell over the path

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of all of us who knew Courtney Wallace and Jeremy Watson. The auto accident occurred near Crescent, OK where they were attending Cedar Creek Camp. Courtney, who had only a short time before reached his 16th birthday died immediately; Jeremy lived a few hours longer. Court was the oldest of three precious children belonging to Ronnie and Sandra Wallace of McGregor, TX. Court is also survived by one brother, Brendan Ashley Wallace of McGregor; one sister, Leslie Allison Wallace of McGregor; maternal grandparents Douglas and Mary Ruark of Grand Prairie; and paternal grandfather, Harris D. Wallace of Dallas. Court was a Christian. From a child he had been taught to love and respect the Scriptures. On June 8 just before the midweek service of the church in the midst of the people that mattered most to him, Court confessed his faith in Christ and was baptized for the remission of sins. He was a member of the Johnson Drive Church of Christ in McGregor. Court was kind, loving and courteous. He was often noted helping those younger than he to be a part of the group, and also showing acts of kindness to the elderly in the congregation. Even in his death, he gave of his own body that others might see, might live. When the news came that brought us to our knees, we were immediately surrounded by brothers and sisters in Christ, family and friends. How blessed the tremendous outpouring of love, concern, and help that came. I've never seen the glory of the church shine brighter. Hundreds came, the phone lines were jammed, profusion of flowers and food and memorials were brought; no act of kindness was withheld. The memorial service was conducted in the Connally-Compton Chapel in Waco June 16. Long before the 1:30 time, brothers and sisters, friends - old and young - assembled to completely overflow the large chapel. The walls were lined with those who would stand throughout the service. The singing was beautiful and so appropriate. Joe Norton read so beautifully the

great masterpieces of the scriptures and prayed, Carlis McKamie told the story of Court's life and baptism, and Steve Bowen delivered a beautiful tribute gleaned from incidents in Court's life. At Waco Memorial Park, David McKamie read the glories of I Cor. 15 and Francis Holt dismissed in prayer. The words of these men were absolutely beautiful, the family could not have chosen better. I spoke from the depths of my heart of this one who belonged to us all. Surely no one walked away that day without feeling that heaven had come a little closer.—*J. Wayne McKamie*

BURNS--Bernice E. was born July 15, 1927 in Dalhart, Tx. He passed from this life in San Antonio on April 8 surrounded by his family and his brothers and sisters in Christ; Bernice was 66 years of age. Bernice was married to Golda on April 19, 1952. Golda remained faithfully at his side throughout their marriage and was at his bedside when he went to be with the Lord. Bernice was baptized by Joe Hisle in 1970. Bernice grew rapidly in the Lord to become a doer, a worker, and was soon recognized as a leader in the Vance Jackson Church in San Antonio. Our dear brother is survived by his wife, Golda Burns; son and daughter-in-law, Brian and Sharon Burns of Tegucigalpa, Honduras, daughter and son-in-law, Dana and Bobby Mitchell of San Antonio; grandchildren, Rachel, Benjamin, and Seth Burns and Allie Mitchell; one brother of Lampasas; one sister, Bonnie Vaughn of San Antonio; two aunts, Lowell Burns of Lampasas, and Vera Faubion and her husband Melvin of Canyon Lake; and numerous other relatives and friends. Bernice Burns had hundreds of brothers and sisters in Christ. This was evident in life and in death. Bernice and Golda's home was always open, especially to the Lord's people. Many, many preachers and their families enjoyed the hospitality of the Burn's home. Young people and little children loved to go to their home and to the heart of

Bernice Burns. Measure this man and his dear wife by what they produced. They have produced in their children two Christian homes. Both of these homes have Christ as the center. Their son, Brian, is a gospel preacher; he and his family are now serving as missionaries in Honduras. Their grandchildren are, I believe the most polite and courteous children one could wish for. Bernice Burns was a friend, a brother, and a Christian gentleman. To have known him enriched us greatly.—*J. Wayne McKamie, Muri R. Helwig*

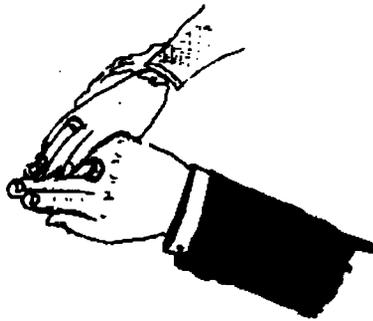
MORRISON—Brother Robert Miles Morrison of San Angelo, Texas passed from this life on Sunday morning, June 12, 1994. Brother Morrison was born August 28, 1895. Had he lived till this August 28th he would have been 99 years old. He was a member of the Lord's church for around seventy years. Brother Morrison helped to establish the congregation that meets at East 19th St. in San Angelo, and served as one of the teachers and leaders in that congregation for many years. He married Christeen Oakleaf on Oct. 3, 1916. They were married for 65 years and to this union three sons and five daughters were born. Sister Morrison preceded him in death. Survivors are his three sons and five daughters, four sisters, 17 grandchildren, 31 great-grandchildren and three great-great-grandchildren. Three of his children, Aubrey, Curtis and Peggy are members of the church in San Angelo. Another daughter, Robbie Shelton is a member of the church in Odessa. Brother Morrison will be greatly missed by his family and his church family. His influence for good will be long remembered and will live on in his children and grandchildren. He was laid to rest at Lawnhaven Memorial Gardens cemetery in San Angelo. I was honored to speak words of comfort and warning to those present.—*Melvin Blalock*

DUNIGAN—Adolphus Dunigan was born December 26, 1906 at

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Evening Shade, Ar. and departed this life on May 10, 1994. Dolph was preceded in death by his wife, Allie on Sept. 27, 1988; his son, Adolphus Dunigan Jr. in 1992 and a 15 month old daughter in 1932. Dolph is survived by his daughter, Bonnie Doherty and her husband, Carl of Niangua, Mo. and six grandchildren. Dolph was a long time member of the Church and was a leader in the church at Niangua at the time of his passing. In the fifteen years he had lived at Niangua all had grown to love and appreciate him for many reasons. He loved the church and was always concerned about its future. Dolph had a quick wit and a good sense of humor which surfaced if you were visiting with him, listening to him make announcements or even in his teaching. Dolph has been and will continue to be missed by all of us at Niangua.—*Ron Alexander*

BOMAN—Willis Dwayne (Dink) Boman was born January 30, 1943, in Newton County, Mo. He passed from this life on April 16, 1994, in Miami, Ok. following a sudden illness. He married Carolyn Sue Blevins on June 3, 1962. Dwayne is survived by his wife, Sue; three daughters, Debbie Morris of Joplin, Mo.; Missy Arnett of Goodman, Mo.; and Sheila Wilkinson of Broken Arrow, Ok.; one son, Rodney Boman of Seneca, Mo.; his parents, Mr. and Mrs. Willis Boman of Neosho, Mo.; two brothers, Derald Boman of Goodman, Mo. and Delbert Boman of Puyallup, Wa.; three sisters, Judy Johnson and Cathy Letts of Neosho, Mo. and Brenda Selk of Keystone, Iowa; and seven grandchildren. Dwayne was member of the church at Anderson, Mo. at the time of his passing. When we moved Neosho in 1960, one of the first families we were privileged to meet was the Boman family. Over the years we have enjoyed a close relationship many in the family, having married some, baptized others and appreciated them for their Christian lives. Dwayne will be missed by his family and the church. The writer was privileged to offer words of comfort.—*Ron Alexander*



TAYLOR-TOTTER—Shelly Rene Taylor and Jeffery Neil Totter were united in marriage in the church building at Levelland, Tx. on June 4, 1994. The ceremony, written by Jeff and Shelly, was touching and beautiful as they committed themselves to one another in their own words. Shelly and the Taylor family have been a part of the Levelland church for many years. Jeff was converted to Christ about 4 years ago at church in Irving, Tx. May God grant them a long life together.—*Ron Alexander*

OAKS-LANKFORD—Julie Lankford and Dustin Oaks were united in holy bonds of matrimony on the Oaks family farm near Commerce, Ok. on July 2, 1994. The setting was both beautiful and historic, with vows exchanged under large pecan trees outside a home built 10 years before Oklahoma became a state. Dustin and Julie are both of Indian heritage and before the wedding ceremony a friend sang the Lord's Prayer while one of Julie's nieces signed the Lord's prayer in Indian sign language, which was very beautiful. About three hundred people witnessed as Julie and Dustin made their sacred vows to one another. Julie and her family are long time members of the church in the Neosho - Seneca area. Dustin was recently converted from the Christian church. May God grant them a long Christian life together and may their family be a blessing to the church.—*Ron Alexander*

HARRIS-NICHOLS—In a beautiful setting of flowers and candles

with many friends and loved ones present, Fredrick James Harris and Greta Nell Nichols were united in marriage at Birmingham, AL, June 25, 1994. Fred is the son of Jean and Floyd Harris, Sr. of Flint, MI and Greta is the younger daughter of Joy and Richard Nichols of Birmingham AL. Both were reared by strong Christian parents. Floyd, who lost his good wife a few months ago, had been a faithful church leader for many years and Richard is one of our gospel preachers. So we only expect Fred and Greta to establish a home where Christ is a welcome guest and God will be honored. They made a beautiful bride and groom, and we believe their married relationship will also be beautiful because they are Christians. I was honored to be asked to officiate, and we wish for them a long and happy life together.—*Paul O. Nichols*

HATCHER-CAFFEY—On June 25, 1994 Michael Gene Hatcher and Becky Lynne Caffey were united in holy matrimony. They were greeted with warm wishes by a host of loved ones and friends. The ceremony was held at the church of Christ on 129th street in Tulsa, Ok. Their new building is beautiful and fitting for such a wonderful occasion. Michael is the son of Earl and Nell Hatcher of Cowarts, Al. He has much to offer for the church. Becky is the daughter of Jean Caffey of Tulsa, Ok. Becky has much promise as a Christian wife. Brett and Louise Hickey, Greg Harris and Donnie Howard sang beautiful words of love and encouragement. Michael and Becky are, both faithful to the cause. This fact adds to the beauty of any marriage. We wish them a long and prosperous life together. It was an great honor to perform the ceremony for such a fine couple. Bruce Roebuck, Rt. 3 Box 145, Broken Bow, Ok 74728





the fields are white already to harvest

Joe Hisle, Rt. 4, Box 188, Ada, Ok., 74820, June 27, 1994—We have been very busy in the Lord's work for which we are thankful. The meeting in Oakdale, Ca was well attended by congregations in the area. It was a pleasure to stay in the home of Bro. and Sis. Philip Permenter. The meeting closed with one baptism. Our next effort was in Bridgeport, Tx. I enjoyed the assistance of Bro. Kevin Presley in this effort. We stayed in the home of Bro. and Sis. James Vannoy. The Vannoy's are hard workers in the Lord's vineyard and "given to hospitality". The meeting closed with two baptisms. It is notable that in both the meeting at Oakdale and also Bridgeport a person was baptized after hearing the gospel preached only one time. Brethren, the gospel is STILL the "power of God unto salvation". The meeting at Lebanon, Mo. was most enjoyable. Again, Bro. Kevin Presley was present with me. We enjoyed the hospitality of Bro. and Sis. Clyde Lamkins. Leaving Missouri, it was back to Lexington, Ok. I have held several meetings at Lexington; it is always a pleasure to be with the brethren there. From Okla. we traveled to Jerusalem, Ark. where we enjoyed being with the Cedar Creek congregation. It had been several years since I was there, so it was good to renew old acquaintances. I enjoyed the hospitality of Dorothy and Odell Wilson. You could not ask for a better place to stay. The meeting was well attended and we trust good was done. I have just completed a meeting at Red Oak, Tx. I enjoyed being able to stay with Gerald and Marjorie Hill. I have long appreciated Bro. Gerald for his stand for the truth. The meeting was an opportunity for me to meet some new brothers and sisters whom I came to appreciate very much. The meeting was well supported by the area congregations, but even more importantly most of the congregation was there every night. Brethren, it is a frustration and a disgrace to be called to hold a gospel meeting that the local brethren attend on a hit and miss basis. The Lord's church seems to have taken a back seat to many of the world's enticements. How do we expect to get the world out to services when we often can't get our own people out? I am looking forward to the Fourth of July meetings and the remainder of my schedule for 1994. Please pray for us.

Leo Cook, 205 Center, Whitesboro, Texas 76273—It has been a while since I reported to the OPA. Things are going well with me and mine. Recently, I have preached at Wichita Falls, Tx., Healdton, Okla., Dennison, TX., Chapel Grove, Tenn. and I am to be at Lee's Summit, Mo. July 31, and Wed. night Aug. 3rd. My family and I are preparing to be at the 4th of July meeting at Lebanon and Sulphur. Hope to see many of you there.

Barney Owens 8782 Meadowview Ln., W. Chester, OH 45069—Since last reporting I have been with the church meeting in Blue

Spr., KY. It was a joyous occasion to worship with them. Also to be with the folk in Lexington, OK who have been long time friends. I heard Bill Ferguson at Richmond, IN. Presently I am at Brookhaven, MS with the Hillcrest church. Crowds are good and the people seem to be receptive. The meeting will close here Lord's Day, I'll be home for next week's worship then on to the 4th of July gatherings. I am looking forward to being with the congregation in Paris, TX August 15-21. Pray that the summer meetings will be prosperous for the Lord's Cause.

Bob Johnson 9274 Burbank, Frisco, TX 75034, July 12—On Saturday evening, July 9, I was most happy to baptize two of our local residents, Helen Wilson and Joe Farry into the body of Christ. The majority of the members here were present for this great occasion for which we are most grateful. We were also happy to have Hans and Eve Roodschild of the Robin Rd. congregation in Garland, TX, in attendance as well. We are now in our seventh month of labor here and continue to knock doors and visit folks in the community, having gained a new study with a family of four. Brother Allen Bailey has been good to assist me in one study here with a young couple from the cups and class group. They have attended services once in Frisco, and also at Irving. Our last two sessions with them went very well, and left us with the impression that they are leaning in our direction. I was privileged to attend some of Joe Hisle's meeting at Red Oak, TX recently, and also one night of Ronny Wade's meeting in Tyler, TX. As always, the teaching done by both these brethren was excellent and uplifting. I am scheduled to speak one Lord's Day at Arpelar, OK in August, Corsicana, TX in September, and a weekend meeting in Watonga, OK, in October. It's not too often we can get away, but we do enjoy visiting with others of like precious faith, and hope that the lessons taught will benefit them in some way. We are thankful to our heavenly Father for the recent increase and interest of others that are willing to study His will for them. We solicit the prayers of the saints as we endeavor to bring lost souls to Christ.

Bennie Cryer, 2340 Sanguinetti Ln. #93, Stockton, CA 95205, July 2—We are in Lebanon, MO, for the annual June-July meeting sponsored by the Lee's Summit congregation. There is a great gathering from many different states. The local congregations have helped swell the attendance to 800 or more. To date 43 speakers have been used with more to come. I have been privileged to work with Bro. Jimmy Smith in this endeavor along with the elders and deacons of the Lee's Summit church. From here we go to St. Albans, WV for a meeting. Then to work with the fine congregation, Chapel Grove, in Tennessee, with her elders and deacons, and from

there to San Angelo, TX, which is the congregation I was raised up in and from which I went out to begin preaching in 1952. The work in Stockton, CA continues with several studies in progress. We have heard from Bro. Bayani in Hawaii and the church there is growing but will have to obtain a new meeting place by January 1. Bro. Danao will soon come back to Hawaii from the Philippines to help in the work he began last year. The churches in this area are working together in peace. God bless you.

Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94539, July 17—We just returned from a very enjoyable meeting in Marietta, Georgia. Visitors came from a number of distant places including Alabama, South Carolina, Tennessee, Oklahoma and Missouri. Neighboring congregations helped out also for which we were appreciative. Crowds were not particularly large, perhaps due to the rainy weather, but a great variety of places were represented throughout. One sister was restored and the church seemed to benefit. We appreciated Brother and Sister Alton Bailey coming from the LaGrange congregation and bringing their van full. It was a real pleasure for Pat and me to stay with Ricky and Jane Martin. We could not have been treated better nor made more comfortable in any way. Too, we were glad to have Jack and Jean Jackson (our relatives) with us for several days from the Ft. Smith, AR area. We enjoyed a few days at the Lebanon, Mo. 4th of July meeting this year. Large crowds were at every service we attended. While in Missouri we preached at the Lord's Day morning service at the North Side congregation in Springfield and the following Wednesday evening service at Muskogee, Oklahoma. We look forward to returning there for a meeting in the future, Lord willing. We hope our readers will be patient with us this month as we are trying to use the new computer. If you find a mistake with your subscription, let us hear soon. Lord bless the faithful.

Paul O. Nichols, P.O. Box 108, Bonner Springs, KS 66012, July 5—I am presently at Sentinel, OK, my first in several years. I have held a number of meetings in times past, and it is sad to see so many that have since departed this life. I miss them. Bro. Louis Hopkins, whom I baptized in 1946, is to be commended for his good influence and leadership, which has kept the church meeting here, in spite of the loss of so many through death and migration. At Kansas City we have been studying with as many as ten or twelve persons a week. Also at 38th and Agnes brethren had daily study June 17-25 which lasted several hours each day. I had the privilege to teach on Saturday afternoon June 18 and to preach that night. Also, I participated in the study on Wednesday, June 22. I appreciated the invitation. The Lord willing, I will be at Muskogee, OK July 31 - Aug. 7 and at Anderson, MO Aug.

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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)

8 - 14. We would like to see many of our friends come and help us in these efforts. The Lord bless us all.

Doug Hawkins, 326 E. 13th, Apt. 4, Ada, OK, 74820—Since last reporting to the O.P.A., my wife and I have been privileged to be with several congregations in gospel meetings. We've held meetings at Lee Summit, Mo.; Mt. Home, Ark.; and Pocahontas, Ark. In Lee's Summit, we enjoyed the hospitality of Dave and Lela Doing. They (as Bro. Irvin Barnes says) sure do know how to make you feel at home. During the meeting we enjoyed the company of several local preachers: Clovis Cook, Irvin Barnes, Clyde Lamkins, Gary Weaver, and Ron Alexander. I sure felt like the wrong man in the pulpit with all of these brethren there, but am so happy they came to lend their support. Next was Mt. Home, Ark. where we enjoyed a wonderful meeting. The meeting was wonderful, because the Church worked so very hard to have a "good" gospel meeting. We had present over 50 different "outsiders" during the meeting which uplifted us all. Recently, Bro. Brett Hickey and his wife moved into the area to begin a work. Brett and Louise are doing a superb job. Their hard work along with the work of all the brethren was evident from all the people in attendance. During the meeting, we were also privileged to be with Bro. Jimmy Smith and family. Bro. Jimmy came every night except one during the week. It was very encouraging to see him each evening. I know it wasn't easy because he would work all day around home and then drive an hour to come to services. In Mt. Home we enjoyed the hospitality of our dear friends, Darryl and Lucy Haun. From Mt. Home we visited Lori's folks in Tennessee, and there we were privileged to hear Bro. Eddie Bullard at Chapel Grove. Finally, we were privileged to be with the Church at Pocahontas, Ark. There we enjoyed the home of Leon and Peggy Harris. Lori and I both agreed they were like our parents away from home. The meeting in Pocahontas closed with two obeying the gospel. It's always wonderful to report the results of the preaching of the Word of God. We look forward to meetings at Seneca, Mo. Aug. 3-7 and Blue Springs, Ky. Aug. 21-28. God bless all the faithful. Please pray for us.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo., July 18—The meeting at Tyler,

Texas closed with large crowds and good interest. We had 26 adult visitors during the course of the meeting that were outsiders. Terry Baize and Glenn Ballard are doing a good work in that area and are to be commended for their efforts. Several preaching brethren including Bob Johnson, Melvin Blalock, and Kevin Presley were present at one or more services. Next we enjoyed the meeting at Lebanon. Crowds were unusually large this year and a good spirit prevailed. Our next meeting was at Earlytown in Al. We had good crowds and interest resulting in one restoration and three confessions. Flood waters hindered some, especially in the early days of the meeting. Lord willing we go next to Goshen, Oh., July 24-31; New Salem near Brookhaven, Ms., Aug. 5-14; West Chester, Oh. Aug. 24-28; Spring Valley, near Huntington, WV, Aug. 29-Sept. 4; Greenville, PA, Sept. 14-18; and Flemington, PA, Sept. 21-25. The Lord bless everyone.

Joe Norton, 1712 Wanda, Arlington, TX 76017, (817) 465-4933, July 12—We are still basking in the spiritual uplift left by the annual fourth of July meeting in Sulphur, Oklahoma, this year. The meeting was well attended, and the preaching was some of the best ever; but, most important of all, the spirit manifested throughout the meeting especially impressed by the good behavior of the large group of young people who attended much of the meeting; they demonstrated an interest in the spiritual side of being in Sulphur - that is, what was going on in the services, and many of the young brethren were eager to participate in the services. It was a pleasure to work with my good friend and brother, Allen Bailey, in conducting the meeting. And it was a pleasure to be associated with the good brethren in Sulphur once again. Earlier in the year, I had the opportunity to help conduct the annual Preachers' Study in Arlington, Texas. It was a great privilege and joy to work with another dear friend and brother, James Orten, in planning, organizing, and directing the study. The theme of Evangelism at Home and Abroad brought wonderful cooperation and presentations from preachers and church leaders nationwide and received very positive responses from those attending. I believe the in-depth study moved our brotherhood forward in our search for the most effective ways to conduct evangelism,

especially foreign evangelism. My special thanks to the brethren in Arlington, my home congregation, for asking me to conduct the study. Among the highlights of my preaching appointments during the spring was conducting a short meeting at the Conway, Louisiana, congregation in March. Crowds were wonderful, and the spirit manifested was exhilarating. To be with people with such obvious enthusiasm for the Cause is strengthening and encouraging. Bro. Billy Orten is to be commended for his good work among the brethren in that area. In May, Bro. Wayne McKamie and I once again went into Mexico for the purpose of conducting a study for the native preachers and of visiting and strengthening several congregations. Bro. Glenn Ballard went with us and was present to assist with the study that was attended by 29 native preachers. After the study, the three of us, along with Bro. Juan Rodriguez, Jr. went into the Monterrey area, visiting one brother who came over from digression during the past year. Contact with this brother came through the new Spanish brotherhood publication, El Pregonero, being published by Bro. Murl Helwig and Bro. Juan. We worshiped with the San Pedro congregation on the Lord's day, and Bro. Glenn preached. After being in Monterrey, Bro. Wayne, Bro. Juan, and I visited congregations, some new and some well-established, to the west and south of the Saltillo area. It was inspiring to visit two new congregations near Torreon and witness the enthusiasm and eagerness with which these people listened to the gospel. These congregations came as a result of contact made by Bro. Murl Helwig, who was unable to accompany us on the trip this year. In other areas, we renewed friendships and tried to lend encouragement as we visited among the people and preached at several services. In each of the areas, we had several heart-warming experiences and were impressed by the zeal and sincerity that we witnessed. We look forward to the annual Texas Labor Day meeting. The Arlington congregation is the host this year, and we have planned the teaching program around the theme, Does it Really Matter What God Says? We look forward to hearing several preachers present practical teaching on this topic - teaching that we can take home with us and use everyday as we run the Christian race.



ADVOCATE

No. 9 September 1, 1994

WOMEN IN BUSINESS MEETINGS

By Johnny Elmore

*S*ome of us have had the experience of sitting in a business meeting in which some man obviously had been coached and prepared at home by his wife.

Some men have been known to agree with some decision in a business meeting only to change their minds after getting instructions from headquarters. There are some women who have assumed decision-making power, even essaying to "hire or fire" preachers. I write this to the shame of those brethren who allow such a thing to happen. The church in many places is greatly indebted to women who seek to aid the work of the church in a scriptural way, but it is wrong for women to attempt to control the church, whether by gossip and innuendo, intimidation of husbands and others, or by outright assumption of leadership. Most of the Christian women I know recognize the unique role of women in the church and do not want the role of leadership.

Among Other Groups

After reading a recent publication among those who employ Bible classes, I am wondering just how widespread the practice of letting women attend and participate in business meetings among them really is. The fact that a whole issue was devoted to this practice leads me to believe it is an issue and maybe a problem among them. In a written discussion on the subject, one writer quoted a "well-respected preacher": "The exclusion of women from business meetings is a traditional practice based upon a misinterpretation of 1 Cor. 14:34,35 and 1 Tim. 2:11,12. It is

a strange exegesis of these passages that will allow women to attend Bible classes and ask and answer questions, but will not allow them to 'just sit in' a business meeting. I do not believe it is unscriptural for women to attend and participate in business meetings, as long as they do so without usurping authority over the men (1 Tim. 2:11,12). I believe they could do the same thing there they can do in mixed Bible classes, namely, ask and answer questions. I also believe their will and desires should be considered in all decisions."

Inconsistencies

Yes, it does seem inconsistent to permit women to ask and answer questions in a "private" Bible class, to which all have been invited and then refuse to allow women to even sit in a business meeting, doesn't it? From what I have been told, the women in the Bible classes among those who employ this practice, practically take over the sessions with questions and answers. They have been told repeatedly that so long as they don't "teach over" a man, whatever that is, it is all right for them to speak. I think that means that they teach that the phrase, "over the man," in 1 Tim. 2:12 modifies "to teach," as well as the phrase, "to usurp authority."

One writer among them wrote that "there is a vast difference between teaching in the presence of men, and teaching over men." He said further, "It is the ultimate of absurdity to take the position — as some today do — that in every instance when women teach in the presence of men they are in violation of the divine ban to teach 'over' men." He

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536

A.C. Brockman, 2033 King James Rd., Lebanon, Mo.
65536

Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931
Chadbourne Dr., Fremont, Ca. 94539.

"YE ARE THE LIGHT OF THE WORLD" DOES NOT MEAN TO LIGHT UP!

By Bob Johnson

In recent months the nation's giant companies among the tobacco industry have been under fire. They have been charged with increasing the amount of nicotine in their products. Because this substance is powerful and addictive, it would help to keep those already "hooked" on cigarettes to stay dependent on their product.

The devastating effect that nicotine and tobacco has had on the lives of many is without question. Lung cancer, heart disease, and emphysema, are among the leading ailments linked to the use of tobacco whether you smoke or chew it. It has also been proven that "second hand" smoke has had its toll on the non-smokers. For example: children who are reared in homes in which one or both parents smoke have a tendency to have more allergy problems. My wife has worked in hospitals and has witnessed the pitiful condition of many patients suffering from one or more of the above mentioned ailments. Many never return home, and some are still young in years. I remember visiting a man who was in his "last stages" of emphysema. It was a sorrowful sight to say the least until his life finally ended. I could cite other examples of the evils of this most abominable practice, but will suffice with what has already been stated. I have no doubt that the American Cancer Society would be happy to supply one with any material desired on this subject.

With the facts at hand, why then would a professed child of God want to engage in such a degrading practice? A practice that not only harms their body but also shows to the world that "Christians" also enjoy participating in the same despicable habits as they do! What a memoir that would make on a head stone! Here are some common reasons given by those who smoke. 1. "I will gain weight if I quit" (there are better ways to control weight). 2. "It's my nerves, smoking helps calm me" (alcoholics say the same thing). 3. "I'm not-a heavy smoker, a few cigarettes a day won't hurt me"

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Does Acts 15:20 forbid blood transfusions? (NY)

Answer: The Jehovah's Witnesses so teach, however such a position cannot be proven by the Bible. The verse reads "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." The eating of blood has been forbidden in every dispensation (see Gen.9:3,4; Lev. 17:10-12; and Acts 15:19-20.) The context of Acts 15 embraces the Jerusalem conference designed to settle whether Gentiles, who obeyed the gospel, were to be required to be circumcised and keep the law of Moses, in order to be received into the fellowship of the Church. Since the Jews were familiar with these laws, there was no need to instruct them in such matters. The verse forbids eating animals that have not been bled, i.e. strangled. (Deut. 12:22-24) A chicken, for example, whose neck is wrung only until the neck is broken, but without severing the head from the body, does not bleed, and to eat such falls under the ban of this verse. Dishes that contain blood are forbidden also. When one receives a blood transfusion however, no blood is injected, and therefore is not forbidden. As James D. Bales points out "A blood transfusion is no more eating blood than a skin graft is cannibalism." Transfusions do not fall under the prohibition of this verse.

Question: Is it scriptural to use a man as a leader in the church if he is a liar? (AR)

Answer: Not if he continues in his lying. Lying is a sin. The following scriptures testify to that fact:

Eph. 4:25, Rev. 21:8, Col.3:9 etc. In such a situation, it is possible that those in charge might not be aware that a particular person is guilty of this sin. Or, it could be that one unknowingly says something that is untrue. However, when an individual, on a continual basis, knowingly misrepresents the truth, by telling things that are made up, or things that are outright lies, he not only should not be used in a leadership role, but should be approached by the church about his behavior with a view to helping him overcome this sin.

Question: Would it be wrong to call on someone to offer thanks for food in my home, that I would not call on to lead prayer in cooperate worship, such as a digressive? (OK)

Answer: The Bible does not directly address who we call on to offer thanks for food in our homes, therefore, we must rely on judgment, reason, and general principles to answer the question. What might appear judicious to one would be improper to another. I know many parents who allow young children, long before they obey the gospel, to offer thanks and lead prayers at home, even though we would not think of doing such in a worship service. Often in hospitals various preachers will visit our sick and offer to lead a prayer, and we allow it. I personally feel that no scripture is violated when such things happen. Calling on someone to offer thanks for food in my home falls under a personal choice that I have. However, in making that choice, I should be careful to never leave false or wrong impressions by what I do or allow.

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

DEBATE SCHEDULED BETWEEN RONNY F. WADE AND HARRY COBB

The Lord willing on the nights of Nov. 18 and 19 Brother Ronny Wade and Harry Cobb will meet in Wedowee, Al. to discuss the cups question. The first night will be in the building at Napoleon and the second night at Wedowee where Bro. Cobb preaches. Propositions in the order of discussion are: The Scriptures teach that a congregation of the Church of Christ for the communion must use one cup (drinking vessel) in the distribution of the fruit of the vine.

Affirm: Ronny F. Wade; Deny: Harry Cobb

The Scriptures teach that a congregation of the church of Christ for the communion may use a plurality of drinking vessels in the distribution of the fruit of the vine.

Affirm: Harry Cobb; Deny: Ronny Wade

Make plans now to attend. Bro. Cobb is perhaps the most representative man these brethren have. We expect a good discussion.

“STANDING ON HOLY GROUND”

By Doug Hawkins

I suppose nearly every preacher and teacher of the gospel can relate personal experiences of things they have witnessed in the assembly while “preaching the word.” In one sense, the stories that are told seem comical and amusing. From time to time, we have all shared in laughter about “ole brother so and so who did such and such while you know who was preaching.” Undoubtedly, as long as humans are in charge of the worship assemblies, there will always be things to happen that are funny. However, at times, we see a pervading element present in the worship services that is not in the least bit humorous, but rather, it shows a basic attitude of disrespect and irreverence for God. For your consideration, I want to discuss two things in our address: 1) a few observations about our assemblies 2) a few suggestions for us.

In Ex. 3:1-5, we read of Moses tending the sheep of his father-in-law on the “back side of the desert” near Mt. Horeb. A very strange thing happened to Moses while at the mountain of God. The Bible says Moses beheld a bush that burned with fire, but the bush was not consumed. Bewildered by the incredible sight, Moses, in amazement, looked more closely at the inflamed bush. While he surveyed this extraordinary situation, the voice of the Lord called to him from the midst of the flames and said, “Moses, Moses.” Startled from the strange event, Moses responded to the calling of his name, and immediately, the Lord instructed him with the words that serve as the basis for our thoughts. The Lord said, “...put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” (Ex.3:5)

I am sure we could learn several things from this event, but without question, we plainly learn about Jehovah’s demand for reverence whenever man comes into his presence. In view of this story and other Bible passages, I do not believe that in the course of time the Lord has changed his expectation for man’s reverence whenever man approaches him. Brethren, that means we too must learn to “fear God” (Ecc.12:13) and hold him in reverence. The apostle Paul said, “...let us have grace, whereby we may serve God acceptably with reverence and godly fear.” (He.12:28)

The principle of reverence certainly applies to every aspect of our lives, but for now, we want to

focus our attention on the Christian’s reverence in worship. All too often in our assemblies, we fail to realize that we are “STANDING ON HOLY GROUND.”

First of all, worship is and should be a very important part of the Christian’s life, and it should not be taken “lightly” or irreverently by any of us. David spoke concerning his sacrifice to God and said, “...I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.” (2 Sam.24:24) Certainly, our service to God is going to cost us something. At the least, it is going to cost us time, effort, and energy if we do it properly. To worship God properly, we must have “Spirit and truth” according to the words of the Lord in Jn.4:24. What does spirit filled worship entail? One primary and basic aspect is the right attitude of the worshiper of God. The psalmist said, “God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him.” Psa.89:6

A FEW OBSERVATIONS

I want to share with you very quickly some things I have noticed in or about the assembly that I believe illustrate a lack of concern for our worship and reverence to God. Now, I realize there are occasional circumstances where we may all be guilty of one or more of these things, but what I am discussing is a “habitual” offense.

Tardiness

If our assemblies are any indication, some are going to be late for the resurrection morning because some seem to be late for every service. If the Church has decided to meet at 10 a.m. for worship, “Brother Tardy” will be there between 10:05 - 10:10. Folks, we should all try to be at the meeting place with time remaining before worship begins. Why? Well, if I am a brother, so I can take part and help conduct the worship services, but better yet, so I can have time to prepare for the services.

Inappropriate Dress

Under this heading, I am not suggesting the worship is a fashion show, but I do believe we should give some attention to the way we dress. Unquestionably, it would not be proper for me to come to worship dressed in my “deer - hunt’n” camouflage when I have better attire to wear, yet

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THE "ALL" OF THE GREAT COMMISSION (V) CONCLUSION

By Barney Owens

In the last article we were pursuing the "ALL" in the expression "OBSERVING 'ALL' THINGS COMMANDED BY CHRIST" (Mt. 28:20). We will continue with that in this issue.

When the first part of the Commission was executed, the latter part also became a reality almost immediately. Let me demonstrate. Christ was preached as the Son of God, reigning by sitting on David's Throne, being raised for this very purpose. They who had rejected Him and were the instruments in putting Him to death at the hall of Pilate, then realized their fate and cried out for a way to remove their guilt. Peter and the others, in agreement, told them to repent and be baptized for the remission of sins. This was accepted and to their voice obedience was rendered. Added to the company of the saved, they "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2-1-42). Thus was the latter part now in practice, for they could not have "continued steadfastly" in the practice of the Apostles unless they were taught what such were, nor would such have been acceptable unless and until the Apostles, by the authority of Christ, gave commandments unto them. We need mention that anything else would not have been acceptable to Christ nor to the One Who sent Him into the world. What was it they did? The things they observed are easily discerned by looking in the remainder of the Book of Acts and the Epistles. These things stand forth.

1. They went forth doing as the Apostles, teaching and crying out for others to follow Christ. Nothing seemed so important to these converts as gaining servants for Christ. Their hearts were aflame and this fire they kindled in others. Sacrifice meant little to them, in fact, we stand amazed at the things which to us are so important yet to them were trivial. Money, property, fame, houses, family, friends, and even life itself were of lesser value than gaining a soul. 2. They worshipped at the cost of their life. The first Day of the Week (the day in which the Lord resurrected) was the day of glory for them. It was not a day of rest and

relaxation, but a day of praise and serving and fellowship. A day when the disciples would gather around a table to break bread in remembrance of their Saviour who had died but was returning for them (Acts 20:7). For them it was not possible to think of forsaking the gathering with others of kindred faith. If such was done, it was counted as disobedience (Heb. 10:25). There were certain things they observed in worshipping the Lord which were commanded I Cor. 14:37. (a) They were together in one place as they worshiped. This included eating the Lord's Supper. The pattern in this was set by Christ Himself. One loaf of bread, which was to each one the body of Christ, one drink element (the fruit of the vine: grape juice) which to each was the blood of Christ. One cup from which each drank the fruit of the vine, which to each was the New Covenant. (b) While together, they were taught the will of God by a man. If more than one man was to address the assembly, he waited as each spoke in course one at a time. (c) Each "laid by in store" to meet the needs of the church and further the preaching of the gospel. None were over-burdened, yet they did not withhold in this manner any more than in others. Christians who were ready to give their lives for the Cause of a coming Lord showed no hesitation in a simple matter of money. (d) Prayers were fervent and often, as the desires of an oppressed people cried out to the only one who mattered. Mostly did they pray for others, except for themselves were they thankful. (e) Praising God was always in each assembly as their hearts and voices blended in song. Could we even imagine some of them (as we are often prone) sitting and looking with closed mouth? No, it was here that the very expression of the heart lifted far up and beyond to the very throne of God. No mechanical instruments were heard because none were used. The heart found expression in the voice, and what a melody it was. Little time was given to what might be pleasing to God, as they concerned themselves with "speaking as the oracles of God" (I Pet. 4:11).

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THE COMMISSION FOR "ALL" TIME

They were assured that Christ would be with them until the "world" or "Age" is no more. In previous ages there was always the promise of another to the people of God. But the gospel age is the last; another will not follow.

It is in this age that the long suffering of God is extended, but when this age is over God will no longer suffer with men. It was Peter who wrote: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance... And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." (II Pet. 3:9 and 15). The Lord wants every one to be saved and delays the promise of His coming in order to give more opportunity. This is His "longsuffering" for us. So, as long as He waits men can be saved; His longsuffering is salvation. When He does come, when the age ends, when His longsuffering is no more, the hope of being saved is no more. As long as He delays, the Great Commission is in force, people can be taught and can obey the Gospel. Christ is with that Commission until then; the end. Even death itself will be destroyed when this age is no more, when the world ends. Christ will return the "power" given unto Him back to the Father. Please read with care I Cor. 15:24-28. Wonderful thought: Christ is the Great Commission until the world ends. IT IS FOR "ALL" TIME.--8782
Meadowview

WOMEN IN BUSINESS MEETINGS

Cont. from page 1

argued that "women are forbidden to deliver 'didactic discourses.'" He further stated that "this passage forbids the exercise of authority in matters of religious nature by women whatsoever."

From these descriptions, it would seem to me that according to them, so long as their women do not try to take over business meetings, or take over the pulpit and preach, there is no limit to what they can do. Their writer said: "The quiet, unassuming manner in which faithful sisters teach in Bible school cannot, by the wildest stretch of the imagination, be brought under the ban of this passage."

Surely we can see the error of this, friends. Their teaching would mean that so long as a sister does not "exercise authority" and teaches in a "quiet, unassuming manner," she is under no prohibition. Wonder what happens when the elders ask her — she assumes no authority — to teach at the communion service? Could she hold a meeting, so long as she doesn't exercise any authority and teaches in a quiet, unassuming manner? And how does she obey 1 Tim. 2:11? There Paul wrote: "Let the woman learn in silence with all subjection." How does a woman "learn in silence" while occupying the role of a teacher? Incidentally, she "usurps authority" when she occupies the office of a teacher for the definition of "usurp" is "to seize and hold (as office, place, or powers) in possession by force or without right."

I predict that their position will continue to give them trouble with feminists, and what affects

them will ultimately affect us to some degree. The fact is that leading and teaching the flock are responsibilities that belong to men. Women have tremendous and important duties, but those are not their's.

"YE ARE THE LIGHT OF THE WORLD"

Cont. from page 2

(again, this line of reasoning has been used to partake in other vices as well). 4. "well, I can quit at anytime, I'm not really addicted" (if they are not addicted, then why do they keep starting back, what caused them to want to take up the habit again?). I'm sure more could be added to this list, but these few seem to be the most frequent used when talking to a smoker. When our children do wrong, we don't want to hear any excuses from them. But we think God will excuse or overlook something that brings shame on the Lord's church and on His worthy name. Would you leave your cigarettes out in the open for Jesus to see if He came for a visit? Would you hide them? "All things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:13). Through the years we have noticed that smoking and drinking are synonymous terms used in regards to character. If you as a Christian have fallen prey to one or both of these vices, consider please the following thoughts contained in the holy scripture. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19-20). "And be not conformed to

this world" (Romans 12:2). Keep "unspotted from the world" (James 1:27) A Christian should always keep in mind the impact their influence has on people outside of Christ, and to those in the family of God. You may be the only "Bible" that folks are reading. There is nothing under the sun that can defeat the child of God that puts his absolute faith and trust in the Lord. If one would only put forth the effort, and take it to the Lord in prayer. "Casting all your care upon him; for he careth for you" (1 Peter 5:7). The apostle Paul declared: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). I would also suggest reading Proverbs 3:4-5 and Romans 12:21. Remember, "ye are the light of the world" (Matt. 5:14) does not mean to light up!

STANDING ON HOLY GROUND

Cont. from page 4

"Brother Sloppy" wears things on this order quite often. I need to be careful about wearing certain garments to church. For instance, I should not wear T-shirts that say, "Marlboro man," "I love Eskimo Joe's -(and on the back) Stillwater's Jumpin' little juke joint," or "I'd rather be golfing." I need to be careful about T-shirts with my favorite movie star, sports figure, or cartoon character plastered all over it. This type of vesture shows I have not given any consideration to my appearance, nor how others looking from the outside may view me.

Bad Attitudes

What sort of attitude do you bring to the assembly? Are you grumpy and bent out of shape? I read a cap that said, "I didn't wake up grumpy this morning. I

let him sleep." At times, we all have a poor disposition, but when we prepare to meet the Lord, we should do our best to have the best attitude possible. However, "Brother Grumpy" says, "they drag the songs," "the prayer's too long," "the preacher is boring," while all along he does nothing to make the worship any better.

Irreverent Worship Services

Asong leader or public speaker is liable to see anything when standing in front of the church. He may see brethren asleep, teenagers talking or passing notes, children running to the bathroom, folks walking in late or out early, brethren watching the clock, and on the list goes. Is that reverence for God? I heard the amusing story of a preacher who conducted a meeting where everyone felt obligated to frequent the rest room several times during "the lesson". Having watched as long as he could stand it, he stopped in the middle of a lesson one evening and said, "You people don't need a preacher. You need a doctor!"

A FEW SUGGESTIONS TO HELP IMPROVE OUR WORSHIP

Early Start

Friends, I should begin preparing for worship long before I drive into the church's parking lot Sunday morning. It would do us all well to make the regular practice of preparing for worship on Saturday evening. I need to regulate how late I stay up the night before I meet the Lord in worship. Further, we would all be better served if we rose early on the Lord's Day to give ourselves plenty of time to "get ready." With the extra time I have by rising early Sunday morning, I could listen to gospel music, study the Bible, or spend

moments in meditation and prayer. These things would help prepare my mind for Worship.

Seating

You probably have your favorite seat at church, and "Nobody better sit in either!" Did you put any thought into where you sit? The best seats in the house should be the front because in the front you can get the full benefits of the worship. When I sit in the front of the building, I will not be distracted by everything that goes on from the back seat to the front. But, more often than not the reason we want to get to church early is so we can get the back seat and will not have to sit in the front.

Be Involved

At times, folks, it seems like we just go through the motions of the worship. One thing that would help invigorate the worship is our sincere and heartfelt participation. When we sing, do you put your heart into it and get involved? Do you try to listen to every word the speaker says? Do you pray along with the brother leading the assembly in prayer? Do you think back and remember the death of Jesus when you eat the bread and drink the cup? Do you give cheerfully to the Lord? Give the Lord the best of your time and talent. A family got into their car one morning after church, and they started in about how awful the worship was that morning. The dad said, "ole brother so and so sure is long winded and boring." The mother said, "yes, and didn't ole brother such and such pray for everything under the sun." The daughter chimed in and said, "That singing there is the worst in town." About that time little brother stuck his head between the seats and said, "Well, what did ya'll expect for a dollar!" Folks, if we don't put anything

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into it, we are not going to get anything from it. Brethren, let us all strive to be more reverent to God because we are "STANDING ON HOLY GROUND!"--
Doug Hawkins, 326 E. 13th Apt. 4, Ada, Ok. 74820



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The Sun Will Shine Again Someday

The above book was written by Bro. Ronny Wade several years ago. The second edition sold out some four or five years ago. Since, they have been unavailable. Because several requested the book on an ongoing basis, and several among the digressives continued to order the book, we decided to reprint. The book is a history of the non-class, one cup brotherhood as it struggled to overcome the onslaught of innovations being fostered on the church during the past one hundred years. You may order your copy from Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. Price is \$8. per book. Order today.

Church Pews Needed

The brethren of the Hollywood church in Memphis, Tn. are completing their new building and would like to have some church pews new or used. If you have some or know of some being available, please call Bro. T.C. Ashmore at 901-789-0698

Golden Wedding Anniversary

On May 15, 1994 Joe and Velda

Bass celebrated their 50th wedding anniversary at their home with 150 of their friends and relatives attending. The beautiful reception was hosted by their children. Joe and Velda met on March 16, 1944 in Baltimore, Md. and were married on May 16 of that same year in Velda's hometown of Paintsville, Ky. In 1947 they moved to Bremen, GA where they currently live. In 1950 they took their stand with the true Church in Temple, GA. People who come to Temple are always made to feel welcome in the Bass's home. Many preachers have made their home there while holding Gospel Meetings. In this day and age of broken marriages, this Christian couple serves as a great example for those of us

who are younger. May God continue to bless them in their remaining years.--*Submitted by Rickey Martin*

ANNOUNCEMENT

I regret to inform you that the congregation of the church of Christ located at 916 N. 61st Street, Kansas City, Kansas is no longer meeting. Due to the death of one teacher, Avery Chambers, and the departure of another the congregation believed that it was best to permanently disband and seek to worship at neighboring congregations. The two men that are presently listed in the church directory, John Karr and myself, need to be removed as well.--*In Christian Love, Stephen G. Chambers*



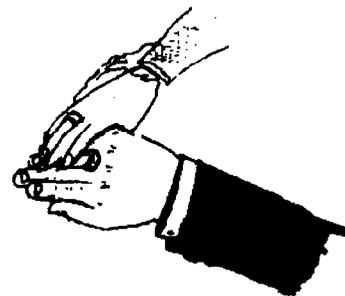
SPEIGHTS--Our Sister Temperance Lucretia Speights, known by most of us as "Tempie", was born Dec. 15, 1897 in Wolfe City, Tx. to Mary and Alfred Blackman; she passed June 24, 1994, being in her 97th year in this world. In 1917, at Abercrombie, Tx. she was baptized into Christ by a gospel preacher named Mason; for 77 years our sister was a member of the church, the body of Christ; how wonderful! Such an honor it was to have known Tempie Speights; what a joy it was to talk to her about things that matter most. She was married to James V. (Virg) Speights Mar.

27, 1918 at Wolfe City; he preceded her Sept. 14, 1951. She is survived by her daughter, Mary Jane Roush, and son-in-law, John Roush, several nieces and nephews; among them Helen Brittain, Korean Trent, Nola Prewitt, Freda Billings. Great nieces and nephews include Donna Stone, Geary Trent and Judy Fisher. Old-time readers will remember her as the sister of the late Carmine Milner and Jessie Hagan. Tempie died at home with Mary Jane and John in attendance just as she had requested. It will be the honor of this writer to officiate at Tempie's memorial service, when summer meetings are over, set for 2:30 P. M., Lord's Day, Aug. 28th, at the Cypress Ca. meeting house where Tempie had worshipped for the last several years, after moving west from Lubbock, Tx. Her body, to await the resurrection, lies in a crypt at Pacific Crest Cemetery, Redondo Beach, Ca.--*Don McCord*

MYERS--Lawrence S. Myers, born Sept. 12, 1912 in Webster County, Mo., departed this life Dec. 14, 1993. Lawrence is survived by his wife Myrtle (Chastain) who resides at 2057 N. Marion, Springfield, Mo. 65803 and by three daughters and two sons: Neva Fuller, Phyllis Marsh, Deanna Rushing, Leroy and Mark. Brother and Sister Myers were among the first to help establish the church in Springfield having moved from Lee's Summit near Lebanon to Springfield in 1954. Lawrence attended worship at the north side, in Springfield as long as he was physically able to do so. His body was interned in the beautiful Greenlawn Cemetery (North) not far from the Northside meeting house. Singing was provided by area Christians. The sermon was preached by Bro. Ronny Wade. Our deepest sympathy continues for Sister Myers and the children. Based on the promises contained in scripture we have reason to believe Bro. Myers has gone to a better realm.--*Irvin Barnes*

STARR--Robert Lee Starr, McAlester, Okla. Was born Jan. 31, 1923 at Cameron, Okla. He passed from this life July 21, 1994. Bro. Starr was a member of the C and Tyler Church of Christ in McAlester. He is survived by his wife, Josephine, children and grandchildren, some of whom are also members of C and Tyler Church. I was privileged to speak at his memorial service. I tried to comfort and also warn all not to neglect their duty to their fellow man and to our God. Jack Lee assisted. Burial was at Memory Gardens Memorial Park, McAlester, Okla. Bro. Starr will be missed. His seat is now empty.--*Ed Bullard*

McKEAND—Brother Danny C. McKeand passed away July 7, 1994 having lived on this earth 47 years. He was a member of the Lockbourne Church of Christ in Columbus, Ohio, but lived most of his life in the Huntington, WV area where he was a member of the 18th Street Church of Christ. He leaves behind his wife Sandy, his daughter Stephanie, five brothers, Roy, Robert, Jake, John, and Ralph, and a sister, Sallie. He was laid to rest in Spring Valley Memorial Gardens, Huntington, WV where his body awaits the resurrection. Elwin Cutter conducted the final service with the writer assisting.--*Jamie Leonard*



Bonds of Matrimony
McCord-Wilson--On the beautiful morning of June 18, 1994, in an impressive setting, in the presence of the heavenly Host, and a host of brothers and sisters in Christ, loved ones and friends, Bro. Brady Cole McCord and Sister Wendy Kaye Wilson exchanged for life their wedding

REQUIREMENT TO OBTAIN A RECEIPT CONTRIBUTION OF \$250 or MORE

For Federal income tax purposes, the donor must obtain from the donee a receipt for a contribution of \$250 or more. This is a requirement by law under the Revenue Reconciliation Act of 1993, effective January 1, 1994, in order to support the deduction on Schedule A, Form 1040. A cancelled check will no longer suffice. It is the responsibility of the donor to obtain a receipt. The \$250 or more is not cumulative, but applies to each donation. Here is a receipt that should meet the requirements of the new law:

Received of _____ a contribution for religious purposes in the amount of \$ _____. The church provided only an intangible religious benefit. No goods or services were furnished by the church as consideration for the above gift.

Name of church _____

Address _____

By _____

Signature _____ Date _____

The receipts should not be included with the Federal income tax return; however, it would be advisable to state in the return the dollar amount of contributions supported by receipts. Contributions made the same day by husband and wife must be combined if the total is \$250 or more.—*L. Melvin Crouch, CPA, 215 North Fourth Street, Uvalde,*

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vows. Wendy is the daughter of B. J. and Juanita Wilson; Brady is the son of Don and Wanda McCord. In the midst of joy and laughter and tears, it was this writer's honor to officiate for these two precious people who mean so much to me. We wish for them the best here and after awhile, a home crowned with happiness, with the church at its very center. They will continue to be an asset to the church in Covina, Ca.--*Don McCord*

WOOD-PAYNE--Bro. Damian Wood and Sister Pamela Payne were united in marriage at the meeting house of the Planz Rd. church in Bakersfield, CA. Elegant simplicity characterized

this impressive exchange of vows for life, as witnessed by a host of loved ones, brothers and sisters in Christ and friends. Pamela is the daughter of Dave and JoAnn Payne; Damian is the son of Greg and Vicki Catlett. It was the writer's honored privilege to officiate for these two dear young people. For them we all wish the very best here and over yonder, a happy home here as the Lord would have it. The Covina, Ca. congregation of the Lord's people is grateful to have them numbered with us.--*Don McCord*

TRENT-JAMESON--Christy Trent and Jeff Jameson were united in matrimony in a beautiful ceremony at the Moore, OK

congregation, on July 9, 1994. A standing-room-only crowd of relatives and friends witnessed as Christy and Jeff exchanged vows of lifelong love and loyalty. Christy is the daughter of Bobby and Shirley Trent. Jeff is the son of Charles and Jo Jameson. All are members of the Moore congregation. Musical selections were beautifully done by Joey Allen, Christine Washington, Johnny Cutter, and Michael Howard. It was an honor for me to officiate the ceremony. We wish Christy and Jeff a very long, happy, and successful Christian life together.--*Carl M. Johnson, 1400 Northcrest Drive, Ada, OK 74820.*

GOD'S SOLDIER

A young soldier went off to war, fresh-faces and eager to fight his first battle.

With his armor a'gleam, a new sword all shiny, he stood shoulder to shoulder with God's army mighty.

First to do battle with him who would deceive. Freeing the lost, that Christ may receive.

So many were thirsty, some half-starved, he gave from his heart the words Jesus carved.

Freely he gave but so few received. They had been fed before with words that deceived.

Poisoned they were but still he tried to feed them the Truth before they died.

Just one grain is enough he thought, if that seed by the heart is caught.

The battle raged on as evening drew nigh, but still he fought on his sword raised high.

Into the midnight all that was heard was the clash of an old soldier's sword.

His hand trembled. His ears rang with each blow. But they came softer now. He was beginning to slow.

Then on a ridge a few feet ahead, the evil black enemy laughed and said, "I've got you now old man. Come take my hand. There is no escape you surely must know. I'm Death and Hell and I've got your soul!"

The old soldier ignored this and with his last breath he charged up the hill to kill the specter of death.

His sword came down, he tripped and fell. No where to be seen was the specter from hell!

He rolled over the top and into the light. Morning had broken eternal and bright.

Before him he saw the wounded feet, as Jesus reached down with smile-so-sweet.

"You fought so hard you didn't see, I slay for you that last enemy."

D. Stump © 1989



the fields are white already to harvest

Don L. King, 41931 Chadbourne Dr., Fremont, Ca 94539, Aug 12—We are presently at home and enjoying the home church. Richard DeGough recently preached for us and we enjoyed it. This coming Lord's Day we are looking forward to a visit with the Gerald Hill family and hearing him preach. I plan to be at Yuba City, and Atwater, Ca. soon for two sermons each. Too, the California Labor Day meeting will soon be here which is always a treat. Please pray for me and mine.

Johnny Elmore, 419 K SW, Ardmore, OK 73401, Aug. 5—We held a meeting at Spring Valley, near Huntington, WV June 4-12. We had good cooperation from other congregations, and some outside interest. We had one confession of faults. Sally and I especially enjoyed visiting with all our friends in that area. After attending some of the great meetings at Sulphur and Lebanon, we were at Claxton, near Lebanon, MO July 6-10. I don't know how many meetings I have held there, but it is always enjoyable to be there. We were at Weatherford, TX July 13-17. Here we were pleased to find a working, growing congregation. I thought the crowds were very good. Looks like I will be at home until Sept. 23-25, when we plan a short meeting at Davis, OK. Please attend, if possible.

P. Duane Permenter, 3848 Stanislaus St., Riverbank, CA 95367, Aug. 3, 1994—I am writing from Honolulu, HI. The

brethren in Stockton asked me if I would be willing to assist in this work while Brother Bayani went to the Philippines. and I agreed to come with the consent of the brethren both at Oakdale and 64th Street, Sacramento with whom I am working. Since arriving in Hawaii, it has been my privilege to preach two sermons at the congregation in Waipahu. Also, I have been able to conduct four Bible studies with non-members present at all of them. Brother Tomas Rivera has been a great asset to me by helping me get acquainted with many of his friends by accompanying me to their homes. Recently, sister Leesa Thompson (Johnny Elmore's great niece) and her husband, Tom have been attending services. Last Lord's Day Tom made the good confession, and I assisted him in obedience to the gospel. The church now has twenty-one members, and the last two Sundays we have had more than twenty-five in attendance. The church has a great future in this place. I appreciate the brethren at home in Oakdale, 64th Street, Sacramento, and Stockton for giving me the opportunity of preaching in this place. Please, remember to pray for me, and also for my family who have remained at home. May God, the Father bless you is my prayer.

Bennie Cryer, 2340 Sanguinetti Ln., Stockton, CA 95205, July 29, 1994—We arrived in San Angelo, TX today to begin a week-end meeting concerning scriptural church government. The

brethren here have been studying this for several months and I am looking forward to working with them in this short effort. The annual June-July meeting was well attended by folks from different parts of the nation. The building was filled to capacity. Some services people were having to stand. The Lee's Summit church did a fine work in sponsoring the meeting and the churches in the area, especially Lebanon helped out so much. One of the highlights of the meeting came Saturday morning when 11 young men spoke. A decision had been made not to have an extra service for them to speak but to let them have the time in one of the scheduled services where more people would be there. This was so successful that we predict this will be the format of the meeting from now on. The young men put their stamp of approval on it by presenting some of the finest spiritual lessons I have ever heard. My prayer and hope is that God will use them as His instruments to bring glory to His name all the days of their lives. The singing was especially good with Lynwood Smith's new song book called "HOLY MANNA." Again, it was a pleasure to work with the Lee's Summit congregation in this effort. It was a special treat to be able to work with Bro. Jimmy Smith. He is well liked in that area and has a great deal of influence. His wonderful family was a blessing to the meeting. From there we went to St. Albans, WV for a meeting that was well attended by the members of that

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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)

congregation and those of the surrounding area. Visitors from the community were present several nights. It was a treat to be back with our dear brothers and sisters there again. From St. Albans we went to the Chapel Grove congregation near Lawrenceburg, TN to preach and work with the fine church there. They have been instrumental in converting quite a few new members. We also worked toward more elders being ordained there in the near future. While there we had the privilege of hearing Miles King in the meeting at Union Hill. The meeting was well attended. Paul Walker and his family go to church there and the future looks bright for them. Last Wednesday night we stopped by the Arlington, TX congregation and preached there. We look forward to being back at Stockton, CA next week to again work with the elders, deacons, and members there. They have taken on the responsibility of the work in the Hawaiian Islands and I understand they have arranged for Duane Permenter to go over there for about a month while Bro. Bayani goes to the Philippine Islands for a visit and while Bro. Virgilio Danao works on getting his visa to return to Hawaii to work again. God bless all of you.

Kenneth R. Middick, P.O. Box

269, Seneca, Mo. 64865—The work of the Lord continues here in Southern Missouri. We have been blessed in this area with some fine gospel preaching, Alan Bonifay at Neosho and Ron Courter at the Burkhart congregation. It was our pleasure to be a part of those meetings and have the opportunity to enjoy the spiritual feasting. We also were blessed by the Lebanon meeting this year. The congregation at Lee's Summit does a wonderful job with the meeting and their work should be appreciated by all. Bro. Benny Cryer and Jimmy Smith did an excellent job with the services this year as would be expected of them. Thanks to all that provide for so many. We have a meeting at Seneca the 3rd through the 7th, of August, with Bro. Doug Hawkins. Anyone in our area should stop in. My family and I will be in the Cincinnati area the 5th through the 14th of August for my brother John's wedding and I will be doing some music instruction the following week at Dallasburg Road. I will have the opportunity to speak at the Hamilton and Dallasburg Road congregations, also. We, at Seneca, are working through our problems and endeavoring to reach biblical solutions. Through prayer and study we feel that this can be accomplished and will be, the Lord willing. As we con-

tinue in this direction, one day this congregation can be a strong fortress in Gods' work. We solicit your prayers and invite you to stop by anytime.

Ron Alexander, 117 E. Hilsboro, Marshfield, Mo. 65706—Enjoyed meetings this year at Corsicana, Tx., Chapel Grove, Tn., Rolla, Mo. and Levelland, Tx. We have been to Corsicana, Rolla and Levelland many times over the years and always enjoy the hospitality, fellowship and the privilege of preaching the gospel. It was our first time at Chapel Grove and we enjoyed meeting many brethren for the first time and getting better acquainted with those we had met at other places. In Dec. last, I started doing the TV program over KRCG, channel 13, in Jefferson City, Mo.. This is my first experience with television. Pray that we may present God's word in purest form, both on TV and as we travel across the country. We enjoyed a good meeting with Bro. Wayne McKamie at Niangua in April. In May, we lost one of our beloved brothers in Christ, Dolph Dunigan. We miss his leadership, his joyful attitude and his loving concern for the church and its well being. Please notice our new phone number, 417-859-5471. Deleted last month due to space - our apologies. DLK



ADVOCATE

No. 10 October 1, 1994

ALL THINGS TO ALL MEN

By Carl M. Johnson

We are living in the age of public opinion polls. Every major news story will generate enough surveys to cover the whole spectrum of public opinion. Of particular interest to the pollsters is the world of politics. Polls keep the American public informed of the popularity of the various candidates, and tell the candidates what issues are important to the voters. A recent national poll reported that crime is the number one concern among American citizens today, hence, you can expect to hear a lot of election-year, political rhetoric about crime.

Since we live in a time when our lives are greatly influenced by marketing techniques and public opinion polls, should it be any wonder that the religious world has been saturated by these devices as well?

PRAGMATISM

There is a "church-growth" philosophy that has swept through the religious world the last half-decade called "pragmatism." Pragmatism is, in essence, "public opinion poll" religion. Its basic premise for church growth is, "If a technique works, it is good and true. If it does not seem to work, it must be wrong."

Church-growth experts have concluded that the priorities of the early church — the apostles' doctrine, fellowship, breaking of bread, and prayers (Acts 2:42) — do not seem to work any more. They view preaching as outdated and utterly ineffective.

Many of these "experts" have concluded that if

the unchurched multitudes do not want biblical preaching, we must give them what they want. Hundreds of churches have followed precisely that theory, actually surveying unbelievers to learn what it would take to get them to attend.

Accurately assessing the people's needs is therefore the key to modern church-growth theory. Church leaders are advised to poll potential "customers" and find out what they are looking for in a church — then offer that. Demographic information, community surveys, door-to-door polls, and congregational questionnaires are the new tools. It is suggested that preachers should not be trained to declare to people what God demands of them. Instead, they should be counseled to find out what the people's demands are, then do whatever is necessary to meet them.

Consequently, an overpowering surge of ardent pragmatism is sweeping through the religious world. Scriptural methods are being discarded or downplayed in favor of newer means, such as drama, dance, comedy, variety, side-show histrionics, pop psychology, and other entertainment forms. The new methods supposedly are more "effective" — that is, they draw a bigger crowd. And since for many the chief criterion for gauging the success of a church has become attendance figures, whatever pulls in the most people is accepted without critical analysis as good. That is pragmatism.

HOW WIDESPREAD IS PRAGMATISM?

You may be thinking that the practitioners of pragmatism are probably made up of a few radical

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

GUEST EDITORIAL

“DRESSING FOR THE OCCASION”



By Jimmie C. Smith

Many books have been written concerning the effects and the impressions made by the clothes that people wear. One such book was entitled *Dressing For Success!* They proved with documented evidence the reactions of others in response to people's clothing. There is definitely a visual "image" that is created by one's physical appearance. One is not nearly as likely to buy an insurance policy from a sloppy dressed salesman as from a well dressed, neat salesman. All in this country are aware no doubt of the dress code of the IBM salesmen and repairmen. The dark suit, white long sleeved penstripe shirt, and tie are supposed to (and they do) represent a company of integrity and first quality products. One international company unsatisfied with its sales, called in a consultant, whose only major change was to attire the salesmen similarly to that of the IBM corporation, and sales increased dramatically. We even tend to "act" better when "dressed better." Educators have observed that there is less "discipline problems" on the days when kids "dress up" for "picture taking." The only explanation is that they feel better about themselves and act better toward others. You don't have to tell any experienced preacher that people respond to him differently when he has a coat and tie versus casual dress.

A person shows respect for himself and the business he is upon by the attention he gives to being dressed appropriately. Far too many people show a lack of respect for themselves, the society around them, and for the worship service by the sloppy and uncouth manner of their dressing. I constantly see men who wear a coat and tie to their secular job and in the presence of their co-workers, dress-down to less than casual, to even sloppy attire and occupy a leading role in the worship services. Such is truly DISGRACEFUL! They see no greater difference in worshipping God than in attending a sporting event. To come into the presence of God is just another casual, everyday-type of event with no great importance.

Matt. 22:11-13 "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him,

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THE QUERIST COLUMN

By Ronny F. Wade

Question: How should churches deal with people who wander from church to church, often after trouble has arisen? (Mo.)

Answer: The local congregation is the only unit of organization known in the New Testament, for carrying out the work of the church. Thus for a Christian to be in full fellowship with the church, it is necessary for one to be associated with and become a part of a local body of believers. There is no such thing as membership at large (i.e. where one wanders about with no ties or responsibilities among different congregations) in the body of Christ. The term church is used in at least two different ways in the N. T. scriptures. In such passages as Mt.16:18 and Eph. 5:27, the word is used in its universal sense. When so used the term embraces all the saved on earth, (Acts 2:47). The church in its universal sense is only a relationship and not an organic body. The church universal does not meet for worship, and has no officers other than Christ who is head. On the other hand the word church is used to identify a local body of Christians. In 1 Cor. 1:2 we have such usage. "Unto the church of God which is at Corinth..." The local church is not only a relationship, but an organic body as well, i.e. an organized body with elders and deacons. This is the only organic form Christ has given his church on earth, and it is only through this local structure that the church functions. There is no such thing as a league of churches, no super or extra congregational structure greater than the local church. Phil. 1:1 "Paul and Timotheous, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." This is why it is wrong for a number of churches to get together in a common meeting and become a decision making body. In such an arrangement you have an organization larger than the local church, and there is no scripture for such a practice. When Paul was preaching, he always associated himself with a local church. (See Acts 9:26-30, 13:1-3, 14:25-28) Note particularly Acts 14:23 "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." "Every church" refers to local congregations, each one being autonomous i.e. self governing. This being so, no

worldwide organization was attempted nor justified by the apostles. Christians in local churches are commanded to be in subjection to the leadership of that church. (1 Pet. 5:1-3, Heb. 13:17, 1 Tim. 5:17) For an elder to exercise oversight, he must know who is in his flock. Hence Christians are under obligation to identify themselves with a local church and work under the oversight of its leaders. Often today we see the very opposite of this. People drift from church to church. They by their own admission belong nowhere, and consequently are subject to no one. If something happens they don't like, they just pull up and go somewhere else. Many times the church where they go is so glad to get them that they ask no questions, even though the person may have the record of being a troublemaker. When the situation repeats itself at this church, the person is off again—to another congregation. Some people have repeated this scenario so many times that they are on their second and third go round among various churches. What should churches do about this practice? How should they react? First of all, it would be in perfect harmony with the Scriptures if they followed the pattern of Rom. 16:1-2 and requested a letter of recommendation from the preceding church. This would help prevent troublemakers, malcontents, and busybodies invading congregations unknowingly. Secondly, the receiving churches should inquire about the background (reasons for leaving) of those people coming into the congregation. If something is amiss, then the people should be required to return and straighten out any problems with the preceding church, before they can be accepted into another congregation. Perhaps the greatest injustice of all is when a church scripturally withdraws fellowship from an individual, and another congregation receives the person without any reservation whatsoever. In such situations, church discipline loses all its force and meaning. Such churches will not go unpunished by God. All the preceding is not to say that people cannot change places of work and worship. There are any number of reasons why such a change might be necessary or desirable. However, when such changes occur, an alert leadership will check into the situation and make sure that nothing is amiss.

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

CHANGES THAT WILL AFFECT US

By Richard DeGough

The winds of change are blowing. They are no longer a gentle breeze that has little effect on the Church, but a strong gale that can bring destruction to us as a unique people in the Lord.

My brethren, if you have any doubts whether or not this charge is true just consider with me some things that are affecting the Church, and bringing instability within her.

I do not object to changes that are scriptural and produce good for the Church. I object to change for change's sake, just to satisfy the whim of someone who has become dissatisfied with the truth. Most of the changes that are made or advocated are because someone has decided that what we stand for, practice, and preach is not relevant any longer. I have also noticed that some of the changes have been productive of much confusion and not productive of good in the Church. When we are "lifted up with pride," and egos have to be fed for some to remain satisfied with the status-quo, then you can be sure that we have problems and changes are going to be called for. The attitude exhibited by many who call for change in the church does not take into consideration at all the conscientious convictions of brethren who have maintained the peace within the Church. Solomon said; "My son, fear thou the Lord and the King: and meddle not with them that are given to change." (Prov. 24:21)

It is only reasonable to ask some pertinent questions before anticipating any changes that will affect the Church in any way. Are these changes according to the will of God? How will they affect our standing with the Lord, or put our soul in jeopardy? Will they produce a lack of respect for the word of God? Will they have an influence for good upon our children? Will they instill within their hearts respect for spiritual things and lead them to higher ground, or discourage them? Will changes strengthen the Church or weaken it in the local congregation?

II. Things to keep in mind

During the sixties, and mainly coming from the "baby boomer" generation we had the "hippie" movement in the nation. They were as worldly as you can get, denying morality and promoting immorality. Many of them were students or graduates from liberal colleges and universities that advocated and taught secularism, humanism, infi-

delity, atheism, and liberalism to the ultimate in order to produce a change for the worst. They were tired of restrictions being put upon them by the government, the home, and the church. Anarchy against everything was being suggested and promoted because they would not accept or submit to any authority higher than themselves. We are still reaping the "whirlwind" of that philosophy promoted by those dregs of society. (Hos. 8:7, Prov. 1:27) The changes that were brought about because of them is startling to say the least. You might be wondering what this has to do with things affecting the Church. Simply this; the same spirit of dissatisfaction that prevailed then has sown the seed of dissatisfaction in the Church and caused many to clamor for change, not because there is a need, but because people are tired of being restricted in their actions, and do not want to be branded as "traditionalist" in the Church. This attitude stems from thinking as the world and living or preferring a worldly life. It also amounts to rejecting the wisdom of God, the Bible, and substituting the wisdom of man in its place. Israel rejected God and chose idolatry. (Jer. 2:11-12) They also were sent into captivity for their sins. Israel was not satisfied with God being their king so they cried for a worldly king, that they might "...be like all the nations;" "And the Lord said unto Samuel, Harken 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." (I Sam.8:5-20) They regretted the day they chose a worldly king over the Lord. In their unrest they wanted this change to be made.

III. We must change to "progress"

This is the title the digressives prefer rather than be called digressive. They want to be known as "progressives." How do you progress when you deny the truth? I am told if we do not change with the times, that we are not progressive. People fail to understand that the Church can never progress by incorporating the philosophy of the sects and denominations. We are bound within the confines of holy writ for our faith and practice. There can be no adding, subtracting, deletion from the word of God. Any one who ventures to change the truth has the anathema of the Lord upon him. (Rev.22:18-19) "Add thou not unto his words, lest he reprove

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thee, and thou be found a liar." (Prov. 30:6) To change the truth or to change from the word of God is saying that we have no confidence in its power to save us and to sustain us. (Rom. 1:16) (Acts 20:32, I Thess. 2:13) There is no progression when any one forsakes the commandments of the Lord, and in fact the opposite is true. The Lord said to a rebellious people; "But this thing command I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, But they harkened not, nor inclined their ear, but walked in the imagination of their evil heart, and went backward and not forward." (Jer. 7:23-24)

In my time I noticed a change coming about in the sixties and early seventies in the Church. The influence of these changes were suggested by M. F. Cottrell, in his book, *Refocusing God, The Bible, And The Church*. His teaching was taken up by various preachers, teachers and propagated by way of "studies" in the congregations that would have these men conduct them. Romans 14 was the "candy stick" for their liberal doctrine, teaching liberty in about everything you wanted do. We began to hear such words and phrases as; Phariseeism,

Legalism, Churchanity, Church of Christism and many more.

IV. Anyone who was standing on a thus saith the Lord was branded with one or more of these terms. In a subtle way, with very subtle undertones, people were being indoctrinated with the idea that the law of God was not important; but it was the "spirit of

the law" that we should give attention to, and that there were "essentials" and "non-essentials" in the doctrine of Christ. The non-essentials of course, were the things that divide us from the digressives and denominations. The idea was to overlook the non-essentials, and take heed to the essentials. Such things as Sunday schools, individual cups, instrumental music, women teachers, societies, institutionalism, Christian colleges, and "women's studies" were not essential enough to bother with. We began to learn for the first time that the "doctrine of Christ" in II Jno.9 was simply the doctrine concerning the deity of Christ as the Son of God, and no more. It was about that time when we began to hear that gospel meetings were not important unless they had a special "theme." In fact some preachers said they would not hold nor suggest a meeting unless it was for a special purpose. I have always been under the impression that preaching the gospel was the "special" message to a lost world. (Mk.16:15-16, Rom.1:14-16, II Tim.4:2) Another change that was advocated had to do with the type of preaching that was being done. There was the "negative" and the "positive" type of preaching. If you preached the plan of salvation, the true worship, and how to live soberly, righteously, and godly, you were being negative. So in order for the church to grow we must graduate from the "negative emphasis" of the past to the more popular "power of positive thinking" kind of preaching. The type that tells you how happy and joyous and loving we ought to be in the Lord. Too much "sugar" will make you sick! More to come in our next on "changes that will affect us."

ALL THINGS TO ALL MEN

Continued from page 1

fringe groups. That is not the case. John MacArthur, who preaches for one of the largest evangelical congregations in the world, confessed that his brotherhood is rife with the problem. In a book entitled, *Ashamed of the Gospel*, he said:

For several years a colleague of mine has been collecting a "horror file" of clippings that report how churches are employing innovations to keep worship services from becoming dull. In the past half decade, some of America's largest churches have employed worldly gimmicks like slapstick, vaudeville, wrestling exhibitions, and even mock strip-tease to spice up their Sunday meetings. No brand of horse-play, it seems, is too outrageous to be brought into the sanctuary (vii, viii)."

The following are some examples of church services advertised on the "Religion" page in a recent newspaper:

"Mr. Gospel Guitar," "Gospel Fiddlers," "Bikers For Christ" (motorcycle rides were promised to those who attended), and "Reaching Sinners Through The Power Of Rock and Roll."

This sampling is typical of the things with which we compete all over the country in our efforts to get people to come out to hear the gospel message. And, many religious people believe that this is the only way we will ever reach the world.

IT CLASHES WITH SCRIPTURE

But, this philosophy inevitably clashes with Scripture. Scriptural truth is not determined by testing what "works" and what doesn't. We know from Scripture that the gospel often does not produce a positive response

(1 Cor. 1:22, 23; 2:14). On the other hand, satanic lies and deception can be quite effective (Matt. 24:23, 24; 2 Cor. 4:3, 4). Majority reaction is no test of validity (Matt. 7:13-14), and prosperity is no measure of truthfulness (cf. Job 12:6). Pragmatism as a guiding philosophy of ministry is inherently flawed. As a test of truth it is nothing short of satanic.

IT IS "WORLDLINESS"

Worldliness is the sin of allowing one's appetites, ambitions, or conduct to be fashioned according to earthly values. Pragmatism clearly fits into this mold. John said:

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever (1 Jno.2:16-17).

Yet today we have the extraordinary spectacle of church programs designed explicitly to cater to fleshly desire, sensual appetites, and human pride. When churches appeal to those selfish desires, they only fuel fires that hinder true godliness.

A RERUN OF MODERNISM

Pragmatism is really just a rerun of modernism, a movement that began over one hundred years ago. Modernism did not first surface as an overt attack on Bible doctrine. The earliest modernists seemed concerned primarily with religious unity. They were willing to downplay doctrine for that goal, because they believed doctrine was inherently divisive and a fragmented church would become irrelevant in the modern age. To heighten Christianity's relevance, modernists sought to synthesize Christian teachings with the latest insights from sci-

ence, philosophy, and literary criticism. They viewed doctrine as a secondary issue. Doctrine, they believed, should be fluid and adaptable — certainly not something worth fighting for.

The rest is history. It is impossible to calculate the devastation wrought by modernism. Today, most religious people equate modernism with a full-scale denial of the inspiration of the Bible and Christianity.

PAUL A PRAGMATIST?

Where did religious people ever get the idea we could win the world by imitating it? Is there a shred of biblical justification for that kind of thinking? Many church marketing specialists argue that there is. Ironically, they usually cite the apostle Paul as someone who advocated adapting the gospel to the tastes of the audience. Citing Paul's words "I have become all things to all men..." (1 Cor. 9:22), Mike McIntyre, in his book, *Marketing the Maker*, said, "The first marketeer was Paul."

Paul did write "I have become all things to all men..." but, was he giving us a license for pragmatism in evangelism? Was the Apostle Paul suggesting that the gospel message can be made to appeal to people by accommodating their lust for certain amusements or by pampering their pet vices?

One thing is certain about the Apostle Paul, he was not interested in just pleasing men, nor abridging the message of Christ to make people happy. He said, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal.1:10).

Preaching the Word is not always easy. The message we are required to proclaim is often offensive. Christ Himself is a stone

of stumbling and a rock of offense (Rom. 9:33, 1 Pet.2:8). The message of the cross is a stumbling block to some (1 Cor.1:23; Gal.5:11), mere foolishness to others (1 Cor.1:23).

Yet, Paul wrote, "I am not ashamed of the gospel" (Rom. 1:16), and "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;" (2 Tim. 1:8).

Paul was not ashamed of the gospel. The fact that he was stoned and left for dead (Acts 14:19), beaten, imprisoned, and finally killed for the truth's sake ought to demonstrate that he didn't adapt the message to make it pleasing to his hearers. And the personal sufferings he bore because of his ministry did not indicate that something was wrong with his approach, but that everything had been right!

WHAT DID PAUL MEAN?

What did Paul mean when he said, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22)? As always, the context makes the meaning clear. Look at verse 19: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

This introductory verse shows clearly what Paul was talking about. He was describing not his willingness to sacrifice the message, but his willingness to sacrifice himself to preach the message. He would give up everything — even become "a servant unto all" — if that would promote the spread of the pure gospel of Christ.

His desire to win souls is the heart of this text, and he repeats it several times (vs. 19-23). Winning people to Christ was his one objective. In order to do that,

Paul was willing to give up all his rights and privileges, his position, his rank, his livelihood, freedom — ultimately even his life. If it would further the spread of the gospel, Paul would claim no rights, make no demands, insist on no privileges.

And that is precisely how Paul lived. Not that he would modify the message to suit the world, but that he would behave so that he personally would never be an obstacle to anyone's hearing and understanding the message of Christ. He was describing an attitude of personal sacrifice, not compromise. He would never alter the clear and confrontive call to repentance and faith.

BY ALL MEANS SAVE SOME

Paul's one aim in making himself the slave of all was so that they might be saved. His whole purpose was evangelistic.

That is precisely my concern about today's church-growth strategies. The design is to attract the unchurched. For what? To entertain them? To get them to attend church meetings regularly? If people are not genuinely converted to Jesus Christ by means of His glorious gospel, we have accomplished nothing of eternal value.

By all means we are to seek the salvation of the lost. We must be servants to all and differential to every kind of person. But, we dare not overlook the primary means of evangelism: the straightforward, Christ-centered proclamation of the unadulterated Word of God. Those who trade the Word for amusements or gimmicks will find they have no effective means to reach people with the truth of Christ.

CONCLUSION

Do the church-growth marketing strategies of pragmatism really pose a threat to the Lord's

Church? The answer should be obvious. When modernism first surfaced over one hundred years ago, few Christians viewed it as a threat to the Bible and Christianity. After all, the aim of the early modernists in deemphasizing doctrinal truth, was simply to make the church more "modern," more unified, more relevant, and more acceptable to a skeptical modern age. But, as mentioned earlier, modernism is now equated with a full-scale denial of Christianity and the inspiration of the Bible.

Similarly, today, if we are willing to de-emphasize doctrinal truth in order to achieve numerical growth, societal acceptance, and relevance to the modern community, we are already in the downhill slide of pragmatism. —1400 Northcrest Drive, Ada, OK

DRESSING FOR THE OCCASION

Cont. from page 2

Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

The man's apparel was an insult to the occasion, indicating that immoral and shameful conduct on the part of Christians is an insult to God that will at last be punished. We may not excuse him on grounds that he was poor, unable to obtain a wedding garment, or that he had no chance to supply one. Note that the man himself was speechless. It was totally his fault. He could not think of any word to utter in defense of what he had done.

Gen. 35: 2-3 "So Jacob said to his household and to all who were

with him, 'Put away the foreign gods which are among you, and purify yourselves, and change your garments; and let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress, and has been with me wherever I have gone.'

Notice that when Jacob took his family to an altar to worship God, they were told to "purify yourselves and change your garments."

In Exo. 19:10-11 the Lord gave instructions to Moses on what the Israelites were to do to come into His presence. He told him, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; and let them be ready for the third day, for on the third day the Lord will come down on Mount Sinai in the sight of all the people."

To come into the presence of the Lord meant something special to these individuals, and they showed it by their actions in preparing for it.

Do I mean to say that a man has to wear a suit and tie before the Lord will accept his worship? No!

The point is that dress manifests attitude. There is a type of dress which suggests labor (Jno. 21:7). There is a type of dress which suggests harlotry (Prov. 7:10). There is a type which suggests a royal wedding occasion (Matt. 22:11-13). Why would a person wear one type of clothing to eat lunch at the local greasy spoon restaurant and another type of clothing to dine at the White House? It is my experience that I feel more conspicuous under-dressed than over-dressed.

Now what does our clothing say about our attitude when we worship God? God has always

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demanded the first and best. I may not have a suit to wear, but I can wear the best I have. One can appear neat and clean, and thus show that he did put a little effort into preparing to come before the Lord. When we come to worship God let's "dress up" instead of "dressing down" because of the fact that we are coming into His presence. The God who "looks not on the outward appearance, but upon the heart" was also the God who required the priests of Israel to wear special garb of the most expensive material and very finely made. They were to be scrupulously clean when worn by the priests in Divine service (Ezek. 44:17-19).

Albert Barnes said when commenting on "modest apparel." "...There is no religion in a negligent mode of apparel, or in inattention to personal appearance...and a female may as truly violate the precepts of her religion by neglecting her personal appearance as by excessive attention to it. The true idea here is, that her attention to her appearance should be that she will be offensive to no class of persons; such as to show that her mind is supremely fixed on higher and more important things, and such as to interfere with no duty which she owes, and no good which she can do, either by spending her time needlessly in personal adorning, or by lavishing that money for dress which might do good to others, or by neglecting the proprieties of her station, and making herself offensive to others."—*Rt. 6, Box 199A, Harrison, Ark. 72601*



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WELCOME NEW EDITORS

With this October issue of *Old Paths Advocate*, we welcome brethren Jerry Dickinson, Billy Dickinson, Kevin Presley and Carl Johnson as new contributing editors to the paper. We respect them as fellow gospel preachers and appreciate them bringing their many talents to work for the paper. If it were not for the staunch stand of Christians such as those (and many others) who are associated with *Old Paths Advocate*, the paper could not be the influence for good in the world that it is today. We thank the Lord for all of our editors and so many others who send materials to us. We pray that with their capable help, the paper can continue to be of service to the brotherhood for many years to come. *DLK*

CHURCH DIRECTORY CHANGES

JESUP, GA - Please remove H. E. Pace from the directory.

SAN PABLO, CA - The church at San Pablo, Ca. has sold the building they were meeting in. Currently they worship in the home of Bro. Alan Owen, Ph. 1-707-745-4309. You may contact Bro. Alan or Bro. Leo Baldwin at 1-510-724-4345. Call before 9:30 a.m. Ca. time.

SALEM, OR - Please change the address of Charles Cutter to 6214 Hazel.

GREEN RD NE, SALEM, OR 97305 — PHONE: (503) 463-8001

KINGSTON, NY - The meeting location for the congregation at Kingston, NY has been changed. The congregation now meets in the home of Brother Angelo Pugliares. The address is 112 Quail Drive, Kingston, NY 12401. Please call 914-339-2917 for directions. You may also contact Mike Criswell at 816-373-7832 for further information.

Please post immediately.

A REQUEST FOR PROSPECT INFORMATION

As of June 1, I began working with the church in Fort Smith, Arkansas. I, as well as the church here, would appreciate it very much if anyone reading this request would please send any names, addresses, and phone numbers of people you believe would be good leads in the vicinity of Fort Smith. Perhaps you have family, friends, or business acquaintances in this area. Please send as much information about each lead as you think relevant in eventually converting them to the Lord. Thank You! —*Tony Denton, 721 Cedar Lane, Fort Smith, Arkansas 72903-7628.*

NOTICE

I am desiring the prayers for the work going on in western Europe. I have prospects in Germany, Switzerland, and possibly Austria. If anyone desires to travel there, please feel free to call or write me. Also, there has been a request out of Switzerland for a tract dealing with Carnal Warfare. If anyone knows of such a tract, please let me know.—*Paul Asplin, 6902 N. W. 57th St., Bethany, Ok. 73008-2018 (405)787-4286*

OUR THANKS!

We are happy to report that the money to pay for the new computer has been sent. Brother Bill Verner, of McAlester, OK again donated the price of the machine. Several more sent smaller donations to be applied toward the printer which we plan to purchase soon.

Their gifts are certainly appreciated and no more money is needed. Though we are still a bit short of the printer cost (about \$350.00) we can handle it ourselves. Thank you all. May God bless you everyone. We have never needed anything that our good brethren have failed to supply. When money is needed to cover foreign subs, etc., you always have sent to the need without exception. Today the paper is going into more foreign lands than ever before. Again, our thanks! *DLK*

STATEMENT OF OWNERSHIP

We are required by law to pub-



lish, each year, a statement of ownership of **OLD PATHS ADVOCATE**. The paper is owned by Don L. King, who also serves as Publisher. It is a private endeavor; not a work of the church, hence not intended to be supported or subsidized by church treasuries, but by paid subscriptions of our readers.



SMITH-ACTON—Cecil Smith and Lisa Acton were united in marriage at the Highway Church of Christ in Harrison, Ark. on June 2, 1994 before supportive family members. It was a happy occasion void of the baggage and chaos of many such modern weddings. Cecil is the son of Glynn and Sue Smith of Brookhaven, Miss. and Lisa is the daughter of Tom and Linda Acton of Morrilton, Ark. The newlyweds are presently making their home near Brookhaven, Miss. and attending the New Salem congregation. Cecil is my nephew and aspires to preach the gospel. We wish for them a home where love thrives, where Christ dwells, harmony reigns, and no untimely ill health invades. I was honored to officiate.—*Jimmie C. Smith*



ROBERTS—Brother Woodrow Roberts of Athens, Al. passed this life July 31 at the age of 74 at his home, after a long bout with cancer. He was a member of the Sanderfer Road Church of Christ, and will be missed. He had four sons, four daughters, two brothers, one sister, 21 grandchildren, and 22 great-grandchildren. The service was held at the Spry's funeral home chapel August 2. The writer endeavored to speak words of comfort.—*Bobby J. Pepper*.

BEST—Ollie V. Best was born at Lenna, Ok on May 10, 1907. She died August 17, 1994. She was married to Dewey E. Best November 2, 1925. To them was born eight children, four of them whom preceded her death. She left behind, Brother Dewey, her loving husband, her son, and three daughters. Other members of the family are: a sister, 11 grandchildren, 18 great grandchildren, and two great-great grandchildren. A vast host assembled to pay respect to this fine Christian woman. Singing was aptly done by members of the church in the surrounding congregations. Sister Best was a faithful member of the church although she was unable to assemble in the last days of her life. She was a grand friend to preachers and it was at her table I have sat many times. She was cared for by her husband and daughter carefully to the last. It was my pleasure to call a few things to the attention of those assembled to remember her.—*Barney Owens*

HURST—Elizabeth Fay Hurst was born August 18, 1933, in Wright City, Oklahoma. She departed this life August 2, 1994, at her home in Piedmont, Alabama. Elizabeth was sitting in her living room with visitors when she peacefully went to sleep to awaken no more in this life. She was baptized into Christ in 1958 and remained a faithful follower of Christ until death. She was blessed with good Christian parents, Leonard and Eula Hurst, who preceded her in death. Elizabeth's greatest desire in this life, was to live so she could be with her parents in Heaven. Funeral services were held at Thompson Funeral Home, August 5, 1994. The singing was furnished by Ronnie, Tim, Glenn, and Patricia Prince. Burial was beside her parents in Piedmont Memory Gardens to await the judgment day. She was a dear Christian friend and will be missed very much. Brother Larry Thompson and I conducted the funeral.—*Calvin C. Prince*

BENCH—Dorothy May Bench, 304 East 11th Street, Picher, Oklahoma, died July 28, 1994, just 19 days short of her 61st birthday. Born August 16, 1933, in Claremore, to Royal and Elizabeth Bronner, she married Albert Bench May 29, 1951, in Claremore. Survivors include her husband, Albert of the home; three daughters; her mother; two brothers; a sister; 13 grandchildren and

eight great-grandchildren. Dorothy was baptized into Christ in 1984. She'd been attending the Church of Christ in Miami, Oklahoma, since Sept. 1985. The service was directed by Richard Frizzell Jr., and he was assisted by a small group of singers from the Miami Congregation.—*Joe Dan Morgan*

GREER—Lena Mae Greer was born in Dec. 3, 1937 near Long Lane, Missouri. She departed this life August 4, 1994 in Lebanon, Mo. at the young age of 56 yrs. 8 mos. and 1 day, a victim of cancer. She obeyed the gospel in 1952, under the preaching of bro. Don McCord and was ever faithful to her Lord and in her attendance of the services to the Church. She and her husband, Roy, attended faithfully every meeting that I was part of in the area. She loved hard preaching; her compliments were without flattery and her criticisms sincere and firm. You accepted her as she was or not at all. She was raised in the Lee's Summit congregation, but for years she and Roy attended the Hayes St. congregation in Lebanon where they lived near on their farm. The memorial services were conducted Aug. 6, 1994 at the Holman Chapel in Lebanon, with the singing by members of the Lee's Summit congregation. She is survived by her husband: Roy of the home, three sons; Eldon, Lyndon and Norman; her parents, Earl and Venus Triplett, a brother and a grandson. She loved her family and they loved her dearly, Roy hardly left her side during her illness. Bro. Clovis Cook assisted at the graveside. I was honored to be a comforter on this mournful occasion.—*Jimmie Smith*

BARNES—Vera Elmina Barnes was born November 21, 1905, in Anderson, Mo., the daughter of Alfred Elick and Susie (Eppard) VanWinkle. She departed this life Saturday, August 27, 1994, in her home, at the age of 88. She was married to Roy Barnes on October 18, 1925. She was preceded in death by her husband, Roy, her parents, one infant daughter, three brothers, one sister, three grandchildren, and a daughter-in-law. She is survived by three sons, Leroy Barnes of Green Forest, AR, Ira Barnes of Fair Grove, MO, and Irvin Barnes of Springfield, Mo.; one daughter, Marie Loftis of Green Forest; two brothers, Alfred VanWinkle of Hemet, CA, and Clarence VanWinkle of Springfield,

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Mo.; one sister, Bonnie Freeman of Tracy, CA; 14 grandchildren; nine great grandchildren; three step-grandchildren; five step great-grandchildren; one step great-great-grandchild; and several nieces and nephews. I had known Sister Barnes for over 20 years. She was a wonderful Christian who was dedicated to the Lord, His Church, and her family. She certainly fit Solomon's description of a "Virtuous Woman." I was honored to conduct the funeral.—*Carl M. Johnson, 1400 Northcrest Dr., Ada, Ok. 74820*

MAMA'S FLOWER GARDEN

In this life there are some things that people treasure above others
For Mama it could be said, flowers
Were her choice, as for many mothers.
In years gone by Mama worked to get her
Flowers to grow and bloom,
And for all the flowers she loved

There was not always room.
In evening when clouds floated lazily above,
And the sun was departing to rest,
I strolled in the garden where I saw Nature at its best.
Big spots of yellow as the jonquils and lilies
Came forth to herald the Spring,
Gave way to iris, narcissus and peonies
Keeping beautiful colors in swing.
There was the bridal wreath, forsythia,
The burning bush in flaming red,
And then pictures of beautiful roses
Still remain in my head.
Mama's garden was not always clean
For weeds sometimes did show
She had a family for which she lovingly cared
And the tasks seemed to grow.
She cooked the meals, kept her house,
Tended sick folks along the way
And she endeavored to teach her children right from wrong

And that dishonesty did not pay.
So, with the pressing duties of life
Sometimes the flowers went untended.
Left alone to bloom as they could because
With more dutiful things Mama's time was expended.
Mama loved flowers and worked hard that
The lilies and roses might grow
But along with this garden
There was another she did lovingly sow.
In this garden were deeds and good works
Which time can never erase,
And there grew the flowers that caused
The light of true joy to shine in her face.
Time has moved along and many of
The colorful flowers are here today.
But her truly beautiful flowers bloom
In another land far away.
(In loving memory of Vera E. Barnes, by Ira Barnes)



FROM THE FIELDS

the fields are white already to harvest

Joe Norton, 1712 Wanda, Arlington, Tx. 76017, (817)465-4933, September 8—More than 600 attended the annual Texas Labor Day meeting and were privileged to hear some of the best preaching ever. With the theme of Does It Really Matter What God Says About...? the meeting was developed by assigning speakers the topics of Meditation, Anxiety, Rearing Our Children, Commitment, Anger, and Avoiding the Appearance of Evil. Others spoke on Labor Day on their own chosen topics that answered the question Does It Really Matter What God Says About...? It was my privilege to be in charge of planning and conducting the services along with Bro. Chuck Morris of the Arlington congregation, the host for the meeting. Chuck was a great work fellow. Powerful and practical studies were presented to help us all cope with the everyday problems of life. In my last report, I neglected to mention a wonderful work with the congregation in Little Rock, Ark., back during the winter. These good brethren felt the need for evaluating and rededicating their commitment; so we worked with them individually and congregationally in setting goals and discussing what would be good for the congregation in the future. I enjoyed so much the opportunity to be with and to work with these brethren again, having conducted another meeting for them

a few years ago. They are a wonderful group with many faithful Christians interested in sharing the gospel in their community. May the Lord bless them.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65655, August 19—Things are going well here at the Bendavis congregation. We continue to enjoy good preaching from guest speakers. Recently we have had Monte Wood, Rodney Wood, Ron Heiskill, and Larry Beavers here. We appreciate their efforts. We have also benefitted from some good gospel meetings in the area, Todd Long at West Plains and Wayne McKamie at Mtn. Grove. My family and I enjoyed being at Ava recently. This summer I was privileged to worship with the Columbia, Mo. congregation while I was in school. I appreciate their kind hospitality and fellowship and for making me feel right at home. Here at Bendavis we are planning a gospel meeting with Ron Alexander October 21-23. We invite all who can to come and share with us in this meeting. Also this summer we were edified by one of our local brethren who is beginning to develop his teaching ability. We have had some good crowds at services this summer, we appreciate all those who come our way. We especially enjoyed having Gene and Nancy Anderson and family along with Lillian Whitehead

who met with us on their way home from the Lebanon meeting. We ask that you pray for us as we pray for you and let us know if there are people we can contact in this area. Thank you for your efforts on the OPA. God bless you, in Christ—Edward Williamson.

Virgilio O. Danao Sr., Roxas, Isabela, Philippines; August 30, 1994—Greetings to all faithful brethren everywhere. Generally, at present the work of the Lord in my country is at peace and continues its steady progress, despite the determined efforts exerted, to undermine the growth of the work, by "outside" and "inside" forces. During the past weeks, with some preaching brethren, we conducted private and public meetings in different places which resulted in 27 baptisms. Baptisms in Dammao, San Miguel and San Roque were primarily fruits of Bro. I. Pataug's efforts. Two were baptized in Roxas on August 14th. More baptisms were reported to have been made by our preaching brethren in other places. Wherever we went, we were received warmly, and found them firm and faithful in the faith. We are scheduled to conduct meetings and visit the brethren in the provinces of Ilocos Norte, Tarlac and Pangasinan. As some perhaps know, plans have been made for my wife and me to go back to Hawaii to continue missionary works there. The faithful Church in

Stockton, Ca will sponsor us and our work, financially. We regret to inform that our application for our U.S. visas was not granted, and we were advised to follow it up after six months from the day we filed our application, July 12, 1994. Though we recognize the urgency of our being back in Hawaii if it is not yet His will, we humbly accept it. May I take also this space, to once again, express our gratefulness to all generous brethren in the U.S. for their continued financial supports to the Lord's work in the Philippines. May God bless us all.

Jimmie C. Smith, Rt. 6, Box 100-A, Harrison, AR 72601—I wish to take this opportunity to thank my fellow preaching brethren whose forceful sermons made the annual June-July meeting what it was in Lebanon, Mo. One would be hard pressed to find a better guy to work with than bro. Bennie Cryer. We were at capacity crowds for the last three nights of the meeting. My next meeting was in Pleasant Hill, Mo. where we enjoyed another meeting together with the cooperation of sister congregations. The congregation has had its setbacks over the years but continues on and are enjoying the help of the Wilson family. From there we went to Baton Rouge where we didn't enjoy the the outside interest that we did three years ago, but nevertheless, we found some young people who have now "grown up" and are showing more interest. There were also new faces and more initiative shown in the leadership. We were accompanied there by bro. Jeff Thompson from LaGrange, Ga. who was a real asset in the meeting. Jeff aspires to preach, is twenty-seven yrs. of age, and takes the tasks very seriously. He is a joy to be around and preached one service of the meeting. I preached on a Sunday night at New Salem then held my last meeting of the summer at Tulsa (11th St.) It was my best meeting at 11th St. with six confessions and one baptism. The congregation there is so peaceful. Now, they are beginning to lift their sights toward reaching the lost again. Several preachers attended at least one including bro. Orville Smith who drove over from Joplin on Sat. night, who returned home the same night (100+miles) and then to Cassville, Mo. on Sunday with his son Jeremy to preach. What pitiful excuses some offer for not driving across town to hear preaching! We're glad to be home in Harrison where we await a meeting with Kevin Pressley Oct. 5-9.

Bennie Cryer, 2340 Sanguinetti Ln, #93, Stockton, CA 95205, Sept 6. The meeting concerning church government held in San Angelo, TX was enjoyable. The thoughts in the meeting seemed well received and I understand they are preparing to survey the members of the congregation to determine whether or not they have men qualified to become elders and deacons and what the men need to do to gain these qualifications if they do not have them. It was good to be able to visit and work with Bro. Curtis Morrison once again. We grew up together, but have not had the opportunity to be together in a long while. We have just attended the California Labor Day Meeting hosted by the

Oakdale congregation. It was one of the best we have had out here. Next year it will be at the Planz Rd. congregation in Bakersfield and we are looking forward to it. The church here in Stockton continues to grow and develop. Bro. Rod Watson just held us a singing school. Results from it were immediately obvious in the song leaders. We can certainly recommend him for work like that. The elders here continue to lead the church to higher ground. They recently arranged for Duane Permenter to go to Hawaii and assist in the work there while Bro. Bayani was visiting in the Philippines. Duane was well received there and brought back a good report. We are looking forward to meetings in Nidland, TX, Oct. 12-16, Irving, TX, Oct. 21-30, and Fortuna, CA, Nov. 4-6.

Kevin W. Presley, P.O. Box 2398, Ada, Oklahoma 74820 (405) 436-1331—Since last writing to the paper, I have been engaged in several meetings across the country. In May, I had the opportunity to be at Watonga, OK, a fairly new work being done by Bro. Bob Orear. We had good crowds, and the meeting ended in the baptism of a seventy year old woman. From there I traveled to Pearlhaven, MS where great crowds and a lot of interest awaited us. I enjoyed staying with Bro. Mike Smith and family. One was baptized and two made confessions. White Bluff, TN treated me in fine fashion while engaged in an effort there. M.R. and Shirley Kimbro are tireless workers in the church at that location. We closed with one being baptized and one being restored. I then went to Bear Track, KY where I stayed with Bro. and Sis. Luther Rose. The church there has lost several members over the past few months, but they still hold fast to the faith. One confessed wrongs. I certainly enjoyed being with them. After the fourth of July, I had the privilege of going to Chapel Grove, TN for their summer meeting. Bro. and Sis. Leo Burns always make you feel at home. This congregation seemed to be excited about the meeting and turned out in fine fashion, bringing outside visitors along. Two obeyed the gospel eight confessed faults, and one was restored. After a few days at home, I held a short meeting at 21st Street in Oklahoma City. The meeting was well attended, with several gospel preachers present. I appreciate the hospitality of Cliff and Pat Arney. Newton, Iowa was next on the list. I made my home with Roscoe and Betty Lawson. That meeting closed with three confessions. I enjoyed being there with them. Last, I traveled to Neosho, MO for ten days. This proved to be a highlight thus far this year. Great crowds, and much interest greeted us at EVERY service. We had community visitors at each service, and even a few nights, outside visitors brought outside visitors. On the last Sunday, four were baptized, and five made confessions. I made my home with my dear friends, Mark and Ilene Miller. We give the Lord and his word all of the praise for what good we've seen accomplished. Still to come. Lord willing, I go to Murengo, IN; Harrison,

AR; Stockton, CA; Lebanon, MO; Cable Ridge, MO; Watonga, OK; and Walnut Grove, KY. Remember the work in your prayers.

Carl M. Johnson, 1400 Northcrest Drive, Ada, OK 74820, Sept. 5—Since my last report, I have conducted meetings at: Alton, MO, Ash Camp, WV, Lexington, OK, and Indiana, PA. I enjoyed each of these meetings immensely, and believe that some good was accomplished, I preached here at home the last two Sundays, and we had one restoration and one baptism. My next meetings are: Kansas City, KS (36th & Everett) (Sept. 11-18); Wichita Falls, TX (Sept. 23-25); Tyler, TX (Oct. 5-9); Mountain Home, MO (Oct. 16-23); and Seminole, OK (Dec. 2-4). I am also looking forward to participating in the annual Preachers' Study in Oklahoma City, and the New Year Meeting. We continue to solicit your prayers

Don L. King, 41931 Chadbourne, Dr., Fremont, CA 94539, Sept. 12—We enjoyed attending the Labor Day meeting at Oakdale, CA. Large crowds were in attendance and it was great to see so many old friends again. It was a pleasure to preach at Escalon both Lord's Day morning and evening during the meeting. We also were recently with the brethren at Atwater and Yuba City, CA. In October we look forward to being at Ada, OK and Covina, CA in November. Of course, it is always nice to be at home and we plan to be with the home church for the next two Sundays. Continue to check your subscription date, etc. and report any errors to us right away please.

Brett Hickey, 1718 Fuller St., Mountain Home, AR. 72653, August 15—Louise and I are very thankful that the Lord has allotted us more time to serve in His vineyard. We are grateful for the unwavering support of the Leawood Village congregation (Joplin). Jimmie, Cindy and Cullen Smith have given invaluable assistance in bolstering the new work. Brother Jimmie has been anxious to help and patient in offering advice in difficult situations. Other preachers who have provided wisdom and/or encouragement for the new work include: Jim Hickey, Irvin Barnes, Terry Baze, Jack Cutter, Don King, Miles King, Kevin Presley, and Lynwood Smith. Oscar Morris and Mark Kemp have operated as facilitators in achieving many of our goals. Since we arrived in February, the congregational atmosphere has steadily improved. Many members have been utilizing a greater capacity of their talents. Congregational enthusiasm, prayers, and hard work resulted in 20 additions in the past six months. Our greatest short-term challenge is assimilating so many into the body. But we are anxious to meet and conquer that challenge. Our meeting with Doug Hawkins has been the high point of the work. Doug fully justified the confidence we placed in him - in and out of the pulpit. Lori certainly increases the effectiveness of His efforts. During the meeting, we had 59 different visitors from the community and good support from neighboring congregations. The success of this meeting demonstrates the

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 Jr., 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)

value of congregational teamwork and the potential of evangelistic work that remains in this country. May we continue to launch out to the four corners of the earth, but may we not neglect our responsibility at home in the process. We appreciated the opportunity to preach at 11th St. (Tulsa), Broken Arrow, Memphis, and Southside (Springfield) and look forward to visiting Houston, MO this month. Your prayers are humbly requested.

Miles King, Rt. # 1 Box 115, Scotland, AR 72141 (501) 592-3956—During June, Gary Weaver and I were in Saransk, Mordovia, C I S preaching the gospel. The church in Saransk seems to be growing strong. Two were baptized while we were there. They are looking forward to Doug and Lori Hawkins to come there in September. After returning from Russia I was glad to visit the annual meetings at Lebanon, Missouri and Sulphur, Oklahoma. We had a good meeting at home (Scotland) during July with Terry Baze doing the preaching. He sure did some strong preaching and stood firm against sin! July 20th thru 24th I held a short meeting at Union Hill near Lawrenceburg, Tennessee. We had good cooperation from surrounding congregations. And I was so glad to be associated with several preaching brethren, Wes Cockrum, Paul Walker and Benny Cryer. I heard Benny preach on Sunday evening at Chapel Grove. At this writing I'm engaged in a gospel meeting at Flintville, Tennessee. It's a pleasure to have Brother Larry McElroy from California to visit with us and travel with me to these meetings. After this Flintville meeting he will leave for home and I will sure miss him. Larry has a good knowledge of the Bible and has been a great help in private studies as well as his ability to help with song leading, prayer and teaching during our public services. August 14th thru 21st are the dates of our meeting at Mozier, Illinois. It's been such a good summer and I must say "thank you" to the brethren who supported us in Russia and those who continue to support and encourage us in the work of the Lord wherever we might be. And please continue to pray for us. Deleted due to space last month, our apologies. DLK

Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA. 71291, Aug. 17—The last several months have been very busy ones for me in the Lord's work. I held a meeting last month in Kansas City, KS. at the 36th and Everett streets congregation. It was my privilege to stay in the home of Barney and Rose Davis. Their home is truly a haven of hospitality and it's evident that they have a love for gospel preachers. The Lord blessed the meeting with one baptism and three confessions of faults. I have just returned home from a meeting with the congregation in Trussville, AL. Richard Nichols labors with these brethren and it was a delight to join my efforts with his in this endeavor. I want to thank these brethren for asking me to come, for this is a new work and it was their very first week's meeting. I stayed in the home of Ryan and Sandy Howell, who not only extended their gracious hospitality unto me, but they also opened up their home to my family, Joel Albritton, and Eric Courter, when they arrived for the final weekend. The meeting resulted in one baptism and one confession of faults. To God be the glory! I am also looking forward to meetings at Bunner Ridge, W.V., Sept. 10-18, and at West Plains, MO., Oct. 2-9. Come and be with us if you live in a close vicinity! The church here at West Monroe is doing well and we are at peace. We are doing our best to reach out unto the community with the Gospel and to make our presence known. Next year in April, for example, the church here plans to host a debate that will take place on the issues of cups and classes. We will provide brethren with the necessary information concerning that when the time draws nearer. May the Lord bless the faithful everywhere as we strive to do His will!

Barney Owens 8782 Meadowview Ln., W. Chester, OH 45069—The summer is slipping away and much has been done. It has been my pleasure to hear several brethren recently: Bennie Cryer, Joe Hisle, Bret Hickey and Ronny Wade. I have been with the churches at Mtn. Grove and Springfield (N.) in MO; as well as in a very enjoyable meeting at Paris, Tx. Many times I have been there and each time I feel this was the best and each time upon return I have found myself wrong. Attending and helping were Don McCord, Doug Hawkins, and Bruce

Roebuck. William St. John living and working there is always an asset when home for the meeting. Several times I been told of rumors that "Barney doesn't wish to preach any longer" and "You've quit holding meetings." Please stop such when you hear it. Contrary to that I have time for both full meetings and weekends this fall/spring, and summer I am more than happy to help any who wish my services. We at Sharonville, were blessed to have William St. John preach for us the first Lord's Day in September. We are looking forward to Wayne McKamie coming Oct. 22-30. We would be delighted to have anyone and be with us for the preaching.

Gregory P. Gay, 7821 Saybrook Drive, Citrus Heights, CA 95621, August 29, 1994—This year I have held meetings at Yuba City, Ca. (a new series on the home), Sanger, Ca., and most recently, Albany, Oregon. The Albany meeting closed with several confessions, two of which were a young couple, Jim and Cassie Dresser, who until a month ago had never heard of communion with one cup. Cassie's grandparents, Bill and Ollie Elliott used to attend with the faithful in Southern California, years ago, and brought Jim and Cassie to worship at Albany. It was great to study with them and for them take their stand with us. It was good to see and visit with Gayland Osburn and Delmer Lee. Earlier this year I spent some Saturday mornings teaching singing rudiments to the Lodi, CA congregation. Their attendance and hard work was great. I also spent a week in April with the Duncanville, TX congregation holding a singing school and preaching. My brother-in-law and sister, Dean and Vicky Holt, are members there. We recently had a great meeting at home (Auburn, CA) with Allen Bailey. His workshop on personal evangelism is excellent material. Thanks to many other congregation's financial help we at Auburn have been able to realize our goal of starting new congregations every five years. Greg DeGough is working with Carney Briggs at Grass Valley and Glen Osburn continues the good work he and Carney started in Placerville. Thanks to everyone who has helped and is helping in these great works.



A D V O C A T E

No. 11 November 1, 1994

IT IS TOO MUCH FOR YOU

By Billy D. Dickinson

Just as necessity is said to be the mother of invention, I believe it can also be said that convenience is the mother of apostasy. Practically every innovation that has troubled the body of Christ has come about because brethren decided it would be more convenient to do things their way, as opposed to doing things the Bible way. The word “expedient,” for example, has often been misused and overworked by those who are determined to have their own way, sometimes even at the expense of the unity of God’s people. Innovators have sought to justify most of their unscriptural practices on the basis of expediency; they seem to think that “expediency” is a magical word that automatically turns an unscriptural practice into a scriptural one. By “expedient,” they mean it is more advantageous, or more suitable, to do it one way as opposed to doing it another way— thus, you come right back to the idea of convenience. However, we would do well to remember that in order for something to be expedient, it must first be lawful (1 Cor. 6:12). It is never expedient, in any scriptural sense of the term, to go beyond the teaching of God’s word!

“Give me that old-time religion. It’s good enough for me!” I can’t help but wonder how many today can sing the words of that old hymn and really mean it. No, I don’t think those words accurately express the sentiments of most religious folks nowadays. I’m convinced that if people would be honest with themselves, most would realize that they’d much rather sing: “Give me a new conve-

nient religion, because the old-time religion is too demanding for me!” The cry being heard today in regard to many of the commands of God is the same cry found in 1 Kings 12:28. “It is too much for you to go up to Jerusalem,” Jeroboam told the people, as he appealed to the vanity of the people and their desire for convenience. Under the Old Testament law, Jerusalem was the scriptural place of worship for God’s people— the place where God had recorded His name (1 Kings 14:21). However, there had been a division in the kingdom and the ten northern tribes united under Jeroboam. Jeroboam knew the people would eventually be going back to Jerusalem for worship and he feared that he would lose his hold over them. Hence, what did the northern king do? He changed the place of worship from Jerusalem to Bethel and Dan. He also made the people two calves of gold to worship. The Bible says in 1 Kings 12:30, “And this thing became a sin: for the people went to worship before the one, even unto Dan.”

There are two important principles in this story that we need to consider. First, notice that it was the people’s desire for something more convenient that made them ready and eager to accept this form of apostasy. When you stop to think about it, it was somewhat inconvenient for certain Jews to have to travel to Jerusalem for the yearly feasts, especially when a great distance was involved. Thus, Jeroboam appealed to their desire for convenience and that desire opened the door to their acceptance of false worship. Brethren, we need to take this lesson to heart and heed the warning! If

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536
A.C. Brockman, Rt. 3 Lebanon, Mo. 65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931 Chadbourne Dr., Fremont, Ca. 94539.

EDITORIAL

FEARING GOD IN THE ASSEMBLIES



By Bennie T. Cryer

The apostle Peter wrote, "Fear God...", 1 Peter 2:17. Paul said, "Perfecting holiness in the fear of God." 2 Corinthians 7:1. He also said, "Work out your own salvation in fear and trembling. Philippians 2:12. Finally, in Hebrews 12:28 we are instructed to "serve God with reverence and godly fear. "Reverence" indicates we are to hold God in awe and respect. In view of these passages it seems that in some congregations there are a few who are lacking this reverence in the assemblies of the church and manifest the lack of awe and respect by the way they act and dress and are dangerously close, if not already in, contempt.

Some show a lack of reverence toward God in PUNCTUALITY

If you are one who is late habitually to the church assemblies there is something wrong with your heart. Lack of punctuality for spiritual services indicates, not too many irons in the fire, not too much to do to get everybody ready on time, not even, "There was a freight train blocking the track crossing." It indicates a heart lacking reverence toward God, a failure to put God first and foremost, Matthew 6:33, and that we consider whatever has made us late more important than God's worship service. God should be more important to us than that extra hour of sleep, or even that big Sunday morning breakfast that makes some folks late for services. God is not late for these services and we should be there on time to worship Him. "Be...Not slothful in business; fervent in spirit; serving the Lord." Romans 12:11. If you are late constantly for services you need to deal with the root cause of this and fill your heart with reverence and godly fear. This will take care of the symptom of being late. You will then see to it that you are there on time.

Lack of reverence and godly fear is manifested by some in CONDUCT DURING THE SERVICE

When you arrive and enter an assembly you are in the presence of God and fellow worshippers. You are there to offer worship to God in reverence and fear. This demands certain conduct on our part. We should not do anything that detracts from our goal

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Does 2 Cor. 9:12-14 teach that the church contribution may be used to help non-members? N.C.

Answer: The scripture in question reads as follows: "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you which long after you for the exceeding grace of God in you."

In verse one of this same chapter we read "For as touching the ministering to the saints, it is superfluous for me to write to you..." From these verses we learn the following things:

1. This ministering was for the saints and supplied their wants.

2. A congregation with an abundance sent to one in want in order to enable the receiving church to provide for her own destitute.

3. The local church of which the needy were members administered the relief.

4. This contribution accomplished two things (1) relieved the needs of the poor saints in Jerusalem, and (2) caused many thanksgivings to go to God (v.12). The confusion seems to come from the statement "the liberality of your contribution unto them and unto all." Some have concluded from this that Paul was saying that non-saints would be helped with this contribution. However, when all the facts are gathered about this text in its context, I believe we will find that such was not the case.

5. We surely can all agree that Paul was both honest and honorable. When we find the purpose for which he instructed the churches to take the contributions, we will have identified the purpose for which they were used. Paul would not have asked the brethren to give for a particular purpose then use the money for something else. In Rom. 15:25-31, 1 Cor. 16:1-4; and 2 Cor. 8 and 9, Paul, a number of times said that the collection was being taken for the saints. We can only conclude that it was used for the saints and no one else.

6. In verse 14 we learn those who were relieved made supplication on behalf of the contributors and longed after them by reason of the exceeding grace of God in them. This could have only referred

to saints since aliens did not long after those who made the contribution possible. In fact, they tried to kill Paul when he and the messengers brought this bounty to Jerusalem (Acts 21:27).

7. The word "all" in verse 13 cannot have reference to all men i.e. aliens, simply because it would have been impossible for the contribution to meet the needs of all the needy of the world. Hence, the "all" must be limited, and the only way to determine the limitations of the relief, is by studying the context. In any given "all" passage, the "all" has reference to "all" those in a given class or category under consideration. As one writer correctly observed "This contribution from Gentile Christians not only supplied the wants of the poor Jewish saints, but beyond mere carnal relief, it was also abundant by many thanksgivings unto God on part of all Jewish saints for the Gentiles professed subjection unto the gospel of Christ."

In other words, the money had been raised for poor Jewish saints, sent to poor Jewish saints, and was used by them to relieve their needs. However in addition to this, other Jewish saints were also benefited in that the contribution created good will and thanksgiving on their part for the Gentiles who had taken thought for their poor Jewish brethren.

8. Conclusion: "Unto them and unto all" has reference to "them" (poor Jewish saints) having their want relieved and "all" (other Jewish saints) giving thanksgivings to God for their Gentile brethren. Thus to use this passage in defense of helping non believers out of the church treasury, is unwarranted.

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

DEBATE

Just a reminder of the Wade-Cobb debate to be conducted November 18-19 at Napoleon and Wedowee, Al. The first night will be in the meeting house at Napoleon with Bro. Wade affirming the use of one cup, and the second night will be in the meeting house where Bro. Cobb preaches in Wedowee, Al. He will be affirming individual cups. Plan to attend if you can. We anticipate large crowds. For further information you may contact Ronny Wade at P. O. Box 10811 Springfield, Mo. 65808 417-883-2315 or Calvin Prince, Rt. 2 Box 409, Woodland, Al. 36280 Ph. 205-449-2987

PAGES FROM THE PAST

By Johnny Elmore

The following is a chapel talk delivered to students of the College of the Bible the last year that brother J.W. McGarvey taught there (1910-1911).

Every man who prays publicly should read this piece.

LORD, TEACH US TO PRAY

By J.W. McGarvey

There is a considerable amount of time devoted to teaching young ministers how to preach, but comparatively little in teaching them how to pray. There is a common impression that prayer is not a subject for instruction — that all that is needful is for one to be filled with warm emotions, and then let the tongue loose and let it run at random. The result of this is that there is a great deal of praying done which reaches no higher than the ceiling, and a great deal that does not reach that high. It is a waste of breath.

Such was the conception of Jesus and the apostles. We find the apostles coming to Jesus once, after he had concluded a season of prayer and saying to him, "Lord, teach us to pray, as John also taught his disciples." This shows that John the Baptist had made prayer a subject of instruction to his disciples. The twelve remembered, doubtless, what John had taught; and not only so, but they remembered what Jesus himself also had taught in the sermon on the mount, that instructive passage in the sixth chapter of Matthew. They knew what John had taught them and they knew the main lesson on the subject which their own Master had given; why were they not content with these? Why did they still come to the Master and request him, "Lord, teach us to pray?"

I do not know why, unless it was from the fact that they observed him devoting more time to prayer than they did, or even than the hypocrites who stood on the corners of the streets with uplifted hands to pray, and stood in the synagogue to pray while others were seated. They had known him to retire into a mountain alone and pray all night; and there was not one of them that could do that. On one occasion, you remember, three of them went up into a high mountain with him to pray, and while he continued praying they dropped upon the ground and fell asleep. And later, while he was praying in the terrible agonies of Gethsemane, the same three were there and fell

asleep, and he waked them up three times. It was impossible for them, and I presume to say it has been impossible since for any man to pray all night. Some may imagine that they had done it, but perhaps they had been asleep more than once and forgot it when they reported that they had prayed all night.

Evidently the disciples thought that there was a secret in prayer which he had not revealed to them and that he could teach them what it was so that they could pray as long as he did. What earnest desire on their part is manifested in this request! They were doubtless very much surprised at his answer. He simply repeated to them that little prayer which he had taught them in the Sermon on the Mount, commonly called the Lord's Prayer, adding to it, however, a parable teaching that they should be importunate in prayer and never cease asking until they had obtained. They must be like the man who came to a neighbor at midnight, aroused him, and begged him to give him three loaves of bread, as company had come in and he had no bread to set before them. The neighbor answered, "I am in bed with my children and can not get up to give it to you." But the other continued importuning him, until at last he arose and gave him all he wished. He did not give them any new secret of prayer by which they could pray a long time, or all night, but only that they should be importunate in prayer.

If you examine all the instruction that you will find directly and indirectly given, you will find that Jesus never taught the disciples prayer, although He prayed a long time himself. He never taught his own example in this. There was a secret in his mind and heart which they did not possess and which we do not possess, that made it peculiar to him to remain long in prayer. When we remember who He was and whom He addressed, we sometimes wonder that He ever prayed at all. We have two prayers on record which He taught. One I have

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WHO IS YOUR HERO?

The following is a lesson prepared by our dear brother in Christ, Jeremy Watson, who departed this life before being able to present it publicly. Even at the tender age of 17, Jeremy had a great understanding of God's Holy Word, and his life certainly preached the message he had penned in the following lesson.—*Shawn D. Risener*

Everyone of us at one time or another probably has had a hero or may even have a hero right now. Maybe your hero is a famous athlete or actor, or maybe even a really close relative. Your heroes are people that you really look up to and that have a great influence on your life. The question is, how many of us can say, "Jesus is my hero." How many of us actually look at Jesus as our hero?

We read in Luke (23 :44-46) of the crucifixion of Jesus and how our Lord was hung upon the cross. Jesus was no doubt the greatest hero of all time and will remain the greatest hero ever to have walked the face of the earth. If you consider the heroes of today, you will see that they come and go, but Jesus is always a hero no matter what happens. If your hero is an athlete, his career will eventually end and will probably be forgotten.

We as Christians also can be heroes. The way in which we can be heroes is by bringing other people unto the Lord's Church. By teaching others about Jesus and about the Bible, we can lead souls to Christ. We have a duty as Christians to set an example to other people and to proclaim to them the necessary steps to salvation. By doing this we also become heroes.

But before we start trying to tell others about right and wrong, we must first make sure we are living right and doing the will of God in our own lives. Matthew 7:4 poses the question, how can you say to your brother, let me take the speck out of your eye; when all the time there is a beam in your own eye? This verse clearly tells us to first make sure we are living right ourselves before we start trying to tell others what is wrong in their lives.

Another way in which we can be a hero is by living a good and clean Christian life. In Matthew 5:15-16 Jesus says, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to

set good examples to others. As Jesus says, we are to be a shining light to everyone around us.

We also can be a hero in the way we treat others and by being willing to lend a helping hand both in good times, but most importantly, also in times of trials, tribulation, and distress. I'm sure we all have heard the story of the Good Samaritan found in Luke 10:30-37, but it still does us good to consider it once more. The story of the Good Samaritan is a prime example of lending a helping hand in a time of distress. We as Christians should all strive to help other people and to help each other in the same way that the Good Samaritan did. Christians should be the kindest and most caring people and be willing to help out wherever we are needed. Many times we might not think that what we are doing is much, but to the other person receiving our kindness, it means a lot.

Another way we can be a hero is by always trying to uplift our fellow brothers and sisters in Christ. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers," Ephesians 4:29. Just as Paul commanded the Ephesians in this verse, we also should build each other up and avoid speaking evil of one another. A simple pat on the back or a kind word may be all that's needed to uplift a fellow brother or sister and let them know you care. It doesn't take much to uplift someone when you're trying to show them you care rather than speaking evil of them.

As Christians we can be heroes by not letting sin dwell in our lives. We always have to be on the lookout because Satan will try everything he can to make us fall. We always have to be ready when temptation comes our way so that we can turn away from it. No matter what temptation comes our way, we have the strength to turn sin down "There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Corinthians 10:13. We notice in this verse that God will not allow us to be tempted any more than what He knows we can handle. We must realize that Jesus went through more trials and temptations than we will ever face.

The final way in which I will mention for us to

Cont. on next page

be heroes is to strive together in unity. Brothers and sisters in Christ should have unity and always stick by each other when trials and temptations come our way. Ephesians (4: 1-16) clearly tells us as Christians that we are to be joined together and are to work together as a whole. By having unity, it makes it harder and harder to have sin come into our lives. We should get those Christians who might be weaker than us involved and let them feel the unity we should all have in order to make them, as well as ourselves, stronger.

Finally, are you trying to set a good example to others? Do you look at Christ as your hero? Are you putting Jesus first in your life?

IT IS TOO MUCH FOR YOU

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we have a desire for convenience that is stronger than our desire to serve and obey God, we are a ready prey for the false teacher. In fact, it's just a matter of time before we'll be led astray and we'll see history repeating itself in our lives.

The second principle is an important one that must not be overlooked. Jeroboam first changed the place of worship, which to some might seem like a small and insignificant matter. However, notice that once the people accepted that innovation, they were ready to accept just about anything. As is always the case, one departure from the truth led to another, and before it was all said and done, the people even accepted idolatry and a perverted priesthood (1 Kings 12:31). Brethren, that's the way it has always been. There is no such thing as a little digression or a small departure from the faith.

Sometimes brethren wonder why we insist on being such "sticklers" (as they would say) to the divine pattern, as pertaining to the work, worship, and organization of the church, even over what they consider to be small and minor details. But here's the reason why: once the church compromises a principle of truth and accepts an unscriptural practice, there is no stopping point! There is no way to consistently oppose one unscriptural practice and at the same time accept another practice that is just as unscriptural. Indeed, once the floodgate of error is opened, the Lord's people find themselves at the mercy of innovators who are determined to lead them deeper and deeper into digression, just like Jeroboam did the Jewish people in the long ago.

There are many unscriptural practices that have been advanced and accepted because of a desire for convenience. It is just this attitude, "It is too much for you," that has persuaded some to deviate from the word of God. Many examples could be given, but nowhere can this be seen more clearly than in regard to the scriptural observance of the communion.

It is a desire for convenience that has led to perversions of the Lord's supper. When we read the accounts of the Lord's supper and we see the elements it consists of, we see a sacred and dignified feast, and yet one that is also simple and unpretentious. Jesus took bread and called it His body (Matt. 26:26). "Bread" comes from the Greek word *artos*; it is singular in number and refers to a loaf—one loaf of bread. Christ also took a cup containing the fruit of the vine and He commanded the assembled disciples to drink of it (Matt. 26:27-29). "Cup" comes from the Greek word

poterion and means a drinking vessel. It should be clear that Christ took only one drinking vessel when He instituted the communion, and He called the contents of that drinking vessel His blood.

According to the divine pattern, the elements in the Lord's supper consist of a loaf of unleavened bread and a cup of the fruit of the vine. Paul tells us in 1 Cor. 11:26 that "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Paul also writes in 1 Cor. 10:16-17, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." Paul says that when we all eat of the one loaf, it is the communion of the body of Christ we are participating in. "Communion" denotes a sharing together or a joint participation. Likewise, by all partaking of the cup of blessing, Paul says we share together, or jointly participate in, the blood of Christ. But instead of being satisfied with the way the Lord instituted His supper, there are those who have sought to change it; in so doing, they have destroyed the beauty and significance of it!

For the sake of convenience, some have decided that since it would take less time to commune with a plurality of loaves, the use of one loaf has been rejected. As a result, they have destroyed what the Lord's supper symbolizes. Our Lord had only one body. When several loaves are used in the communion, whose bodies do they represent? Likewise, some have decided that it would be more expedient—and more sanitary—to use a plural-

ity of cups, rather than one cup. But again, the very idea of communion has been destroyed because communion is a joint participation. These brethren want to have the participation without the joint! The very words themselves, "individual communion cups," represent a contradiction of terms, for how can you have individual- joint participation?

In 1 Cor. 11, Paul is writing to a congregation— "the church of God which is at Corinth" (1 Cor. 1:2). In writing to this local church, he speaks of their coming together in one place to eat the Lord's supper (1 Cor. 11:20). How are they to eat the Lord's supper when they come together? 1 Cor. 11:28 says, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." According to Paul's instructions, the local church is to assemble together and the communicants are to share together in the body and blood of the Lord by each one partaking of the common elements— eating of that bread and drinking of that cup. (Note: Not by eating of those loaves and drinking of those cups!)

Also, if each congregation is to assemble together in one place and at that time each of the communicants are to share together in the body and the blood of the Lord, it's obvious that a second serving of the Lord's supper would be unscriptural. Again, this is an unauthorized practice that has come about due to a desire for convenience. Congregations have decided that it would be convenient for some of their members, especially those who work on Sunday morning, to have a second serving of the Lord's supper provided for them at the night service. Thus, what you have is the same congregation

observing the Lord's supper twice, and yet where part of the congregation partakes at one time, while the rest partake at another time. However, Paul writes in 1 Cor. 11:20 that they were to come together in one place to eat the Lord's supper. Then in verse 33 he writes, "Wherefore, my brethren, when ye come together to eat, tarry one for another." This means that when they came together all at that time were to eat the communion together, as opposed to some eating of their own meal, while others had nothing to eat. They were to wait on each other while all partook of the elements, and all were to eat of that bread and drink of that cup. How can a congregation carry this out and at the same time have some present who do not partake? That is certainly what takes place at the second serving. Communion is a joint participation and the unit in communion is the congregation.

Brethren, let us beware lest a desire for convenience leads us to seek after a discount religion. Yes, an inordinate desire for convenience is the mother of apostasy.—*215 Forest Hills Dr., West Monroe, LA. 71291*

EDITORIAL

Cont. from page 2

of being a true worshipper such as whispering to the ones sitting near us, writing and passing notes that have nothing to do with worship. If you have been guilty of this on a regular basis and you feel the urge to write, why don't you start taking notes on the sermon? Then when you get home you can make use of them by studying them. Whispering and writing worldly messages during a service indicates a lack of reverence in your heart.

But there might be something more disturbing and irreverent than that and that is getting up to go to the toilet or to get a drink. It is worse because it disturbs your fellow worshippers and detracts them from their concentration. It disturbs the speaker and the ones that are trying to hear. How can you just turn worship off while you walk to the back, get a drink, walk back to your seat, and then turn worship back on? It seems to me that the needs of the spirit should be superior to the needs of the body during a public service. I have seen boys and girls, young men and women, and even leaders of the church be guilty of this. In fact you can easily observe that the young have learned this practice from the older in many cases. I think God well understands the needs of those who have special physical ailments and certain conditions that prohibit them from sitting all the way through a public service. But the rest of us can take care of our problems by simply getting that drink of water before the service begins and tending to our toilet needs at the same time. Parents, Why not make this a part of your toilet training for your children? We need reverence and godly fear during the service.

Another way of some showing lack of reverence and godly fear during the public services is in THE CLOTHING WE WEAR

One preacher told about a man getting up to lead a song in a church service wearing a pull over knit shirt with a message on front that said, "I WOULD RATHER BE GOLFING." It is not cute to wear clothing with such messages on them. It is irreverent and speaks of what is in a person's heart. The true worshipper is not in the business

of wearing clothing to the assembly that conveys a message different from the gospel message. Our clothing should be of such nature that it glorifies God and edifies our brothers and sisters. It is not right to wear clothing to church with pictures and messages of popular entertainers and bands, football and business logos, etc. It certainly is distracting to have someone wear a shirt or blouse with some catchy or cute (worldly cute) saying on it. I don't think some realize what they are doing. They wear that type of clothing perhaps to impress their friends, but forget that they are dishonoring God. Parents, start training your children to wear the proper kind of clothes to church when they are little. Don't wait till their teenage years to do it. Modesty demands that we not wear clothes that are showy and attract attention to ourselves. The object of worship in an assembly is God. Not you.

It used to be we would wear our finest clothes to church because we had been taught that we honor God by wearing our very best, "Sunday go to meeting clothes!" That was a special time to honor a special being. Times have changed. But our reverence and awe of an unchanging God should not. It seems that we are drifting toward being to casual in our dress for public worship and we save our best for weddings, funerals, and worldly occasions. I would like to urge all of you who take leading parts in the public assemblies to dress in such way the other members know you honor God and want to give to Him your very best. Some church leaders and even preachers come to assemblies looking like an unmade bed. The best you have may not be as good as another brother's or sister's. Just

put God first and wear your best. In the long ago God said, "I will be sanctified in them that come nigh me (Those are the leaders. BTC), and before all the people I will be glorified." Leviticus 10:3. This verse was said to those who ministered to God in behalf of the people. God still wants to be sanctified and glorified by church leaders today.

Let us all conduct ourselves and dress ourselves for the assemblies of the church so that when we leave that assembly people will know that we are true worshippers of God and not followers of a football team, a rock star or band, and we are not a walking billboard advertising the products of certain companies. Let us praise His name only.

PAGES FROM THE PAST

Cont. from page 4

already referred to, called the Lord's Prayer. Have you ever observed how brief that prayer is in point of time of delivery? Look at your watches while I recite it to you. (Recites the Lord's Prayer, not hurriedly, and then says), Less than one-half minute.

Now think of that. I read in addition to the prayer itself, "Thine is the kingdom and the power and the glory forever," which has proven to be an interpolation.

If you test what is called the Intercessory Prayer in the fifteenth chapter of John, such is his longest prayer on record, you will find that you can read it deliberately in three minutes. The apostle Paul quotes in various epistles quite a number of prayers that he made for churches and for individuals. The longest of them is the one in the third chapter of Ephesians, and that can be read very deliberately in less than one and one-

half minutes. What a rebuke, now, this is to the long prayers that we have sometimes heard in the pulpit, and the stories that we have read about the number of hours every day noble men of whom we read felt compelled to spend in prayer.

There is a story told, and it is repeated by the great Canon Farrar in one of his works, about James, the Lord's brother, that he spent so much time on his knees praying that the skin and flesh became thick and hardened like the knees of a camel. James had too much respect for the teaching of his Master to do a thing of that sort. This is a tale gotten up by the monks of the Dark Ages — a result of their own superstitious practice.

I have sometimes gotten so weary in listening to a long prayer in church that I have been tempted to take my seat before it was finished; and I think it would be a good lesson to some long-winded preacher to open his eyes and see the whole congregation sitting reading their hymnals because they got so worn out listening to his long prayer. What is the reason for public prayer in an assembly? Is it not for edification and for the Worship of God? It is not for the preacher to express his individual desires, but it is for the edification of the church, and it should be something in which all the audience can unite with him. And if he continues until their knees begin to tremble and their minds begin to wander, there is no edification. On the contrary, they are liable to forget before the end of the long thing, anything edifying that had been said at the beginning. Whenever the audience begins to wish that the man leading the prayer would stop, he has already gone farther than he ought. I think this habit grew

out of the idea, that when we get up in church to pray, we ought to pray for everybody and everything. It is true that some preachers try to cut that short by asking the Lord to "bless all for whom it is our duty or privilege to pray," but it is better to remember that if the Lord permits you to live you will have a chance to pray again next Sunday. And if you can pray for some of the people and the good things today, then if you live until the next week you may go the rounds; and if you don't live somebody else may take it up in your place.

I have a good deal more to say on this subject, but I must postpone it for future lectures of this kind. In the meantime, think solemnly and reverently on the subject of your prayers.



ANNOUNCEMENTS



50 YEARS OF MARRIAGE

Ray and Wilma Nichols were married August 4, 1944 and have enjoyed 50 years together. They retired ten years ago to Columbia, a small town in northern California. They have celebrated

their Golden Anniversary by taking a trip to Costa Rica.

NEW YEAR'S MEETING

The annual Oklahoma New Year's meeting will be hosted by the Norman, Ok congregation for this year. It is scheduled to begin the evening of December 27 and continue through New Year's eve, December 31. Morning services are planned to begin from the 28th. Evening services (Tuesday-Saturday) will be at 7:30 P.M. and morning services (Wednesday-Saturday) will be at 10:30 A.M. The location will be the Western Heights School, SW 44 & Council Rd, Oklahoma City, Ok. Evangelist M. Lynwood Smith will conduct it.

NEW CHURCH DIRECTORY FOR 1995

Lord willing I plan to publish a new directory the first part of 1995. If you have any changes, please get them to me as soon as possible. If you know of other churches that have had changes, moved, are no longer meeting, or a new church please notify me right away. Your help will be greatly appreciated. Ronny F. Wade, P. O. Box 10811, Springfield, Mo. 65808 or call 417-883-2315

1994 PREACHER'S STUDY

This year's Preacher's Study will be hosted by the NW 21st St. Church of Christ, 3440 N. W. 21st St., Okla. City, Ok. The dates will be December 19-22, 1994. Bill Davis and Cliff Arney will be conducting the meeting.

THANK YOU

The many prayers that have been offered and the kind words of encouragement during the illness of Bro. Marion Byrd are greatly appreciated. He is currently unable to attend services.

His home address is: Marion D. Byrd, 365 N.W. 3rd Street, Paris, TX 75460. (Phone: 903-785-6150). William St. John

OUR THANKS

There is no way we can adequately thank all of you for your love and concern as evidenced by the hundreds of cards, letters, and prayers which were offered for us in the aftermath of the terrible accident which claimed the lives of our sons, Jeremy Watson and Courtney Wallace. This is by far the greatest tragedy that any of us has had to face. While we will never be completely free from the pain of losing our boys, we thank God for entrusting us with their care for the duration of their short lives, and we have peace in knowing that He is now caring for them in paradise.

We wish to acknowledge our appreciation to Glenn and Candy Cutter for allowing the beautiful monument to the boys to be constructed on their property just north of Crescent, Ok, adjacent to the accident site. It is a tribute not only to Jeremy and Court, but also to the bond of love among this generation of young Christians. We are grateful to Mike and Robin McFarland, Kevin Cutter, and Shawn and Aaron Risener for initiating, designing, and organizing its construction, as well as to all those who contributed their time and money to see it completed.

We realize more than ever before what a blessing it is to be a part of God's family. Without your love, prayers, and God's help, we could not survive this tremendous loss. Please continue to remember us when you pray. We love you.

Johnny, Lola, & Tyler Watson
Ronnie, Sandi, Brendan & Allison Wallace

ANNOUNCEMENTS



DAVIS—Sister Lula Bird Davis of Oglesby, Texas was born October 4, 1910. She passed from this life August 25, 1994. She had been a member of the Lord's church for some 70 years. She attended the Monte Vista Church of Christ in Waco, Texas. Survivors include her husband, Woodrow, four sons, three daughters, 18 grandchildren and six great-grandchildren. Sister Davis suffered many hardships in this life, but her faith in the Lord never wavered. She will be greatly missed by her family and her spiritual family as well. The service was conducted in the Monte Vista Church building in Waco, Texas. Brethren and sisters in Christ and friends filled the building to capacity with many standing through the entire service. J. Wayne McKamie and this writer were honored to speak words of comfort and warning to those present—*Steve Holt*

BYRD—Chester F. Byrd, of Ratliff City, Ok was born April 23, 1925 at Graham, Ok and departed this life Aug. 12, 1994 in the VA Hospital in Okla. City. He was a member of the church that meets on East Texas Ave. in Healdton, Ok. Survivors include his wife, Mary, of the home; two sons, Ronald, Ardmore, and Jerry, Durant, Ok; three brothers, Ollie, Healdton, Marion and Lonnie, both of Paris, Tx; six grandchildren, and one great-grandson. Services were from the meeting house in Healdton on Aug. 15, with the writer speaking, and burial at Ardmore. We will miss him.—*Johnny Elmore*

KNISELY—Leslie D. Knisely was born Nov. 7, 1947 at Cordell, Ok and departed this life Sept. 12, 1994 at Ardmore, Ok. We considered Leslie a member of the church

here in Ardmore since I baptized him a few months ago at a local nursing home. He is survived by two sons and a daughter, and his mother, Rachel Holman, who worships with us here in Ardmore. Services were from Craddock Funeral Home with burial at Provence. Our sympathy to sister Holman—*Johnny Elmore*

THOMAS—Sister Versa E. Thomas of the Cable Ridge, Missouri Church of Christ was born April 1, 1907 in Baxter, Tenn. and departed this life on August 9, 1994 at the age of 87 years. On April 1, 1925 she was united in marriage to James C. Thomas. She is survived by six children, 19 grandchildren, four step-grandchildren, 44 great-grandchildren and six great-great grandchildren. Sister Thomas has been a faithful member of the Cable Ridge congregation for over 50 years and will be missed by all of us who knew and loved her. I was honored to fulfill her request to conduct the service.—*Roy Lee Criswell*

WALLACE—Sister Noveta F. Wallace was born on July 31, 1915 in Cassville, Mo. and departed this life August 19, 1994 in the Cassville Hospital at the age of 79 years. She is survived by one brother, and several nieces and nephews. Noveta was a faithful member of the 17th and Townsend Church in Cassville. We had known Noveta since 1962 when I conducted my first Gospel Meeting in this area. She had taken care of both her mother and father in their elderly years before passing away. We will miss her. She was laid to rest in the Cassville Cemetery overlooking the area where she had lived most of her life. The writer endeavored to speak words of comfort as well as words of warning to all who attended the service.—*Roy Lee Criswell*

ALEXANDER—Dempsey Ray Alexander was born December 27, 1912 in Webster County, Mo., and departed this life on September 8, 1994 a victim of Alzheimer's. He is survived by his wife, Clema, a son,

Ron, and a daughter, Linda Hannah. Demp was a faithful member of the church at Niangua, Mo. He was a farmer, truck driver and earlier in life, a Minor League baseball player. I remember him as a cheerful, humorous and friendly individual who extended comfort, warmth and happiness to those around him. Clema cared for Demp at home as long as she, with the help of the children, could possibly do so. When it became impossible to care for him at home, he was admitted to a local nursing home where he received care for nine years. All the while, Clema remained faithful to God and reached out to the needs of others. Ron continued to preach the gospel with as much dedication as ever. Carolyn did all she could to lighten the load for everyone, going with Ron when she could, staying at home when she needed to. In all of this, to my knowledge, the wisdom of God was never questioned. An above average number of friends and neighbors gathered for the funeral. Mike Criswell delivered the sermon. Singing was provided by area Christians. Burial was in the Marshfield Cemetery.—*Irvin Barnes*

PAINTER—Sister Lorene Painter was born February 26, 1919 in Grear County, Oklahoma, and passed from us on May 20, 1994 in Bakersfield, California. As I remember Lorene was baptized into Christ by Benny Cryer about the year 1960 in the old church at Brundage Lane. She leaves her good husband, Dorn, three children; Dorene Willis of Texas, Bob Painter of Bakersfield, Debbie Williams of Bakersfield, several grandchildren, many relatives, brethren, friends. Several years ago Lorene was stricken with an illness that almost left her incapacitated. She was limited in her physical activity for many years, and with the patience and help of Dorn she could function well. She was surrounded by a loving family which helped her to bear her infirmities. Lorene had some great qualities and they stood out without any fanfare. She was so good to

my family, and to many others. Although she was troubled with many anxieties in her last years only the God of heaven can be the judge as to what extent they hindered her. Dorn, her husband, is one of the most patient men I have ever known. His strength and endurance for so many years while he cared for Lorene is an example for us all. Lesser men would have faltered, but not Dorn. The children also did all they could to comfort their mother. May the Father of mercies and the God of all comfort be with this family both now and in the future. My apologies for the delay in sending this.—*Richard DeGough*



WATSON—Jeremy Jon Watson passed from this life on June 14, 1994 following a June 13 auto accident near Crescent, Ok where he was attending Cedar Creek Camp. His good friend and brother in Christ, Courtney Wallace died instantly in the accident. Jeremy was the oldest son of two loving Christian parents, Johnny and Lola Watson, who were blessed with almost 18 years of his smiling face and tender heart. Jeremy was brought into this world on August 10, 1976 and is survived by his parents, Johnny and Lola; a loving brother, Tyler; grandparents John and Eva Lee Watson; and his great-grandmother, Thelma Watson. Along with his lifelong friend, Brandon Holt, Jeremy confessed his faith in Jesus Christ on June 24, 1992 and was baptized for the remission

of his sins by Brian Burns. He was an active member of the Strafford Lane Church of Christ in Duncanville. Jeremy always was ready and willing to do his part, whether it be great or small. Jeremy was a strong song leader and enjoyed singing, especially songs about heaven and home. He was a member of the gospel quartet, Heart 2 Voice, where he sang bass. Jeremy had a sincere concern for those around him and often could be heard trying to convince others to do the right thing. Although Jeremy was with us for but a short while, he accomplished many things though hard work, dedication, and service to God. Jeremy was a Christian who had a great

influence on those who had the blessing of knowing him, and even more impressive is the fact that his influence still lives on today in the lives of many who knew him. His influence reached far and near as was revealed by the large number of fellow Christians, friends, and acquaintances who overflowed the Laurel Land Memorial Chapel well before the June 17 memorial service began. It was a very touching and fitting service. My very heart spoke that day as I, along with several of Jeremy's other friends, remembered one who brought so much into our lives and left us with many memories that will be the sunshine after the rain.—*Shawn D. Risener*

FROM THE FIELDS

*the fields are white
already to harvest*

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, Oct 11— We have recently had the privilege of preaching one or more times at Yuba City, CA and Cave Junction, OR as well as the home church at Fremont, CA. Lord willing, we shall begin at Ada, OK this Friday evening (Oct. 14) and continue through the 23rd. It has been my pleasure to hold several meetings there in past years and so we anticipate a glad reunion with the brethren. In November, we plan to hold a meeting in Covina, CA, if the Lord be willing. Nov. 27-Dec. 4 are the dates. We hope you will plan to come and be with us there. I have always enjoyed being with them in Covina and look forward to it. We appreciate the continuance of all of our readers keeping their subscriptions current and renewing promptly. Some have renewed well into the next century. We appreciate your faith in the paper and those of us who work to keep it going. We continue to need your prayers.

Johnny Elmore, 419 K SW, Ardmore, OK 73401, Oct. 4— It was good to attend the annual Texas Labor Day meeting at Arlington this year with

about 600 others. We especially enjoyed seeing old friends. I thought we had a fine little meeting at Davis, OK Sept. 23-25, which climaxed with a houseful for the 4th Sunday singing. It reminded me of old times, especially with preachers Clarence and Ray Kessinger and Joe Hisle attending. We are planning for the 4th Sunday singing here in Ardmore in October. We have begun the Bible Talk program here in Ardmore. Thanks to George Battey for his help in this.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, Oct. 3— Currently we are in a good meeting with the church in LaGrange, Ga. It is good to be associated with Bro. Alton Bailey and the rest of the brethren here. One confession so far. In the recent past we have held two meetings in the State of Pennsylvania. One at Greenville and the other at Flemington. Both allowed us to renew old acquaintance and meet new friends. The last Sunday at Flemington, thirty-six people traveled a minimum of two hours to share with us in the services. It was a real shot in the arm for the meeting. The Eastern Labor Day meeting at Spring

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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)

Valley near Huntington W.V. brought together some two hundred fifty Christians from that part of the country. We had a great get together with good preaching and singing. Prior to that we were at West Chester, Ohio for another meeting. There was one confession. The Lord willing we go to Shreveport, La. Oct. 12-16, Walnut Grove, Ky. Oct 23-30, London, Ky. Nov. 2-6, and Burkhart, Mo. Nov. 23-27. The Lord bless all who serve Him and glorify His name.

Irvin Barnes, 3218 East Farm Road 88, Springfield, Mo. 65803, Sept. 12—This has been a year of growth for the church here with 10 new members so far in 1994. Special thanks to everyone for the prayers, calls, cards, flowers and gifts during the recent death of my mother. While we have expected her demise for nearly two years, her passing leaves an indescribable paradox of relief and sorrow. I am deeply saddened by the passing of Bro. Tom Allington of Tucson, Az. Tom was a wonderful source of strength and wisdom to those of us who knew him. He was of enormous help to me in Bible study and other forms of encouragement. Our deepest sympathy to his wife, and our dear sister, Margaret, who diligently cared for Tom through his many years of struggle with Parkinson's disease.

Paul O. Nichols, 14970 Forest View Ct., Bonner Springs, KS 66012, Oct. 3—The meetings at Muskogee, OK and Anderson, MO were enjoyable. We had visitors from other congregations which helped immensely as well as some outsiders. At Muskogee several digressive people came, one of whom was a preacher. Jack Lee came from McAlester most nights of the meeting, a round trip of over 125 miles.

We had good crowds at Anderson. If all had happened to attend a service on the same night we would have had to have a building two or three times the size of the regular meeting house. Sept. 19-25, I was in a meeting at Eldon, MO. This was my first time to be there. I was impressed with the people who live in that area. David Griffin and Wyn Baker have both worked with this congregation which is only about five years old. Wyn continues to labor with them and seems to have done a good job of getting acquainted with a lot of people. We visited different ones whom Wyn knew covering many miles a day. Other members also encouraged people to come. As a result we had about forty or more outsiders to attend. Here at Kansas City we have been encouraged by a number of responses. We have gained one family of five who were strangers to the congregation. Also there have been several confessions of fault and restorations. And yesterday we baptized a young man we have been studying with. The Lord has blessed our efforts and we give him the glory for the increase. We have some wonderful people here with whom to work. The Lord willing, Oct. 14-16 I am to be with the congregation at Tulsa, OK (11th Street Acres). Oct. 26-30, we are to be in a meeting here at 79th and Kansas Ave. Nov. 13-20, I am to be at Canon City, CO. The Lord bless the faithful everywhere.

Roy Lee Criswell, Rt. 2, Box 2336, Cassville, Mo. 65625—It has been longer than I realized since reporting to the Old Paths. In early May I conducted a very enjoyable meeting with the church at Mozier, Illinois. I believe it was one of the best I have conducted there over the years. Our crowds were good and we had visitors

at most every service. One young man, the great grandson of the late Ervin Martin was baptized. We all rejoiced and were greatly encouraged. I made my stay with Brother and Sister Carl Capps. Their hospitality was wonderful. The brethren at Mozier are great people. The last of May Brother Ronny Wade conducted a very good meeting here at Aurora. He preached some very good and needful preaching. There was one confession. The cooperation of surrounding congregations was good and we had several visitors from the community. Our next meeting here will be October 14th thru 16th, with Brother Wynn Baker. We are looking forward to having him in our home and hearing him preach. The last few months I have had the opportunity to preach at Norman, Washington, and Miami, Okla; Denver, Colo.; Cable Ridge, Kansas City, and here at home in Aurora. We presently are supplying and grading Correspondence Courses to several young men who are incarcerated in the Indiana State Prison. They are really taking an interest in studying the Bible. Recently one of the young men wanted to be baptized. Brother David Mabry of the Richmond, Ind. congregation was given permission to do the baptism. Another young man told me he desires to be baptized, but he wants to study the subject to make sure he is baptized for the right reason. I have sent him scriptures and a tract on Baptism. We continue with our weekly radio program, our newspaper article, and visits to the local hospital, as well as a weekly Bible Study at two of the nursing homes. Also, I try to visit the new residents who moved to Aurora each month. Please pray for us.



A D V O C A T E

No. 12 December 1, 1994

BY WHAT AUTHORITY (PART I)

By Kevin W. Presley

Could you imagine a world without authority? Our nations, our homes, and yes the church all revolve around proper authority. By this, I mean "jurisdiction; a right to command" (Webster's Dict.). Jesus certainly gave authority its rightful place in the church, and by no surprise, for in Matthew 28:19, before COMMANDING his apostles to preach, He declared "All power in heaven and in earth is given unto me." All rightful authority belongs to God, for all things are in existence because of His rule and power. However, in Hebrews 1:1-2, the apostle said, "God...has spoken unto us in these last days by his Son." On the mount of transfiguration in Matthew 17, God made it clear to Peter, James, and John that the world was to listen to Jesus. Jesus said in John 12:50, "even as the Father said unto me, so I speak," showing that God vested authority in his Son when He sent him to the earth. The authority of Christ is seen in its fullness when one reads Colossians 1:12-19. Paul shows the eternal superiority of Jesus, and draws this conclusion in vs. 18. "He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."

When Jesus built his church, He had no intention of men overstepping their authority and making themselves the head of His body. Jesus always has been and always will be the "head of the church," in the eyes of God. However, this poses a

problem in the minds of some, for while the church remains in existence here on earth, Jesus has long since ascended back to heaven.

If Jesus is reigning in heaven, which He certainly is doing, how can He too reign in the earth? His authority is seen here in the earth through the embassy that He put here, when He left. The Apostle Paul declared in II Corinthians 5:20, "we are ambassadors for Christ." Paul makes a noteworthy claim which could only be made by an apostle! Mr. Webster defines an ambassador as "a minister of the highest rank accredited to a foreign government as the official representative of his own government... or an official messenger." Who would be the messengers responsible for taking Heaven's truth and carrying it from Heaven to earth? Jesus prayed in John 17:20, "Neither pray I for these alone, but for them also which shall believe on me through THEIR word." The world was and is to believe in Jesus through the testimonies of the apostles. Jesus said to the APOSTLES in Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...unto the uttermost part of the earth." These men were entrusted with the responsibility of heralding the message of the crucified, risen, and ascended Lord unto the listening world.

Christ did not leave them helpless in their task for He said the Holy Ghost would give them power. John 14:26 tells us what kind of power. "But the

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SUBSCRIPTION RATES

Single Subscription One Year.....\$7.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536
A.C. Brockman, 2033 King James Rd., Lebanon, Mo.
65536
Second-class postage paid at Lebanon, Mo. 65536
Send Form 3579 to Old Paths Advocate, 41931
Chadbourne Dr., Fremont, Ca. 94539.

EDITORIAL

“WITHOUT NATURAL AFFECTION”



By Don L. King

In the first chapter of Romans, verses 28-32, Paul writes of some people who are exceedingly wicked. He points out that the problem began with them not being willing to “retain” God in their knowledge. Other translations use such words as “acknowledge”, etc. In other words, those who refuse to acknowledge God in their minds or bend to His Holy will are surely headed for destruction. They are then likely to be guilty of all the sins he mentions: “unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful...” etc.

With only a surface reading one can easily see that these sins and attitudes are an incredible description of our own world today! Notice, however, the phrase: “Without natural affection,” in verse 31. Whiteside, in his Commentary of Romans says, “these nations were without the affections that should exist on account of the ties of nature; there was no proper affection between parents and children. Paul’s charge against them is abundantly proved by the heathen writers of those days.” (page 46) The word Paul used for “affection” in this verse means “hard hearted towards kindred,” etc. according to the Lexicons I checked. Is this a description of our own times? Without a doubt it is.

In the second letter Paul wrote to Timothy, he began chapter three by warning that perilous times would come “in the last days.” “For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.” Then in verse 3 he continues, “Without natural affection...” The word used in 2 Timothy 3:3 for “affection” is the same as he used in Romans 1:31. In other words, brethren, we can expect to see more and more people who are hard hearted towards kindred as time rushes toward the great Judgment. More

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THE QUERIST COLUMN

By Ronny F. Wade

Question: What is the proper procedure for serving at the Lord's table? What should be said, and how should thanks be given? (GA)

Answer: The Bible does not give us a detailed outline as to exactly what should be said by the one serving at the Lord's table. However, enough is said to help us so that this period of worship can be both meaningful and uplifting. In the opinion of this writer there is no exclusive way of waiting on the table, however there are some ways that are wrong and others that are not appropriate. First of all we must remember that this is to be a time of self-examination and reflection I Cor. 11:24-26. In order to facilitate this some may choose to select and sing an appropriate song, others make a brief talk, or read from the Bible accounts concerning the establishment of the Lord's supper. (Mt. 26:26-29, Mk. 14:22-25, Luke 22:16-20, I Cor. 10:16-17, I Cor. 11:23-29) Whichever is chosen, the speaker should be brief and to the point. This is no time to rehash the sermon or preach another one. Nor should we say nothing and hurry into the observance without any explanation. I am reminded of the story Homer Gay used to tell about his conversion. He said that he had attended services for several weeks and that the one serving at the table would always say "well, we all know what we are here for..." and then proceed to give thanks.

The truth was, "I didn't really know what we were there for" he added. "However, since it appeared we were supposed to, I just went along with it." After he obeyed the gospel they called on him to wait on the table, he agreed and began by saying "well, we all know what we are here for." He said that it was sometime later that he learned what the communion was all about. For this reason, I feel it is always good for the person presiding to explain what we are doing and why. The giving of thanks is also important. I have heard some thank the Lord for most everything under the sun only to forget to thank him for the bread and cup of the Lord. I know of no better way to do this than to use the terminology used by Paul in I Cor. 10:16 "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" While there is no set prayer, the one offered should be to the point and for the purpose at hand. The phrase "bless the cup and bread" is an

expression merely referring to the giving of thanks. Often times, if we are not mindful, we will use expressions that are well meaning, but which leave the wrong impression or convey an unscriptural idea. One such expression, often used, is: "Lord help us to be worthy to partake of this cup and this loaf." The Scriptures do not say anything about one being "worthy to partake." They do say that we are to examine ourselves, and that "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Unworthily is an adverb of manner and tells how we do a thing. It does not describe the spiritual condition of the person involved. We eat or drink unworthily by not discerning the Lord's body and blood i.e. by failing to properly remember the death and suffering of Christ in our behalf and discriminate the symbols and their spiritual meaning. It is also the belief of this writer that Jn. 6:53 is misapplied when we use it in connection with the Lord's Supper. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Spiritual life comes to us when we accept Christ and obey his commandments. Textually that is the thought under consideration in Jno. 6 and not the communion. Were one to obey the gospel on Monday he would be born again, he would be alive spiritually. If he were killed on Saturday, he would still have spiritual life as a result of his obedience, even though he had never eaten the Lord's supper. If Jno. 6:53 means the Lord's Supper, then that person would be lost because he would have no life. If we always say only those things that relate scripturally to the observance of this sacred supper, we will be on safe ground. We will add to its solemnity and beauty, rather than detract from the honored place given it by the holy Scriptures. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

COBB-WADE DEBATE

Audio tapes of the Cobb-Webb Debate are available for \$7.00, post paid.

Send orders to:

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AFRICAN NOTEBOOK: LIGHT IN THE DARK CONTINENT

By James Orten

For reasons unknown to me, Africa has acquired the name of "Dark Continent." God's word, by contrast, has always been referred to as light. David said, "Thy word is a lamp unto my feet, and a light unto my path," (Ps. 119:105). The church as we know it has had good success in bringing the gospel of light to the dark continent. Within the last forty years a total of approximately 1,000 churches have been established in Malawi, Zimbabwe, Zambia, Chana, and South Africa. The part of the work that June and I are now involved in is Zambia. We are sponsored by Oakwood Church in Edmond, Oklahoma.

Zambia, once called Northern Rhodesia, is about the size of Texas. In the central part of southern Africa, it borders Zaire, the old Belgian Congo, on the north and Zimbabwe on the south. Unlike most Americans imagine Africa to be, it is not jungle, but hilly upland. Much of it is plains. The main variation in the weather is from wet to dry; the temperature is moderate all year. The famous Scottish missionary, David Livingstone, worked here, and is said to have loved it so much that when he died they removed his heart and buried it, near the present city of Ndola, before sending his body back to his native land.

Our work in Zambia began in 1984 when June and I used our vacation time and money to visit two churches in the city of Lusaka, which I had heard were worshipping as we do. We talked with the brethren and asked if they would like to have a preacher from the U.S. to help them, to which they eagerly agreed. The Edmond, Oklahoma congregation, our home church, sent Benny and Joann Cryer the following year to work with those two churches. Now, just a decade later, there are well over a hundred churches working with us. Some of them are small, with 10 or 15 members, but some are quite large with 100 or more members. Greg and Peggy DeGough, who left soon after our arrival, had been here five years, and they did an excellent work.

When I was preparing to come here, a neighbor woman asked, "Why do you want to go to Africa to preach; why not go to that one remote place in the U.S.?" She seemed to think that one remote area is as good as another (Nebraskans might quarrel

with her definition of remote!). Although she is not a Christian, many Christians do ask that type of question. I told her that by and large the people in Nebraska don't want to hear preaching, and the people in Africa do. To what state in the U.S. could one go and establish an average of 12 new churches a year? The reason preachers like to come to Africa is not because the living is so easy (it is not, and I will say more about that later), but because the people are interested in the gospel.

Another common question, related to the one above is, "But do the converts remain faithful?" To that query I usually respond, "Not really; they are only a little more faithful than converts in the U.S." I say this in imitation of Paul (II Cor. 11:17), "foolishly, as a man," but to make a point. Anyone who has worked at converting people in the U.S. knows they do not all remain faithful. They don't all continue in the faith in Africa either, but I think the percentages are better. The leaders of the churches I met in 1984 are still leaders of the churches today. Even more, some of the leaders of the churches that I worked with in 1964, are still leaders today. A few, like Demas (II Tim. 4:10), have forsaken, but unfortunately, that happens in every church.

I said I would tell you a little of what it is like to live and work here, but before I do, let me place this in context. I am not complaining. I knew what living in Africa is like before I came. I am telling you only so that you can get a realistic picture of mission work in countries like this. I will describe a typical Saturday (a lot of preaching is done on weekends because people are off from work and able and willing to come). On Saturday, August 20, I had a preaching appointment at Shakayalo church, about 70 miles west of Lusaka where we live. Sounds like a nice excursion for an afternoon, doesn't it? Not quite. In order to get there by 2:30 PM we planned to leave at 11:30 AM. The road was paved for a short distance, then is turned to dirt, then to a foot path. At times it was so rough that my glasses would shake free; and then I could scarcely hold my hand still enough to readjust them. But when we go to the place, about 50 or 60 people had gathered under a tree to hear me preach. They have a little mud-brick, grass-roofed church house, but in the dry season they meet under a tree. The

DOES GOD KNOW?

By Michael A. Howard

At first, the title may suggest a provocative statement. Nothing in this article, however, is meant to diminish or limit the unlimited power of God. Remember, nothing is impossible with God! God, who spoke the universe into existence in one blinding flash of creative power, cannot be restricted. With God's power being absolute, the question is not what God can do, but what God wills to do. Furthermore, I believe this article will weaken any "predestination" or "election" theory. The responsibility belongs to each individual to choose whom he will serve.

I was asked by a denominational member if God knows all things. My reflex answer was that "Sure, God knows all." He then concluded that since God knows already who is going to Heaven and hell, there is nothing we can do to change it. I knew this was not right. I have thought on this subject for several years and I would like to pass on some observations from the Scriptures.

First, we say that God is all powerful, but we know by the scriptures that there are things that God cannot do! God cannot destroy the world by water again (Gen. 9:11). God cannot lie (Heb. 6:18; Titus 1:2). God, therefore, limits his power. Has God, then, willed not to know all things about man? Let us then study deeper into the idea of God choosing not to know.

The scriptures lay down an interesting foundation for this argument. After seeing the tremendous faith displayed by Abraham through his willingness to sacrifice his son Isaac, God said "Now I know that thou fearest God" (Gen. 22:12). Did he not know beforehand? In Exodus 13:17, God led the children of Israel the "long way around" to avoid war with the Philistines, for God said, "Lest peradventure the people repent when they see war." Could God make this statement if He already knew? God cannot lie. God let "nature take its course" (Judges 2:21-22; Judges 3:4) to find out if Israel would be faithful. How could God make this statement if He already knew the outcome? Did God know his people would want a king like the nations around them (I Sam. 8), and later comment to Hosea about being angry (Hosea 13:10-11) over their asking? In II Chronicles 32:31, God left Hezekiah that he might know all that was in his heart. It appears that God wanted to step back and watch how Hezekiah acted when the ambassa-

dors arrived. If not, why the statement? Three parallel verses in Jeremiah, (7:31, 19:5, 32:35) imply that the action of child sacrifice "neither came it into my mind," or as translated by the NIV, "nor did it enter my mind". Ezekiel 12:3 suggests unknowing of the future by saying, "...it may be they will consider..." Close attention must be paid to these verses. Is it possible for God to know all things and make these statements? God repented (or regretted) making Saul king over Israel (I Sam. 15:35), and repented even creating man (Gen. 6:5-7). How could God make these statements if he knew the future? I have often minimized these scriptures, but God did make them. We were created with an intellect and the power of choice. There is a premise throughout the Bible of blessings for obedience and condemnation for lawlessness. In I Kings 11:29, Jeroboam is given rule over 10 tribes by God. Continuing in verse 38, God says if he will obey him, walk in his ways and keep his statutes he will be with him and allow Jeroboam permanent rule. Students of the Bible know that Jeroboam was an evil man, and sinned soon after (I Kings 14:7-12). Christianity is a historical religion based on real people, places, and events as recorded by the guidance of the Holy Spirit (II Peter 1:21). The Bible is unique in that it gives both the good and bad sides of men and events, as a good record of history should be. Did the Holy Spirit move the author of I Kings 11:38 to say that IF Jeroboam would be faithful, etc.. just to give the record flow or continuity? I think not! The implication is that God was operating and speaking in the present tense and I believe this thought is pertinent to our understanding of how God deals with man. God could have looked into the future to see that Jeroboam would soon be a maker and worshipper of idols. Would not it be confusion to bless Jeroboam, knowing all the while of his imminent downfall? Yet, God is not the author of confusion (I Cor. 14:33). Isaiah and Jeremiah spent over one hundred years pleading for the children of Israel to repent and a student of the Bible knows their words were to no avail. Did God just need to fill up pages or was he not serious and hopeful in his pleading?

In II Chronicles 7:13-15, God gives the ground rules to Solomon for the new temple. God will be watching and listening to the events in this place

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(v.15). Again, a present tense situation. We know by reading the record that Solomon and the people will turn to idol worship and the temple and kingdom will be destroyed. Could God make these statements in all honesty if He chose to know the future? There is joy, the Bible says, in the presence of angels over one sinner that repenteth (Luke 15:10). Would there be genuine joy if God chose to know that in a short time that repented sinner would depart the church and never return? On two separate occasions, it is said that Jesus "marvelled" (Matt. 8:10; Mark 6:6). If Jesus, God in the flesh, knows all, then why would he marvel or be surprised at anything? The reaction of Jesus was after He heard and observed, not before.

Does God will to know where we will spend eternity before we die? I think not. Certainly, it is in God's power not to know. Control of any power always magnifies that power. Therefore, we are not predestined or elected to our lot in eternity as our life begins, but we are instructed to "work out our own salvation" (Phil. 2:12) and to "save ourselves" (Acts 2:40). God gave us his grace, Jesus paid the price, the Holy Spirit gave us the Word, and now it is up to us to "choose whom you will serve." God is long suffering, not willing that any should perish. As long as we are alive we can control our destiny. Yet once we die, God then knows our situation and our fate is sealed. In conclusion, let us observe the admonition of Hebrews 2:1 to "...give the more earnest heed to the things which we have heard." San Angelo, TX

AFRICAN NOTEBOOK

Cont. from page 4

earth is their floor, the benches are logs, and the branches of the tree are their canopy. The church has only about 25 members so many of the people were visitors. Most of the women and children sat on the ground. I preached a regular length sermon and a brother who had gone with me preached, and no one complained about the length of the service. Most of the people were sitting on empty stomachs. There was less than normal rains last year's and food stuff is in short supply - these people literally have to be concerned about their next meal. When I got home that night I was so shaken and had breathed so much dust, that even though I had not eaten lunch, I could hardly eat dinner. I was, however, very mindful of one thing: I had a dinner to eat after I rested. Some of the Christians I left probably did not.

At another church a few weeks ago, I held a weekend meeting and our only light was a kerosene lamp, so at night I preached mainly from memory because I could not see my notes. We held services that Saturday night from 8:00 PM until 11:30 PM. Even so, we could hardly get the brethren to stop asking Bible questions on every conceivable subject. One brother proposed continuing services until 1:00 AM and I thought he be serious! Long after I had retired to my little tent and cot, I could hear them singing around a huge log fire. Would that many of our American brethren loved the Lord and His church as much.

Another thing that makes living more difficult here is theft. There probably is no more violent crime here than in the U.S., but poverty is so deep and the

economy so bad that anything that is not nailed down will be carried off. We live in a house with a high wall around it. The gate is locked at dark. Each entrance to the house has a heavy iron gate in addition to the door. Then inside the house there is an iron gate between the bedrooms and the other part of the house. Each gate has two huge padlocks on it. I counted the number of locks we close at night and open in the morning at it is eleven. We felt somewhat like prisoners in our own house at night.

Whatever the small hardships we face, they are insignificant compared to those faced by others, especially the apostle Paul. He said, "Of the Jews five times received I forty stripes saved one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; ... In weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness." (II Cor. 11:24-26). That makes our job here sound like a picnic, doesn't it?

I know that many American brethren do not need a "sales pitch" on the value of mission work. You have proved your interest in the most convincing way, by supporting it here and in other places through the years. I consider you our partners and as partners, I think you should know, as much as possible, how things truly are. Brother Don King, Editor of the **OPA**, has welcomed a series of articles on mission work in Africa, which I plan to write in coming months. I hope to describe how gospel meetings are conducted, common church problems, how our African brethren live day-to-day, and ideas

for increasing the effectiveness of our preaching. Your comments or questions, directly to me or to the editor, are welcome.--P.O. Box 37073, 10101 Lusaka, Zambia, Africa.

BY WHAT AUTHORITY

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Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things into your remembrance, whatsoever I have said unto you." Yes, the apostles had authority that nobody else had or has. They had this authority, by essence of the fact that Jesus was telling them what to teach, command, say, etc... through the Holy Spirit which was miraculously guiding them. They were able to prove that they had this authority by working miracles. With all of this in mind, we can more clearly see what Paul meant when he said in I Corinthians 14:37; "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you, they are the COMMANDMENTS OF THE LORD." He furthermore said in II Corinthians 13:3, "Since ye seek a proof of Christ speaking in me." Think about it, God is speaking to us through Christ. Christ speaks to us through the apostles. The apostles speak to us through their written inspired testimonies, in other words, the NEW TESTAMENT.

In Matthew 21:23-27, the pharisees came questioning Jesus as to where He got authority to do what he was doing. The question that these men posed is not a bad question, "By what authority do ye these things?" The only problem was, they were asking it of the wrong person. Jesus, the Son of God had all

authority. However, that does not disqualify it as a question that should be asked of men today who don't possess religious authority.

It is because of a lack of regard for APOSTOLIC AUTHORITY, that religious chaos has come about. With some fifteen hundred religious bodies, some of whom call themselves the "churches of Christ," all teaching conflicting doctrines, worshipping God in different ways, wearing various names, and producing different kinds of fruit, the question that cries out from the pages of the Lord's will is "by what authority?" Think of all the sundry "questions" that could be resolved, if men and women everywhere would simply pose this question in every realm of religion. For example, in I Corinthians 11:26, Paul declared that Jesus "took the cup...saying this cup is the New Testament in my blood." "By what authority" do religious people take a tray of CUPS saying that THEY are the blood of Christ, disregarding the new covenant that Jesus mentioned? In I Corinthians 14:23 Paul said, "If therefore the whole church be come together into one place." "By what authority" do supposed Christians divide the public assembly into different groups for the teaching of God's word? Paul went on to say in vs. 34, "Let your women keep silence in the churches, for it is not permitted unto them to speak." "By what authority" do women teach and preach to the church via "Sunday school"? In Colossians 3:16 we are told, "singing with grace in your hearts to the Lord." "By what authority" do people sing AND play an instrument when offering their collective praise unto God? Yes, friend "by what authority do ye these things?" Is it by the author-

ity of Christ and his apostles, or by the authority of modern-day man? Think about it! More to come, Lord willing. P.O. Box 2398, Ada, Oklahoma 74820.

EDITORIAL

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and more we can expect to see harsh and brutal treatment of family members in the world. Are we not seeing this right now?

This past month, the whole nation has been shocked by the sad case of the woman in South Carolina who drove her car off into a lake with her two little boys strapped into their car seats in the back seat. She reportedly watched as the car flipped over and sank, knowing her babies were at that very moment struggling and drowning. How could she do this? Reportedly, she and her husband were divorcing and her new boyfriend didn't want to have the children around. What to do? No problem. Get rid of them. Kill them! Is this an isolated case? Not really. Records show that children are being killed in increasing numbers by mothers and fathers now. You likely are aware of cases in your part of the country at this present time. In our paper this week came the story of the little boy who nearly died after his father forced him to eat several bars of soap. In an investigation it was learned the boy's mother had died of the same brutal treatment from her husband. Of course, millions of unborn infants have already been murdered legally by a medical society gone awry from their pledge to save lives.

In view of these sad, but true stories it is amazing to me that we see brethren so unconcerned with their souls. We are obviously living in the "last days."

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Now is not the time to be weak. Now is not the time to be worldly. Now is not the time to be more like the world than we have ever been. Now is the time to be strong, spiritually minded and as different from the world as we can possibly be. No one knows when the Lord will come, of course. However, we can certainly look around us and see things being fulfilled and take warning. Can we not at least do that much? DLK



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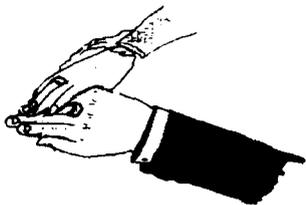
ANNUAL SOUTHERN NEW YEAR'S MEETING

Earlytown Church of Christ, Earlytown, AL (near Samson, AL) December 28 through January 1. Brother Davey Sessions of Jacksonville, FL will be in charge. Meeting times: 7:00 PM, Wednesday through Saturday nights; Midnight service on Dec. 31; Lord's Day worship at 10:00 A.M.; Closing service, with young men speaking, Sunday at 2:00.

Again, we apologize for the delay. -- Earlytown Congregation.

NEW YEAR MEETING

Walnut Grove Church of Christ Walnut Grove, Kentucky, December 28 - January 1; 7:30 PM. Kevin Presley will be the speaker.



BONDS OF MATRIMONY

MIDDICK GRIMM - On August 6th, a beautiful summer afternoon, at the Sharonville Church of Christ building in Ohio, a multitude of

brothers and sisters in Christ, relatives, friends and well wishers gathered to witness the uniting of John R. Middick and Tonya M. Grimm as companions for life. John is the son of Winston and Betty Middick, Tonya the daughter of David and Belinda Grimm. Amidst the beautiful singing by the Bradfords and John himself, the couple exchanged the vows that they will fulfill in their life together. The standing-room-only crowd really paid tribute to the beautiful lives these two have already lived separately and now will live as a couple. John and Tonya, are a wonderful couple and will be an asset to the Lord's work wherever they attend. They make their home in Harrisonville, Mo. It was my pleasure and honor to officiate for these, my loved ones. We wish them a prosperous and happy life in the Lord.--*Kenneth R. Middick*



FOX--Levada Murriel Fox, was born October 2, 1928 in Brownfield, TX. She died Oct. 22, 1994, at the age of 66. She was married to John Wesley Fox, Dec. 23, 1946, at Lubbock, TX. She is survived by: two daughters: Linda Webb, Fitzhugh, OK, and Judy Hisle, Ada, OK; four granddaughters: Shelley Turner, Bentonville, AR, Natalie Hisle, Okla. City, Amber Webb, Fitzhugh, OK, and Lorna Hisle, Ada, OK; three sisters: Lenora Ford, Houston, TX, Letha Morris, Longview, TX, and Maedell Brown, Stratford, OK. Sister Fox suffered a great deal physically in her last several months, and she was prepared to depart this life. Our deepest sympathy goes to Judy, Linda, and the other members of family. I had preached Brother Fox's funeral several years ago, and I was honored to be asked to conduct this service.--

Carl M. Johnson, 400 Northcrest Drive, Ada, OK 74820.

WISSINGER--Services for Lena S. Wissinger were held on December 31, 1993 at the Holman Funeral Home in Lebanon, MO with Evangelist Jim Crouch officiating. Sister Wissinger was born November 25, 1903 at Rockbridge, MO to George Franklin and Roenia Bushong Smith. She departed this life on December 28, 1993 at the age of ninety years. On July 12, 1930 she was married to Fred Edward Wissinger and to this union two sons and two daughters were born. Her husband preceded her in death in 1956. Sister Wissinger is survived by two sons, Dan and John; one daughter, Veta King and one brother, Lawrence. Sister Wissinger obeyed the gospel at an early age in Ozark County. She was a longtime member of the Hayes St. Church of Christ in Lebanon, MO. **NOTE:** Somehow, this was not sent to us for earlier publication. The family requested this mention. I remember this great woman for as far back as I can recall. Quiet, unassuming and humble she did her best to raise her family in the Lord. She has been a model for many. A sweet Christian lady.--*DLK*

CRISWELL--Roy Virgil Criswell died at his home near Purcell, Oklahoma on October 27, 1994 at the age of 88. Brother Criswell was the eldest of ten children born to John Jefferson and Henryetta McDonald Criswell. He was born September 26, 1906 in Indian Territory west of Purcell near the community of Goins. Except for two years while he attended school in Kansas City and one year while working at Enid, Oklahoma, he was a lifelong resident of the Purcell area. He was a farmer, rancher and John Deere tractor mechanic. On March 14, 1931, he married Gertye Mae Blair who was his devoted wife for over 63 years. They were blessed with three children. Brother Criswell was baptized in 1935. He had been a member and leader at the Washington, Oklahoma congregation for over forty-five years. He loved to hear

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gospel preaching and had driven thousands of miles to attend gospel meetings around Oklahoma. He was known and respected by many people. In the church, he was loved by all for his love of the truth and his long and faithful service to the Lord. Brother Criswell had a wonderful influence on his family. His son Roy Lee and grandson, Mike are both gospel preachers. His other two sons are leaders in the church and nearly all of his grandchildren and great-grandchildren (those old enough) are members of the church. He is survived by his wife, of the home. Three sons, Roy Lee of Cassville, Missouri, Harold of Moore, Oklahoma and Jimmy of Purcell, Oklahoma. He is also survived by four brothers and one sister, eight grandchildren and nine great-grandchildren. I have known Brother Criswell for over forty years. I considered it an honor to assist his grandson Mike with the funeral. A very large audience assembled for the service.--*Bill H. Davis*

WRIGHT--Sister Evie Cora Wright was born August 26, 1908 at Graham, Oklahoma. She was the daughter of William Leslie and Amy Maud Randolph. She married Isaac Martin Wright February 17 1926, at Ringling, Oklahoma. Six daughters and four sons were born to this union. They are: Myrtle (Wright) Stepp of Ardmore, Okla., Bonnie Joe (Wright) Rowden, of Atoka Okla., Sonia (Wright) Kendall of Mexia, Tex., Maudie (Wright) Matheson, of Tuttle, Okla., Patsy (Wright) Myers of Commanche, Okla., Myrna (Wright) Chapman, of Velma, Okla., Don Wright, of Lake Havasu City, Arizona, Bill Wright, of Mena, Ark., Eddie Wright of Marlow, Okla., and Danny Wright of Duncan, Okla. She also has two sisters living: Alma Purtell of Marlow, Ok., and Ruth Blankenship, of Elk Grove Calif. She also has 24 grandchildren, 29 great-grandchildren, and 7 great-great-grandchildren. Evie was baptized early in life at "The Bit Shop" near Healdton, Okla., by Brother Homer Gay. She was devout about attending services at the Church of Christ, 1702 Walnut, Duncan, Okla.

A lengthy battle with cancer prevented her from attending services near the end of her life. Her funeral and burial was at Duncan, Okla. October 1, 1994. The writer attempted to speak words of comfort and warning to those assembled in her honor.--*Vance Ayers*

FANCHER--Cleo Fancher, 77 yrs., 5 months, 23 days, was a staunch member of the body of Christ. From the age of accountability, for many years a leader of the Oak Street Church of Christ Graham Tex. The last three months Cleo was in the Hospital at Graham, Bethania Hosp. in Wichita Falls, and Grace Care Center, Wichita Falls Tex. Oct 14, he suffered a cardiac arrest and was taken to the emergency room of Bethania, his soul was taken by God 12:45 a.m. Oct 15th. During all this illness, he was attended patiently and lovingly by his wife Lois, and children, Caroline, Mary, Pam, and Gary. One of them kept vigil at his bedside constantly. Memorial service held at East Side Church of Christ, Graham, Texas. A well filled auditorium of friends, brothers and sisters in Christ, many preachers, and all the family, sang beautifully, led by Cleo's son, Duane. Mike Whitworth read obituary and aptly delivered well chosen thoughts. Gary, another son read some special memories prepared by Cleo's children. They also recorded a song "Daddy's Hands" which was played during his remarks. The writer (Bill Harmon) shared a message of hope; and his experiences, having known Cleo Fancher for 55 years. Cleo had unusual musical talent. Many will look forward to seeing him in Glory.--*Bill Harmon*

SMITH--On the afternoon of Oct. 15 a large crowd gathered at the meeting house of the New Salem church in Mississippi for the funeral service of Bonnie Fay Smith. Bonnie had been suffering cancer for over four years. She had been a relentless fighter, but finally, tired and physically spent, she yielded to the illness. She was only 47 years of age. She leaves behind her husband,

Calvin, four daughters and one son, as well as a host of friends and loved ones in Christ. Bro. Lynwood Smith and this writer conducted the service. Our prayers and sympathy go to Calvin and the children.--*Ronnie Wade*

SMITH--Orville Lee Smith was born Jan. 29, 1932 at Spring City, Mo. and passed away from this life Oct. 2, 1994 at his home in Joplin, Mo. He was married to Glenda Macy on Dec. 29, 1953 at Neosho, Mo. Orville Lee is survived by his wife, Glenda, of the home; five sons, Larry Glen Smith and Jeffrey Allen Smith, both of Joplin, Terry Ray Smith of Webb City, Shawn Matthew Smith, of Diamond, and Jeremy Chad Smith of the home; his mother, Bertha Cook and one brother, Dennis Smith, both of Indianapolis, IN; and ten grandchildren. He was preceded in death by one daughter, Jenny Lee Glore on June 28, 1978; one son, Gregory Paul Smith and his wife, Jackie, on June 28, 1980; one sister, Pauline Branham, on July 3, 1989. Orville Lee was a well known and respected gospel preacher for many years and never left his first love. He continued to preach in spite of his illness and was scheduled to preach at Joplin on the day of his death, but was unable to keep his appointment. Many of us had admired Orville Lee's memory, his knowledge and command of the Scriptures, which he maintained to the very last. A large crowd, including many preachers, church leaders, brethren and friends gathered at Mason-Woodard Chapel, where this family has had to gather so many times, to pay their final respects. The singing was outstanding. Letters of tribute, two written by sons and three by grandchildren were very touching. The writer and Bro. Shelby Taulbee assisted Bro. Jack Cutter in offering words of comfort. Orville Lee was laid to rest in Sagina Cemetery.--*Ron Alexander. NOTE: It is with great sadness that we received word of Orville Lee's passing. He was a preacher of tremendous ability and stamina. Our deepest sympathies to Glenda and all the family.--DLK.*



the fields are white already to harvest

Jeff Thompson, 314 Hickory Terrace, La Grange, GA 30240, Oct 14--I am submitting an article for your consideration to be published in the OPA. I would also like to make it known that Lord willing, I will be moving to St., Albans, WV in November of this year to begin working with the congregation there. I will also be conducting a number of meetings beginning with one in Lizella, GA November 23-27. Please pray for me and these efforts.

Kevin W. Presley, P.O. Box 2338, Ada, Oklahoma 74820, (405) 436-1331, Nov. 3, 1994--What a success our meeting at Murengo, IN was! They are a fairly new congregation with but 10 to 15 members. Thirty-eight different community visitors came as a result of their efforts. It was my pleasure to stay with Doug and Debbie Edwards, and their boys. Doug is working with that congregation and is joined in that work by Bro. Jimmy Cating, one of our young preachers. From there it was a treat to hold a meeting for the brethren at Harrison, AR. We enjoyed good crowds, and good association with the brethren. Harrison is the long time home of Bro. Jimmy Smith. He certainly seems to garner the respect of all that worship there. They are a steadfast group that loves to hear oldtime preaching. That is evidenced by the fact that Jimmy is loved so well by these brethren. That next week it was off to Stockton, CA. Again, we had an enjoyable meeting there. We had pretty good crowds, and the brethren seemed enthusiastic about the meeting. Several gospel preachers came from around the valley. My thanks to James and Loretta Mason for their fine hospitality. This past weekend I was with the brethren at Lebanon, MO. Big crowds and interest in the preaching, greeted us at each service. Floyd and JoAnn Massey are to be thanked for their hospitality. I appreciate all of you who've attended these and other meetings. I start this Lord's Day in Cable Ridge, MO, Lord willing. Pray for the work.

Don L. King, 41931 Chadbourne Dr. Fremont, CA 94539 Nov 12--We recently closed an enjoyable meeting at

Ada, OK. Crowds were good with cooperation excellent from neighboring churches. A number of outsiders were also in attendance. It was a pleasure to be associated with fellow gospel preachers: Johnny Elmore, Joe Hisle, Carl Johnson, Bruce Roebuck, Richard Frizzell, Ed Bullard and others whose names have escaped me at the moment. I must say, I was impressed by the hospitality shown by the congregation. It was enjoyable to stay with Darrell and Rosa Gould, old friends with whom I have enjoyed visiting through the years. The Ada congregation has the rare benefit of having several talented gospel preachers among their number and this has been of great value to the Church in general. Our next will be at Covina, CA beginning Nov. 27. We are dismayed that several are experiencing difficulties in getting their paper. We are working on the computer set up constantly. Please be patient and let us know when you don't get a paper or if the date is incorrect on your address label. We hope to have the problems solved very soon. Your prayers are always needed.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808 Nov. 8--The meeting at LaGrange, Ga. closed with one baptism, two confessions and three restorations. It was good to be associated with Alton Bailey. Next we were at Shreveport (Midway). The church had planned a meeting dealing with the innovations in worship. Crowds were large, with a number of visitors from both Sunday school and cups churches. Their building is extremely nice and serves the needs of the church in its work. Bro. Wayne Fussell continues to work among them and is loved and respected by all. The meeting at Walnut Grove, Ky. closed with three baptisms and seven confessions. It was good to be with them again. Next we were at London, Ky. with one confession and good interest throughout. Lord willing we go next to Napoleon, Al. for the debate with Harry Cobb, then to Burkhart, Mo. for our final meeting of the year.

Carl M. Johnson, 1400 Northcrest

Drive, Ada, OK 74820, Nov. 2--We just closed a very good meeting at Mountain Home, MO last week. We had numerous visitors mostly from surrounding congregations, but several from the community. I was also encouraged by visiting preachers Smith Bibens, John Anderson, and Irvin Barnes. The meeting closed with one baptism and one restoration. Since my last report I have also conducted meetings at Kansas City, KS (36th & Everett), Wichita Falls, TX, and Tyler, TX. I enjoyed each of these meetings and feel some good was done. There were numerous preachers who attended, and I was encouraged more than I can say. Don King just recently conducted a meeting for us at Ada. I was unable to attend most of the meeting, but enjoyed very much what I heard. The brethren said we had excellent outside interest. My next meeting is Dec. 2-4 in Seminole, OK. This is an annual anniversary meeting that I have the privilege to conduct with Joe Hisle and Don Pruitt. We continue to solicit your prayers.

Richard L. Frizzell, Sr., Rt. 5 Box 376 Ada, OK. (405) 332-3673. Nov. 4-1994--It has been about six months since I reported to Old Paths. It was very enjoyable for me to attend the Eastern Labor Day meeting. At Spring Valley, WV near Huntington, I was honored to speak at this meeting. It was good to visit with so many Christians, some I had not seen for 19 years. While on this trip I preached one or more times at the following congregations, Huntington, Radnor, & St. Albans, WV. Pontiac, & Flint, MI. St. Louis, and Joplin, MO. Miami, Tulsa, Galey, & McAlester, OK. It was good to be at all these places, their hospitality was the very best. Since I have been home I have been privileged to hear Bro. Don McCord in a gospel meeting at Golden, OK. Also Barney Owens, at Paris, TX. And Bro. Don King here at Ada, OK. All did some very powerful preaching. We were all saddened at the death of Orville Lee Smith, a gospel preacher. Also Bro. R. V. Criswell, both very dear friends of mine. I am open for meetings, anytime. God bless all the faithful. Pray for me, Please.

Bennie T. Cryer, 2340 Sanguinetti Ln. #93, Stockton, CA 95206, Nov. 7.—Joann and I have just returned to continue the work with the Stockton congregation. We have been gone for about a month. During that time we helped the Midland, TX congregation in a meeting, Oct. 12-16. It was a pleasure to work with them again. The elders there have good plans for the future of the church. While there we made our home with Art and Nan Oestman. Their hospitality would be hard to surpass. We then visited the Weatherford, TX, congregation for a Wednesday evening service. Then we spent two very busy days with Joe Norton and his family. Joe and I worked together in Zambia, Africa. While visiting them this time we worked together on the New Testament Commentary series. Friday night, Oct. 21, we began a meeting with the congregation at Irving, TX that lasted through two Lord's days. We made our home there with Bruce and Tanya Bailey who really know how to make a person feel at home. The meeting was well attended by the sponsoring congregation as well as sister congregations in the area. Several visitors from the community attended as well. "Visible" results occurred during this meeting with hopes of more to come. It was a pleasure to have a number of gospel preachers attend this meeting. Of course, it is always a pleasure to work with Allen Bailey who is currently working with this fine church. The Irving congregation is very active in various fields of endeavor and we look forward to hearing about much success from this church in the future. From there we drove to Fortuna, CA for another wonderful weekend meeting we have been privileged to hold each year for a good while. Roger Boone is working with them. The church is growing and we had the largest crowds that I can remember this year. They have some good talent in that congregation. Wayne McKamie is in a meeting at Lodi this week and it is a pleasure to hear him once more. The church here in Stockton continues its great work here in this area and overseas as well. God bless all of you in His vineyard.

Max Buttler, P. O., Box 6307, Folsom, CA. 95763-6307—In June 1994, my wife Peggy, and I left the Santa Rosa congregation where we had worked for five years. We love the brethren there, and were sad to leave, but at the same time looked forward to a new work.

The five years we were there had been filled with many good results, growing from an assembly of half dozen folks meeting in the living room of a private home to about thirty coming together in a public meeting hall. Brother Frank Harris is currently working with Santa Rosa and we pray the Lord will continue to bless. In July we departed for Tula, Russia in the company of Alan and Tonya Bonifay and Frank Harris. It was our privilege to work with Alan and Frank for four weeks. We worked with the congregation in Tula for the next six weeks to build them up internally. Their response was gratifying to us. Times are very difficult in Russia right now, and most have to work several jobs. In addition to that, each has a small space in the country where they tend to small gardens to supplement their living. They plant, tend, harvest and "can" to prepare for the coming winter months when food is scarce. When they come to church or support the meetings you realize they have really sacrificed. We planned and conducted a gospel meeting from October 2 through 9 which the Lord blessed. Peggy and I celebrated our 44th wedding anniversary on October 13th. And returned to the U.S.A. on the 17th to have some routine, but necessary medical work done after which we plan to return there in January and remain through late October 1995 (the Lord willing.) The brethren of the congregations at Santa Rosa, Lodi, Placerville, and North Sacramento, California and the congregation at Moore, Oklahoma provided some of the financing necessary for the trip and we thank them. May God bless you for your sacrifice and your liberality in Christian fellowship.

C. A. Smith, 810 N. W. 6th. St., Andrews, TX. 79714 Oct. 8—We recently, had a good meeting with Brother Doug Hawkins, prior to his returning to Russia to work for several months. Doug is young in years, but preaches the gospel like a seasoned preacher. If you have ever wondered, "Who is going to fill the shoes of the older preachers?" Let me assure you, there are several young men who are equipping themselves to take the mantle of others and go on with the work of the Lord. I truly thank God for such young men and pray that God will increase their tribe. Here in Andrews we have fallen on hard times

as far as numbers are concerned, having lost several by death, children moving away elsewhere to work, others leaving the faith and etc. However, those of us who remain have decided that we will do all that we can to seek, find, and teach those who are interested in the Bible way. We are going to have several weeks of intense studies on "How To Do Personal Work", and then we are going to put into practice what we learn, by contacting as many in our city as possible, pointing them to "The Lamb of God, that taketh away the sin of the world." If any of you should have any worthwhile suggestions to offer, we would appreciate your contacting us. Please pray for us and the work. There has been a lot of sickness out our way, but we are happy to report that most are on the mend. We are especially happy that Bro. Mearl VanStavern, who was so sick, for so long, is now doing much better. We are indeed thankful to God for hearing and answering our prayers. May God bless all of you. If you ever have an opportunity, come and visit us sometime.

Gary Barrett, 5903 W. 37th S. Ct., Wichita, KS 67215, (316) 524-2351—The work here in Wichita continues and is the most productive work I have ever been involved in. Since last reporting, five more have been baptized into Christ with some restorations. A couple is apparently getting ready to take their stand with us on the communion. Our group from Wichita did a good job in Tambov, Russia, this summer. Twelve more souls were added to Christ's body. The assembly is still faithfully meeting, with leadership in place. This summer another interpreter was converted. We have been informed by the brethren there that the congregation may be registered soon. If this indeed takes place it will make our work much easier. Teresa and I will start making plans shortly for our return to Tambov. We just returned from Malaysia and Singapore. The work went well. There was another conversion in Kuala Lumpur. We also are helping brethren to do personal work. While in Kuala Lumpur we placed an ad in the newspaper with three questions; 1. What part does water baptism play in one's salvation? 2. In the Lord's Supper Jesus used one cup containing fruit of the vine and one loaf, what do you think about this practice? 3. How did the early disciples worship God when

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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)

they assembled? We ran the ad for five days and received about 75 phone calls in which we had Bible study over the phone. Some called and studied with me personally. There was a diversity of religious views. Two were Buddhist, at least one Muslim (by law we are not suppose to try and convert Muslims), some Church of God, one Navigator's Church, and many Catholics. The Catholics were especially hungry for God's word. I believe a good work can be done in this city. We were there last year for a week and a half with two baptisms, this year we went for a month, primarily to help the brethren. They have asked us to come back next year and continue the work. May God bless them in their work! With the personal work going on here and the foreign work as well, Teresa and I stay busy. We just ask, that you remember us when you pray.

*James C. Franklin, Jr., P.O. Box 573, Blantyre, Malawi, Africa, September 19, 1994--*The work in Malawi continues it's steady pace of growth, both numerically and spiritually. Blantyre hosted a meeting for the Malawian brotherhood Sept. 2nd-4th. The last meeting of this kind held here in Malawi was in 1986. This meeting was not my doing. Credit to whom credit is due! The Blantyre congregation both planned this meeting and coordinated it. Invitations were sent to brethren in other countries where work is in progress. Four African nations were represented. They were Zimbabwe, Zambia, Mozambique and Malawi. The meeting was great! We had speakers representing each country. We have completed studies with five groups of the Malawian preachers. There is yet one more to go. This will take place Sep. 26-30. Three preachers from Zimbabwe attended our last session. These were Brethren Wickson Dzilekwa,

Naison Belson, and Daison Khogolo. Bro. N.L. Malambo had planned to be with us, but due to a death in his family, he had to return to Zimbabwe. The work in Mozambique is moving ahead very rapidly. There are now 35 congregations we know about. I have made five trips to visit the brethren and four more are scheduled. Please pray for the work in this area of Africa. May the Lord bless the faithful throughout the world. **NOTE:** For more extensive reports on the work here in Malawi, you may request copies from: Maurice Chandler, 10308 Republic Lane, Little Rock, AR 72209. -- *Received to late for Nov. issue, our apologies--DLK.*

*Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, Nov. 6--*October was a busy month, beginning with a good five day meeting here with Bro. Kevin Presley. We learned what much of the brotherhood already knew, i.e., that Kevin is a very talented and fine young gospel preacher. We were well pleased with his preaching and subject choice. I then went to Bakersfield, Ca., (Brundage) for a meeting which was a first for me in that area. The cooperation of the three churches in the area, the conservatism, the enthusiasm, the singing and the love for the cause I found wholesomely refreshing. I've never been treated better anywhere, and I felt that they planned it that way. We enjoyed the presence of many who drove a distance to attend, even three families from Manteca. My heart certainly became entwined with theirs in so short a time. We had eight visitors from the Harrison area this morning at our worship service. Next Lord's Day we are looking forward to the coming and preaching of Bro. Stanley Owens from Sharonville, Ohio. We heard Bro. Reggie Kinser twice last week preach two good sermons at

Springfield, Mo. May our Lord send forth more reapers; for the harvest truly is plenteous!

*Clovis T. Cook, HC RR 16, Box 475, Lebanon, MO 65536--*Though you have not heard from me for awhile, perhaps through this journal, I can bring you up to date as briefly as I know how. I have had an unusual amount of sickness in the past few months. I just recently got out of the hospital where I spent about thirteen days obtaining treatment for a recurrence of the blocked artery for which I underwent open heart surgery thirteen years ago. This time they placed a "Gianturco-Roubin Flex-Stent" in the artery where the blockage had built up. A "stent" is a device intended to support a tubular structure. The device is placed into position and inflated to expand the stent, which is made of surgical stainless steel, and will support the artery walls, opening the narrowed artery, which in my case the blockage was reduced from 90% to 10% and at this writing I am fine. I have read and heard conflicting reports about my situation, I felt it important to inform you. I had the best of care by a companion, who hardly left my side night and day. We will be back in circulation soon, The Lord willing. Most of you may already know that we have moved from Springfield, Mo. to eight miles North of Lebanon, Mo. I have chosen the Lee's Summit congregation to be our home congregation. We love these people dearly, and hope we can be of help to them. We were able to attend Cleo Fancher's funeral. He was an exceptionally good man. He and I made our first public talk in 1932 at Jolly, Tex. I went on to preach and he became a good church leader. Bill Harmon did a good job with the talk, as did Mike Whitworth, and Cleo's two sons who both took part.